

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

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

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

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

Great are the troubles of the righteous.



But the Lord delivereth them out of all; P sal. 34. 19.

THE LORD SHAL FIGHT FOR YOU: THEREFORE
 holde you your peace, Exod. 14. vers. 14.

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

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

Given back to the people so all may understand

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

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

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Fede my f hepe.

TVOVS AND NOBLE QVENE ELI-

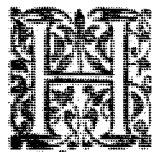
sabet, Quene of England, France, and Ireland, &c. Your hum

ble subiects of the English Church at Geneva, wish

grace and peace from God the Father through

Christ Iesus our Lord.

* * *



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

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

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

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

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

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

Considering therefore how many enemies there are, which by one meanes or o- ther, as the || aduersaries of Iudah and Benjamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Pa- pistes, who vnder pretence of fauoring Gods worde, traiterously seke to erect ido- latrie and to destroy your maiestie: some are worldlings, who as || Demas haue for- sake Christ for the loue of this worlde: others are ambitious prelates, who as || Ama- biah & || Diotrophes can abide none but them selues: and as || Demetrius many practi- se sedition to maynteyne their errors) we perswaded our selues that there was no way so expedient and necessarie for the preservation of the one, and destruction of

Ezra 4. 1
2. Tim. 4. 10
Amos 7. 12
3. Ioh. 9
Ald. 19. 24
The neces-
sities of gods
worde for
y^e reformatiō
of religion.

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

Iohn 4. 23
1. Iohn 4. 8
Ier. 23. 29
Ebr. 4. 12

The ground of true religion. All impediments must be taken away.

2. King. 23. 16
2. Chro. 34. 5
Iosias zeale and true obedience to God.
Deu. 10. 6
Leu. 20. 6
Deu. 18. 11
2. Chro. 35. 22
2. Chro. 14. 5
1. 15. 35
Wherein standeth the quietnes of kingdomes.
2. Chro. 12. 8

What wisdom is requisite for the establishing of religion and the meanes to obteyne it.
1. King. 3. 9
2. Chro. 1. 10
Exod. 31. 1
1. King. 7. 14
Diligence and zeale are necessarie to builde it speedely.
2. Chro. 34. 21
2. Chro. 34. 31
A solemne othe for the mayntenance of Gods worde.

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

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

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

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

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

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

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

* * iii.

Against that
that obeie
not Gods
worde.

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

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

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

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

1. Sa. 35. 8
Exod. 25. 4
Leu. 7. 44
Exod. 8. 5

Deut. 5. 12
Ephes. 4. 12
Of whome
we must in-
quire con-
cerning the
wil of the
Lord and
knollage of
his worde.

Ier. 15. 19
Exod. 4. 12
Mal. 2. 7.
Iudg. 1. 1 &
20. 1

1. Sam. 10. 22
1. Sam. 9. 9
2. King. 22. 13
Exod. 28. 30

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

Ier. 23. 16
Iosh. 9. 14
1. Sam. 13. 12
2. Chro. 35. 20

The setting
vp of the
building.

Ephes. 3. 17
Gen. 28. 12
10th. 1. 15

1. Pet. 2. 5
2. Cor. 12. 12

2. Pet. 1. 10
Ephes. 4. 1

Rom. 2. 12

2. Thess. 1. 7

2. Tim. 3. 15

Revel. 12. 9

Ephes. 4. 27

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

THE FIRST BOKE OF Moses, called * Genesis.

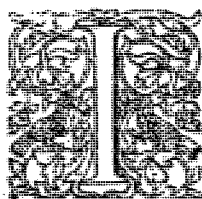
THE ARGUMENT.

Moses in effect declareth the things, which are here chiefly to be considered: First, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to behold Gods wonderfull workes, & to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promises of Christ to come, by whome he shulde overcome Satan, death and hel. Secondly, that the wicked, vnmindful of Gods moste excellent benefites, remained still in their wickednes, & so falling moste horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroye the whole

world. Thirdly, he assureth vs by the example of Abraham, Isaac, Iacob & the rest of the Patriarkes, that his mercies neuer faile them, whome he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comforte, & deliuereth them. And because the beginning, increase, preservation and success thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau and others, which were no lein mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewenes of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, & the Name of God euer more praised.

CHAP. I.

God created the heauen & the earth, 3 The light & the darkenes, 8 The firmament. 9 He separateth the water from the earth 16 He createth the sunne, the moone, & the starres. 21 He createth the fish, birdes, beastes. 26 He createth man and giveth him rule over all creatures, 28 And prouideth nourriture for man and beast.



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

vpon the waters.

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

And God sawe y^e light that it was good, and God separated the light from the darkenes.

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

¶ Againe God said, * Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

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

And God called the firmament, s Heauen. || So the euenig and the morning were the seconde day.

¶ God said againe, * Let the waters vnder the heauē be gathered into one place, & let the drye land appeare, and it was so.

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

Then God said, h Let the earth budde

forthe the budde of the herbe, that sedeth se, the fructefull tre, w^{ch} beareth frute according to his kinde, which male haue his se, in it self vpon the earth. & it was so.

And the earth broght forth the budde of the herbe, that sedeth se, according to his kinde, also the tre that yeldeth frute, w^{ch} hath his se, in it selfe according to his kinde: & God sawe that it was good. || So the euening and the morning were the third daie.

¶ And God said, * Let there be lightes in the firmament of the heauen, to separate the daie from the night, & let them be for signes, and for seasons, and for daies and yeres.

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

God then made two great lightes: the greater light to rule the daie, & the lesse light to rule y^e night: he made also y^e starres.

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

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

|| So the euening and the morning were the fourth daie.

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

Then God created the great whales, & euerie thing liuing & moving, w^{ch} the waters broght forth in abundance, according to their kinde, & euerie feathered foule according to his kinde: & God sawe that it was good.

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

This sentence is so oft repeated, to signifye God made all his creatures to serue to his glorie, & to the profit of man: but for time they were created, yet to y^e end, by Christ they are restored & serue to their welch.

The day, Psal 136, 7. deut. 4, 19. k By y^e lightes he mauneth y^e sunne, the moone and the starres.

l Which is y^e artificiall day, fro the sunne rising to the going downe. m Of things appertaining to natural and political ordres and seasons.

n To wit, the sunne and the moone: & here he speaketh as man iudgeth by his eye: for els the moone is lesse the the planete Saturnus.

o To giue sufficient light, as instruments appointed for y^e same, to let us to mas vie.

The 4. day. p As fish and wormes which slide, swimme or crepe.

q Ebr. the soule of life.

r Ebr. face of the firmament.

s The fish & foules had bothe one beginning, wherein we see that nature giueth place to Gods wil, forasmuch as the one sorte is made to flie above in the ayre, & the other to swimme beneath in the water.

a First of all, & before that any creature was, God made heauen and earth of nothing.

Psal 33, 6. & 136, 5 eccles. 18, 1. & 14, 1 & 17, 24.

b As a rule kumpe, & without any creature in it: for the waters covered all.

c Darkenes covered y^e depe waters: for as yet y^e light was not created.

d He maintained this confused heape by his secret power.

Ebr. 11, 3.

e The light was made before either sunne or moone was created: therefore we must not attribute that to y^e creatures that are Gods instruments, & onely appertaining to God.

The 1. day. Psal 33, 6. & 136, 5. & 10, 12. & 15, 15.

Or, spreading out, & ayre.

f As the sea & riuers, from those waters that are in the cloudes, which are vpholden by Gods power, lest they shulde overwhelm the worlde.

Psal 148, 4.

g That is, the region of the ayre, and all y^e is above, &c.

The 2. day.

Psal 33, 7.

& 89, 15.

h So that we see it is the onely power of Gods worde that maketh y^e earth fructifull, which els naturally is barren.

2. That is, by the vertue of his worde he gaue power to his creatures to ingendre.
 || The 5 day
 || Ebr. soule of life.

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

f God commanded the water and the earth, to bring forth the other creatures: but of man he saith, Let vs make: signifying y God taketh counsel with his wife: dome & vertue, purposing to make an excel- lent worke aboue all the rest of his crea- tion.

t This image and likenes of God in man is expounded E- phes. 4. 24: where it is. *what y man was created after God in righteousness & true holines, meaning by these two wordes all per- fection, as wis- dome, truethe, innocencie, power, &c.*

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

Matt. 19. 4. u The propa- gation of man is the blessing of God, Psal. 128.

Chap. 8. 17. & 9. 1.

x Gods great liberalitie to man taketh a- way all excuse of his ingrati- tude.

Chap. 9. 3. Exod. 3. 17.

eccles. 39. 21. mar. 7. 37.

|| The 6 day, a That is, the innumerable abundance of creatures in heauē & earth. Exod. 20. 11.

& 31. 17. ebr. 4. 4.

b For he had now finished his creation, but his prou- dence stil wat- cheth ouer his creatures, and governeth the. c Appointed it to be kept holy, that man might therein consider y ex- cellencie of his workes & Gods goodnes towards him.
 * Or, the origi- nal & begin- ning.

23 Then God * blessed them, saying, Bring forth the frute and multiplie, and fil the waters in the seas & let the foule mul- tiplie in the earth.

23 || So the evening & the morning were the fift day.

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

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

26 Furthermore God said, * Let vs make man in our i image according to our li- ckenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, & ouer all the earth, and ouer euerie thing that crepeth & mo- ueth on the earth.

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

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

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

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

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

CHAP. II

2 God resteth the seventh day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the womā. 29 Marriage is ordained.

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

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

3 So God blessed the seventh day, & * sanc- tified it, because that in it he had rested from all his worke, which God had crea- ted and made.

4 ¶ These are the generacions of the hea- uens & of the earth, when they were crea- ted, in the day that the Lord God made the earth and the heauens,

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

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

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

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

10 And out of Eden went a riuier to water the garden, and from thence it was deu- ided, and became into foure heades.

11 The name of one * Rishon: the same compasseth the whole land of Hau- lah, where * golde.

12 And the golde of that land is good: the- re * also * bdelium, and the onix stone.

13 And the name of the secōde riuier * Gi- hon: the same compasseth the whoie land of Cush.

14 The name also of y third riuier * Hid- dekel: this goeth towarde the Eastside of Asshur: and the fourth riuier is Perath

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

16 And the Lord God * commanded the man, saying, Thou shalt eat frey of eue- rie tre of the garden,

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

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

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

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

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

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

* Or, see, as Chap. 21. 15.

d God onely openeth the heauens and shureth the, he sendeth drought and raine accord- ing to his good pleasure. e He sheweth whereof mans bodye was created, to the intent that mā shulde not glo- rie in the ex- cellencie of his owne nature.

f This was the name of a place, as some thinke, in Mesopotamia, moste pleasant & ab- undant in all things.

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

h That is, of miserable ex- perience, which came by diso- beying God.

Eccle. 2. 4. 31. i Which Ha- uilah is a coun- trey toynynge to Persia Eastwar- de & enclinet towards the West.

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

* Or, Ethiopia. * Or, Syria.

* Or, Assyria. * Or, Euphrates.

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

l So that man might knowe there was a so- ueraigne Lord, to whome he owed obedi- ence.

* Ebr. in the day m By this de- ath he mean- eth the sepa- ration of man frō God, who is our life and chief felicitie: and also that our disobedie- ce is the cause thereof.

* Ebr. before him.

n By meyn- ing them to count & submit the felices to A- dam.

* Ebr. byyle. o Signifying, that mankin- de was perfit, when y womā was created, & before was li- ke an vnper- fit buylding.

23 Then

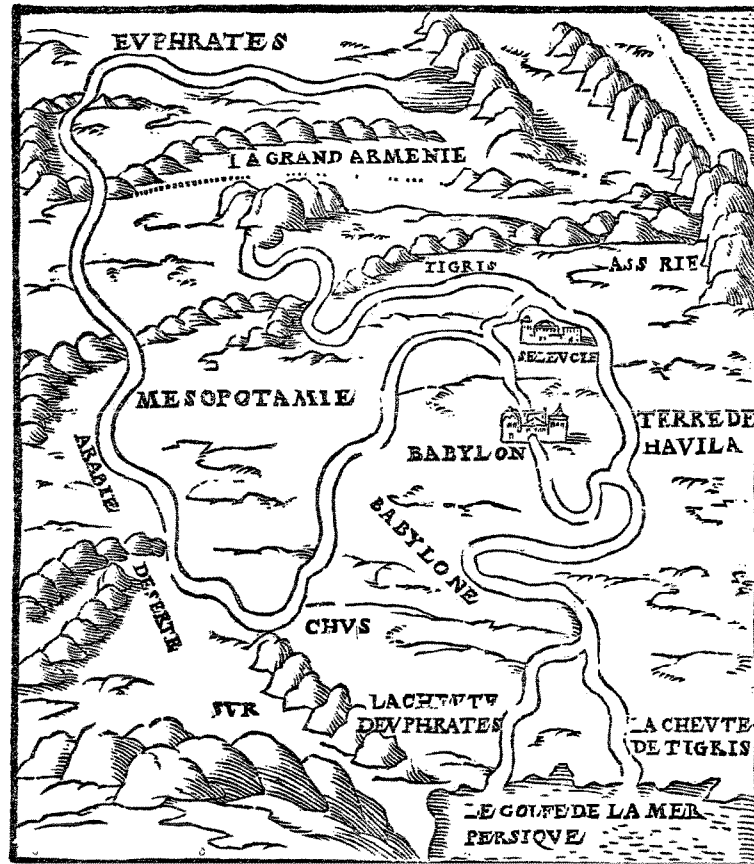
1 Cor 12, 8. 23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

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

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

Or, Manner, because she came forth of man: for in Ebr Ish, is man, and Ishah the woman. Mat 19, 5. mar 10, 7. 2 cor 6, 16. ephes 5, 31 p So that marriage requieth a greater duetie of vs towards e wives, the otherwife we are bounde to the wife to our parents.

THE SITUACION OF THE GARDEN OF EDEN.



La grand Armene
Or, Armenia the great

Terre de Havilah
Or, land of Havilah

La cheute d'Euphrates.
Or, the fall of Euphrates.
La cheute de Tigris.
Or, the fall of Tigris.
Le golfe de la mer Persique
Or, the golfe of the Persian sea

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

CHAP. III.

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

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

Now the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God said, Ye shall not eat of euery tree of the garden?

And the woman said vnto the serpent, We eat of the frute of the trees of the garden, But of the frute of the tree, which is in the middes of the garden, God hath said, Ye shall not eat of it, neither shall ye touche it, lest ye dye.

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

5 But God doeth knowe, that when ye shall eat thereof, your eyes shall be opened, & ye shall be as gods, knowing good and euil.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, & a tree to be desired to get knowledge) took of the frute thereof, and did eat, and gaue also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, & they knewe that they were naked, and they sewed fig tree leaues together, and made them selues breeches.

8 Afterwarde they heard the voyce of the Lord God walking in the garden in the cool of the day.

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

Or, winds.

h The first science is the Gods presence

i His hypocrite appeareth in that he hid

the cause of his nakednes, & was the transgression of Gods commandment

kkis wickednes & lacke of true repentance appeareth in this he burdeneth God w

his faute, because he had guile his awife.

l In head of confounding her sense, she increaseth it by accusing the serpent

m He asked the reason of Adá and his wife, because he wolde bring them to repentance, but he asketh not the serpent, because he wolde thewe him no mercie

n As a vile & contemptible beast, Isa 65, 25.

o He chiefly meaneth Satá, by whose motion & craft the serpent deceived the woman

p That is, the power of sinne and death

q Satan shall sing Christ & his members, but not overcome them

r The Lord comforteth Adám by the promises of the blessed fede, & also punisheth the body for the sinne, which the soule shoulde haue bene punished for, & the spirit having conceiued hope of forgiveness, might liue by faith

s Cor. 14, 34.

t The transgression of Gods commandment was the cause of both mankinde and all other creatures were subiect to the curse.

u These are not the natural frutes of the earth, but proceede of corruption of sinne.

v Or gaue the knowledge to make the felices soates

x By this declaration he reprocheth Adá's miserie, whereunto he was fallen by ambition

y Adám depriued of life lost also the signs thereof.

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

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

10 Who said, I heard thy voyce in the garden, and was afraied: because I was naked, therefore I hid my self.

11 And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat in no case?

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

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

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

15 I wil also put enimitie betwene thee and the woman, & betwene thy seede & her seede. He shall breake thine head, & thou shalt bruise his heele.

16 ¶ Vnto the woman he said, I wil greatly increase thy sorowes, & thy conception. In sorowe shalt thou bring forth the childre, and thy desire shall be subiect to thine husband, and he shall rule ouer thee.

17 ¶ Also to Adám he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorowe shalt thou eat of it all the dayes of thy life.

18 Thornes also, and thyistles shall it bring forth to thee, and thou shalt eat the herbe of the field.

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

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

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

22 ¶ And the Lord God said, Beholde, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and take also of the tree of life and eat and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to til the earth, whence he was taken.

24 Thus he cast out man, and at the Eastside of the garden of Eden he set the Cherubims, and the blade of a sword shakene, to kepe the waye of the tree of life.

CHAP. IIII.

The generation of mankinde. 8 Káin killeth Hábel

23 Lamech a tyrant encourageth his fearful wues.

26 True religion is restored.

Afterward the man knewe Hcuáh his wife, which conceived & bare Káin, & said, I haue obtained a man by the Lord.

2 And againe she brought forth his brother Hábel, and Hábel was a keeper of shepe, & Káin was a tiller of the grounde.

3 ¶ And in processe of time it came to passe, that Káin brought an oblation vnto the Lord of the frute of the grounde.

4 And Hábel also him selfe brought of the first frutes of his shepe, and of the fat of them, and the Lord had respect vnto Hábel, and to his offering,

5 But vnto Káin and to his offering he had no regarde: wherefore Káin was exceeding wroth, & his countenance fel downe.

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

7 If thou do wel, shalt thou not be accepted? and if thou doest not wel, sinne lieth at the dore: also vnto thee his desire shall be subiect, and thou shalt rule ouer him.

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

9 Then the Lord said vnto Káin, Where is Hábel thy brother? Who answered, I can not tel. Am I my brothers keeper?

10 Againe he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the grounde.

11 Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

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

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

14 Beholde, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shall be a vagabonde and a renegate in the earth, & whosoever findeth me, shall slay me.

15 Then the Lord said vnto him, Douteles whosoever slayeth Káin, he shall be punished seven folde. And the Lord set a mark vpon Káin, lest any man finding him shoulde kill him.

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

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

a Mans nature, the state of marriage, & Gods blessing were not utterly abolished through sinne, but the quality or condition thereof was changed

b That is, according to the Toras promise, as chap 3, 15: some read, for the Lord, as reioyning for sonne, & the had borne, who me the wolde offer to the Lord as the first frutes of her birth

c This declarereth that the father instructed his child in knowledge of God, and also how God saue the sacrifice to signifye their situation: albeit they were destitute of the sacrament of the tree of life.

Ebr 11, 4.

d Because he was an hypocrite and offered onely for an outwarde shew without sinceritie of heart

e Bothe thou and thy sacrifice shall be acceptable to me

f Sinne shall torme thy conscience

g The dignitie of the first borne is giuen to Káin ouer Hábel

Wisd 10, 3.

mat 23, 35.

1 ioh 3, 12.

iud 11.

h This is the nature of the reprobate whoe they are reprobated of their hypocricie, due to neglect of God and despite him

i God reuengeth the wrongs of his Saints, though none can plaine: for the iniquitie itselfe cryeth for vengeance

k The earth shall be a witness against thee which mercifully receiued that blood, & thou must cruelly shed.

l Thou shalt neuer haue rest: for thine heart shall be to continual feare & care.

m He burdeneth God as a cruel iudge,

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

^q The lawfull institution of marriage, & is y^e two shulde be one flesh, was first corrupted in y^e house of Kain by Lamech

^{Or, first sander.}

^{Or, flutes and pipes.}

^r His wiues seeing that all men hated him for his cruelty, were straitened. Therefore he braggeth y^e there is none so lusty that were able to resist, although he were already wounded. He mocked at Gods iustification in Kain, seeing as though God wolde suffer none to punish him, & yet giue him licence to murder others.

^t In these dayes God began to moue y^e hearts of the godlie to restore religion, & along time by y^e wicked had bene suppressed.

^{Or, rehearsal of the story}

^a Read Chap 3, 26

^b By giuing them bothe one name, he noteth the inseparable coniunction of man and wife

^c As wel concerning his creation, as his corruption

^{1 Chron. 1. 1.}

^d He prometh Adams generation by this, which came of Sheth, to the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continual succession

17 Kain also knewe his wife, which conceiued and bare Henoch: and he buylt a citie and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Methusael, and Methusael begate Lamech.

19 ¶ And Lamech toke to him two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of such as dwel in the tentes, and of such as haue cattel.

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

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of bras and of yron: and the sister of Tubal-kain was Naamah.

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

24 If Kain shalbe auenged seuen folde, truly Lamech, seuentie times seuen folde.

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

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

CHAP. V.

¹ The genealogie, ⁵ Age and death of Adam, ⁶ His succession vnto Noah and his children.

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

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

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

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

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

6 And Sheth liued an hundred, and fyue yeres, and begate Enosh.

7 And Sheth liued, after he begate Enosh, eight hundred and seuen yeres, and begate sonnes and daughters.

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

9 ¶ Also Enosh liued ninety yeres & begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundred and fiftene yeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fyue yeres: and he dyed.

12 ¶ Likewise Kenan liued seuentie yeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundred and fourty yeres, & begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeres: and he dyed.

15 ¶ Mahalaleel also liued sixty & fyue yeres and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundred and thirty yeres, & begate sonnes and daughters.

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

18 ¶ And Iered liued an hundred sixty and two yeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeres, and begate sonnes and daughters.

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

21 ¶ Also Henoch liued sixty and fyue yeres, and begate Methuselah.

22 And Henoch walked with God, after he begate Methuselah, thre hundred yeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were thre hundred sixty and fyue yeres.

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

25 Methuselah also liued an hundred eighty and seuen yeres, and begate Lamech.

26 And Methuselah liued, after he begate Lamech, seuen hundred eighty and two yeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred sixty and nine yeres: and he dyed.

28 ¶ Then Lamech liued an hundred eighty and two yeres, and begate a sonne,

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

30 And Lamech liued, after he begate Noah, fyue hundred ninety and fyue yeres, and begate sonnes and daughters.

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

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

^{Eccle 4. 13.}
^{Obi. 11. 5.}

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

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

^h Lamech had respect to the promises, Chap. 3. 15, and desired to see the deliuerer, & shulde be sent, & yet sawe but a figure thereof. He also spake this by the Spirit of propheticie, because Noah deliuered the Church, and preferred it by his obedience.

34 And Nóah was five hundreth yere olde. And Nóah begate Shem, Ham and Iapheth.

CHAP. VI.

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

^a The childre of the godlie, which begat degenerate. ^b Those that came of wicked parents as of Kain. ^c Having more respect to their beaultie, & to worldly considerations, then to their manners, and godlines. ^d Because man coulde not be wone by Gods lenitie and long sufferance, whereby he shoulde overcome him, he wolde no longer stay his vengeance. ^e Which terme God gaue man to repent before he wolde destroy the earth, 1 Pet. 3. 20. ^f Tyrants. ^g Which usurped autoritie ouer others & did degenerate from simplicity, wherein their fathers liued. ^h Chap. 8. 22. ⁱ Mat. 13. 19. ^j God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, & in that, as it were, did disauow him to be his creature. ^k God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beastes. ^l God was mercifull vnto him. ^m 14. li. Horie.

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

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

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

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

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

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

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

But Nóah ^j founde grace in the eyes of the Lord.

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

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

The earth also was corrupt before God:

for the earth was filled with ^a crueltie.

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

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

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

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

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

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

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

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

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

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

ⁿ Nóah therefore did according vnto all, that God commanded him: ^o euen so did he.

^a Meaning all were giuen to the concept of God and oppression of their neighbours. ^b I wil destroy mankinde. ^c Or, oppression & wickedness.

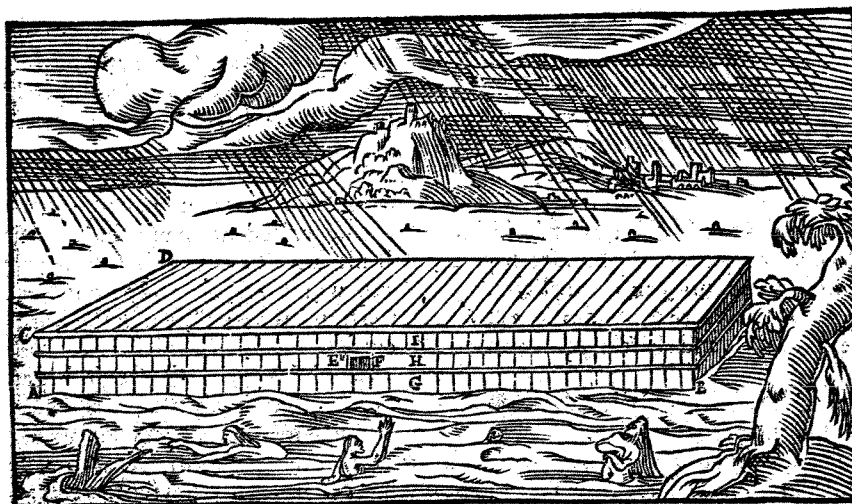
^d Ebr Gopher. ^e Ebr ushter.

^f Or, of this measure.

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

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

ⁱ Ebr 11. 7. ^j That is, he obeyd Gods comandement in all points.



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

CHAP. VII.

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

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

2. Pet. 2. 5. a In respect of the rest of the worlde, & because he had a desire to serue God and liue vprightly. b Which might be offered in sacrifice, whereof six were for breed and the seuech for sacrifice.

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

Of the foules also of the heauen by sevens, male and female, to kepe sede aliue vpon the whole earth.

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

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

Noá therefore did according vnto all that the Lord commanded him.

And Noá *was* six hundreth yeres olde, when the flood of waters was vpon the earth.

So Noá entred and his sonnes, & his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

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

c God compelled them to preſerue the felues to Noah, as they did before to Adam, when he gaue them names, Chap. 2. 19.

There ^c came two & two vnto Noá into the Arke, male & female, as God had commanded Noá.

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

d Whien was about the beginning of Maie, when all things did moſte flourish.

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

e Bothe y waters in y earth did ouerflowe, and also the cloudes powdered downe.

And the raine was vpon the earth fourty dayes and fourty nights.

In the selfe same day entred Noá with Shem, & Ham and Iapheth, the sonnes of Noá, and Noahs wife, and the thre wiues of his sonnes with the into the Arke.

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

f Euerie thing that God wolde haue to be preſerued on earth, came into the Arke to Noá. g So y Gods secret power defended him against the rage of y mighty waters.

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

And they entring in, came male & female of all flesh, as God had comanded him: and the Lord ^g shut him in.

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

The waters also waxed strong, and were

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

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

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

Then all flesh perished that moued vpon the earth, bothe foule and cattel and beast, & euerie thing that crepeth & moueth vpon the earth, and euerie man.

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

So ^h he destroyed euerie thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. and Noá onely ⁱ remained, & they that were with him in the Arke.

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

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

CHAP. VIII.

13 The flood ceaseth. 16 Noá is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiſeth that all things ſhal continue in their firſt oráre.

Now God ^a remembred Noá & ^b euerie beast, & all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

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

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

And in the ^c seuenth moneth, in the seuenth day of the moneth, the Arke ^d rested vpon the mountaines of Ararat.

And the waters were going & decreasing vntil the ^e tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines sene.

So ^f after fourty dayes, Noá opened ^g the windowes of the Arke, which he had made,

And sent forth the ^h rauen, which went out going forth and returning, vntil the waters were dried vp vpon the earth.

Agaime he sent a ⁱ doue from him, that he might se if the waters were diminished from of the earth.

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

a Not that God forgetteth his at any time, but when he sendeth such a winde, then he sheweth that he remembreth them. b If God remembreth euerie brute beast, what ought to be the aduance of his children?

c Which contained partes of September & parte of October.

d Or, Hayed. e Or, Armenia. f Whien was the moneth of Decemoer.

g Ebr. at the end of fourty dayes.

h The rauen is sent forth & returneth.

i He sendeth the doue.

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

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

11 And the doue came to him in the euenig, & lo, in her' mouthe was an ^e oliue leafe that she had pluckt: whereby No^ah knewe that y^e waters were abated from of y^e earth.

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

13 ¶ And in the six hundredth and one yere, in the first ^d daye of the ^s first moneth the waters were dⁱyed vp from of the earth: & No^ah remoued the couering of the Arke & looked, & beholde, the vpper parte of the ground was drye.

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

15 ¶ Then God spake to No^ah, saying,

16 Go forth of y^e Arke, thou & thy wife, & thy sonnes & thy sonnes wiues wⁱ thee.

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

18 So No^ah came forth, and his sonnes, & his wife, and his sonnes wiues with him.

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

20 ¶ Then No^ah buylt an altar to y^e Lord and toke of euerie cleane beast, & of euerie cleane foule, and offered burnt offerings vpon the altar.

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

22 Hereafter ⁱ s^ede time & haruest, & colde & heate, & sommer and winter, & daye & night shal not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmacion of marriage 3 Permissio of meates 6 The power of the swordes. 14 The remembrance is the signe of Gods promes 21 No^ah is drunken & mocked of his sonne, whome he curseth. 29 The age & death of No^ah.

And God ^a blessed No^ah & his sonnes, and said to them, Bring forth the frute, and multiplie, and replenish the earth.

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

Euerie ^c thing that moueth & liueth, shalbe meat for you: as y^e grene herbe, haue I

giuen you all things.

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

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

6 Whofo^r sheddeth mans blood, ^f by man shal his blood be shed: for in the ^s image of God hath he made man.

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

8 ¶ God spake also to No^ah & to his sonnes with him, saying,

9 Beholde, I, euen I establish my ^b couenāt with you, and with your ⁱ sed: after you,

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

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

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

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

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

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

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

17 God said yet to No^ah, ^m This is the signe of the couenāt, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of No^ah going forth of the Arke, were Shem & Ham & Iapheth. And Ham is the father of Canaan.

19 These are the thre sonnes of No^ah, and of them was the ⁿ whole earth ouerspred.

20 * No^ah also began to be an housband mā and planted a vineyard.

21 And he drōke of y^e wine & was ^o drunkē, & was vncovered in y^e middes of his tent.

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

23 Then toke Shem and Iapheth a garmēt, and

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

o That is, I wil take vengeance for your blood

Or, neighbour

Mat 26. 52.

Reuel 13.10.

f Not only by the magistrates, but oft times God

raiseth vp one

murderer to

kill another

g Therefore to

kill man is to

deface Gods

image, and so

murder is not

only done to

man, but to

God

h To assure

you that the

world shalbe

no more de-

stroyed by a

flood

i The childre

which are not

yet borne, are

comprehēded

in Gods coue-

nāt made wⁱ

their fathers

Isa 54.9.

k Hōweby we

se that signes

or sacraments

ought not to be

suparate from

the worde

Eccles 43.12.

l When men

shal se my

bowe in y^e hea-

uen, thei shal

knowe that I

haue not for-

gotten my coue-

nāt with them

m God doeth

repeate this the

offener to con-

firmē Noahs

faith so muche

more

n Inis decla-

reth what was

the verue of

Gods blessing,

when he said,

Increase and

bring forth,

Chap 1.22

Or, Not to begi

again

o This is set

before our

eyes to shewe

what an horri-

ble thing drō-

kennes is

p Of whome

came the Can-

aanites that

wicked nation

who were also

curst of God

q In derisō &

contempt of

his father

10.111
f Which was a signe that y^e waters were muche diminished: for the olmes growe not on the hie mountaynes.

g Called in E-brewē Abib, cōteyning part of Marche & parte of April.

k No^ah declarh his obedience in y^e he wolde not departe out of the Arke without Gods expresse commandement, as he did not entre in without the same

Chap 1.22.

Or 1.

i For sacrificies, which were as an excuse of their faith, whereby thei vied to gaine thanks to God for his benefices

Or, a sweet sa-

uer

h That is, there-

by he shew-

ed him selfe

appealed, and

his angre to

rest

Chap 6.5.

mat 15.19.

i The ordie

of nature de-

stroyed by the

flood is resto-

red by Gods

promes

a God increa-

sed them with

frute, & decla-

red vnto them

his counsel as

touching y^e re-

plenishing of

the earth

b By the ver-

ue of this cō-

mandement

beastes rage

not so muche

against man as

they wolde,

yca and many

seme to his

vse thereby

c By this per-

mission man

may, with a

good consciē

ce vse y^e crea-

tures of God

for his neces-

sitie

Chap 1.29.

He pronounceth as a Prophet the curse of God against all those that honour not their parents: for Ham and his posteritie were accursed.

That is, a most vile slave

Or, enlarge, or, cause to increase

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

These generations are here recited partly to declare the marvellous increase in 10 imale a time, and also to set forth their great forgerfulness of Gods graces toward their fathers

Of Madai, & Iauan came the Medes and Grekes

The Iewes so call all coreis who are separated from the by sea, as Grecia, Italie, &c who were giuen to the childre of Iapheth, of whom came the Gentiles

Of Cushi & Mizraim came the Ethiopians & Egyptians

Meaning, a cruel oppressor & tyrant

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

For there was another citie in Egypt called also Babel

Or, the streets of the citie.

Of Iud came the Lydians

Or, the Cappadocians.

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

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

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

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

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

28 And Noah liued after the flood thre hundred and fifty yeeres.

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

CHAP. X.

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

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

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

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

4 Also the sonnes of Iauan, Eliphaz and Tarshish, Kittim, and Dodanim.

5 Of these were the yles of the Gentiles deuised in their landes, euery man after his tongue, and after their families in their nations.

6 Moreover the sonnes of Ham were Cush, and Mizraim, and Put, and Canaan.

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

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

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

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

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

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

13 And Mizraim begate Ludim, and Ananiam, and Lehabim, and Naphtuhim.

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

15 Also Canaan begate Zidon his first

borne, and Heth,

16 And Iebusi, and Emori, and Girgashim,

17 And Hiuim, and Atkiz, and Sinim,

18 And Aruadim, and Zemarim, & Hamathim: & afterwarde were the families of the Canaanites spread abroad.

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

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 Vnto Shem also the father of all the sonnes of Eber, and elder brother of Iapheth were children borne.

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

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

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

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

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

27 And Hadoram, & Vzai, and Dicklah,

28 And Obal, & Abimelech, and Sheba,

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

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

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

CHAP. XI.

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

1 Then the whole earth was of one language and one speache.

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

3 And they said one to another, Come let vs make brycke, and burne it in the fire. So they had brycke for stone, and fyme had they in steade of morter.

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

5 But the Lord came downe, to see the citie & tower, which the sonnes of men buylded.

In his Rock the Church was preserved therefore Moses leaueth of speaking of Iapheth and Ham, and intreateth of Shem more at large
Of whom came the Ebrewees or Iewes
Chro. 1. 1.

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

Or, of these came diuers nations

Wisd. 10. 5.

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

b To wit, Nimrod and his companie

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

d Which was afterward called Caldea.

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

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

g God spe-
keth thus in
derisio becau-
se of their foo-
lish persuasion
& enterprife.

h He spea-
keth, as though
he toke coun-
sell with his owne
wisdome and
power: to wit,
with the Sónz
and holy Gost:
signifying the
greatnes and
certeintie of
punishment.
i By this great
plague of the
confusion of
tongues, appea-
reth Gods hor-
rible iudgement
against mans
pride and vane
glorie.
Or, con. f. 17.

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

1. Chro. 1. 19.

1. Chro. 1. 26.

10. 24. 2.
l He maketh
mencion first of
Abrám, not be-
cause he was
the first borne,
but for the hi-
storie, which
properly ap-
perteyneth to
him.

6 And the Lord said, Beholde, the people
is one, & they all haue one language, & this
they beginne to do, neither can they now be
stopped from whatsoever they haue ima-
gined to do.

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

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

9 Therefore the name of it was called Babel,
because the Lord did there confounde
the language of all the earth: fro thence
then did the Lord scatter them vpon all
the earth.

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

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

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

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

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

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

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

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

18 And Péleg liued thirty yeres, and begate
Reú.

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

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

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

22 Moreouer Serúg liued thirty yeres, and
begate Nahór.

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

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

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

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

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

28 Then Harán dyed before Térá his fa-

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

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

30 But Sarái was barren, and had no childe.

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

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

CHAP. XII.

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

1 F^{or} the Lord had said vnto Abrám,
Get thee out of thy countrey, and
fro thy kindred, and fro thy fathers house
vnto the land that I wil shewe thee.

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

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

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

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

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

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

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

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

10 ¶ Then there came a famine in the lād:
therefore Abrám went downe into Egypt.
for there was a great
famine

11. 2. 2. 2.
m Some thin-
ke that this Is-
cáh was Sarái.
n Albeit the
oracle of God
came to A-
brám, yet the
honour is gi-
uen to Térá,
because he
was y^e father.

10. 24. 2.
nehe. 9. 7.
rudi. 5. 6.
act. 7. 4.
o Which was
a cite of Me-
sopotamia.

act. 7. 3.
a From the
flood to this
time were thre
hundreth thre
score and thre
yere.

b In appoin-
ting him no
certeine pla-
ce he proueth
so muche mo-
re his faith &
obedience.

c The worlde
shal recover
by thy fede, w^h
is Christ, the
blesig w^h thes
lost in Adam.

d Meaning, af-
wel seruats as
cattel.
e He wandred
to and fro in y^e
lād before he
colde finde a
settling place:
thus God ex-
erciseth the
faith of his
children.

Or, vnto grece.
f Which was
a cruel and re-
bellious natiō,
by whome
God kept his
in a continual
exercise.

g It was not
ynough for hī
to worship
God in his he-
art, but it was
expedient to
declare by
outward pro-
fession his
faith before
men, whereof
this altar was
a signe.

h Because of
the troubles
that he had a-
mong that wic-
ked people.

i And so ser-
ued y^e true God
& renoued all
idolatrie.

k Thus y^e chil-
dren of God
may loke for
no rest in this
worlde, but
must waite for
y^e heauēlie rest
and quietnes.

l This was a
newe trial of
Abráms faith:
whereby we se
that the end
of one afflictiō
is y^e beginning
of another.

famine in the land.

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

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

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

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

15 And the princes of Pharaóh sawe her, and commended her vnto Pharaóh: so the woman was taken into Pharaóhs house:

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

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

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

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

20 And Pharaóh gaue men & commanded him concerning him: and they conuered him forthe, and his wife, and all that he had.

CHAP. XII.

1 Abrám departeth out of Egypt. 2 Lot departeth from him. 3 The wickednes of the Sodomites. 4 The promises made to Abrám are renewed. 5 Abrám buyeth an altar to the Lord.

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

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

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

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

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

6 So that the land coulde not beare them, that they might dwell together: for their substance was great, so that they coulde not dwell together.

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

Perizzites dwelled at that time in the land)

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

9 Is not the whole land before thee? departe I pray thee from me: if thou wilt take the left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.

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

11 The Lot chose vnto him all the plaine of Iordén and toke his iourney frō the East: & they departed the one from the other.

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

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

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

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

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

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

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

CHAP. XIII.

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

And in the daies of Amraphél King of Shinar, Aróch King of Ellásár, Chedor-laómer King of Elám, and Tidál King of the nations:

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

3 All these ioyned together in the vale of Siddim, which is the salte Sea.

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

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

e He cutteth of the occasion of contention: therefore the cause ceaseth.

f Abrám refugeth his owne right to his peace.

g Which was in Edē, chap. x. 10.

h This was done by Gods providence, that once ly Abram and his sede might dwell in the land of Canaan.

i Lot thinking to get paradise found hel.

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

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

l Gen. 34. 4.

m Meaning, a long time, and till the coming of Christ, as Exo. 21. 6. den. 15. 17. ter 2. 20 and spiritually.

n This is referred to the true children of Abrám, who borne according to the promises: & not according to the flesh, which are heires of the true land of Canaan.

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

b Of a people gathered of diuers countries.

c Ambition is the chief cause of warres among princes. Or, of the laborious field.

d Called also the dead Sea, or the lake Asphaltite nere vnto Sodóm and Gomoráh.

m By this we may learne not to vse vnlawful meanes, nor to put others in danger to saue our selues: read verse twentie albeit it may appeare y Abrám feared not so much death, as that, if he shuld die with our issue, Gods promises shulde not haue take place: wherein appeared a weake faith.

n Ebr. that my soule may liue.

o To be his wife

o The Lord toke the defence of this poore stranger against a mightie King: and as he is euer careful ouer his, so did he preserve Sarái.

p To the entree y none shulde hurt him either in his person or goods.

a His great riches gotte in Egypt hindred him not to followe his vocation.

b He calleth the place by that name, which was after giue vnto it. chap. 28. 19.

Chap. 12. 7.

c This income came by their riches, by bracke friendship, and as it were, the bond of nature.

Chap. 36. 7. d Who being their potencie might blaspeme God and detroue them.

- Or, plain.* náim, and the Zuzims in Ham, and the Emims in Shauéh Kiriathaim.
- Or, ascribed.* 6 And the Horites in their mount Seir, vnto the plaine of Parán, w^{ch} is by y^e wildernes.
- 7 And they returned and came to En-mishpat, which is Kadésh, and smote all y^e coutrie of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.
- 8 Then went out the King of Sodom, & the King of Gomoráh, & y^e King of Admah & y^e King of Zeborím, & the King of Béla, w^{ch} is Zóar: and they ioyned battel with them in the vale of Siddím:
- 9 To wit, with Cheder-laómer King of Elám, and Tidál King of nacions, and Amraphél King of Shinar, and Arióh King of Ellásár: foure Kings against fíue.
- a* And after-
ward was ouer-
whelmed with
water and so
was called the
salt Sea.
*Or, were dis-
figured.* 10 Now the vale of Siddím was ful of flyme pittes, and y^e Kings of Sodom and Gomoráh fled & fel there: and y^e residue fled to the mountaine.
- 11 Then they toke all the substance of Sodom and Gomoráh, and all their vitailles and went their waie.
- f* The godlie
are plagued
manie times
with the wie-
ked: therefore
their compa-
nie is dang-
erous. 12 They toke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.
- 13 ¶ Then came one that had escaped, and tolde Abrám the Ebrewe, which dwelt in y^e plaine of Mamré the Amorite, brother of Ethcól, and brother of Anér, which were confederat with Abrám.
- g* God moued
them to ioine
with Abrám,
and preserved
him fro their
idolatrie and
superstitions.
Or, stirred. 14 When Abrám heard that his brother was taken, he broght forth of them that were borne and broght vp in his house, thre húndreth & eightene, & pursued the vnto Dan.
- 15 The he, & his seruantes diuided them selues against the by night, & smote them and pursued them vnto Hobáh, which is on the left side of Damascus,
- Or, Damíse.* 16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and y^e people.
- 17 ¶ After that he returned fro the slaughter of Chedor-laómer and of the Kings that were with him, came the King of Sodom forth to mete him in the valley of Shauéh, which is the Kings dale.
- 2 Sam. 13, 18.*
Ebr. 7, 3. 18 And Melchí-zédek King of Shalém broght forth the bread and wine; & he was a Priest of the moste high God,
- 19 Therefore he blessed him, saying, Blessed art thou, Abrám, of God moste high possessor of heauen and earth,
- 20 And blessed be the moste high God, w^{ch} hath deliuered thine enemies into thine hand. ¶ And Abrám gaue him tithes of all.
- 21 Then the King of Sodom said to Abrám, Giue me the personnes, and take y^e goods to thy selfe.
- 22 And Abrám said to the King of Sodom, I haue lift vp mine hand vnto the Lord the moste high God possessor of heauen

and earth,

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

CHAP. XV.

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

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

*Or, If I take
fröme a threde
of y^e read 2 Sam.
14, 44.
¶ He wolde
not y^e his like
ralitie shulde
be hurtful vnto
us nece.*

*Or, the land
of y^e 12, 6.
Canaan.*

*Psal 106, 6.
a His teare
was not onely
left he shulde
not haue child-
ren, but left
the promes of
the blessed
seede shulde
not be accom-
plished in him*

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

*Chap. 11, 28.
b This is a
particular mo-
tion of Gods
Spirit, which
is not lawfull
for all to fol-
low in asking
signes: but
was permisses
to some by a
peculiar moti-
on, as to Giue-
on, and Ezechia-
ah.*

*c This was y^e
olde custome
in making co-
uenents, Ierem.
34, 18: to the
which God
added these
condicions, y^e
Abrams posse-
sion shulde be
as torne in pe-
ces, but after
they shulde be
coupled toge-
ther: also that
it shulde be
assailed, but
yet deliuered.
*Or, a pece of
great darcknes.*
Ab. 7, 6.*

*d Counting
fro the birth
of Ishák to
their departu-
re out of Egypt
which decla-
reth that God
wil suffer his
to be afflicted
in this world,*

*Or, I haue
sworne.*

come

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

13 He that is borne in thine house, and he that is bought with thy money, must nedes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

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

14 But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that personne shal be cut of frō his people, because he hath broke my couenant.

15 ¶ Afterward God said vnto Abrahám, Sarái thy wife shalt thou not call Sarái, but Saráh shal be her name.

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

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

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

Chap 18. 10. and 21. 2.

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

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

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

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

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

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

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

h They were wel instructed which obeyed to be circumcised without resistanc: w shug. cōclaret. y matters in their houses og it to be as preachers to their families, that from the hieft to y lowest they may obey the wil of God.

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

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

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

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

CHAP. XVIII.

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

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

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

Ebr 12. 2.
*Or, of gnone

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

a That is, thre Angels in mans shape.

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

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

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

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

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

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

e Ebr Setim

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

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

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

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

Chap 17. 19. and 21. 2 to 9. 9

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

f That is, whe the shalbe delivered, or whe the childe shal come into this life
g For the rather had respect to the ordre of nature, then belueed the promes of God
1 Pet 3. 6.

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

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

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

**Or hid.*

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

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

h Iehouáh the Ebrewe word, which we call Lord; sheweth that this Angel was Christ, for this worde is onely applied to God.

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

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

Chap 12. 13. and 22. 17.

18 Seig y Abrahám shal be in dede a great and a mightie nacion, & all the nations of the

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

God spea-
keth after the
facion of me:
that is, I wil
entre into iud-
gement with
good aduis.
For our sins
erie for venge-
ance thogh no
ne accuse vs

Why do iudg-
ment?

God decla-
reth that his
iudgements
were done &
great mercie,
forasmuche as
all were so cor-
rupt, that not
onely fittie,
but ten righte-
ous men coulde
not be founde
there: and also
that the wic-
ked are spared
for the righte-
ous sake.
Hereby we
learne, that y
nerer we ap-
proche vnto
God, the more
doeth our mi-
serable estate
appeare, and
the more are
we humbled.

If God re-
fused not the
prayer for the
wicked Sodo-
mites, euen to
sixt request,
how muche
more will he
grante the pra-
yers of the god-
lie for satisfic-
ted Church?

Wherein we
se Gods pro-
vident care in
preseruing his:
albeit he re-
uileth not
him selfe to all
a like. for
Lot had but
two Angels
and Abraham
thre.

the earth shal be blessed in him³

19 For I knowe him⁴ & y⁵ he wil commande his sonnes and his housholde after him, that thei kepe the waie of the Lord, to do righteousnes and iudgement, that the Lord maie bring vpon Abraham that he hath spoken vnto him.

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

21 I wil⁶ go downe now, and se whether thei haue done altogether according to y⁷ crie, which is come vnto me: and if not, that I maie knowe.

22 And y⁸ men turned thence & went toward Sodóm: but Abraham stode yet before the Lord.

23 The Abraham drewe nere, & said, Wilt y⁹ also destroe y¹⁰ righteous with y¹¹ wicked?

24 If there be fiftie righteous within the citie, wilt thou destroe & not spare the place for y¹² fiftie righteous that are therein?

25 Be it farre fro thee fro doing this thing, to slay the righteous with the wicked: & that the righteous shulde be euen as the wicked, be it farre from thee. shal not the iudge of all the worlde¹³ do right?

26 And the Lord answered, If I shal finde in Sodóm¹⁴ fifty righteous within y¹⁵ citie, the wil I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begonne to speake vnto my Lord, and I am¹⁶ but dust and ashes. 28 If there shal lacke fwe of fiftie righteous, wilt y¹⁷ destroe all the citie for fwe? And he said, If I finde there fwe and fourty, I wil not destroe it.

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

30 Again he said, Let not my Lord now be angry y¹⁸ I speake, What if thirtie be founde there? Then he said, I wil not do it, if I finde thirtie there.

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

32 Then he said, Let not my Lord be now angry, & I wil speak but this¹⁹ once, What if ten be founde there? And he answered, I wil not destroe it for tens sake.

33 And y²⁰ Lord went his waie when he had left communing with Abraham, & Abraham returned vnto his place.

CHAP. XIX

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

And in y²¹ euening their came two²² Angels to Sodóm: and Lot sat at the gate

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

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

3 Then²³ he preased vpon them earnestly, and thei turned into him, and came to his house, and he made them a feast, and did bake vnleauened bread, and thei²⁴ did eat.

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

5 Who cryig vnto Lot said to him, Where are y²⁵ men, which came to thee this night? bring them out vnto vs that we maie knowe them.

6 Then Lot went out at y²⁶ dore vnto them, and shut the dore after him,

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

8 Beholde now, I haue two²⁷ daughters, w²⁸ haue not knowen man: the wil I bring out now vnto you, and do to them as semeth you good: onely vnto these men do nothing. ²⁹ for therfore are thei come vnder the shadowe of my rose.

9 Then thei said, Awaie hence. and thei said, He is come alone as a stranger, & shal he iudge and rule? we wil now deale worfe with thee then with them. So thei preased fore vpon Lot³⁰ him selfe, & came to breake y³¹ dore.

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

11 * Then thei smote the men that were at the dore of y³² house with blindenes bothe smale and great, so that thei were wearie in³³ seeking the dore.

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

13 For we³⁴ wil destroe this place, because the³⁵ crie of them is great before y³⁶ Lord, and the Lord hath sent vs to destroe it.

14 Then Lot went out and spake vnto his sonnes in lawe, which³⁷ married his daughters, & said, Arise, get you out of this place: for the Lord wil destroe the citie: but he semed to his sonnes in lawe as thogh he had mocked.

15 ¶ And when y³⁸ morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters³⁹ which are here, lest y⁴⁰ be destroyed in the punishment of the citie.

b. iiii.

Chap. 18. 6

b That is, he
praised them
so instantly.
c Not for y²⁴
thei had neces-
sarie, but be-
cause y²⁴ time
was not yet
come that thei
wolde reuile
them selues
d Nothing is
more danger-
ous, then to
dwell where
sinne reigneth:
for it corrup-
teth all.

e He deser-
ueth praise in
defending his
guestes, but he
is to be bla-
med in seeking
vnlawful mea-
nes
f That I shulde
preserue them
from all inu-
rie.

g Pet. 2. 7.

h Wisd. 19. 16.

i Ebr. finding.

g This pro-
ueth that the
Angels are mi-
nisters, alwel
to execute
Gods wrath,
as to declare
his fauour
Chap. 18. 20.
* Or, shaldest thou
re

h Ebr. which
are found.

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

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

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

l Because Gods commandemēt was to destroye the cite and to saue Lot. *m* Which before was called Belsh, *cha. 14.*

Deu. 29. 23.
Isai 13. 19.
Jerem 50. 40.
ez. 5. 16. 49.
ez. 5. 12. 8.
amo. 4. 11.
luk. 17. 29.
iude 7.

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

o Hearing before felt Gods mercie, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrei, which y^e Lord had now destroyed.

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

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

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

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

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

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

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

22 Hastē thee, saue thee there: for I cā do nothig til thou be come thither. Therefore y^e name of y^e cite was called^m Zóar.

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

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

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

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

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

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

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

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

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

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

33 So thei made their father drinke wine y^e

night, and the elder went and laie with her father: but he perceiued not, neither when she laie downe, neither when she rose vp.

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

35 So thei made their father drinke wine y^e night also, and the yonger at o^rse, and laie with him, but he perceiued not, when she laie downe, neither when she rose vp.

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

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

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

C H A P. X X.

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

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

¶ Afterward Abrahám departed thence toward the South countrie and dwelled betwē Cadésh & Shur, and sojourned in Gerár.

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

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

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

5 Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: w^h an vpright minde, and innocēt hāds haue I done this.

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

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

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

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

Ebr. hope ali.

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

a Which was toward Egypt.

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

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

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

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

i For y^e prayer of y^e godlie is of force towards God. *Ebr in their eares.*

k The wickednes of the King bringeth Gods wrath vpon y^e whole realme.

*He sheweth that no hono-
r can be ho-
ped for, whe-
re the feare of
God is not.
By sister, he
meaneth his
cousinerman,
& by daugh-
ter, Abrahams
niece for so
the Ebrewes
use these wor-
des*

Chap 12. 13.

** Or, is at thy
commandment*

*n Such an be-
ad, as with
whome thou
maist be pic-
tured from
all danger.
o God caused
this heathen
King to re-
proue her,
because she
dissembled, sin-
ce God had
giuen her a
houiband, as
her vaile and
defense
p Had taken
away fro the
the guilt of con-
cubing*

*Chap 17. 19.
v. 18. 10*

Act 7. 5.

gal 4. 23.

*abr 11. 11.
a therefore
miracle was
greater*

Chap 17. 13.

*b She accu-
seth her selfe
of ingratitude
that she did
not beleue the
Angel*

*c He derided
Gods promes
made to Iz-
hák, which
Apostle call-
eth persecu-
tio. Gal 4. 29.*

10 So Abimélech said vnto Abrahám,
What sawest thou that thou hast done this thing?
11 Then Abrahám answered, Because I
thought thus, Surely thou fearest of God is not
in this place, and they will slay me for my
wives sake.

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

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

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

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

16 Likewise to Sarah he said, Behold, I ha-
ue giuen thy brother a thousand peces of
silver: beholde, he is thy vaile of thine eies
to all that are with thee, and to all others:
and she was so thus reprovéd.

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

18 For the Lord had shut vp euery wombe of the
house of Abimélech, because of Sarah A-
brahams wife.

CHAP. XXI.

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

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

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

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

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

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

6 ¶ The Sarah said, God hath made me to
reioyce: all that heare will reioyce with me.

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

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

9 ¶ And Sarah sawe the sonne of Hagár the
Egyptiā (which she had borne vnto Abra-
hám) * mocking.

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

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

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

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

13 As for the sonne of the bond womā, I wil ma-
ke him a naciō also, because he is thy sede.

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

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

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

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

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

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

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

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

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

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

24 Then Abrahám said, I wil sweare.

25 And Abrahám rebuked Abimélech for a
well of water, which Abimélechs seruantes had
violently taken away.

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

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

28 And Abrahám set seven lambes of the

*d The promi-
sed sede shal
be coited fr
Izhák and not
from Ishmael.
Rom 9. 7. ebr
11. 18
e The Ishmaeli-
tes shal come
of him
f True faith re-
uoceth all natu-
ral affections
to obey Gods
commandment*

*g For his pre-
mes sake ma-
de to Abra-
hám, and not
because the chil-
de had discre-
tion and iud-
gement to pray.*

*h Except God
open our eies,
we can neither
se, nor vse the
meanes which
are before vs.
i As touching
outward
things God cau-
sed him to
sper
Or, after in the
bowe and was
an hunter.*

*m Ebr deale false-
ly with me,
or lye.*

*k So it is a
lausful thing to
take an othe in
matters of im-
portance, for
to iustifie the
truth and to
assure others
of our sincerity.
l Wicked Ter-
rants do many
evils vnknewe
to their ma-
sters.*

flocke by them selues.

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

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

*Or, well of the
tribe, or, of the
meaning tribes*

*m Thus we se
that y^e godlie,
as touchig out
warde things,
may make pea-
ce with y^e wie
kid y^e knowe
not the true
God*

*n That is, he
worshipped
God in all
points of true
religion*

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

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

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

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

CHAP. XXII.

12 The faith of Abrahám is proued in offering his sonne Izhák. 8 Izhák is a figure of Christ. 20 The generation of Nahór Abrahams brother, of whom cometh Rebekáh.

Ebr. 17, 17.

Ebr. 17, 1.

*a Which signi-
feth the feare
of God, in the
which place
he was hono-
red: and Salo-
mō afterward
buyt the tem-
ple*

*b Herein sto-
de y^e chieffest
point of his re-
tation, seing he
was comman-
ded to offere vp
him in whome
God had promi-
sed to blesse
all the nati-
ons of the
worlde.*

*c He doubted
not, but God
wolde accom-
plish his pro-
mise thogh he
shulde sacrific-
e his sonne.*

1 And after these thigs God did^a proue Abrahám, & said vnto hi, Abrahám. Who answered, "Here am I.

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

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

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

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

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

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

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

*d The onely
way to over-
come all tri-
bulations is to
rest vpon Gods
providence.*

*e For it is li-
ke y^e his father
had declared
to him Gods
comandement
whereunto he
shewed him
self obedient
Iam 3, 21.*

9 Whē they came to y^e place wth God had shewed hi, Abrahám buylded an altar there, & couched y^e wood, & bound Izhák his sonne, & laied him on y^e altar vpon y^e wood.

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

11 But y^e Angel of the Lord called vnto him from heauē, saying, Abrahám, Abrahám.

And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do anie thing vnto him: for now I knowe that thou fearest God, seing for my sake thou hast not spared thine onely sonne.

*f That is, by
thy true obe-
dience thou
hast declared
thy loue
faith*

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

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

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

*h Or, The Lord
wil se, or princi-
de*

*i The name is
changed, to
shewe y^e God
dorne both se
& prouide se-
cretly for his
and also eui-
dently is se-
ne and felt in
time conuict
li Signifying
that there is
no greater thi-
ng*

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

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

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

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

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

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

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

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

*Or, of the Sy-
am.*

22 And Chesed and Hazó, & Pildásh, & Iid laph, and Bethuél.

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

24 And hisⁱ concubine called Reumáh, she bare also Tébah, & Gáhan & Tháhah & Maacháh. CHAP. XXIII.

*i Concubine
is oftentimes
taken in the
good part for
those women
which were
inferior to the
wines.*

2. Abrahám lamenteth the death of Saráh. 4 He bieth a field, to bury her, of the Hittites. 13 The equitie of Abrahám. 15 Saráh is buried in Machpelah.

1 When Saráh was an hūdreth twen-ty and seuen yere olde ("so long liued she)

*Ebr. the yeres
of the life of Sa-
rah*

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

*a That is whē
he had mour-
ned: so y^e god-
lie may mour-
ne, if their passi-
on measure
and y^e natural
affection is co-
mendable
Ebr. sonnes of
Hebrē*

3 ¶ Then Abrahám^a rose vp fiō y^e sight of his corps, & talked wth the^b Hittites, saying,

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

*b That is, god-
lie or excellēt.
for y^e Ebrew-
es so speake
of all things
that are nota-
ble, because
all excellēcie
cometh of
God.*

5 Then the Hittites answered Abrahám, saying vnto him,

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

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

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

^a Ebr in your soule

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

^c Or, double cause, because one was within the city: & ^d Ebr: useful fil

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

10 (For Ephrón dwelt among y Hittites) Then Ephrón the Hittite answered Abrahám in the audience of all the Hittites y

^e Meaning, all the citizens & inhabitants.

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: ^{euen} in the presence of the sonnes of my people giue I it thee, to bury thy dead.

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

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

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

14 Ephrón then answered Abrahám, saying vnto him,

^e The common shekel is about 20 pence, so the 400 shekels mount to 33 li 6 shill & 8 pence, after 5 shill sterl. the ounce.

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

16 So Abrahám hearkened vnto Ephrón, & Abrahám weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, ^{euen} foure hūdrieth siluer shekels of currant money among marchātes.

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

^d Or, iniquity.

18 Vnto Abrahám for a possession, in the sight of the Hittites, ^{euen} of all that went in at the gates of his citie.

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

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

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

CHAP. XXIIII.

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

^a Ebr come into dayes.

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

Abrahám in all things.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chap 47. 29.

a Which ceremony declared y seruants obedience towards his master, and y masters power ouer the seruants. b This sheweth that an othe may be required in a lawfull cause. c He wolde not y his sonne shulde marry out of the godlie familie: for the inconuenients y come by marrying with the vngodlie are set forth in sonne places of the Scriptures. d Let he shal do lose the inheritance promised. e Cha 12. 7. & 13. 15. & 15. 18. & 26. 4.

Or, Mesopotamia, or Syria of the two floods: the river of Tygre and Euphrates. e That is, to Chirán. f Ebr to bowe their knees. g He groundeth his prayer vpon Gods promises made to his master. Or, cause me to prosper.

The seruants moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

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

i Here is declared & God cuer heareth the prayers of his, and granteth their requestes

¹⁷ Ebr my lord

¹⁸ Ebr. have made of drinking

²⁰ Or, saying & God permitted manie things both in apparel and other things & are now forbid: specially when they appertene not to our mortification
l The golden shekel is here meant and not that of silver.

m He beareth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promises.

n For he waited on Gods hand, who had now heard his prayer
o To wit, Labán
p The gentle intertainment of strangers vsed among the godly fathers
q The fidelitie that seruants owe to their masters, causeth them to preferre their masters busines to their owne necessitie.
r To blesse, signifieth here to enriche, or encrease with substance, as & text in & same verse declar.

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

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

18 And she said, Drinke ¹⁷ fyr: and she hasted, & let downe her pitcher vpon her hand & gaue him drinke.

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

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

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

22 And when the camels had left drinking, the man toke a golden ^k abillement of halfe a shekel weight, & two bracelettes for her hands, of tē shekels weight of golde: And he said, Whose daughter art thou? tel me, I praie thee, Is there roume in thy fathers house for vs to lodge in?

23 Then she said to him, I am ¹⁷ daughter of Bethuél the sonne of Milcáh whome she bare vnto Nahór.

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

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

26 And said, Blessed be the Lord God of my master Abrahám, w^h hath not withdrawn his mercie ^m and his trueth from my master: for whē I was in ^y waie, ^y Lord brought me to my masters brethens house.

27 And the maide ran & tolde them of her mothers house according to these wordes.

28 ¶ Now Rebekáh had a brother called Labán, & Labán ran vnto ^y mā to the well.

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

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

31 ¶ Then ^y man came into ^y house, and he vnshaded the ^p camels and brought lytter & prouander for the camels, and water to washe his fete, & the mens fete that were with him.

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

33 Then he said, I am Abrahams seruant,

34 And the Lord hath ^r blessed my master wonderfully, that he is become great: for he hath giuen him shepe, and beues, & sil-

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

35 And Saráh my masters wife hath borne a sonne to my master, whē she was olde, & vnto him hath he giue all that he hath.

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

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

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

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

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

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

42 Beholde, ^{*} I stand by the well of water: when a virgine commeth forthe to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy pitcher to drinke,

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

44 And before I had made an end of speaking in mine ^x heart, beholde, Rebekáh came forthe, and her pitcher on her shuldre, & she went downe vnto the well, and drewe water. Thē I said vnto her, Giue me drinke, I praie thee.

45 And she made haste, and toke downe her pitcher from her ^{shuldre}, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

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

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

48 Now therefore, if ye wil deale ^z mercifully and truly with my master, tel me: and if not, tel me that I maie turne me to the ^a right hand or to the left.

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

^f The Canaanites were accursed & therefore the godlie could not come with them in marriage
^r Meaning among his kinsfolkes, as ver.
40

^u Which by mine authority I caused thee to make.

^{*} Or, wait.
[†] Verſe 13.

^{*} Or, si reed.

^x Signifying ^y this praier was not spokē by the mouth, but onely meditated i n his heart.

^y He sheweth what is our duetie, when we haue receiued anie benefite of the Lord.
^z Ebr, in the waie of truth
^a If you w^rely & faithfully giue your daughter to my masters sonne.
^b That is, ^y I maie provide els whete.
^c So fone as they perceiue that it is Gods ordinance they yeelde.

- ^{Or, as thy com mandment.} 51 Beholde, Rebekáh is "before thee. take her & go, that she maie be thy masters sonnes wife, euen as the Lord hathe" said.
- ^{Or, ordered.} 52 And when Abrahams seruāt heard their wordes, he bowed him selfe toward the earth vnto the Lord.
- 53 Then the seruāt toke forthe iewels of siluer, & iewels of golde, & rament, & gaue to Rebekáh: also vnto her brother and to her mother he gaue giftes.
- 54 Afterward they did eat & drinke, ^{boile} he. and the men that were with him, and taried all night. and when they rose vp in the morning, he said, "Let me departe vnto my master.
- ^{Jer. 56, & 59.} 55 Then her brother and her mother answered, Let the maide abide with vs, at the least "ten dayes: then shal she go.
- ^{Ebr. dayes, or gen} 56 But he said vnto thē, Hīdre you me not, seig y Lord hathe prospered my iourney: send me away, y I may go to my master.
- ^{e Thus sheweth that parents haue not auctoritie to marry their childie without consent of the parties. "Eli her maide.} 57 Then they said, We wil call the maide, and aske her "consent.
- 58 And they called Rebekáh, and said vnto her, Wilt thou go with this man? And she answered, I wil go.
- 59 So they let Rebekáh their sifter go, and hei nurse, with Abrahams seruāt and his men.
- 60 And thei blessed Rebekáh, and said vnto her, Thou art our sifter, growe into thousand thousandes, and thy sede possesse the ^d gate of his enemies.
- ^{d That is, let it be victori- out ouer his enemies. & blessing is fully accomplished in Iesus Christ Chap. 16, 14. and 25, 10.} 61 ¶ Then Rebekáh arose, and her maides, & rode vpon the camels, and followed y mā & y seruāt toke Rebekáh, & departed.
- 62 Now Izhák came from the way of * Beér-lahái-roí, (for he dwelt in the South country)
- ^{e This was y exercise of y godlie fathers to meditate Gods promisses & to pray for the accomplisment thereof.} 63 And Izhák went out to ^e pray in the field toward the euening: who lift vp his eies and looked, and beholde, the camels came.
- 64 Also Rebekáh lift vp hei eies, and when she sawe Izhák, she lighted downe from the camel.
- ^{f The custome was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes & chastitie.} 65 (For she had said to the seruāt, Who is yonder man, that commeth in the field to mete vs? And the seruāt had said, It is my master) So she toke ^f a vaile and couered her.
- 66 And the seruāt tolde Izhák all things, that he had done.
- 67 Afterward Izhák broght her into the tēt of Saráh his mother, & he toke Rebekáh, & she was his wife, & he loued her: so Izhák was "cōforted after his mothers death.
- ^{Or, had left mourning for his mother} CHAP. XXV.
- 1 Abrahám taketh Keturáh to wife, and getteth many children. 6 Abrahám gaue all his goods to Izhák.
- 12 The genealogie of Ishmaél 25 The birth of Iacob and Esau. 30 Esau selleth his birth right for a mess of pottage.
- ^{a Whiles Saráh was yet aliue.} N OW Abrahám had taken ^a him another wife called Keturáh,
- 2 Which bare him Zimíán, & Iokshán, & Medán, & Mideán, & Ishbák, and Shúah.
- 3 And Iokshán begate Shebá & Dedán: * And the sonnes of Dedán were Asshurím, & Letushím, and Leummím.
- 4 Also the sonnes of Mideán were Epháh, & Ephér, & Hanóch, & Abidá, and Eldáh. all these were the sonnes of Keturáh.
- 5 ¶ And Abrahám gaue "all his goods to Izhák,
- ^{"Ebr. all that he had.} 6 But vnto the ^b sonnes of the ^c concubines, which Abrahám had, Abrahám ^d gaue giftes, and sent them away from Izhák his sonne (while he yet liued) Eastward to the East countrey.
- ^{b For by the vertue of Gods wordes he had not onely Izhák, but begate many more. c Reade, chap. 22, 24. d To auoyde the dissension that els might haue come because of the heritage.} 7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fíue yere.
- 8 Thē Abrahám yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was ^e gathered to his people.
- ^{e Hereby the Ancients signified that man by death perished not wholly: but as the soules of the godlie liued after in perpetual ioye, so the soules of the wicked in perpetual paine} 9 And his sonnes, Izhák and Ishmaél buried him in the caue of Machpeláh in the field of Ephrón sonne of Zóhai the Hittite, before Mamré.
- 10 Which field Abrahám boght of the Hittites, where Abrahám was buried w Saráh his wife.
- ^{Chap. 16, 24. and 23, 62} 11 ¶ And after the death of Abrahám God blessed Izhák his sonne, * and Izhák dwelt by Beér-lahái-roí.
- 12 ¶ Now these are the generacions of Ishmaél Abrahams sonne, whome Hagár the Egyptian Saiahs handmaide bare vnto Abrahám.
- ^{1-Chro. 1 29.} 13 * And these are y names of the sonnes of Ishmaél, name by name, accordig to their kindreds: the " eldest sonne of Ishmaél was Nebaióth, then Kedár, & Adbeél, & Mibsam,
- ^{"Ebr. first borne.} 14 And Mishmá, & Dumáh, & Massá,
- 15 Hadár, & Temá, Ietúr, Naphísh, & Kédemah.
- 16 These are the sonnes of Ishmaél, and these are their names, by their townes and by their castles: ^{to wit,} twelue princes of their nations.
- 17 (And these are y yeres of the life of Ishmaél, an hundreth thirty and seven yere, and he yelded the spirit, and dyed, & was gathered vnto his ^f people)
- ^{f Which dwelt among the Arabians, and were separat from the blessed sede} 18 And they dwelt frō I^hauiláh vnto Shur, that is towardes Egypt: as thou goest to Asshúr: Ishmaél dwelt ^g in the presence of all his brethren.
- ^{g He meaneth that his lot fel to dwell among his brethren, as the Angel promised chap. 16.} 19 ¶ Likewise these are the generacions of Izhák Abrahams sonne. 1 Abrahám begate Izhák,
- ^{Or, Syrian & Mesopotamiae.} 20 And Izhák was fourty yere olde, when he toke Rebekáh to wife, ^t he daughter of Bethuél the ^h Aíamite of Pa. dán Arám, and sifter to Labán the Aíamite.
- 21 And Izhák prayed vnto the Lord for his
- c. iii.

wife, because she was baren: and the Lord was intreated of him, and Rebekáh his wife conceived,

Or, butt not an other.
h That is, a child, being one that de- Roye ano- ther.
i For that is the onely re- fuge in all our miseries
Rom 9.16.
 But the children stroue together within her: therefore she said, Seign it is so, why am I thus? wherefore she wēt to aske y^e Lord.

23 And the Lord said to her, two nations are in thy wombe, and two maner of people shalbe deuēd out of thy bowels, and the one people shalbe mightier then the other, and the * elder shal serue y^e younger.

24 ¶ Therefore when her time of deliuerāce was fulfilled, beholde; twinnēs were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esāu.

Ez 2.12.31
Mat 1.1.
 26 * And afterwarde came his brother out, and his hand held Esāu by the heele: there- fore his name was called Iakób. Now Izhák was thre score yere olde when Re- bekáh bare them.

27 And the boyes grewe, & Esāu was a cun- ning hunter, & * liued in y^e fields: but Iaa- kób was a * plaine man, and dwelt in rētes.

Or, a man of the field
Or, simple and hauncous
Or, venison in his mouth.
 28 And Izhák loued Esāu, for * venison was his meat, but Rebekáh loued Iakób.

29 Now Iakób sodde pottage, & Esāu came from the field and was wearie;

Or, fede me quickly
 30 Then Esāu said to Iakób, Let me eat, I pray thee, of y^e pottage so red, for I am wea- ry. Therefore was his name called Edóm.

31 And Iakób said, Sell me euen now thy birthright.

32 And Esāu said, Lo, I am almost dead, what is then this * birthright to me?

33 Iakób then said, Swear to me euē now. And he sware to him, * & ¹ solde his birth- right vnto Iakób.

34 Then Iakób gaue Esāu bread and pot- tage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esāu cō- temned his birthright.

CHAP. XXVI.

God provideth for Izhák in the famine. He remueth his promises. The king blameth him for denying his wife. The Philistims hate him for his riches. He stoppeth his wells. And driue him away. God comforteth him. He maketh alliance with Abimélech.

a In the land of Canaan.
 And there was a famine in the * land besides the first famine that was in the dayes of Abrahám. wherefore Izhák went to Abimélech King of the Philis- tims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe into Egypt, but abide in the land which I shal shewe vnto thee.

3 Dwell in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy sede I wil giue all these * countreys: and I wil performe the othe which I sware vn- to Abrahám thy father.

4 Also I wil cause thy sede to multiplie as the starres of heauen, and wil giue vnto

thy sede all these countreys: & in thy sede shal all the naciōs of the earth be * blessed, *Chap. 12. 37. and 15. 18. & 22. 19. and 29. 14.*

5 Because that Abrahám * obeyed my voy- ce and kept mine * ordinance, my com- mandemētes, my statutes, and my Lawes.

6 ¶ So Izhák dwelt in Gerár.

7 And the men of the place asked him of his wife, & he said, She is my sister: for he feared to say, She is my wife, lest, said he, the men of the place shulde kil me, be- cause of Rebekah: for she was beautiful to the eie.

8 So after he had bene there long time, Abimélech King of the Philistims looked out at a window, and lo, he sawe Izhák * sporting with Rebekáh his wife.

9 Then Abimélech called Izhák, and said, Lo, she is of a suretie thy wife, & why saidst y^e, She is my sister: To whome Izhák answered, Because I thought this, It maie be that I shal die for her.

10 Then Abimélech said, Why hast thou donethis vnto vs? one of the people had almost lien by thy wife, so shuldest thou haue brought sinne vpon vs.

11 Thē Abimélech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

12 Afterward Izhák sowed in that land, and founde in the same yere an^h hūdreth folde by estimacion: and so y^e Lord blessed him.

13 And the man waxed mightie, and * stil increased, til he was excedding great,

14 For he had flockes of shepe, and herdes of cattel, and a mightie household: therefore the Philistims had * enuie at him,

15 In so muche that y^e Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abra- hams time.

16 Then Abimélech said vnto Izhák, Get thee from vs, for thou art mightier thē we a great deale.

17 ¶ Therefore Izhák departed thēce & pit- ched his tent in the * vallei of Gerár, and dwelt there.

18 And Izhák returning, digged the wel- les of water, which thei had digged in the dayes of Abrahám his father: for the Phi- listims had stopped them after the death of Abrahám, & he gaue thē the same na- mes, which his father gaue them.

19 Izhaks seruants then digged in the val- lei, & found there a well of liuing water.

20 But the herd men of Gerár did strue wth Izhaks herd mé sayig, The water is ours: therefore called he the name of the well * Esék, because thei were at strif wth him.

21 Afterward thei digged another well, and stroue for that also, and he called the na- me of it * Sitnáh.

22 Then he remoued thence, & digged an other well, for the wth thei stroue not: there-

Chap. 12. 37. and 15. 18. & 22. 19. and 29. 14.

c He commen- deth Abrahams obedience be- cause Izhák shulde be the more readie to follow y^e like: for as God made thus pmet of hisfre mer- cie, so doeth y^e confirmation thereof pcede of the same fountaine.

d Whereby we se y^e feare and distrust is found in y^e mo- re faithfull c On shewing some familiar signe of loue, whereby it might be kno- wen that she was his wife.

f In all agos men were per- suaded y^e Gods végeance shul- de light vpon wedloke bre- akers.

Or, an hūdreth measures.

Or, he went forth for the going & increasing.

g The malici- ous enuie al- waies the gra- ces of God in others.

h The Ebrewe worde signifi- eth a flood, or vallei, where water at any time runneth.

Or, springing.

Or, contention, strife

Or, barred.

Chap. 13. 23. & 15. 16.

^{Or, largesse}
^{23.10.1.}

fore called he the name of it ^a Rehobóth, & said, Because ^ſ Lord haſte now made vs rourne, we ſhal encreaſe vpon ^ſ earth.

23 So he went v^{thence} to Beer-ſheba.

^{God ſuſſureth Iſhák againſt all teare by reherſing the promes made to Abraham. k To ſignifie that he wolde ſerue none other God, but the God of his father Abraham.}

24 And the Lord appeared vnto him the ſame night, and ſaid, I am the God of Abraham thy father: feare not, for I am with thee, and wil bleſſe thee and multiplie thy ſede for my ſeruant Abrahams ſake.

25 Thē he buylt an ^k altar there, and called vpon the name of the Lord, & there ſpred his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimélech to him fró Gerár, and Ahuzzáth ^{one} of his friends, and Phichól the captaine of his armie.

27 To whome Izhák ſaid, Wherefore comeye to me, ſeing ye hate me and haue put me awaie from you?

28 Who answered, We ſawe certainly that the Lord was with thee, and we thought ^{thus}, Let there be now an othe betwene vs, ^{euery} betwene vs and thee, and let vs make a couenant with thee.

^{l The Ebre- wes in ſwear- ing begin com- monly w If, & vnderſtand ſ reſt. ſ is that God ſhal puniſhe him that breaketh the othe: here the wicked ſhewe that thei are afraid leſt ſ come to them w thei wolde do to other.}

29 Thou ^l ſhalt do vs no hurt, as we haue not touched thee, and as we haue done vn to thee nothing but good, and ſent thee awaie in peace: thou now, the bleſſed of the Lord, ^{do this}.

30 Then he made them a feaſt, & thei did eat and drinke.

31 And thei roſe vp betimes in the morning, and ſware oue to an other: then Izhák let them go, and thei departed from him in peace.

32 And that ſame daye Izhaks ſeruants came & tolde him of a well, which thei had digged, & ſaid vnto him, We haue found water.

^{Or, the.}

^{Or, the well of the othe.}

33 So he called it ^ſ Shibáh: therefore the name of the citie is called ^ſ Beer-ſheba vn to this daye.

34 ¶ Now when Eſáu was fourtie yere olde, he toke to wiſe Iudith, the daughter of Beerí an Hittite, & Baſhemáth ^ſ daughter of Elón an Hittite ^{alſo}.

^{Chap. 27. 46.}
^{Or, diſſobediēt and rebellious.}

35 And thei ^{were} ^a a grief of minde to Izhák and to Rebekáh.

CHAP. XXVII.

^{8 Iakób getteth the bleſſing from Eſáu by his mothers counſel. 38 Eſáu by weeping moueth his father to pite him. 41 Eſáu hateth Iakób and threateneth his death. 43 Rebekáh ſendeth Iakób awaie.}

¹ And when Izhák was olde, & his eies were dimme (ſo that he colde not ſe) he called Eſáu his eldeſt ſonne, and ſaid vnto him, My ſonne. And he answered him, "I am here.

^{Or, he, I.}

2 Then he ſaid, Beholde, I am now olde and knowe not the daie of my death:

3 Wherefore now, I praie thee take thine instruments, thy quier and thy bowe, & get thee to the field, that thou maielt

"take me ſome veniſon.

4 Then make me ſauourie meat, ſuch as I loue, and bring it me that I maie eat, and ^ſ my ^a ſoule maie bleſſe thee, before I dye.

5 (Now Rebekah heard, when Izhák ſpake to Eſáu his ſonne) and Eſáu went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekáh ſpake vnto Iakób her ſonne, ſaying, Beholde, I haue heard thy father talking w Eſáu thy brother, ſaying,

7 Bring me veniſon, and make me ſauourie meat, that I maie eat and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I commande thee.

9 Get thee now to the flocke, & bring me thence two good kyds of the goates, that I maie make pleaſant meat of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhal eat, to the intent, that he maie bleſſe thee before his death.

11 But Iakób ſaid to Rebekáh his mother, Beholde, Eſáu my brother ^{wrough}, and I am ſmothe.

12 My father maie poſſibly ſele me, and I ſhal ſeme ["] to him to be ^a a mocker: ſo ſhal I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ["] Vpō me be thy curſe, my ſonne: onely heare my voyce, and go and bring me ^{them}.

14 So he went and ſet ^{them}, and brought ^{them} to his mother: and his mother made pleaſant meat, ſuch as his father loued.

15 And Rebekáh toke faire clothes of her elder ſonne Eſáu, which were in her houſe, and clothed Iakób her yonger ſonne:

16 And ſhe couered his hands and the ſmothe of his necke with the ſkinnes of the kyds of the goates.

17 Afterwarde ſhe put the pleaſant meat and bread, which ſhe had prepared, in the hand of her ſonne Iakób.

18 ¶ And whē he came to his father, he ſaid, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iakób ſaid to his father, ^d I am Eſáu thy firſt borne, I haue done as ^ſ badelt me, ariſe, I praie thee: ſit vp and eat of my veniſon, that thy ſoule maie bleſſe me.

20 Then Izhák ſaid vnto his ſonne, How haſt thou founde it ſo quickly, my ſonne? Who ſaid, Because the Lord thy God brought it to mine hand.

21 Againe ſaid Izhák vnto Iakób, Come nere now, that I maie ſele thee, my ſonne, whether thou be that my ſonne Eſáu or not.

22 Then Iakób came nere to Izhák his father, and he felt him and ſaid, The ^e voyce ^ſ Iakobs voyce, but the hāds are the handes of Eſáu.

^{" Eſr. 2. 22.}

^{a The carnal affectio, which he bare to his ſonne, made him forget ^ſ which God ſpake to his wife. Chap. 27. 25.}

^{b This ſubtiltie is blame- worthe be- cauſe the ſhulde haue earied til God had performed his promes.}

^{" Eſr. before his eies.}

^{" Or, as though I wolde deceiue him}

^{" Or, I wil take the danger on me.}

^{c The aſſurance of Gods decre made her bolde.}

^{d Although Iakób was aſſured of this bleſſing by faith: yet he did euil to ſeek it by lies and the more becauſe he abuſeth Gods Name thereunto.}

^{e This declarerh that he ſuſpected ſome thing, yet God wolde not haue his decre altered.}

23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him)

24 Again he said, Art thou that my sonne Esau? Who answered, Yea.

Gen. 1. 10.

25 Then said he, Bring it me hether, and I wil eat of my sonnes venison, that my soule may blesse thee. And he broght it to him and he ate: also he broght him wine, and he dranke.

26 Afterwarde his father Izhák said vnto him, Come nere now, and kisse me, my sonne.

27 And he came nere and kissed him. Then he smelled the sauour of his garments, & blessed him, and said, Beholde, the smel of my sonne is as the smel of a field, which the Lord hath blessed.

Gen. 11. 20.

28 * God giue thee therefore of the dewe of heauen, and the farnes of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, and nacions bowe vnto thee: be lord ouer thy brethre, and let thy mothers childre honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhák had made an end of blessing Iakób, and Iakób was scace gone out from the presence of Izhák his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meat and broght it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me.

32 But his father Izhák said vnto him, Who art thou? And he answered, I am thy sone, *euen* thy first borne Esau.

f In perceiuing his error, by appointing his heyre against Gods sentence pronounced before.
Gen. 1. 10.

33 Then Izhák was *f* stricken with a meruelous great feare, & said, Who and where is he that hunted venison, and broght it me, and I haue eat of all before thou camest? and I haue blessed him, therefore he shal be blessed.

34 When Esau heard the wordes of his father, he cryed out with a great crye and bitter, out of measure, and said vnto his father, Blesse me, *euen* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

g In the chap. 25. he was so called because he helde his brother by the helle, as though he wolde ouerthrowe him: & therefore he is here called anouerthrower, or deceiver.

36 Then he said, Was he not iustly called Iakób? for he hath deceiued me these two times: he toke my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

h For Izhák did this as he was the minister and Prophet of God.

37 Then Izhák answered, and said vnto Esau, Beholde, I haue made him thy lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what

shal I do, my sonne?

38 The Esau said vnto his father, Hast thou but one blessing my father? blesse me, *euen* me also, my father: and Esau lifted vp his voyce, and * wept.

Or, I am alijp (thy fone)

Gen. 12. 16.

39 Then Izhák his father answered, and said vnto him, Beholde, the farnes of the earth shal be thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by thy sworde shalt thou liue, and shalt be thy brothers *k* seruant. But it shal come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

i Because this ne enemies shal be rounde about thee.
k Which was fulfilled in his posteritie the Idumeas: who were tributaries for a time to Israel, and after came to libertie.

Abd. 1. 10.

l Hypocrites onely absteine from doing euil for feare of men.

41 ¶ Therefore Esau hated Iakób, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father wil come shortly, *l* then I wil slay my brother Iakób.

42 And it was tolde to Rebekáh of the wordes of Esau her elder sonne, and she sent to call Iakób her yonger sonne, and said vnto him, Beholde, thy brother Esau is comforted against thee, *m* meaning to kill thee:

m He harbe good hope to recover his birthright by killing thee.

43 Now therefore my sone, heare my voyce: arise, and flee thou to Harán to my brother Labán,

44 And tary with him a while vntil thy brothers fearcenes be swaged,

45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be *n* depriued of you bothe in one day?

n For the wicked sonne wil kill the godlie: & the plague of God wil afterward light on the wicked sonne.

Chap. 26. 35.

o Which were Esaus wues.
p Hereby the persuaded Izhák to agree to Iakobs departing.

46 Also Rebekáh said to Izhák, * I am weary of my life, for the *o* daughters of Heth. If Iakób take a wife of the daughters of Heth like these of the daughters of the land, *p* what auaieth it me to liue?

CHAP. XXVIII.

1 Izhák forbiddeth Iakób to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers wil. 12 Iakób in the way to Harán seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iakób asketh of God onely meat and clothing.

1 Then Izhák called Iakób and a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

a This seconde blessing was to confirme Iakobs faith, lest he shuld thinke that his father had giuen it without Gods motion.

Or. 12. 12.

Chap. 24. 10.
1 Or, all might.

2 Arise, * get thee to * Padán Arám to the house of Bethuél thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

3 And God *b* all sufficiēt blesse thee, & make thee to encrease, & multiplie thee, that thou maiest be a multitude of people,

b The godlie fathers were put in minde continually, that they were but strangers in this world: to trust thei shulde lift vp their eyes to the heauen where they shulde haue a sure dwelling.

4 And giue thee the blessing of Abraham, *euen* to thee & to thy seed with thee, that thou maiest inherit the lād (wherein thou art a *b* stranger) which God gaue vnto Abraham.

Thus

- 5 Thus Izhák sent forth the Iaakób, and he went to Padán Arám vnto Labán sonne of Bethuél the Aramite, brother to Rebekáh, Iaakobs and Esaus mother.
- 6 ¶ Whē Esau sawe that Izhák had blessed Iaakób, and sent him to Padán Arám, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,
- 7 And that Iaakób had obeyed his father & his mother, & was gone to Padán Arám:
- 8 Also Esau being y the daughters of Canaan displeased Izhák his father,
- 9 Then went Esau to Ishmaél, & toke vnto y wiuēs, which he had, Mahaláth the daughter of Ishmaél Abrahams sonne, the sister of Nabaióth, to be his wife.
- 10 ¶ Now Iaakób departed frō Beer-sheba, and went to Harán,
- 11 And he came vnto a certē place, & tarried there all night, because y sonne was downe, and toke of the stones of the place and laied vnder his head and slept in the same place.
- 12 Then he dreamed, and beholde, there stode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.
- 13 ¶ And beholde, the Lord stode about it, and said, I am the Lord God of Abraham thy father, & the God of Izhák: the land, vpon the which thou sleepest, wil I giue thee and thy sede.
- 14 And thy sede shal be as the dust of the earth, and thou shalt spreade abroad* to y West, and to the East, and to the North, and to the South, and in thee and in thy sede shal all the families of the earth be blessed.
- 15 And lo, I am with thee, & wil kepe thee whither soeuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntil I haue performed that, that I haue promised thee.
- 16 ¶ Then Iaakób awoke out of his slepe, and said, Surely the Lord is in this place, and I was not aware.
- 17 And he was afraid and said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.
- 18 Then Iaakób rose vp early in the morning, and toke the stone that he had laied vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.
- 19 And he called the name of that place Beth-él: notwithstanding the name of the cite was at the first called Luz.
- 20 Then Iaakób vowed a vowe, saying, If God wil be with me, and wil kepe me in this iourney which I go, and wil giue me bread to eat, and clothes to put on:
- 21 So that I come againe vnto my fathers house in safety, then shal the Lord be my God.
- 22 And this stone, w I haue set vp as a pillar, shal be Gods house: & of all that y shal giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakób commeth to Labán and serueth seuen yere for Rahél. 23 Leah broght to his bed in fiede of Rahél. 29 He serueth seuen yere more for Rahél. 32 Leah conceiueth and beareth foure sonnes.

- 1 Then Iaakób lift vp his fete, and came into the East countre.
- 2 And as he looked about, beholde there was a well in the field, and lo, thie flockes of shepe lay thereby (for at that well were y flockes watered) and there was a great stone vpon the welles mouthe.
- 3 And thither were all y flockes gathered, and they rolled the stone from the welles mouthe, and watered the shepe, and put the stone againe vpon the welles mouthe in his place.
- 4 And Iaakób said vnto them, My brethren, whence be ye? And they answered, We are of Harán.
- 5 Then he said vnto them, Knowe ye Labán the sonne of Nahór? Who said, We knowe him.
- 6 Again he said vnto them, Is he i good helth? And they answered, He is in good helth, and beholde, his daughter Rahél commeth with the shepe.
- 7 Thē he said, Lo, it is yet hie day, nether is time y the cattel shulde be gathered together: watter ye the shepe & go fede thē.
- 8 But they said, We may not vntil all the flockes be broght together, & til that men rolle the stone frō the welles mouth, that we may watter the shepe.
- 9 ¶ While he talked with them, Rahél also came w her fathers shepe, for she kept thē.
- 10 And as sone as Iaakób sawe Rahél the daughter of Labán his mothers brother, and the shepe of Labán his mothers brother, thē came Iaakób nere, and rolled the stone from the welles mouth, and watered the flocke of Labán his mothers brother.
- 11 And Iaakób kissed Rahél, and lift vp his voyce and wept.
- 12 (For Iaakób tolde Rahél, that he was her fathers brother, & that he was Rebekahs sonne) then she ran and tolde her father.
- 13 And whē Labán heard tel of Iaakób his sisters sonne, he ran to mete him, and embraced him and kissed him, & broght him to his house: and he tolde Labán all these things.
- 14 To whome Labán said, Wel, thou art my bone and my flesh, and he abode with him the space of a moneth.
- 15 ¶ For Labán said vnto Iaakób, Thogh thou be my brother, shuldest thou there-

Or, beside his wile

e Thinkg hereby to haue reconciled his selfe to his father, but all in vaine, for he taketh not aware the of the euil.

d Christ is the ladder wherby God and mā are ioyned together, and by whome the Angels minstre vnto vs: all graces by him are giuen vnto vs, & we by him ascende into heauē

Chap 35. 1. and 28. 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land

Deut 12. 20. and 19. 14.

Chap 12. 35. and 18. 18. & 22. 18. and 26. 4.

f He was touched with a godlie feare & reuerence.

g To be a remembrance onely of y visit shewed vnto him

Or, house of God

h He bindeth not God vnder this condition but acknowledgeth his infirmities, and promisseth to be thankful

a That is, he wēt forthe on his iourney

b Ebi is the līd of the children of the East

c Thus he was directed by y onely providēce of God who broght hī also to Labis house.

e It seemeth y in those daies y custom was to call euē brothers brethren.

d Or, is he in Peace? by the w wordes the Ebrewes signifye all prosperitie

Or, nepher

e That is, the cause why he departed from his fathers house, & what he sawe in y way.

f That is, of my blood and kindred.

fore serue me for noght: tel me, what *shal*
be thy wages?

16 Now Labán had two daughters, the el-
der called Leáh, & yonger called Rahél.

Or, blessed

17 And Leáh was tender eyed, but Rahél
was beautiful and faire.

18 And Iaakób loued Rahél, and said, I wil
serue thee seuen yeres for Rahél thy yon-
ger daughter.

19 Then Labán answered, It is better that I
giue hei thee, then that I shulde giue her
to another man: abide with me.

20 And Iaakób serued seuen yeres for Ra-
hél, and they semed vnto him but a fewe
daies, because he loued her.

*g Meaning, af-
ter that the
yerres were ac-
complished.*

21 ¶ Then Iaakób said to Labán, Giue me
my wife that I maie go in to her: for my
time is ended.

*Hebr my dai-
es are ful*

22 Wherefore Labán gathered together
all the men of the place, and made a feast.

*h The cause
why Iaakób
was deceiued
was, that in
olde time the
wife was cou-
red with a va-
ile, when she
was broght to
her housband
in signe of cha-
stite & shame-
fastnes.*

23 But whē the euening was come, he toke
Leáh his daughter and broght her to him,
and he went in vnto her.

24 And Labán gaue his maide Zilpáh to
his daughter Leáh, to be her seruant.

25 But when the morning was come, behol-
de, it was Leah. Then said he to Labán,
Wherefore hast thou done thus to me: did
not I serue thee for Rahél? wherefore then
hast thou beguiled me?

*i He offered
more the pro-
fit that he had
of Iaakobs ser-
uice the rather
his promes or
the manner of
the countrie,
thogh he alled-
ged custome
for his excuse*

26 And Labán answered, It is not the man-
ner of this place, to giue the yonger befo-
re the elder.

27 Fulfil seuen yerres for her, and we wil
also giue thee this for the seruice, which
thou shalt serue me yet seuen yerres more.

28 Thē Iaakób did so, & fulfilled her seuen
yerres, so he gaue him Rahél his daugh-
ter to be his wife.

29 Labán also gaue to Rahél his daughter
Bilháh his maide to be her seruant.

30 So entred he in to Rahél also, and loued
also Rahél more then Leáh, and serued
him yet seuen yerres mo.

31 ¶ When y^e Lord sawe that Leáh was des-
pised, he made her fruitful: but Rahél
was barren.

*Hebr opened
her wombe*

*k This decla-
reth, that oft
times thei, w
are despised
of men, are fa-
uored of God
I Hereby ap-
peareth, that
she had re-
cours to God
in her afflic-
tion
m For children
are a great cau-
se of mutual
loue between
man and wife.*

32 And Leáh conceived and bare a sonne,
and she called his name Reubén: for she
said, Because the Lord hath looked vpon
my tribulacion, now therefore mine hous-
band wil loue me.

33 And she conceived againe and bare a
sonne, and said, Because the Lord heard
that I was hated, he hath therefore giuen
me this sonne also, and she called his name
Simeón.

34 And she conceived againe and bare a
sonne, and said, Now at this time wil my
housbād kepe me companie, because I ha-
ue boine him thre sonnes: therefore was
his name called Leui.

35 Moreouer she conceived againe and ba-

re a sonne, saying, Now wil I praise the
Lord: * therefore she called his name Iu-
dáh, and "left bearing.

*Or, confess.
Mat. i. 2.
Hebr she de from
bearing.*

CHAP. XXX.

4 9. *Rahél and Leáh being bothe barren giue their mai-
des vnto their housband, and they beare him children.
15 Leáh giueth mādrakes to Rahél that Iaakób might
lie with her 27 Labán is enticed for Iaakobs sake 43
Iaakób is made very rich.*

1 And when Rahél sawe that she bare
Iaakób no children, Rahél enuied
hei sister, and said vnto Iaakób, Giue me
children, or els I dye.

2 Thē Iaakobs angre was kindeled against
Rahél, and he said, Am I in Gods stede,
which hath withholden frō thee the frute
of the wombe?

*a It is onely
God that ma-
keth barē and
fruitful, and
therfore I am
not in faulte.*

3 And she said, Beholde my maide Bilháh,
go in to hei, and she shal beare vpon my
knees, & I shal haue childre also by her.

*b I wil recei-
ue her childre
on my lappe,
as thogh they
were mine
owne
Hebr I shal be
buylded.*

4 Then she gaue him Bilháh her maide to
wife, and Iaakób went in to her.

5 So Bilháh conceived and bare Iaakób a
sonne.

6 Thē said Rahél, God hath giuen sentece
on my side, & hath also heard my voyce,
and hath giuen me a sonne: therfore
called she his name, Dan.

7 And Bilháh Rahels maide conceived a-
gaine, and bare Iaakób the seconde sonne.

8 Then Rahél said, With excellēt wrest-
lings haue I wrestled with my sister and
haue gotten the vpper hand: and she cal-
led his name, Naphtalí.

*c The wrestle
of God
e The arrogā-
cie of mā na-
ture appeareth
in that she co-
mūeth her
sister, after the
lawe receiued
this benefit of
God to beare
children*

9 And when Leah sawe that she had left
bearing, she toke Zilpáh hei maide, and
gaue her Iaakób to wife.

10 And Zilpáh Leahs maide bare Iaakób a
sonne.

11 Then said Leáh, A companie cometh:
and she called his name, Gad.

*d That is, God
doeth increase
me w a multi-
tude of chil-
dren - for so
Iaakób doeth
expounde this
name Gad,
chap 49.9*

12 Againe Zilpáh Leahs maide bare Iaa-
kób another sonne.

13 Then said Leáh, Ah, blessed am I, for the
daughters wil blesse me. and she called
his name, Ashér.

14 ¶ Now Reubén went in the dayes of the
wheat haruest and found mandrakes in
the field & broght them vnto his mother
Leáh. Then said Rahél to Leáh, Giue me,
I pray thee, of thy sonnes mandrakes.

*e Which is a
kinde of herbe
whose roote
hath a certē
likenes of y^e
figure of a
man.*

15 But she answered hei, Is it a smale mat-
ter for thee to take mine housbād, except
thou take my sonnes mādrakes also? Thē
said Rahél, Therefore he shal slepe with
thee this night for thy sonnes mandrakes.

16 And Iaakób came from the field in the
euening, and Leáh went out to mete him,
& said, Come in to me, for I haue bought
and payed for thee with my sonnes man-
drakes: and he slept with hei that night.

*Hebr buying &
haue bought.*

17 And God heard Leáh and she conceived,
and bare vnto Iaakób the fift sonne.

18 Then

*f In ftede of
acknowledgeg
her faure, the
boasteth as if
God had re-
warded her
therefore.*

18 The said Leáh, God hathe giuen me my rewarde, because I gaue my maide to my housband, & she called his name Issachár.

19 After, Leáh conceived againe, and bare Iaakób the sixt sonne.

20 The Leáh said, God hathe endued me wth a good dowrie: now wil mine housbād dwell with me, because I haue borne him six sones: & she called his name Zebulún.

21 After that, she bare a daughter, and she called her name Dináh.

22 ¶ And God remembred Rahél, and God heard hei, and opened hei wombe.

23 So she conceived and bare a sonne, and said, God hathe taken away my rebuke.

24 And she called his name Ioséph, saying, The Lord wil giue me yet another sonne.

25 ¶ And as Rahél had borne Ioséph, Iaakób said to Labán, Séd me away that I may go vnto my place and to my countrey.

26 Giue me my wiues and my children, for whome I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whome Labán answered, If I haue now founde fauour in thy sight, tarry: I haue perceiued that the Lord hathe blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I wil giue it thee.

29 But he said vnto hi, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hathe bene vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hathe blessed thee by my coming: but now whe shal I triuel for mine owne house also?

31 Then he said, What shal I giue thee? And Iaakób answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil returne, fede, and kepe thy shepe.

32 I wil passe though all thy flockes this day, and separat from them all the shepe with litle spotted and great spotted, & all blacke lambes among the shepe, and the great spotted, and litle spotted among the goates: and it shal be my wages.

33 So shal my righteousness answere for me hereafter, when it shal come for my rewarde before thy face, & euery one that hathe not litle or great spotted among the goates, and blacke among the shepe, the same shal be theft with me.

34 Then Labán said, Go to, wolde God it might be according to thy saying.

35 Therefore he toke out the same day the he goates that were party coloured and with great spotted, and all the she goates with litle and great spotted, and all y^e had white in the, and all the blacke among y^e shepe, & put the in y^e keeping of his sonnes.

36 And he set thre dares iourney betwene him selfe and Iaakób. & Iaakób kept the rest of Labans shepe.

37 ¶ Then Iaakób toke rodde of grene poplar, and of hasel, and of the chefnut tre, and pilled white strakes in them, and made the white appeare in the rodde.

38 Then he put y^e rodde, which he had pilled, in the gutters and watering troughes, when the shepe came to drinke, before y^e shepe: (for they were in heate, when they came to drinke)

39 And the shepe were in heate before the rodde, & afterward brought forth the yong of party colour, and with smale & great spotted.

40 And Iaakób parted these lambes, and turned the faces of the flocke towards these lambes party coloured and all maner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euery ramming tyme of the stronger shepe, Iaakób laied the rodde before the eyes of the shepe in the gutters y^e they might conceiue before the rodde.

42 But when the shepe were feble, he put them not in: and so y^e febler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had manie flockes, and made seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakób 3 God commandeth him to returne to his countrey 14 The care of God for Iaakób 19 Rahél stealeth her fathers idoles. 23 Laban followeth Iaakób. 44 The covenant betwene Laban and Iaakób.

1 **N**OW he heard the wordes of Labáns sonnes, saying, Iaakób hathe takē away all that was our fathers, and of our fathers goods hathe he gottē all this honour.

2 Also Iaakób behelde the countenance of Labán, that it was not towards him as in times past:

3 And the Lord had said vnto Iaakób, Turne againe into the land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iaakób sent and called Rahél and Leáh to the field vnto his flocke.

5 The said he vnto them, I fe your fathers countenance, that it is not towards me as it was wonte, and the God of my father hathe bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hathe deceiued me, and changed my wages ten times: but God suffred him not to hurt me.

8 If he thus said, The spotted shal be thy wages, the all the shepe bare spotted: & if he said thus, The party coloured shal be thy reward, the bare all y^e shepe party coloured.

Iaakob here in v^{se} no deceit: for it was Gods commandment as he declareth in y^e next chapter, ver 9 and 11.

Or, conceiued.

m As they wth toke y^e ram about septebr, & brought forth the about marche: so the febler in marche, & lambe in septebr.

a The childre vttered in wordes that wth the father dissimbled in heart, for y^e couetous think y^e whatsoeuer they can not snatche is pluckt fro the
Or, and let us see he will him as yesterday & yet yesterday.

b The God whome my father worshipped.

Or, many times

Or, made her fruitful

g Because fruitfulness came of Gods blessing, who said, Increase and multiplie: because was counted as a curie

Or, tried by experience.

Or, with me.

Or, as my father
h The ordre of nature requireth that euery one provide for his owne familie

Or, separates thou

Or, red.

i That which shal hereafter be thus spotted
k God shal testify for my righteous dealing by rewarding my labours
Or, counted shifs.

Or, Laban.

Or, red, or, brown.

^e This declar-
eth that the
thing, which
Iaakób did
before, was by
Gods coman-
dement, & not
through de-
ceit.

^f Or, cappel

9 Thus hathe ^e God taken awaie your fa-
thers' substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine
eies and sawe in a dreame, and beholde, the
he goates leaped vpon the she goates, that
were partie coloured with litle and great
spottes spotted.

11 And the Angel of God said to me in a
dreame, Iaakób. And I answered, Lo, I am
here.

12 And he said, lift vp now thine eies, and
se all the he goates leaping vpon the she
goates that are partie coloured, spotted
with litle & great spottes: for I haue sene
all that Labán doeth vnto thee.

^d This Angel
was Christ &
appeared to
Iaakób in Be-
thel: & hereby
appeareth he
had taught his
wives & feare
of God: for
he talketh as
though they
knewe this
thing.
^{Chap 22. 18.}
^e For they we-
re giuen to
Iaakób in re-
compence of
his seruice: &
was a kinde of
sale.

13 ^d I am the God of Beth-él, where thou
* anointedst y^e pillar, where thou vowedst
a vowe vnto me. Now arise, get thee out
of this countrei & returne vnto the land
where thou wast borne.

14 Then answered Rahél and Leah, and
said vnto him, Hauē we anie more porci-
on and enheritance in our fathers house?

15 Doeth not he count vs as strangers? for
he hathe ^e solde vs, and hathe eaten vp &
consumed our monie.

16 Therefore all y^e riches, which God hathe
taken from our father, is ours and our
childrés: now then whatsoeuer God hathe
said vnto thee do it.

17 ¶ Thē Iaakób rose vp, and set his sonnes
and his wives vpon camels.

18 And he caried awaie all his flockes, and
all his substance which he had gotten, to
wit, his riches, which he had gotten in
Padán Arám, for to go to Izhak his fa-
ther vnto the land of Canaan.

19 When Labán was gone to there his she-
pe, then Rahél stole her fathers ^f idoles.

^g For so the
worde here si-
gnifieth, becau-
se Labán cal-
leth the gods,
vers 30.

^h Or, went a way
privily from
Labán

ⁱ Or, Ephraim.

20 Thus Iaakób ^h stole awaie the heart of
Labán the Aramite: for he tolde him not
that he fled.

21 So fled he with all that he had, & he rose
vp, and passed the ⁱ iuer, and set his face
toward mount Gileád.

22 The third day after was it tolde Labán,
that Iaakób fled.

^k Or, his flockes
& friends.

^l Or, ioyued with
him.

23 Then he toke his brethren with him, &
followed after him seven dayes journey,
and ^o ouertoke him at mount Gileád.

24 And God came to Labán the Aramite
in a dreame by night, and said vnto him,
Take hede that thou speake not to Iaakób
"ought saue good.

^m Ebr. from good
to euil.

25 ¶ Then Labán ouertoke Iaakób, & Iaa-
kób had pitched his tent in the mount: &
Labán also with his brethren pitched vp-
on mount Gileád.

ⁿ Or, counseiled
thy selfe away
privily.

26 Then Labán said to Iaakób, What hast
thou done? ^o thou hast euen stolen away
mine heart & caried away my daughters
as though they had bene taken captiues wth
the sworde.

27 Wherefore diddest thou flee so secretly
& steale away from me, & diddest not tel
me, that I might haue sent thee forth
with mirth & with songs, with timbrel &
with harpe?

28 But thou hast not suffered me to kisse
my sonnes and my daughters: now thou
hast done foolishly in doing so.

29 I am ^p able to do you euil: but the ^q God
of your father spake vnto me yester night,
saying, Take hede that thou speake not to
Iaakób ought saue good.

^q Ebr. power is
in mine hand.
^r He was an
idolater, and
therefore wold
not acknowla-
ge the God of
Iaakób for his
God

30 Now though thou wentest thy way, be-
cause thou greatly longedst after thy fa-
thers house: yet wherefore hast thou stollē
my gods?

31 Thē Iaakób answered, & said to Labán,
Because I was afraid, & thought that thou
woldest haue taken thy daughters from
me.

32 ^r But with whome thou findest thy gods,
let him not liue. Serche thou before our
brethren what I haue of ^s thine, and take it
to thee (but Iaakób wist not that Rahél
had stollen them)

^s Or, his him thy

33 Then came Labán into Iaakobs tent, &
into Leahs tent, and into the two maides
tentes, but founde ^t them not. so he wēt out
of Leahs tent, & entred into Rahels tent.

34 (Now Ranel had takē the idoles & put
them in the camels litter & sate downe
vpon them) & Labán serched all the tent,
but founde ^u them not.

^t Or, Rane, in
saddle.

35 Then said she to her father, "My lord, be
not angry that I cannot rise vp before
thee: for the custome of womē ^v vpon me:
so he serched, but found not the idoles.

^v Ebr. let me
dugge be in the
eyes of my lord.

36 ¶ Thē Iaakób was wroth, & chode with
Labán: Iaakób also answered and said to
Labán, What haue I trespassed? what haue
I offended, that thou hast pursued after
me?

37 Seing thou hast serched all my stuffe,
what hast y^e founde of all thine housholde
stuffe? put it here before my brethren and
thy brethren, that they may iudge be-
twene vs bothe.

38 This twēty yere I haue bene with thee:
thine ewes and thy goates haue nor ^w cast
their yong, & the rams of thy flocke haue
I not eaten.

^w Or, bene barren,

39 "Whatsoeuer was torne of beasts, I broght
it not vnto thee, but made it good my sel-
fe: ^x of mine hāde diddest thou require it,
were it stollen by day or stollen by night.

^x Ebr. the women
are cast by praye.
^y Exod. 22. 10.

40 I was in the day consumed with heat,
and with frost in the night, and my ^z slepe
departed from mine eies.

^z Or, I slept not.

41 Thus haue I bene twenty yere in thine
house, and serued thee fourtē yeres for
thy two daughters, and six yeres for thy
shepe, and thou hast changed my wages
ten times.

^h That is, the God whome Izhák did feare & reuerence

42 Except the God of my father, the God of Abraham, & the ^h feare of Izhák had bene with me, surely thou haddest sent me away now empty: *but* God behelde my tribulation, & the labour of mine handes, & rebuked *thee* yester night.

43 Then Labán answered, & said vnto Iaakób, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

ⁱ His conscience reproveth him of his misbehaviour toward Iaakób and therefore moued him to seke peace

44 Now therefore come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then toke Iaakób a stone, and set it vp as a pillar:

46 And Iaakób said vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eat there vpon the heape.

⁴⁰ The heape of witness
^k The one nameth the place in the Syrian tongue, & the other in the Ebrew tongue
⁴¹ Or, watch tower

47 And Labán called it ⁱ Iegár-sahaduthá, and Iaakób called it ^k Galeéd.

48 For Labán said, This heape is witness betwene me & thee this day: therefore he called the name of it Galeéd. Also *he* called it

⁴² To punish the trespasser

49 ⁱ Mizpáh, because he said, The Lord ^l looke betwene me & thee, when we shalbe departed one from another,

^m Nature expelleth him to exorcisme that vice, wherunto through couetousnes he forsaketh Iaakób.

50 If ^y shalt uexe my daughters, or shalt take ⁿ wiues beside my daughters: *there is* no man with vs, beholde, God ⁿ witness betwene me and thee.

51 Moreover Labán said to Iaakób, Beholde this heape, & beholde, the pillar, which I haue set betwene me and thee,

52 This heape *shalbe* witness, and the pillar *shalbe* witness, ^y I wil not come ouer this heape to thee, and that ^y shalt not passe ouer this heape & this pillar vnto me for euil.

ⁿ Beholde, how the idolaters mangle the true God with their false gods
^o Meaning, by the true God whome Izhák worshipped.
⁴³ Or, meet

53 The God of Abraham, & the God of ⁿ Nahór, & ^y God of their father be iudge betwene vs: but Iaakób sware by the ^o feare of his father Izhák.

54 Then Iaakób did offre a sacrifice vpon the mount, and called his biethren to eat ^o bread, and they did eat bread, & taried all night in the mount.

^p We see that there is euer some sede of ^y knowledge of God in ^y heartes of the wicked.

55 And early in the morning Labán rose vp and kissed his sonnes & his daughters, & ^p blessed them, and Labán departing, went vnto his place againe.

CHAP. XXXII.

¹ God comforteth Iaakób by his Angels. ^{p. 10} He prayeth vnto God confessing his Unworthines. ¹³ He sendeth presents vnto Esáu. ^{24 25} He wrestled with the Angel who nameth him Israel.

^a He acknowledgeth Gods benefits: who for the preservation of his seedeth hostes of Angels.

¹ Now Iaakób wēt forthe on his journey & the Angels of God met him.

² And when Iaakób sawe them, he said, ^a This is Gods host, & called the name of

the same place ^o Mahanáim.

³ Then Iaakób sent messengers before him to Esáu his brother, vnto the land of Seir into the countrey of Edóm:

⁴⁰ Or, friend

⁴ To whome he gaue commandemēt, saying, Thus shal ye speake to my ^b lord Esáu: Thy seruant Iaakób saith thus, I haue bene a stranger with Labán & taried vnto this time.

^b He reuerenced his brother in worldly things, because he chafely looked to be preferred to ^y spiritual promise.

⁵ I haue beues also & asses, shepe, & men seruantes, and women seruantes, and haue sent to shewe my lord, that I may finde grace in thy sight.

⁶ ¶ So the messengers came againe to Iaakób, saying, We came vnto thy brother Esáu, and he also commeth against thee and foure hundred men with him.

⁷ Then Iaakób was ^c greatly afraid, and was sore troubled, & deuided the people that was with him, and the shepe, and the beues, and the camels into two ^c companies.

^c Albeit he was comforted by the Angels, yet the inheritance of ^y flesh doeth appeare.

⁸ For he said, if Esáu come to the one companie and smite it, the other companie shal escape.

¶ Moreover Iaakób said, O God of my father Abraham, and God of my father Izhák: Lord, which saidest vnto me, Returne vnto thy countrei & to thy kined, and I wil do thee good,

¹⁰ I am not ^o worthe of the least of all the mercies & all the truth, which thou hast shewed vnto thy seruant: For ^w my ^d staffe came I ouer this Iordén, and now haue I gotten two bandes.

²⁰ I am less than all thy mercies.

¹¹ I pray thee, Deliuer me from the hand of my brother, from the hand of Esáu: for I feare him, lest he wil come and smite me, & the ^e mother vpon the children.

^d That is, poor, & without all provision.

¹² For ^y saidest, I wil surely do thee good, and make thy sede as the sand of the sea, which can not be nombred for multitude.

¹³ ¶ And he taried there the same night, & toke of that which came to hand, a ^f presente for Esáu his brother:

^e Meaning, he wil put all to death: thus procure cometh of them which kille the birds together with her young ones
^f Not distrusting Gods assistance, but vnting such means as God had giue him.

¹⁴ Two hundred she goates and twenty she goates, two hundred ewes and twentie rammes:

¹⁵ Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twentie she asses and ten soles.

¹⁶ So he deliuered them into the hand of his seruantes, euerie droue by them selues, & said vnto his seruants, Passe before me, and put a space betwene droue & droue.

¹⁷ And he commanded the foremost, saying, If Esáu my brother mete thee, and aske thee, saying, Whose seruant art thou? & whither goest thou? and whose are these before thee?

¹⁸ Then thou shalt say, *they be* thy seruant Iaakobs: it is a presente sent vnto my lord Esáu: and beholde, he him selfe also is behinde vs.

g He thought it no losse to departe w these goods, so the more he might follow the vocatiō whereto God called him
"Ebr receiue my face.

h That is, God in forme of man
i For God affaileth his w the one hand, & vpholdeth them with the other

Ox. 12. 4.

Chap. 31. 10.

k God gaue Iaakób bothe power to ouer come & also y praise of the victorie.

Or, faile.

l The faithfull so ouercome their tētiōs, that their sele the smart cheere, to the inēt that they shulde not glo rie, but i their humilitie

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

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

- 19 So likewise commanded he the seconde & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Esau, when ye finde him.
- 20 And ye shal say moreouer, Beholde, thy seruant Iaakób commeth after vs (for he thought, I wil appease his wrath with the present that goeth before me, and afterward I wil se his face: it may be that he wil accept me)
- 21 So went the present before him: but he taried that night with the companie.
- 22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleue children, & went ouer the forde Iabbók.
- 23 And he toke them, & sent them ouer the riuer, & sent ouer that he had.
- 24 ¶ Whē Iaakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.
- 25 And he sawe that he coulde not preuaile against him: therefore he touched y holow of his thigh, & the holow of Iaakobs thigh was loosed, as he wrestled with him.
- 26 And he said, Let me go, for y morning appeareth. Who answered, *I wil not let thee go except thou blesse me.
- 27 Then said he vnto him, What is thy name? And he said, Iaakób.
- 28 Then said he, *Thy name shal be called Iaakób no more, but Israël: because thou hast had * power with God, thou shalt also preuaile with men.
- 29 Then Iaakób demāded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.
- 30 And Iaakób called the name of the place, Peniél: for, said he, I haue sene God face to face, and my life is preserued.
- 31 And the sunne rose to him as he passed Peniél, and he halted vpon his thigh.
- 32 Therefore the children of Israël eat not of the sinew that shanke in the holow of the thigh, vnto this day: because he touched the sinew that shanke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4. Esau and Iaakób mete and are agreed. 11. Esau receiueth his gifts. 19. Iaakób byeth a possession. 20. And buyeth an altar.

- 1 And as Iaakób lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he deuoted the children to Leah, and to Rahél, and to the two maides.
- 2 And he put the maides, & their children formost, and Leah and her children after, and Rahél, and Ioseph hindermost.
- 3 So he went before the, and bowed him selfe to the grounde seven times, vntil he came nere to his brother.

- 4 Then Esau ran to mete him and embraced him, and fel on his necke and kissed him, and they wept.
- 5 And he lift vp his eyes, and sawe the women, and the children, and said, Who are these with thee? And he answered, They are y childre whome God of his grace hathe giuen thy seruant.
- 6 Then came y maides nere, thei, and their children, and bowed them selues.
- 7 Leah also with her children came nere and made obeisance, and after Ioseph & Rahél drewe nere and did reuerence.
- 8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I mase finde fauour in y sight of my lord.
- 9 And Esau said, I haue ynough, my brother: kepe that thou halt to thy selfe.
- 10 But Iaakób answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for I haue sene thy face, as though I had sene the face of God, because thou hast accepted me.
- 11 I praie thee take my blessing, that is brought thee: for God hathe had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.
- 12 And he said, Let vs take our iourney & go, and I wil go before thee.
- 13 Then he answered him, My lord knoweth, that the children are tendre, and the ewes & kine with yong vnder mine hād: & if they shulde ouerdriue them one day, all the flocke wolde dye.
- 14 Let now my lord go before his seruāt, and I wil driue softly, according to the passe of the cattel, which is before me, and as the children be able to endure, vntil I come to my lord vnto Seir.
- 15 Then Esau said, I wil leaue the some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.
- 16 ¶ So Esau returned, and went his way that same day vnto Seir.
- 17 And Iaakób went forwarde towardē Succóth, & buyt him an house, and made bootches for his cattel: thei efore he called the name of the place Succóth.
- 18 ¶ Afterwarde, Iaakób came safe to Shechem a citie, which is in the land of Canaan, when he came from Padan Arām, and pitched before the citie.
- 19 And there he bought a parcel of groude, where he pitched his tent, at the hand of the sonnies of Hamór Shichems father, for an hundred pieces of money.
- 20 And he set vp there an altar, and called it, The mightie God of Israël.

CHAP. XXXIII.

2 Dinah u'rauihed. 3 Manóu asketh her in marriage for

c Iaakób and his familie are the image of y Church vnder the yoke of tyrants, w for teare are brought to subjection.

d In that that his brother embraced him so loouingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence
"Or, gift.
e By earnest iurcature.

f He promised that w (as semeth) his mind was not to performe.

"Or, straten

"Or, Mesopotamia.

"Or, lambs, or, mourey so named

g He calleth the signe the thing, which it signifieth, in token y God had, mig vely deliuered him.

for his sonne. 22 The Shechemites are circumcised at the request of Iaakób's sonnes, and the persuasion of Hamór 25 The whoredome is reuenged. 28 Iaakób reprocureth his sonnes.

Then Dináh the daughter of Leáh, which she bare vnto Iaakób, wēt out to se the daughters of that countrey.

a This example teacheth that to muche libertie is not to be giuen to youthe

"Ebr. humbled her

"Ebr. spake to the heart of the maide

b This puerth that the consent of parents is requisite in marriage, leing the very infidels did also obiectue it as a thing necessa- tie

"Or, folie.

"Ebr. and it shal not be so do- ue

"Or, marriages.

"Or, grant my request.

"Ebr. multiply greatly the dowry.

c They made the holy ordinance of God a meane to co- pisse their wicked purpo- se.

d As it is abo- mination for them that are baptizd to ioyne with infidels.

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

Whome when Shechém the sonne of Hamó the Hiuite lord of that countrie sawe, he toke her, and lay wth her, & defiled her.

So his heart claue vnto Dináh y^e daughter of Iaakób: and he loued the maide, & spake kindly vnto the maide.

Thē said Shechém to his father Hamór, saying, Get me this maide to wife.

(Now Iaakób heard that he had defiled Dináh his daughter, and his sonnes were with his cattel in y^e field: therefore Iaakób helde his peace, vntil they were come)

¶ Then Hamó the father of Shechém went out vnto Iaakób to commune with him.

And when the sonnes of Iaakób were come out of the field and heard it, it grieved the men, & they were very angrie, because he had wrought vilennie in Israël, in that he had liē with Iaakobs daughter: which thing ought not to be done.

And Hamór comuned with them, saying, The soule of my sonne Shechém longeth for your daughter: giue her him to wife, I pray you.

So make affinitie wth vs: giue your daughters vnto vs, and take our daughters vnto you,

And ye shal dwel with vs, and the land shal be before you: dwel, and do your busines in it, and haue your possessions therein.

Shechém also said vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I wil giue whatsoeuer ye shal appoint me.

Aske of me abundantly bothe dowrie and giftes, & I wil giue as ye appoint me, so that ye giue me the maide to wife.

Thē the sonnes of Iaakób answered Shechém and Hamór his father, talking among them selues deceitfully, because he had defiled Dináh their sister,

And they said vnto them, We can not do this thing, to giue our sister to an vn-circumcised man: for that were a reprofe vnto vs.

But in this wil we consent vnto you, if ye wil be as we are, that euerie mā childe among you be circumcised:

Then wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwel with you, and be one people.

But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & departe.

Now their wordes pleased Hamór, and Shechém Hamors sonne.

And the yong man deferred not to do the thing because he loued Iaakobs daughter: he was also the moste set by of all his fathers house.

¶ Then Hamór and Shechém his sonne went vnto the gate of their citie, & com- muned with the men of their citie, saying,

These men are peaceable with vs: & y^e they may dwel in the land, and do their affaires therein (for beholde, the land hath roume ynough for them) let vs take their daughters to wiues, and giue them our daughters.

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

Shal not their flockes and their substance and all their cattel be ours: onely let vs consent herein vnto thē, and they wil dwel with vs.

And vnto Hamór, & Shechém his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, *euē* all that went out of the gate of his citie.

And on the thurd day (when thē were fore) two of the sonnes of Iaakób, Simeón and Leui, Dinahs brethren toke e- ther of them his sworde & went into the citie boldely, and slewe euerie male.

Thei slewe also Hamór and Shechém his sonne with the edge of the sworde, & toke Dináh out of Shechems house, and went their way.

Againe the other sonnes of Iaakób came vpon the dead, and spoiled the citie, because they had defiled their sister.

Thei toke their shepe, and their beues, and their asses, and whatsoeuer was in the citie, and in the fields.

Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.

Then Iaakób said to Simeón and Leui, Ye haue troubled me, & made me stinke among the inhabitants of the land, as wel the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selues together against me, and slay me, and so shal I, and my house be destroyed.

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

CHAP. XXXV.

Iaakób at Gods commādemēt goeth vp to Beth-ēl. He reformeth his household. Deborah dyeth. The land of Canaan is promised him. Rachel dyeth in labour. Reuben lieth with his fathers concubine. The death of Iaakób.

f For the people vied to as- semble there, and iustice was also main- tained

g Thus many preted to spea- ke for a publi- ke profit, whē they onely spea- ke for their owne priuate game and com- moditie.

h Thus they lacke no kinde of persuasion, which prefer- re their owne comodities be- fore the com- mon welthe.

i For they we- re the chief of the copauē.

Chap. 49. 6. k The people are punished with their wic- ked princes. "Ebr. mouth of the sword.

"Or, so be ashen- red.

^a God is ever at hand to succour his in their troubles.

Chap. 28. 13.

^b That by thus outwardly act they shuld shewe their inward repentance.

^c For therein was some signe of superstition as in tablets & Augurs deis.

^d Thus, not withstanding his incommen-
ca. 3 came before, God deli-
uered Iaakób.

Chap. 28. 19.

^e Or, one of his generations.

Chap. 32. 28.

^f Or, almighty.

^g As God is said to defend, when he sheweth some signe of his presence: so he is said to defend, when his vision is ended.

^h The Hebrew word signifieth as much ground as one may goe to bayte to bayte, & is take for halfe a days journey.

Then ^a God said to Iaakób, Arise, go vp to Beth-él & dwel there, & make there an altar vnto God, that appeared vnto thee, ^{*} whē thou fleddest from Esāu thy brother.

2 Then said Iaakób vnto his housholde & to all that were with him, Put away the strange gods that are among you, & ^b cleanse your selues, and change your garments:

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

4 And they gaue vnto Iaakób all the strange gods, which were in their hands, and all their ^c earings which were in their eares, and Iaakób hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the ^d feare of God was vpon the cities, that were round about them: so that they did not followe after the sonnes of Iaakób.

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

Chap. 28. 19. **7** And he buylt there an altar, & ^{*} had called the place, The God of Beth-él, because that God appeared vnto him there, whē he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneth Beth-él vnder an oke: and he called the name of it ^e Allón bachúth.

9 ¶ Againe God appeared vnto Iaakób, after he came out of Padán Arám, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakób: thy name shal be no more called Iaakób, but ^{*} Israel shal be thy name: and he called his name Israel.

11 Againe God said vnto him, I am God ^f all sufficiēt. growe, & multiplie: a nation & a multitude of natiōs shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue ^g land, which I gaue to Abraham and Izhák, vnto thee: & vnto thy fede after thee wil I giue that land.

13 So God ^{*} ascended from him in the place where he had talked with him.

14 And Iaakób set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakób called the name of the place, where God spake with him, Beth-él.

16 ¶ Then they departed from Beth-él, & whē there was about halfe a daies journey of ground to come to Ephrath, Rahel traualled, and in trausiling she was in peril.

17 And when she was in peines of her labour, the midwife said vnto her, Feare not: for thou ^h shalt haue this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Beniamin.

19 Thus dyed Rahel, & was buried in the way to Ephrath, which is Beth-léhem.

20 And Iaakób set a ^{*} pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ The Israel went forward, & pitched his tent beyonde Migdal-éder.

22 Now, when Israel dwelt in that land, Reuben went, and ^b laye ^{*} with Bilhah his fathers concubine, and it came to Isaacs eare. And Iaakób had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, & Leui, & Iudáh, & Issachar, & Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And ^g sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Asher. these are the sonnes of Iaakób, which were borne him in Padán Arám.

27 ¶ Then Iaakób came vnto Izhák his father to Mamré a citie of Arbáh: this is Hebrón, where Abraham and Izhák were strangers.

28 And the dayes of Izhák were an hundred and foure score yeres.

29 And Izhák gaue vp the goste and dyed, and was ^{*} gathered vnto his people, being olde and ful of daies: & his sonnes Esāu and Iaakób buried him.

CHAP. XXXVI.

^a The wives of Esāu. ⁷ Iaakób and Esāu are riche. ⁹ The genealogie of Esāu. ²⁴ The finding of mules.

1 Now these are the ^a generations of Esāu, which is Edóm.

2 Esāu toke his wiues of the ^b daughters of Canaan: Adáh the daughter of Elón an Hittite, and Aholibamah the daughter of Anáh, the daughter of Zibeón an Hiuite.

3 And toke Basemath Ishmaels daughter, sister of Nebaióth.

4 And ^{*} Adáh bare vnto Esāu, Elipház: & Basemath bare Reuel.

5 Also Aholibamah bare Ieúsh, & Iaalám, and Kórah: these are the sonnes of Esāu which were borne to him in the land of Canaan.

6 So Esāu toke his wines and his sonnes, & his daughters, & all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of Canaan, & ^{*} went into an other countrei from his brother Iaakób.

7 For their riches were so great that they colde not dwel together, & the land, wherein they were strangers, colde not receiue them because of their flockes.

8 There-

^g The ancients vied this ceremonie to testifie their hope of the resurrection to come, which was not generally reucaled.

^h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose electiō by their fauours was not changed.

Chap. 48. 7.

Chap. 28. 19.

^a This genealogie declarerth that Esāu was blessed temporally, & that his fathers blessing toke place in worldlie things.

^b Besides those names wherof is spoken, chap. 26. 34.

2. Chron. 1. 28.

^c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godlie. ^g Iaakób might enioye Canaan according to Gods promise.

- Iosé. 24. 4.* 8 *Therefore dwelt Esáu in mount Seir: this Esáu is Edóm.
- Or, the Edomites* 9 ¶ So these are the generaciōs of Esáu father of ¹Edóm in mount Seir.
- 1. Chron. 1. 35.* 10 These are the names of Esaus sonnes: *Elipház, the sonne of Adáh, the wife of Esáu, & Reuél the sonne of Bashemáth, the wife of Esáu.
- 11 And the sonnes of Elipház were Temán, Omár, Zephó, and Gatám, and Kenáz.
- 12 And Timná was concubine to Elipház Esaus sonne, & bare vnto Elipház, Amalék: these be the sonnes of Adáh Esaus wife.
- Or, nephews.* 13 ¶ And these are ²sonnes of Reuél: Ná-hath, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Bashemáth Esaus wife.
- Or, nece.* 14 ¶ And these were ³sonnes of Aholibamáh the daughter of Anáh, daughter of Zibeón Esaus wife: for she bare vnto Esáu, Ieúsh, and Iaalám, and Kórah.
- Or, chief men* 15 ¶ These were ⁴Dukes of the sonnes of Esáu: the sonnes of Elipház, the first borne of Esáu: duke Temán, duke Omár, duke Zephó, duke Kenáz,
- Or, chief men* 16 Duke Kórah, duke Gatám, duke Amalék: these are ⁵dukes that came of Elipház in the land of Edóm: these were the ⁶sonnes of Adáh.
- Or, nephews.* 17 ¶ And these are the sonnes of Reuél Esaus sonne: duke Náhath, duke Zérah, duke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of Edóm: these are the ⁷sonnes of Bashemáth Esaus wife.
- 18 ¶ Likewise these were the sonnes of Aholibamáh Esaus wife: Duke Ieúsh, duke Iaalám, duke Kórah: these dukes came of Aholibamáh, the daughter of Anáh Esaus wife.
- 19 These are the children of Esáu, & these are the dukes of the: This Esáu is Edóm.
- 1. Chron. 1. 38.* 20 ¶ *These are the sonnes of Seir the Horite, which ⁸inhabited the land before, Lotán, and Shobál, and Zibeón, and Anáh.
- e Before that Esáu did there inhabit.* 21 And Dishón, and Ezer, and Dishán: these are the dukes of the Horites, the sonnes of Seir in the land of Edóm.
- 22 And the sonnes of Lotan were, Horí & Hemám, and Lotans sister was Timná.
- 23 And the sonnes of Shobál were these: Aluán, and Manáhath, and Ebál, Shephó, and Onám.
- 24 And these are the sonnes of Zibeón: bothe Aíah, & Anáh: this was Anáh that founde ⁹mules in the wildernes, as he fed his father Zibeons asses.
- f Who not contented with those kides of beastes, which God had created, found out the monstrous generation of mules between the asse and the mare.* 25 And the children of Anáh were these: Dishón & Aholibamáh, the daughter of Anáh.
- 26 Also these are the sonnes of Dishán: Hemdán, & Esbán, & Ithrán, & Cherán.
- 27 The sonnes of Ezer are these: Bilhán, & Zauuán, and Akán.
- 28 The sonnes of Dishán are these: Vz, and Arán.
- 29 These are the dukes of the Horites: duke Lotán, duke Shobál, duke Zibeón, duke Anáh,
- 30 Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Seir.
- 31 ¶ And these are ¹⁰ Kings that reigned in the lād of Edóm, before there reigned any King ouer the children of Isráél.
- 32 The Béla the sonne of Beór reigned in Edóm, and the name of his citie was Dínhábah.
- 33 And when Béla dyed, Iobáb the sonne of Zérah of Bozrá reigned in his stede.
- 34 When Iobáb also was dead, Hushám of the lād of Temaní reigned in his stede.
- 35 And after the death of Hushám, Hadád the sonne of Bedád, which slewe Mitlián in the field of Moáb, reigned in his stede, and the name of his citie was Auíth.
- 36 When Hadád was dead, then Samláh of Masrekáh reigned in his stede.
- 37 When Samláh was dead, Shaúl of ¹¹Rehobóth by the riuier, reigned in his stede.
- h Which citie is by the riuier Euphrates* 38 When Shaúl dyed, Baal-hanán the sonne of Achbór reigned in his stede.
- 39 And after the death of Baal-hanán the sonne of Achbór, Hadád reigned in his stede, and the name of his citie was Páu: & his wiues name Mehetabél the daughter of Marréd, the daughter of Mezaháb.
- Or, nece* 40 Then these are the names of the dukes of Esáu according to their families, their places and by their names: duke Timná, duke Aluáh, duke Iethéth,
- 41 Duke Aholibamáh, duke Eláh, duke Pinón,
- 42 Duke Kenáz, duke Temán, duke Mibzár,
- 43 Duke Magdiél, duke Irám: these be the dukes of Edóm, according to their habitacions, in the land of their inheritance. This Esáu is the father of ¹²Edóm.
- 1 Of Edóm came the Idumeans.
- CHAP. XXXVII.
- a Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iacob bewaileth Ioseph.*
- 1 Iakób now dwelt in the land, wherein his father was a stranger, in the lād of Canaan.
- 2 These are the ¹³generacions of Iakób, when Ioseph was seuenrent yere olde: he kept shepe with his brethrē, & the childe was with the sonnes of Bilháh, and with the sonnes of Zilpáh, his fathers wiues. And Ioseph brought vnto their father their euil ¹⁴saying.
- a That is, the storie of such things as came to him and his familie, as chap. 5.*
- Or, slander.* 3 Now Isráél loued Ioseph more then all his sonnes, because he begate him in his e.i.

Or, pieces.

olde age, and he made him a coate of many colours.

4 So when his brethren sawe that their father loued him more then all his brethré, then thei hated him, and colde not speake peaceably vnto him.

e God reuiled to him by a dreame, what shulde come to passe.

5 ¶ And Ioséph dreamed a dreame, and tolde his brethren, who hated him so muche the more.

6 For he said vnto thei, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheues in y^e middes of the field: & lo, my shefe arose and also stode vpright, & beholde, your sheues compassed rounde about, and did reuerence to my shefe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominioⁿ ouer vs? And thei^d hated him so muche the more, for his dreames, & for his wordes.

d The more y^e God sheweth him selfe fauorable to his, y^e more doeth the malice of y^e wicked rage against them.

9 ¶ Againe he dreamed an other dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starres did reuerence to me.

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

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the grounde before thee?

11 And his brethren enuied him, but his father^d noted the saying.

Or, kept diligently

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

f He knewe that God was auctor of the dreame, but he understood not the meaning

13 And Israël said vnto Ioséph, Do not thy brethren kepe in Shechem? come & I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebrion, and he came to Shechem.

15 ¶ Then a man founde him: for lo, he was wandring in the field, and the man asked him, saying, What sekest thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe sheps.

17 And the man said, Thei are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioséph after his brethren, and found them in Dothan.

18 And when thei saw him a far of, euen before he came at them, thei conspired against him for to slaie him.

19 For thei said one to an other, Beholde, this^r dreamer commeth.

g The holy Ghost couereth not mens fautes, as do vain writers & make vice vertue.

Or, master of dreames.

20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast hath deuoured him: the we shal se, what wil come of his dreames.

21 *But whē Reubén heard that, he deliuered him out of their hands, & said, "Let vs not kil him."

Chap. 43. 22. "Ely let vs not smite his life."

22 Also Reubén said vnto them, Shed not blood, but cast him into this pit that is in the wildernes, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioséph was come vnto his brethré, thei stript Ioséph out of his coate, his particoloured coate y^e was vpon him.

24 And thei toke him, & cast hⁱ into a pit, & the pit was empty, without water in it.

h Their hypocritie appeareth in this y^e thei feared mā more than God: & thought it was not murther, if thei shed not his blood: or els had an excuse to couer their faule.

25 Then thei sat them downe to eat bread: and thei lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gileád, and their camels laden with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

26 The Iudáh said vnto his brethré, What auaieth it, if we slaie our brother thogh we kepe his blood secret?

27 Come and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother & our flesh: and his brethren obeyed.

28 The^e the^e Midianites marchāt men passed by, and thei drewe forthe, and lift Ioséph out of the pit, and solde Ioséph vnto theⁱ Ishmeelites for twentie pieces of silver: who brought Ioséph into Egypt.

Wisd. 10. 13. Psal. 105. 17.

29 ¶ Afterward Reubén returned to y^e pit, and beholde, Ioséph was not in the pit: the^e he rent his clothes,

i Moses writing accordig to the opinion of the, which toke the Midianites and Ishmeelites to be bothe one, doeth here coⁿfounde their names: as also appeareth vers 36 and chap. 39. 1 be^l he was first offred to y^e Midianites, but solde to the Ishmeelites k^o now, the messengers w^{er} were sent.

30 And returned to his brethré, & said, The childe is not y^eder, & I, whether shal I go?

31 And thei toke Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.

32 So thei sent that particoloured coate, & thei brought it vnto their father, & said, This haue we foude: se now, whether it be thy sonnes coate, or no.

33 Then he knew it and said, It is my sonnes coat: a wicked beast hath^e deuoured him: Ioséph is surely torne in pieces.

Chap. 44. 28.

34 And Iakób rēt his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to cōforte him, but he wolde not be comforted, but said, "Surely I wil go downe into y^e graue vnto my sōne mourning: so his father wept for him.

Or, I wil mourne for him so long as I liue.

36 And the Midianites solde him into Egypt vnto Potiphár an Eunuche of Pharaohs, and his^r chief stuarde.

l Which worde doeth not alwaie signify him, y^e is geiled, but also him that is some high dignitie Or, captaine of the garde.

CHAP. XXXVIII.

a The marriage of Iudáh 29 The trespass of Er and Onán, and the vengeance of God that came thereupon. 18 Iudáh lyeth with his daughter in lawe Tamar. 29. 30 The birth of Pharez and Zarah.

And

^a Moses deserueth
beth & genea-
logic of Iudáh
because the
Mesias shuld
come of him.

^{1. Chro. 2. 3.}
^b Which affi-
nitie nor with-
standing was
condemned of
God

^{Nom. 26. 5.}

^{Nom. 26. 19.}

^c This orde
was for y^e pre-
seruation of y^e
stocke, that y^e
childe begot-
ten by the se-
cond brother
shulde haue y^e
name and in-
heritance of y^e
first Which is
in the new le-
stament aboli-
shed.

^d For she col-
de not marryn
any other fa-
militie so long
as Iudáh wol-
de receiue her
in his.

^e Er, was com-
pacted.

^f Or, in the dore
of the fonteyne:
or, where were
the well.

^g God had
wonderfully
blinded him y^e
he colde not
knowe her by
her talke

^h Or, eye of this
be head.

AND at that time ^aIudáh went dow-
ne from his brethren, and turned in
to a man called Hiráh an Adullamite.

² And Iudáh sawe there the daughter of a
man called ^bShuáh a ^bCanaanite: and he
toke her to wife, and went in vnto her.

³ So she conceived and bare a sonne, & he
called his name Er.

⁴ ^{*} And she conceived againe, and bare a
sonne, and she called his name Onán.

⁵ Moreouer she bare yet a sonne, whome
she called Sheláh: and Iudáh was at Che-
zib when she bare him.

⁶ The Iudáh toke a wife to Er his first borne
sonne whose name was Tamar.

⁷ ^{*} Now Er y^e first borne of Iudáh was wic-
ked in the sight of the Lord: therefore the
Lord slewe him.

⁸ Then Iudáh said to Onán, Go in vnto
thy brothers wife, and do the office of a
kinsman vnto her, & raise ^cvp sede vnto
thy brother.

⁹ And Onán knewe y^e the sede shulde not
be his: therefore when he wēt in vnto his
brothers wife, he spilled it on the groude,
lest he shulde giue sede vnto his brother.

¹⁰ And it was wicked in the eyes of y^e Lord,
which he did: wherfore he slewe him also.

¹¹ Then said Iudáh to Tamar his daugh-
ter in lawe, ^dRemaine a widowe in thy
fathers house, til Sheláh my sonne growe
vp (for he thought thus, Lest he die aswel
as his brethren) So Tamar went & dwelt
in her fathers house.

¹² ¶ And in proceffe of time also the daugh-
ter of Shuáh Iudahs wife dyed. Then Iu-
dáh, when he ^ehad left mourning, went vp
to his shepe shepers to Timnáh, he, and
his neighbour Hiráh the Adullamite.

¹³ And it was tolde Tamar, saying, Behol-
de, thy father in lawe goeth vp to Tim-
náh, to there his shepe.

¹⁴ Then she put her widowes garmen-
tes of from her, & couered her with a vai-
le, and wrapped her selfe, & fate downe in
^fPerháh-enáim, w^h is by the way to Tim-
náh, because she sawe y^e Sheláh was grow-
en, & she was not giue vnto him to wife.

¹⁵ When Iudáh sawe her, he iudged her an
whore: for she had couered her face.

¹⁶ And he turned to the way, towards her,
& said, Come, I pray thee, let me lye with
thee. (for he ^gknewe not that she was his
daughter in lawe) And she answered,
What wilt thou giue me for to lie wth me?

¹⁷ Then said he, I wil send thee a kid of y^e
goates from the flocke. & she said, Wel, if
thou wilt giue me a pledge, til y^e send it.

¹⁸ Then he said, What is the pledge that
I shal giue thee? And she answered, Thy
signet, & thy ^hcloke, and thy staffe that is
in thine hand. So he gaue it her, and lay by
her, and she was with childe by him.

¹⁹ Then she rose, and went & put her vai-
le fro her & put on her widowes raymēt.

²⁰ Afterward Iudáh sent a kid of the goa-
tes by the hād of his ⁱneighbour y^e Adul-
lamite, for to receiue his pledge from the
womans hand: but he founde her not.

²¹ Then asked he the mē of that place, say-
ing, Where is y^e whore, that ^jsate in Enáim
by y^e way side? And they answered, There
was no whore here.

²² He came therefore to Iudáh againe, &
said, I cā not finde her, & also the mē of y^e
place said, There was no whore there.

²³ Then Iudáh said, Let her take it to her,
lest we be ^kshamed: beholde, I sent this
kid, and thou hast not founde her.

²⁴ ¶ Now after thre moneths, one tolde Iu-
dáh, saying, Tamar thy daughter in lawe
hathe playd the whore, and lo, with
playing the whore, she is great with chil-
de. Then Iudáh said, Bring ye her forth
and let her be ^lburnt.

²⁵ When she was brought forth, she sent to
her father in law, saying, By the man, vnto
whome these things ^mpertaine, am I with chil-
de: & said also, Loke, I praye thee, whose
these are, the seale, & y^e cloke, and y^e staffe.

²⁶ Then Iudáh knewe ⁿthem, and said, She is
more righteous the I: for ^oshe hath done it
because I gaue her nort to Sheláh my son-
ne. So he laye with her ^pno more.

²⁷ ¶ Now whē the time was come that she
shulde be deliuered, beholde, there were
twinnes in her wombe.

²⁸ And when she was in trauel, ^qthe one put
out his hand: & the midwife toke and bo-
unde a ^rred threde about his hand, saying,
This is come out first.

²⁹ But when he ^splucked his hād backe agai-
ne, lo, his brother came out, & ^tthe midwife
said, How hast ^uthou broken the breache
vpō thee? & his name was called ^vPhárez.

³⁰ And afterwarde came out his brother y^e
had the red threds about his hand, and his
name was called Zárah.

CHAP. XXXIX.

¹ Ioseph u sold to Potiphár. ² God prospereth him ³ Poti-
phars wife tempteth him ⁴ 13. ²⁰ He is accused & cast
in prison ²¹ God sheweth him fauour.

¹ **N**OW Ioseph was brought downe in-
to Egypt: & Potiphár ^aan Eunuche
of Pharaohs (and ^bhis chief stuard an Egy-
ptian) bought him at the hand of the Ish-
meelites, which had brought him thether.

² And the Lord ^bwas with Ioseph, and he
was a man that prospered and was in the
house of his master the Egyptian.

³ And his master sawe that the Lord ^cwas
with him, and that the Lord made all that
he did to prosper in his hand.

⁴ So Ioseph founde fauour in his sight, &
serued him: and he made him ^cruler of his
house, and put all that he had in his hand.

e.ii.

^f That his wife
kednes might
not be knowe
to others.

^g Er is com-
pacted.
^h He feareth
man more the
God.

ⁱ We se that
y^e lawe, which
was written
in mans hart,
taught them
that whoredom
shulde be
punished with
death: albeit
no lawe as yet
was giuen.

^j That is, she
ought rather to
accuse me the
I her.

^k For y^e hor-
rour of y^e sinne
condemned him.

^l Their hai-
rous sinne was
signified by
this monst-
rous birth
in Or the se-
paration be-
tweene thee &
thy brother.

¹ Chro. 2. 4.
mat. 1. 3.

^a Read chap.
37. 36.

^b The fauour
of God is the
founteyne of
all prosperitie.

^c Because God
prospered him
and so he ma-
de religion to
serue his pro-
fite.

5 And frō that tyme that he had made him ruler ouer his hōuse & ouer all that he had, the Lord ^d blessed the Egyptiās hōuse for Ioséphs sake: & the blessing of the Lord was vpon all that he had in y^e hōuse, and in the field.

6 Therefore he left all y^e he had in Ioséphs hād,^e & toke accompte of nothig, *that was* wth him, saue onely of the bread, which he did eat. And Ioséph was a faire personne, and wel fauoured.

7 ¶ Now therefore after these thigs, his masters wife cast her eyes vpon Ioséph, and said, ^f Lye with me.

8 But he refused & said to his masters wife, Beholde, my master knoweth not what *he hath* in the hōuse with me, but hath cōmitted all that he hath to mine hand.

9 Therē is no man greater in this hōuse then I: nether hath he kept any thing frō me, but only thee, because thou art his wife: how then can I do this great wickednes & so sinne againsts God?

10 And albeit she spake to Ioséph day by day, yet he hearkened not vnto her, to lye with her, *or* to be in her companie.

11 Then on a certeine day Ioséph entred into the hōuse, to do his busines: & there was no man of the hōusholde in the hōuse:

12 Therefore she caught him by his garment, sayig, Slepe wth me: but he left his garment in her hand and fled, & got him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her hōuse, and tolde them, saying, Beholde, he hath brought iⁿ an Ebrewe vnto vs^e to mocke vs: who came into me for to haue slept with me: but I^h cryed with a loude voyce.

15 And when he heard y^e I lift vp my voyce and cryed, he left his garment with me, & fled away, and got him out.

16 So she layed vp his garment by her, vntill her lord came home.

17 Then she tolde him^g according to these wordes, saying, The Ebrewe seruant, wth thou hast brogt vnto vs, came into me to mocke me.

18 But asōne as I lift vp my voyce and cryed, he left his garmēt wth me, & fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruāt to me, his angre was kindled.

20 And Ioséphs master toke him and put him in^h iⁿ prison, in the place, where the Kings prisoners lay bounde: and there he was in prison.

21 ¶ But y^e Lord was with Ioséph, & shewed him mercie, and got him fauour in the sight of theⁱ master of the prison.

22 And the keper of the prison committed to Ioséphs hād all the prisoners that were

in the prison, and^k whatsoeuer they did there, that did he.

23 And the keper of the prison loked vnto nothing that was vnder his hand, seing that the Lord^l was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

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

1 And after these thigs, the butler of y^e King of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaōh was angry against his two officers, against the chief butler, and against the chief baker.

3 Therefore he put them in warde in his chief stuardes hōuse, in the prison and place where^m Ioséph was bounde.

4 And the chief stuarde gaue Ioséph charge ouer them, & he serued them; and they continued a season in warde:

5 ¶ And they bothe dreamed a dreame, ether of the his dreame in one night, ⁿ eche one according to y^e interpretation of his dreame, *bothe* y^e butler & the baker of the King of Egypt, wth were bounde in the prison.

6 And when Ioséph came in vnto them in the morning, and loked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore^o loke ye so sadly to day?

8 Who answered him, We haue dreamed, *eche one* a dreame, & there is none to interpret the same. Then Ioséph said vnto the, Are not interpretations of God^p tel them me now.

9 So the chief butler tolde his dreame to Ioséph, and said vnto him, In my dreame, beholde, a vine^q was before me,

10 And in the vine were thre branches, and as it budded, her floure came forth: & the clusters of grapes waxed ripe.

11 And I^r had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioséph said vnto him, This^s is the interpretation of it: The thre branches are thre dayes.

13 Within thre dayes shal Pharaōh lift vp thine head, & restore thee vnto thine^t office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y^e wast his butler.

14 But haue me in remembrāce with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and^u make mencion of me to Pharaōh, that thou maiest bring me out of this hōuse.

15 For I was stollen away by theft out of y^e land of the Ebrewes, & here also haue I done

^k That is, nothing was done without his commandment.

^o Or, eunuchs, the worde signifieth them that were in high estate, or, them that were gelded.
^p A God worked many wonderful meanes to deliuer his.

ⁿ That is, euerie dreame had his interpretation, as the thing afterward declared.

^o Ebr why are your faces euil?

^p Can not God raise vp such as shal interpret such things?

^s He was assured by the Spirit of God y^e his interpretation was true.

^t Ebr place.

^u He refused not the meanes to be deliuered, which he thought God had appointed.

^d The wicked are blessed by y^e companie of the godlie.

^e For he was assured y^e all things shulde prosper well: therefore he ate and dranke & toke no care.

^f In this word he declareth y^e somme who reunto all her flatteries did end.

^g The feare of God preferred him against her continual detractions.

^h Or, as do vs violence and shame.

ⁱ This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

^j Or, after this maner.

^k Ebr in the prison house.

^l His euil in treatment in the prison may be gathered of the psal 105 18.

^m Ebr. inclined mercie vnto him.

ⁿ Or, lord.

Ebr. in the pit.

done nothing, wherefore they shulde put me in the dungeon.

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

16 And when the chief baker sawe that the interpretaciō was good, he said vnto Ioséph, Also me thought in my dreame that I had three white baskets on mine head.

g He sheweth that the ministers of God ought not to cōscie thar, w God reueileth vnto them

17 And in the vppermost basket there was of all maner bakē meates for Pharaōh: & the birdes did eat them out of the basket vpon mine head.

18 Then Ioséph answered, & said, This is the interpretacion thereof: The three baskets are three dayes:

19 Within three daies shal Pharaōh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

h Which was an occasion to appoint his officers and so to examine the that were in prison

20 ¶ And so the third day, which was Pharaōhs birth day, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who gaue the cup in to Pharaōhs hand,

22 But he hanged the chief baker, as Ioséph had interpreted vnto them.

23 Yet the chief butler did not remembre Ioséph, but forgat him.

CHAP. XLI.

26 Pharaōhs dreames are expounded by Ioséph. 40 He is made ruler ouer all Egypt: 51 He hath two sonnes: Manasséh and Ephraim. 54 The famine beginneth shrougthout the worlde.

i Ebr. at the end of two yeres of dailie
a This dreame was not so muche for Pharaōh, as to be a meane to deliuer Ioséph, and to prouide for his Church
e Or, flaggy place.

1 And two yeres after, Pharaōh also dreamed, and beholde, he stode by a riuer,

2 And lo, there came out of the riuer seuen goodlie kine and fatfleshed, and thei fed in a meadow:

3 And lo, seuen other kine came vp after them out of the riuer, euilfaoured and leane fleshed, and stode by the other kine vpon the brinke of the riuer.

4 And the euilfaoured and leane fleshed kine did eat vp the seuen wel faoured & fat kine: so Pharaōh awoke.

b All these meanes God vsed to deliuer his seruante, & to bring him in to fauour and autoritie

5 Again he slept, and dreamed the second time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seuen thinne eares, & blasted with the East winde, sprang vp after them:

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

7 And the thinne eares deuoured the seuen ranke and full eares. then Pharaōh awaked, and lo, it was a dreame.

d The wife of the worlde vn derstand not Gods secrets, but to his seruantes his will is reueiled.
e He cōfesseth his faure against y King, before he speake of Ioséph.

8 Now when the morning came, his spirite was troubled: therefore he sent and called all the sothesaiers of Egypt, & ail the wise men thereof, and Pharaōh tolde them his dreames: but none colde interpret them to Pharaōh.

9 Then spake the chief butler vnto Pharaōh, saying, I call to minde my fautes

this day.

10 Pharaōh being angry with his seruantes, put me in ward in the chief stuardes house, both me and the chief baker.

11 The we dreamed a dreame in one night, both I, and he: we dreamed eche man according to the interpretacion of his dreame.

12 And there was with vs a yong man, an Ebrewe, seruant vnto the chief stuarde, whome when we tolde, he declared our dreames to vs, to euerie one he declared according to his dreame.

f Read Chapter 40, 5.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 ¶ Then sent Pharaōh, and called Ioséph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaōh.

g Psal. 105. 20. f The wicked seke to y Prophets of God in their necessity, whome in their piperie they abhorre.

15 Then Pharaōh said to Ioséph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioséph answered Pharaōh, saying, Without me God shal answer for the welth of Pharaōh.

g As though he wolde say, If I interpret thy dreame, it cometh of God & not of me.
h Ebr. answer peace.

17 And Pharaōh said vnto Ioséph, In my dreame, beholde, I stode by the banke of the riuer:

18 And lo, there came vp out of y riuer seuen fatfleshed, and wel faoured kine, and thei fed in the medow.

19 Also lo, seuen other kine came vp after them, poore and very euilfaoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilfaoured.

i Ebr. nanges.

20 And the leane and euilfaoured kine did eat vp the first seuen fat kine.

21 And when they had eaten them vp, it colde not be knowne that they had eaten them, but they were stil as euilfaoured, as they were at the beginning: so did I awake.

i Ebr. were gone into their inward partes.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, full and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the sothesaiers, and none can declare it vnto me.

25 ¶ Then Ioséph answered Pharaōh, Both Pharaōhs dreames are one. God hath shewed Pharaōh, what he is about to do.

h Bothe his dreames tend to one end.

26 The seuen good kine are seuen yeres, & the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euil faoured kine, that came out after them, are seuen yeres: and the seuen emptie eares

blasted with the East winde are seuen yeres of famine.

38 This is the thing, which I haue said vnto Pharaóh, that God hath shewed vnto Pharaóh, what he is aboute to do.

39 Beholde, there come seuen yeres of great^{or, abundance and fruitful.} plentie in all the land of Egypt.

40 Againe, there shal arise after them seuen yeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land:

31^{or, they shal remember as were the p^{er}is.} Nether shal the plentie be knowe in the land, by reason of this famine that shal come after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaóh the second time, because the thing is established by God, & God hateth to performe it.

33 Now therefore let Pharaóh prouide for a man of vnderstanding and wisdom, & set him ouer the land of Egypt.

34 Let Pharaóh make and appoint officers ouer the land, and take vp the fiftte parte of y^e land of Egypt in y^e seuen plenteous yeres.

35 Also let them gather all the fode of the se good yeres that come, and lay vp corne vnder the hand of Pharaóh for fode, in the cities, and let them kepe it.

36 So the fode shalbe for the prouision of the land, against the seuen yeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And y^e saying pleased Pharaóh and all his seruantes.

38 Then said Pharaóh vnto his seruantes, Can we finde *suche* a man as this, in whome is the^k Spirit of God?

39 The Pharaóh said to Ioséph, For as muche as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

40^{¶ Psal 105, 21. 1. mac 2, 53. Act. 7, 10. ¶ For m^{er}it.} Thou shalt be ouer mine house, & at thy[¶] wordes shal all my people be armed, only in y^e Kings thron wil I be aboue thee.

41 Moreouer Pharaóh said to Ioséph, Beholde, I haue set thee ouer all the land of Egypt.

42 And Pharaóh toke of his[¶] ring from his hand, and put it vpon Iosephs hand, and araid him in garments of fine linen and put a golden chaine about his necke.

43 So he set him vpon the[¶] best charret that he had, saue one: & they cryed before him, m^{er} Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaóh said vnto Ioséph, I am Pharaóh; & without thee shal no man lift vp his hand or his foce in all the land of Egypt.

45 And Pharaóh called Iosephs name[¶] Zaphnath-paaneáh: and he gaue him to wife Asenath y^e daughter of Poti-phérah[¶] prince of On. then went Ioséph abroad in the

land of Egypt.

46 ¶ And Ioséph was^a thirty yere olde wheⁿ he stode before Pharaóh King of Egypt: and Ioséph departing from the presence of Pharaóh, went through out all the land of Egypt.

47 And in the seuen plenteous yeres the earthⁿ broght forth the store.

48 And he gathered vp all the fode of the seuen plenteous yeres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about *euery* cite, layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of y^e sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Ioséph were borne[¶] two sonnes (before the yeres of famine came) w^h Asenath the daughter of Poti-phérah prince of On bare vnto him.

51 And Ioséph called the name of the first borne Manasséh: for God, *said he*, hath made me forget all my labour & all my^o fathers householde.

52 Also he called the name of the seconde Ephraím: for God, *said he*, hath made me fruteful in the land of mine affliction.

53 ¶ So the seuen yeres of the plentie that was in the land of Egypt were ended.

54 ¶ The began the seuen yeres of famine to come, according as Ioséph had said: & the famine was in all landes, but in all the land of Egypt was[¶] bread.

55 At the length all the land of Egypt was affamished and the people cryed to Pharaóh for bread. And Pharaóh said vnto all the Egyptians, Go to Ioséph: what he saith to you, do ye.

56 When the famine was vpon all the land, Ioséph opened all places, wherein[¶] the store was and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreis came to Egypt to bye corne of Ioséph, because the famine was fore in all landes.

CHAP. XXII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24. 25 Simeon is put in prison 26 The other returne to their father to see Benjamin.

1 Then^a Iakób sawe that there was fode in Egypt, & Iakób said vnto his sonnes, Why^b gaze ye one vpon another?

2 And he said, Beholde, I haue heard that there is fode in Egypt: ¶ Get you downe thether & bye vs fode thence, that we may liue, and not die.

3 ¶ So went Iosephs ten brethi^e downe to bye corne of the Egyptians.

4 But Béiamín Iosephs brother wolde not Iakób send with his brethré. for he said, Lest death shuldeⁿ befall him.

^a His age is mentioned both to shewe that his aurorie came of God, and also that he suffred imprisonment & exile twelue yeres and moⁿ [¶] Ebr made for gathering.

^o Notwithstanding that his fathers house was the true Church of God. yet y^e compaignie of the wicked & propperitie caused him to forget it [¶] Psal 105, 16.

[¶] Or, fode.

[¶] Or, came to bye [¶] Eys to Ioseph

^a This storie sheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church ^b As men destitute of coofel [¶] Act. 7, 22.

[¶] Ebr shuld meete him.

5 And

5 And the sonnes of Israël came to bye fode amôg them that came: for there was famine in the land of Canaan.

6 Now Ioséph was gouernor of the land who solde to all the people of the lād: the Iosephs brethien came, and bowed their face to the ground before him.

7 And whē Ioséph sawe his brethiē, he knewe them, and ^e made him selfe strange toward them, and spake to them roughly, & said vnto them, Whēce come ye? Who answered, Out of the land of Canaan, to bye vitaille.

8 (Now Ioséph knewe his brethren, but they knewe not him.

Chap. 37. s.

9 And Ioséph remembred the ^adreames, which he dreamed of them) and he said vnto them, Ye are spies, and are come to se the ^bweakenes of the land.

^cBy, ^dreduces, or, ^efishes.

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

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

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

13 And they said, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yōgest ^fthis day with our father, and one is not.

^gOr, ^his dead.

14 Againe Ioséph said vnto thē, This is it that I spake vnto you, sayig, Ye are spies.

ⁱThe Egyp-

15 Hereby ye shalbe proued: ^jby the life of Pharaōh, ye shal not go hēce, except your yongest brother come hether.

^kThe Egyp-

16 Sēd one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be trueth in you: or els ^lby the life of Pharaōh ye are but spies.

^mAnd therefore am true and mist

17 So he put them in warde thre dayes.

18 Then Ioséph said vnto them the third day, This do, and liue: ⁿfor I ^ofeate God.

19 If ye be true men, let one of your brethren be bounde in your prison house, & go ye, & aite fode ^pfor the famine of your houses:

Chap. 43. s.

20 ^q* But bring your yonger brother vnto me, that your wordes may be tried, and y^e ye die not: and they did so.

^rAnd Reubēn answered his father, saying,

21 ^s* And thei said one to an other, ^t* We haue viciely sinned against our brother, in y^e we sawe the anguish of his soule, when he besoght vs, and we wolde not heare him: the eiote is this trouble come vpon vs.

Chap. 37. 21.

22 And Reubēn answered them, saying, Warned I not you, saying, ^u* Sinne not against the childe, and ye wolde not heare? and lo, his blood is now required.

^vThough he shewed him selfe rigorous, yer his brotherlie affeāio remained.

23 (And they were not aware that Ioséph vnderstode them: for he ^wspake vnto them by an interpreter)

24 Then he turned from them, and ^xwept,

and turned to them againe, and communed with them, and toke Simeon from amôg them, and bounde him before their eyes.

25 ^y* So Ioséph commanded that thei shulde fille their sackes with wheat, and put euerie mans money againe in his sacke, & giue them vitaille for the iourney: and thus did he vnto them.

26 And they laied their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asle prouandre in the ynne, he espied his money: for lo, it was in his sackes mouthē.

28 Then he said vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart ^zfailed them, & they were ^aastonnished, and said one to an other, What is this, ^bthat God hathe done vnto vs?

^cOr, ^dwere sad.

^eBecause their conscience accused them of their sinne: they thoghe God wolde haue broght thē to trouble by this money.

29 ^f* And they came vnto Iaakób their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

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

31 And we said vnto him, We are true mē, and are no spies.

32 We be twelue brethren, sonnes of our father: one is ^hnot, and the yongest ⁱthis day with our father in the lād of Canaan.

^jOr, ^kcan we be founde.

33 Then the lord of the countrei said vnto vs, Hereby shal I knowe if ye be true mē: Leauē one of your brethren with me, and take fode for the famine of your houses & departe,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true mē: ^lso wil I deliuer you your brother, and ye shal occupie in the land.

35 ^m* And as they emptied their sackes, beholde, euerie mans bundel of money was in his sacke: and when they and their father sawe the bûdels of their money, they were afraied.

36 Then Iaakób their father said to them, Ye haue robbed me of my childre: Ioséph is not, and Simeon is not, and ye wil take Bēiāmin: all these thiḡs ⁿare against ^ome.

^pOr, ^qlight vpon me.

37 Then Reubēn answered his father, saying, Slay my two sōnes, if I brig him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

^rFor they seemed not to be touched by any loue toward their brethren, & increased his sorowe: & partly as appeared he suspected them for Ioséph.

38 But he said, My sōne shal not go downe wth you: for his brother is dead, & he is left alone: if death come vnto him by ^sḡ way, which ye go, then ye shal bring my graie head with sorowe vnto the graue.

CHAP. XLIII.

13 Iaakób suffreth Beniamin to departe with his childre.

23 Simeon is deliuered out of prison. 30 Ioséph geth aside and wepeth. 32 They fast together.

c. iiii.

^a This was a great tentatioⁿ to Iakób to suffer so great famine in that lād, where God had promised to blesse him

Chap. 42. 20.

Chap. 42. 20.

^{Or, of our estate and condition.}

^{Or, as the man-ner of these war-dresses is, that thing which he asked vs.}

Chap. 44. 32.
^{Or, I will find you there.}

^{Or, first first see.}

^h Whē we are in necessitie or danger God forbiddeth not so vs all honest means to better o^r estate and condition.

^e Our chief trust ought to be in God and not in worldly means. He speaketh these wordes not so much of despaire, as to make his sonnes more careful to bring againe their brother.

^{Or, so the ruler of his house.}

NOW great ^a famine was in the land. And when they had eaten vp the vitaille, which they had broght from Egypt, their father said vnto them, Turne againe, and bye vs a litle fode.

3 And Iudáh answered him, saying, The man charged vs by an othe, saying, * Neuer se my face, except your brother be with you.

4 If thou wilt send our brother with vs, we wil go downe, and by thee fode:

5 But if thou wilt not send him, we wil not go downe: for the man said vnto vs, * Loke me not in the face, except your brother be with you.

6 And Israël said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of ^{our selues} and of our kinned, sayig, Is your father yet aliue? haue ye any brother? And we tolde him ^{according to these wordes: colde we knowe certainly y^e he wolde say, Bring your brother downe?}

8 Then said Iudáh to Israël his father, Séd the boye with me, that we may rise & go, and that we may liue and not dye, both we, and thou, and our children.

9 I wil be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, & set him before thee, ^{then let me beare the blame for euer.}

10 For except we had made this tarying, doutles by this we had returned the seconde time.

11 Then their father Israël said vnto them, If ^{it must needs be} so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle homie, ^{spices and myrrer, nuttes, and almondes:}

12 And take ^b double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

13 Take also your brother and arise, and go againe to the man.

14 And ^c God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Beniamín: but I shalbe ^d robbed of my childe, as I haue bene.

15 ¶ Thus ^y men toke this present, and toke twise so muche money in their hand with Beniamín, and rose vp, and went downe to Egypt and stode before Ioséph.

16 And when Ioséph sawe Beniamín wth e, he said to ^{his sward}, Bing these men home and kil meat and make readie: for the men shal eat with me at noone.

17 And ^y man did as Ioséph bad, & broght the men vnto Iosephs house.

18 Now when the me were broght into Io-

sephs house, thei were ^e afraied, and said, Because of the money, that came in our sackes mouthes at the first time, are we broght, that he maie ^f pike a quarel agaist vs, and ^g laie some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came thei to Iosephs stuard, and communed with him at the dore of the house.

20 And said, Oh syr, ^{we came iⁿ dede downe} hether at the first time to bye fode,

21 And as we came to an ynne and opened our sackes, behold, euerie mans money was in his sackes mouth, ^{even} our money in ful weight, but we haue broght it againe in our hands.

22 Also other money haue we broght in o^r handes to bye fode, ^{but we cā not tel, who put our money in our sackes.}

23 And he said, Peace be vnto you, feare not: ^f your God and the God of your father hathe giuen you that treasure in your sackes, I had your money: and he broght forth the Simeón to them.

24 So the man led the in to Iosephs house, and gaue them water to wash their fete, and gaue their asses prouander.

25 And thei made redy their presēt agaist Ioséph came at none, (for thei heard saie, that thei shulde eat bread there.)

26 When Ioséph came home, thei broght the present into the house to him, which was in their hands, and bowed downe to the grounde before him.

27 And he asked them of ^{their} prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruāt our father is in good helth, he is yet aliue: and they bowed downe, and made obeisance.

29 And he lifting vp his eies, behelde his brother Beniamín ³ mothers sonne, & said, Is this your yonger brother, of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

30 And Ioséph made haste (for his ^{affection} was inflamed toward his brother, and soght ^{where to wepe}) and entred into his chambte, and wept there.

31 Afterward he washed his face, and came out, and refrained him selfe, and said, Set on ^{meat}.

32 And they ^h prepared for him by him selfe, and for them by them selues, and for ^y Egyptians, which did eat with him, by them selues, because the Egyptians might not eat bread with ^y Ebrewes: for that was an ⁱ abominacion vnto the Egyptians.

33 So they fate before him: the eldest according vnto his age, and the yongest according vnto his youthe. and the men marueiled

^e So the iudge ment of God pressed their conscience

^f Or, rote him selfe vpon vs.
^g Or, cast him selfe vpon vs.

Chap. 42. 3.

^{Or, you are well.}
^f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

^{Or, peace.}

^g For they two onely were borne of Rachel.

^{Or, bowels.}

^{Or, bread.}

^h To signifie his dignitie.

ⁱ The nature of the superstitious is to cōdemne all o^{ther} in respect of the selues.

marueiled among them selues.

- 34 And thei toke meases fro before him, & sent to the: but Beniamins mease was fīue times so muche as anie of theirs: & thei di onke^k & had of the best drinke w him.

CHAP. XLIIII.

- 15 Ioseph accuseth his brother of theste. 33 Iudab offreth him selfe to be seruant for Beniamin.

1 A fterwarde he comanded his stuard, saying, Fil the mens sackes with fode, as muche as thei can cary, and put euerie mans money in his sackes mouthe.

2 And a put my cup, I meane the siluer cup, in the sackes mouthe of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

3 And in the morning the men were sent away, thei, and their asses.

4 And when thei went out of the citie not faire of, Ioseph said to his stuard, Vp, followe after the men: & whē thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euil for good?

5 Is that not the cup, wherein my lord drinketh^b and in the which he doeth deuine and prophecie^c ye haue done euil in so doing.

6 ¶ And whē he ouertoke the, he said those wordes vnto them.

7 And thei answered him, Wherefore saiest my lord suche wordes? God forbid that thy seruants shulde do suche a thing.

8 Beholde, the money which we found in our sackes moutches, we brought againe to thee out of the land of Canaan: how then shulde we steale out of thy lordes house siluer, or golde?

9 With whome soeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome it is founde, shalbe my seruant, & ye shal be blameles.

11 Then at once euerie mā toke downe his sacke to the grounde, and euerie one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was founde in Beniamins sacke.

13 Then thei rent their clothes, and laded euerie man his asse, and went againe into the citie.

14 ¶ So Iudab & his brethren came to Iosephs house (so he was yet there) and thei sel before him on the grounde.

15 The Ioseph said vnto the, What acte is this, which ye haue done? Knowe ye not that suche a man as I, can deuine & prophecie?

16 Then said Iudab, What shal we say vnto my lord? what shal we speake? & how

can we iustifie our selues? God hathe founde out the wickednes of thy seruantes: beholde we are seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, y I shulde do so, but the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

18 ¶ The Iudab drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, Have ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, and a yong childe, which he begate in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now y saidest vnto thy seruants, Bring him vnto me, that I may set mine eie vpon him.

22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

23 Then saidest thou vnto thy seruants, Except your yonger brother come downe with you, loke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Go againe, bye vs a litle fode,

26 The we answered, We can not go downe: but if our yongest brother go with vs, then wil we go downe: for we may not se the mā face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye knowe that my wife bate me two sonnes,

28 And the one went out from me, and I said, Of a surety he is toine in pieces, and I sawe him not since.

29 Now yet take this also away from me: if death take him, then ye shal bring my gray head in sorowe to the graue.

30 Now therefore, whē I come to thy seruant my father, and the childe be not with vs (seing that his life dependeth on the chilles life)

31 Then when he shal se that the childe is not come, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with sorowe to the graue.

32 Doubtes thy seruant became suretie for the childe to my father, and said, If I bring him not vnto thee againe, the I wil beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to f.i.

k Sometime this worde signifieth to be drunken, but here it is mēte, that thei had ynough, and dronke of the best wine

a We may not by this example any unlawful practises, seing God hathe commaunded vs to walke in simplicitie
b Ebr the morning house

b Because the people thought he colde deuine, be attributeth to him selfe & knowledgeth els no fainter that he consulted w iohelazars for it: which simulation is worthy to be reprobous

c Innocent

c To signifie how greatly the thing displeased them, and how sorry they were for it

d If we se no evident cause of our affliction, let vs loke to the secret counsel of God, who punisheth vs iustly for our finnes.

e Equal in meritie, or, next vnto the King
Chap. 42. 23.

f Ebr childe of his olde age

g Or, that I may se him.

Chap. 43. 23.

h Ebr be with vs

i Rebell bare to Isakob Ioseph and Beniamin.

j Ye shal cause me to dye for sorowe

k Ebr his sonne as brode is a sonne.

Chap. 43. 23.

my lord, and let the childe go vp with his brethren.

^b Meaning, he had rather remaine there prisoner, then to returne and see his father in heauines.

34 For ^b how can I go vp to my father, if the childe be not with me, onles I wolde see the euil that shal come on my father?

CHAP. XLV.

^a Ioséph maketh him selfe knowen to his brethren. ^b He sheweth that all was done by Gods prouidence. ^c Pharaoh commandeth him to send for his father. ^d Ioséph exhorteth his brethren to cōcorde. ^e Ioséph reioyceth.

Then Ioséph colde not refraine him selfe before all that stode by him, but he cryed, ^a Haue forthe euerie mā frō me. And there taried not one with him, while Ioséph vttered him selfe vnto his brethren.

^a Not that he was ashamed of his kindred, but that he wolde couer his brethrens cause.

2 And he wept & cryed, so that the Egyptians heard: y^e house of Pharaoh heard also.

3 Then Ioséph said to his brethren, I am Ioséph: doeth my father yet liue? But his brethren colde not answer him, for they were astonished at his presence.

4 Againe Ioséph said to his brethren, Come nere, I pray you, to me. And they came nere. And he said, ^a I am Ioséph your brother, whome ye solde into Egypt.

^a Gen. 7. 13.

^b This exāple teacheth, that we must by all means confort chē, which are truly troubled & wounded for their finnes. Chap. 30. 20.

5 Now therefore be not ^b sad, nether grieved with your selues, that ye solde me hether: ^c for God did send me before you for ^d our preseruacion.

6 For now two yeres of famine haue bene through the land, and fīue yeres are behinde, wherein nether shal be earing nor haruest.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not me hether, but ^e God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

^e Albeit God detest sinne, yet he turneth mans wickednes to serue his glorie.

9 Haste you and go vp to my father, and tel him, Thus saith thy sonne Ioséph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens childrē, & thy shepe, & thy beastes, & all that thou hast.

11 Also I wil nourish thee there (for yet remaine fīue yeres of famine) lest thou perish through pouertie, thou & thy household, and all that thou hast.

12 And beholde, your eies do see, & the eies of my brother Beniamin, y^e ^a my mouth speaketh to you.

^a That is, that I speake in your owne language, and haue done interpretor.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Beniamin wept on his necke.

15 Moreover he kissed all his brethren, and

wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the tydings came vnto Pharaohs house, so that they said, Ioséphs brethren are come: and it pleased Pharaoh wel, & his seruants.

^b Gen. 7. 13.

17 Then Pharaoh said vnto Ioséph, Say to thy brethren, This do ye, lade your beastes & departe, go to y^e lād of Canaan, And take your father, and your householdes, and come to me, and I wil giue you the ^e best of the land of Egypt, and ye shal eat of the ^f fat of the land.

^e The most plentiful ground.

^f The chiefest frutes & commodities.

19 And I commande thee, Thus do ye, take you charrets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

^a Ebr. Let not your eye see your vessels.

21 And the children of Israel did so: and Ioséph gaue them charrets according to the commandement of Pharaoh: he gaue them vitails also for the iourney.

22 He gaue the all, none except, change of raiment: but vnto Beniamin he gaue thre hundredth pieces of siluer, & fīue sutes of rayment.

23 And vnto his father likewise he sent ten asses laden with the best things of Egypt, and ten she asses lade with wheat, & bread, & meat for his father by the way.

^a Ebr. he sent as much as will serve, as ver. 20. to ten asses.

24 So sent he his brethren away, and they departed: and he said vnto them, & Fall not out by the way.

^b Seeing he had remitted the faulte done toward him, he wolde not y^e they shulde accuse one another.

25 ¶ Then they wēt vp from Egypt, & came vnto the land of Canaan vnto Iakob their father,

26 And tolde him, saying, Ioséph is yet aliue, and he also is gouerner ouer all the lād of Egypt, and Iakobs heart ^a failed: for he beleued them not.

^a As one be-ware hope & feare.

27 And they tolde him all the wordes of Ioséph, which he had said vnto them: but when he sawe the charrets, which Ioséph had sent to cary him, then the spirit of Iakob their father reuiued.

28 And Israel said, I haue ynough: Ioséph my sonne is yet aliue: I wil go and see him yer I dye.

CHAP. XLVI.

^a God assureth Iakob of his iourney into Egypt. ^b The nombre of his familie when he went into Egypt. ^c Ioséph meeteth his father. ^d He teacheth his brethren what to answer to Pharaoh.

Then Israel toke his iourney with all that he had, & came to Beer-sheba, and ^a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for

^a Whereby he both signified, that he worshipped y^e true God, and also that he kept in his heart y^e possession of that land, frō whence present necessitie drew him.

2. Chro. 7, 6.
and 8, 1.

a That y King
might be as-
sured they were
come, and se
whatmaner of
people they
were.

5 Then spake Pharaoh to Ioséph, saying, Thy father and thy brethré are come vnto thee.

^b Iosephs great modestie appeareth in y^e he wolde enterprise nothing without the Kings commandement

6 The^b land of Egypt is before thee: in y^e best place of the land make thy father and thy brethren dwel: let them dwel in the land of Góshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

^c Ebr blessed.

7 Ioséph also broght Iaakób his father, & set him before Pharaoh. And Iaakób "saluted Pharaoh.

^d Ebr how many daies are the yerres of thy life?

8 Then Pharaoh said vnto Iaakób, "How olde art thou?

^e Ebr. 11.9.

9 And Iaakób said vnto Pharaoh, The whole time of my pilgrimage ^{is} an hūdreth & thirty yerres: fewe and euil haue the dayes of my life bene, & I haue not attained vnto the yerres of the life of my fathers, in y^e dayes of their pilgrimages.

^f Ebr blessed

10 And Iaakób "toke leaue of Pharaoh, & departed from y^e p^resence of Pharaoh.

^g Which was a citie in the contrye of Góshē Exod 1,11

11 ¶ And Ioséph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, ^{euen} in the land of "Ramefés, as Pharaoh had commanded.

^d Some read, that he fed the as litle babes, because they colde not prouide for them selues against that famine.

12 And Ioséph nourished his father, and his brethren, and all his fathers housholde with bread, euen ^d to the yong children.

13 ¶ Now there was no bread in all the lād: for the famine ^{was} excedding fore: so that the land of Egypt & the land of Canaan were famished by the reason of y^e famine.

14 And Ioséph gathered all the money, that was foude in the lād of Egypt, and in the land of Canaan, for the corne which they boght, & "Ioséph laied vp the money in Pharaohs house.

^e Wherein he bothe declarerh his fidelitie toward the King, and his munde fre frō sanctuities,

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptiās came vnto Ioséph, and said, Giue vs bread: for why shulde we dye before thee? for ^{our} money is spent.

16 Then said Ioséph, Bring your cattel, & I wil giue you for your cattel, if ^{your} money be spent.

17 So they boght their cattel vnto Ioséph, & Ioséph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel; there is nothing left in the sight of my lord, but our bodies & our grounde.

^f For except the grounde be tilled & sowed, it perisheth & is, as it were dead.

19 Why shal we perish in thy sight, bothe we, and our lāde: by vs and our lād for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs fede, y^e we may liue and not dye, and that the land go not to wasse.

20 So Ioséph boght all the lād of Egypt for Pharaoh: for y^e Egyptians solde euērie mā his grounde because the famine was fore vpon them: so the land became Pharaohs.

21 And he s remoued the people vnto the cities, "from one side of Egypt euen to the other.

^g By this changing they signified y^e they had nothing of their owne, but received all of the Kings libe-
1 litle
2 Ebr eade of: be border.

22 Onely the land of the Priestes boght he not: for the Priestes had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue the: wherefore they solde not their grounde.

23 Then Ioséph said vnto the people, Beholde, I haue boght you this day and your land for Pharaoh: lo, ^{here is} fede for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the fede of the field, and for your meat, and for them of your housholdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs seruāts.

26 Then Ioséph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift parte, ^h except the land of the Priestes onely, ^w was not Pharaohs.

^h Pharaoh is providing for idolatious priests, shalbe a condemnation to all them w^h neglect y^e true ministers of Gods word

27 ¶ And Isi aél dwelt in the lād of Egypt, in the countrey of Góshen: and they had their possessions therein, and grewe and multiplied exceddingly.

28 Moreouer, Iaakób liued in the land of Egypt seuentene yerres, so that the whole age of Iaakób ^{was} an hundreth fourtie & seuen yere.

29 Now when the time diewe nere y^e Isi aél must dye, he called his sonne Ioséph, and said vnto him, If I haue now foude grace in thy sight, put thine hād now vnder my thigh, and deale mercifully and truely wth me: buy me not, I pray thee, in Egypt,

30 But when I shal ⁱ slepe with my fathers, thou shalt cary me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he swaie vnto him. And Isi aél ^k worshipped toward the beds head.

ⁱ Hereby he protested y^e he died in y^e faith of his fathers, teaching his childré to hope for the promised land
^k He reioyced y^e Ioséph had promised him, & setting him selfe vp vpon his pillowe, praised God, read 1 Chro. 29 10

CHAP. XLVIII.

¹ Ioséph with his two sonnes visiteth his sicke father. ³ Iaakób rehearseth Gods promises. ⁵ He receueth Ioséphs sonnes as his. ¹⁹ He preferreth the younger. ²¹ He propheciethe their returne to Canaan.

1 A Gaue after this, one said to Ioséph, Lo, thy father is sicke: then he toke wth hi his ^a two sonnes, Manasséh & Ephraim.

^a Ioséph more esteemeth y^e his childré shulde bereceiued into Iaakobs familie. ^w was y^e Church of God, then to enioye all the treasures of Egypt

2 Also one tolde Iaakób, & said, Beholde, thy sonne Ioséph is come to thee, and Isi aél

raél toke his strength vnto him and sate vpon the bed.

Or all sufficent. 3 Then Iaakób said vnto Ioséph, God^a almighty appeared vnto me at ^{Or all sufficent.} *Luz in the land of Canaan, and blessed me.

Chap 28, 13 4 And he said vnto me, Beholde, I wil make thee fruitful, and wil multiplie thee, & wil make a grea^c * nombie of people of thee, and wil giue this land vnto thy fede after thee for an^b euerlasting possession.

Chap. 41, 50. 5 ¶ And now thy two sonnes, Manasséh & Ephraím, which are borne vnto thee in y^e land of Egypt, shalbe mine, as Reubén and Simeón are mine.

10/14, 13, 7. 6 But thy lignage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their biethré in their enheritance.

b Which is true in y^e carnal Israél vnto the coming of Christ, and in the spiritual for euer. 7 Now whé I came fró Padán, Rahél^d dyed vpon mine hád in the land of Canaan, by the way when ~~there was~~ but halfe a daies iourney of grounde to come to Ephraím: and I buryed her there in the way to Ephraím: the same is Beth-léhem.

Chap 35, 19. 8 Then Israél behelde Iosephs sonnes and said, Whose are these?

c The faithful acknow. ledge all benefites to come of Gods free mercies 9 And Ioséph said vnto his father, Thei are my sones, which^e God hath giue me here. then he said, I pray thee, bring them to me, that I may blesse them:

10 (For the eies of Israél were dim for age, so that he coldé not w^el se) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israél said vnto Ioséph, I had not thoght to haue sene thy face: yet lo, God hath shewed me also thy fede.

12 And Ioséph toke thé away fró his knees, and did reuerence^e downe to the ground.

Or his face as the ground 13 Then toke Ioséph them bothe, Ephraím in his right hand toward Israels left hád, and Manasséh in his left hand toward Israels right hád, so he broght ~~the~~ vnto hí.

14 But Israél stretched out his right hand, and laid it on^d Ephraims head, which was the yonger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasséh was the elder.

d Gods iudgement is oft times contrary to mans, & he preferreth y^e which man despiseth 15 ¶ Also he blessed Ioséph and said, The God, before whome my fathers Abrahám and Izhák did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

e This Angel must be vnderstood of Christ, as chap 31, 11 & 32, 1. 16 The^e Angel, which hath deliuered me from all euil, blesse the children, and let my^f name be named vpon them, and the name of my fathers Abrahám and Izhák, that they may growe as fish into a multitude in the middes of the earth.

f Let them be taken as my children 17 But whé Ioséph sawe that his father laid his right hád vpon the head of Ephraím, it displeased him: and he stayed his fathers

hand to remoue it from Ephraims head to Manassehs head.

18 And Ioséph said vnto his father, Not so my father, for this is y^e eldest. put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater thé he, and his fede shalbe ful of nations.

20 So he blessed them that day, and said, In thee Israél shal blesse, and say, God make thee as^h Ephraím and as Manasséh. & he set Ephraím before Manasséh.

h In whome Gods graces shulde manifestly appeare. 21 Then Israél said vnto Ioséph, Beholde, I dye, and God shalbe with you, & bring you againe vnto the land ofⁱ your fathers.

i Which they had by faith in the promises k By my children, whome God spared for my sake 22 Moreouer, I haue giuen vnto thee one porcion aboue thy brethré, which^k I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

1 Iaakób blesseth all his sonnes by name, and sheweth them what is to come 29 He wil be buryed with his fathers. 33 He dyeth

1 Then Iaakób called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the^a last daies.

a When God shal bring you out of Egypt 2 Gather your selues together, & heare, ye sonnes of Iaakób, & hearken vnto Israél your father.

3 ¶ Reubén mine eldest sonne, thou art my^b might, & the beginning of my strength, ^c the excellencie of dignitie, & the excellencie of power.

b Begotten in my youthe c If thou hauest not lost thy birth-right by thine offence. 4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then didst thou defile my bed, thy dignitie is gone.

Or, their swordes were taken miter of violence. 5 ¶ Simeón and Leuí, biethré in euil, the instruments of crueltie are in their habitaciós.

6 Into their secret let not my soule come: my^d glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a^e man, and in their selfewil they digged downe a wall.

d Or tongue: meaning that he neuer consented to the in worde nor thoght e The Shechemites chap 34, 26 7 Cursed be their wrath, for it was fearce, & their rage, for it was cruel: I wil^f diuide them in Iaakób, & scatter thé in Israél.

f For Leuí had no parte, & Simeón was vnder Iudáh Ios 19, 1, til God gaue them the place of the Amalechites 1 Cloro 4, 43 g As was verifed in David and Christ h His enemies shal so feare him. Or Kingdome. 8 ¶ Thou Iudáh, thy brethren shal praise thee: thine hád shalbe in y^e necke of thine enemies: thy fathers sonnes shal bowe downe vnto thee.

i Which is Christ the Messiah, the gener of all prosperitie who shal call the Gentiles to iustification. 9 Iudáh, as a lions whelp shalt thou come vp from the spoile, my sonne. He shal lie downe & couche as a lion, & as a lionesse.

10 ¶ Who shal ster him vp?

11 The^h sceptre shal not departe from Iudáh, nor a lawgiuer from betwene his feet, vntil Shilóh come, and the people shal be gathered vnto him.

12 He shal binde his asse sole vnto the f.iii.

E A cōuntry
more abun-
dant with vi-
nes and pastu-
res is promi-
sed him.

* vine, & his asses colte vnto the best vine.
he shal wash his garment in wine, and his
cloke in the blood of grapes.

12 His eies shalbe red with wine, and his te-
the white with milke.

13 ¶ Zebulún shal dwel by the sea side, & he
shalbe an haven for shippes: his border shal
be vnto Zidón.

E For as affe of
great bone
His force
shalbe great,
but he shal
wane courage
so resist his en-
emies.

14 Issachár shalbe ¹ a strong affe, couching
downe betwene two buidens:

15 And he shal se that rest is good, and that
the land is pleasant, and he shal bowe his
shulder to beare, and shalbe subiect vnto
tribute.

E shal haue
honour of a
tribe
That is, full
of abun-
dant.

¶ Dan ^m shal iudge his people as one of
the tribes of Israel.

17 Dan shalbe a ^mserpēt by the way, an ad-
der by the path, byting the horse heles, so
that his ryder shal fall backwarde.

18 O Lord, I haue waited for thy salua-
cion.

19 ¶ Gad, an host of mé shal ouercome him,
but he shal ouercome at the last.

20 Cōcerning Ashér, his ^p bread shalbe fat,
and he shal giue pleasures for a King.

21 ¶ Naphtalí shalbe a hinde let go, giuing
goodlie wordes.

22 ¶ Ioséph shalbe ^a a fruteful bough, ^{euen} a
fruteful bough by the well side: the ^msmale
boughes shal runne vpon the wall.

23 ¹ And the archers grieued him, and shot
against him, and hated him.

24 But his bowe abode strong, and the há-
des of his armes were strengthened, by
the háds of the mightie God of Iaakób, of
whome was the feeder appointed by the ¹sto
ne of Israel,

25 Euen by the God of thy father, who shal
helpe thee, & by the almightie, who shal
bless thee with heauenlie blessings frō
aboue, with blessings of ^y depe, that lieth
beneath, with blessings of the breasts, & of
the wombe.

26 The blessings of thy father shalbe ¹ strō
ger thē the blessings of mine elders: vnto
the end of the hilles of the worlde they
shalbe on the head of Ioséph, and on the
toppe of the head of him that was ¹sepa-
rat from his brethren.

27 ¶ Beniamin shal rauine ^a as a wolfe: in the
morning he shal deuoure the prate, and
at night he shal diuide the spoile.

28 ¶ All these are the twelue tribes of Is-
rael, and thus their father spake vnto thē,
and blessed them: euerie onc of them blef-
sed he with a seuerall blessing.

29 And he charged them & said vnto thē, I
am ready to be gathered vnto my people:

30 ¶ bury me with my fathers in the caue that
is in the field of Ephrón the Hittite,

31 In the caue that is in the field of Mach-
peláh besides Mamré in the land of Ca-
naan: which ^{same} Abraham bought w the

field of Ephrón the Hittite for a posses-
sion to bury in.

31 There thei buryed Abraham and Saráh
his wife: there thei buryed Izhák & Re-
bekáh his wife: and there I buryed Leáh.

32 The purchase of the field & the caue ^y
is therein, was ^{bought} of ^y childē of Heth.

33 Thus Iaakób made an end of giuing
charge to his sonnes, and ¹ plucked vp his
fete into the bed and gaue vp the goft, &
was gathered to his people.

^x Whereby is
signified how
quietly he
died

CHAP. L.

12 Iaakób is buryed. 19 Ioséph forgiveth his brethren. 23
He seeth his childrens children. 25 He dyeth.

THEN Ioséph fel vpon his fathers face
and wept vpon him, and kissed him.

2 And Ioséph commanded his seruantes
the ^aphilicians, to enbaume his father, &
the philicians enbaumed Israel.

^a He meaneth
thē ^y enbaum-
med the dead
& buryed thē.

3 So forty daies were accōplished (for so
long did the daies of them that were en-
baumed last) and the Egyptiās bewailed
him ^bseventy daies.

^b They were
more excēsi-
ue in lamenting
he ^y faithful.

4 And when the daies of his mourning
were past, Ioséph spake to the house of
Pharaóh, saying, If I haue now founde
fauour in your eies, speak, I pray you, in ^y
ea: es of Pharaóh, and say,

5 My father made me ¹swear, saying, Lo, ^{Chap 47, 29}
I dye, bury me in my graue, which I haue
made me in the lād of Canaan: now the-
refore let me go, I praie thee, & bury my
father and I wil come againe.

6 Thē Pharaóh said, Go vp and bury thy
father, ^cas he made thee to sweare.

^c The very in-
stances wolde
haue othere
performed.

7 ¶ So Ioséph went vp to bury his father,
and with him went all the seruantes of
Pharaóh, ^{bothe} the elders of his house and
all the elders of the land of Egypt.

8 Likewise all the house of Ioséph, and his
brethren, and his fathers house: onely
their children, and their shepe, and their
cattel left they in the land of Góshen.

9 And there went vp with him bothe cha-
rers and horsemen: and they were an ex-
ceeding great companie.

10 And they came to ¹Góren Atád, which
is beyonde Iordén, and there they made
a great and exceeding sore lamentacion:
and he mourned for his father ^{seue} daies.

¹ Or, the con-
fession of A-d.

11 And whē the Canaanites the inhabitāts
of the land sawe the mourning in Góren
Atád, they said, This is a great mourning
vnto the Egyptians: wherefore the name
thereof was called ¹Abél Mizráim, which
is beyonde Iordén.

¹ Or, the Lame-
nation of the Ca-
naanites.

12 So his sonnes did vnto him according
as he had commanded them:

13 ¹For his sonnes caried him into the land
of Canaan, & buryed him in the caue of
the field of Machpeláh, ¹as ¹Abraham
bought with ^y field, to be ^aa place to bury
in, of Ephrón ^y Hittite besides Mamré.

¹ Or, a posses-
sion.

¹ Or, a posses-
sion.

14 ¶ Then

E Seing ^y mi-
series that his
posteritie shul
de fall into, he
braeth out
in prayer to
God to reme-
die it
He shal abū-
de in corne &
pleatit frutes
¶ Overcomig
more by faire
wordes then
by force
¶ For a soune of
sacr. ase
¶ For daughter
¶ As his bre-
thren. Poti-
phar, and o-
thers

E That is, God

E In as muche
as he was mo-
re nere to ^y ac-
complishment
of the pro-
mes. & it had
bene more of-
ten cōfirmed
uither in di-
gnitie, or whē
he was solde
from his bre-
thren.

Chap 47, 29.

Ab. 7, 26.

Chap 23, 28.

Or, a posses-
sion.

- 14** ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.
- 15** And whē Iosephs brethrē sawe that their father was dead, they said, ^dIt may be y Ioseph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.
- 16** Therefore they sent vnto Ioseph, sayiḡ, Thy father commanded before his death, saying,
- 17** Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, y trespase of thy brethrē, and their sinne: for they rewarded thee euil. And now, we pray thee, forgiue y trespase of the seruants of thy fathers God. And Ioseph wept, when they spake vnto him.
- 18** Also his brethrē came vnto him, and fel downe before his face, & said, Beholde, we be thy seruantes.
- 19** To whom Ioseph said, Feare not: for am not I vnder God?
- 20** When ye thought euil against me, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.
- 21** Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake kindly vnto them.
- 22** ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundred and ten yere.
- 23** And Ioseph sawe Ephraims children, euen vnto the third generacion: also the sonnes of Machir the sonne of Manassēh were brought vp on Iosephs knees.
- 24** And Ioseph said vnto his brethrē, *I am ready to dye, & God wil surely viset you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izhák, and vnto Iaakób.
- 25** And Ioseph toke an othe of the childrē of Israél, saying, ^hGod wil surely viset you, and ye shal cary my bones hence.
- 26** So Ioseph dyed, when he was an hundred and ten yere olde: and they enbaumed him & put him in a cheft in Egypt.

^d An euil conscience is neuer fully at rest.

^e Meaning, y they which haue one God, shulde be ioy ned in moſte ſure loue
^{Or, the messengers}
^f Who by the good ſuccesse ſemeth to re-mit it, & therefore it ought not to be reuēged by me.

^g Edr. 10. 25. 26. 27.

^g Who, nor withſtāding he bare rule in Egypt about fourc ſcore yeres, yet was ioyned with y Church of God in faith and religion.

^h He ſpeaketh this by the ſpirit of prophecy, exhorting his brethren, to haue full truſt in Gods promes for their deliuerance.

THE SECONDE BOKE of Moſés, called Exodus.

THE ARGUMENT.

AFTER that Iaakób by Gods commandemēt Gen. 46. 3. had brought his familie into Egypt, where they remained for the ſpace of ſoure hundredeth yeres, and of ſeuenty perſones grew to an infinite nombre, ſo that the King and the countrey grudged and endeuored both by tyrannie and cruel ſlauey to ſuppreſſe them: the Lord according to his promes Gen. 15. 14. had compaſſion of his Church & deliuered them, but plagued their ennemies in moſte ſtrage and ſondry ſortes. And the more that the tyrānie of the wicked enraged againſt his Church, the more did his heavy iudgements increaſe againſt them, til Pharaōh & his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the childrē of God. But as the ingratitude of man is great ſo did they immediatly forget Gods wōderful benefites: & albeit he had giuen them the Paſſouer to be a ſigne & memorial of the ſame, yet they fel to diſtruſt, & tempted God with ſondry murmurings and grudgings againſt him and his miniſters: ſometime moved with ambition, ſometime for lacke of drinke or meate to cōtent their luſtes, ſometime by idolatrie or ſuche like. Wherefore God viſited them with ſharpe rodde and plagues that by his corrections they might ſeke to him for remedy againſt his ſcourges & earneſtly repent them for their rebellioſ & wickednes. And becauſe God loueth the to the end, whome he hathe once begōne to loue, he puniſhed the not according to their deſertes, but dealt with them in great mercies, and euer with newe benefites labored to ouercome their malice: for he ſtil gouerned them and gaue the his worde & Law, bothe cōcerning the maner of ſeruing him, & alſo the forme of iudgements and ciuil policie: to the intent that thei ſhulde not ſerue God after their owne inuention, but according to that ordre, which his heauenlie wiſdome had appointed.

CHAP. I.

1 The childrē of Iaakób that came into Egypt & The newe Pharaōh oppreſſeth them. **2** The providence of God towarde them **3** The Kings commandemēt to the midwives. **4** The ſonnes of the Ebreies are commanded to be caſt into the riuer.

^a Moſes deſcribeth the wōderful ordre that God obſeruet in perſforming his promes to Abraham, Gen. 15.



Ow ^a theſe are y names of y childrē of Israél, w came i to Egypt (euerie man and his houſholde came thither w Iaakób)

- 2** Reubén, Simeón, Leuī, and Iudáh,
3 Iſſachár, Zebulún, and Beniamín,

4 Dan, & Naphthalí, Gad, & Aſhér.

5 So all y ſoules, that came out of y loynes of Iaakób, were ^bſeuētie ſoules: Ioseph was in Egypt already.

6 Now Ioseph dyed and all his brethrē, & that whole generacion.

7 ¶ And the ^cchildren of Israél brought forthe frute and encreaſed in abundance, & were multiplied, and were exceding mightie, ſo that the blād was ful of them.

8 Then there roſe vp a newe King in Egypt, who ^dknewe not Ioseph.

9 And he ſaid vnto his people, Beholde, the f. iiii.

^{Or, perſons.}
Gen. 46. 26.
Gen. 30. 22.

^{Ad. 7. 17.}
^b He meaneth the coſterey of Gōllien

^c He conſidered not how God had preſerued Egypt for Iosephs ſake.

people of the children of Israël are greater and mightier then we.

10 Come, let vs worke wisely with the, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our ennemies, & fight against vs, and get them out of the land.

d In to Cuaan, and so we shal lose our commoditie

e Or, curie And puziſion

e The more that God bleſſeth his, the more dooth he wicked murther them.

11 Therefore did they set taskmasters ouer them, to kepe them vnder with burdens: and they buylt the cities Pithom & Raamses for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore they were more grieved against the children of Israël.

13 Wherefore the Egyptians by crueltie caused the children of Israël to serue.

e Or, when with rice ſerued the ſlaves of them by crueltie

f These ſerues so haue bene the chief of the

g Or ſerues whoe upon they ſate in the ſtreet

14 Thus they made them weary of their liues by ſore labour in claye and in bricke, and in all worke in the field, with all manner of bondage, which they laied vpon them moſte cruelly.

15 Moreover the King of Egypt commanded the midwives of the Ebrewe women, (of which the ones name was *ſ* Simphrah, and the name of the other Puah)

16 And ſaid, When ye do the office of a midwife to the women of the Ebrewes & ſe them on their ſtollies, if it be a ſonne, thou ſhalt kil him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, & did not as the King of Egypt commanded them, but preſerued aliuie the me children.

18 Then the King of Egypt called for the midwives, & ſaid vnto the, Why haue ye done thus, and haue preſerued aliuie the men children?

h Their diſobediſſe herein was lawfull, but their diſſembling euill.

19 And the midwives answered Pharaoh, Because the Ebrewe women are not as the women of Egypt: for they are liuelie, and are deliuered yet the midwife come at the.

20 God therefore prospered the midwives, and the people multiplied & were very mightie.

21 And because the midwives feared God, therefore he made them houſes.

i That is, God increaſed the families of the Iſraelites by their meanes. 2 When tyrants can not preuaile by craft, they braue forth into open rage

22 Then Pharaoh charged all his people, ſaying, Euerie man childe that is borne, caſt ye into the riuer, but reſerue euerie maidchilde aliuie.

CHAP. II.

2 *Moses is borne and caſt into the ſlagges. 3 He is taken up of Pharaohs daughter & kept 12 He killeth the Egyptian. 15 He ſleeth and marieth a wiſe 23 The Iſraelites crye vnto the Lord.*

a This Leuie was called Amram, who married Iochabed, cha 6. 20.

AE. 7. 20. 687. 21. 23.

Then there went a man of the houſe of Leui, & toke to wife a daughter of Leui,

2 And the woman conceiued & bare a ſonne: & when ſhe ſawe that he was faire, ſhe hid him thre moneths.

3 But when ſhe colde no longer hide him, ſhe toke for him an arke made of reede, and daubed it with ſlime & with pitch, & laied the childe therein, & put it among the bulrushes by the riuer brinke.

b Committing hi to the providence of God, whome ſhe colde not kepe from the rage of tyrants

4 Now his ſiſter ſtoode a far of, to wit what wolde come of him.

5 ¶ Then the daughter of Pharaoh came downe to waſh her in the riuer, and her maidens walked by the riuers ſide: & when ſhe ſawe the arke among the bulrushes, ſhe ſent her maid to ſet it.

7 Then ſhe opened it, and ſawe it was a childe: and beholde, the babe wept: ſo ſhe had compaſſion on it, and ſaid, This is one of the Ebrewes children.

7 ¶ The ſaid his ſiſter vnto Pharaohs daughter, Shal I go & call vnto thee a nurce of the Ebrewe womē to nurce thee the childe?

8 And Pharaohs daughter ſaid to her, Go. So the maid went and called the childe mother.

c Mans counſel can not hindre that, which God hath determined ſhall come to paſſe

9 To whome Pharaohs daughter ſaid, Take this childe away, and nurce it for me, & I will rewarde thee. The woman toke the childe and nurced him

10 Now the childe grewe, and ſhe brought him vnto Pharaohs daughter, & he was as her ſonne, and ſhe called his name Moſes, becauſe, ſaid ſhe, I drewe him out of the water.

11 ¶ And in thoſe dayes, when Moſes was growen, he went forth vnto his brethren, and looked on their burdens: alſo he ſawe an Egyptia ſmiting an Ebrewe one of his brethren.

d That is, when fourteen ye old, Act 7. 23.

12 And he looked rounde about, & when he ſawe no man, he ſlew the Egyptian, and hid him in the ſand.

e Or, thus & thus c Being aſſured that God had appointed him to deliuer the Iſraelites, Act 7. 25

13 Again he came forth the ſeconde day, and beholde, two Ebrewes ſtroue: and he ſaid vnto him that did the wrong, Wherefore ſmiteſt thou thy felowe?

14 And he answered, Who made thee a magiſtrate & a iudge ouer vs? Thinkeſt thou to kil me, as thou killedſt the Egyptian? Then Moſes feared and ſaid, Certainly this thing is knowne.

f Though by his feare he ſheweth his ſimilitude yet faith couered it Ebr 11. 27

15 Now Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, & dwelt in the land of Midian, and he ſate downe by a well.

16 And the Priſt of Midian had ſeuē daughters, which came and drewe water, and filled the troughes, for to water their fathes ſhepe.

g Or, priuie

17 Then the ſhepherdes came and droue them away: but Moſes roſe vp & defended them, and watered their ſhepe.

h Or, ſaved the

18 And when they came to Reuel their father, he ſaid, How are ye come ſo ſone to day?

i Or, grande fauours

19 And they ſaid, A man of Egypt deliue-

red vs from the hand of the shepherdes,
& also drewe vs water ynough, and wat-
tered the shepe.

20 Then he said vnto his daughters, And
wher is he? why haue ye so left the man?
g Heerein he
declared a
thankful min-
de, & wolde
recompence y
benefite done
vnto his
Chap 18.5.

21 And Mofés agreed to dwell with the
mā: who gaue vnto Mofés Zipporáh his
daughter:

22 And she bare a sonne, * whose name he
called Gerthóm: for he said, I haue bene a
stranger in a strange land.

23 ¶ Then in proceſſe of time, the King of
Egypt dyed, & the childre of Iſraél sigh-
ed for the bondage and ^h cryed: & their
crye for the bondage came vp vnto God.

24 Then God heard their mone, and God
remembred his couenant with Abrahám,
Izhák, and Iaakób.

25 So God looked vpon the children of Iſ-
raél, and God ^a had respect vnto them.

CHAP. III.

1 Mofés kept the shepe, and God appeareth vnto him in a
bushe 10 He sendeth him to deliuer the children of Iſ-
raél. 14 The name of God 16 God teacheth him what
to do.

1 **W**Hen Mofés kept the shepe of Ie-
tinó his father in lawe, Priest of
Midian, & droue the flocke to the ^a backe
ſide of the deſert, and came to the ^a Mou-
taine of God, ^b Horéb,

2 Then the Angel of the Lord appeared
vnto him in a flame of fyre, out of the
middles of a ^c bushe: & he looked, & behol-
de, the bushe burned with fyre, and the
bushe was not consumed.

3 Therefore Mofés ſaid, I wil turne aſide
now, & ſe this great ſight, why the bushe
burneth not.

4 And when the ^d Lord ſaw that he turned
aſide to ſe, God called vnto him out of
the middes of the bushe, and ſaid, Mofés,
Mofés. And he answered, I am heie.

5 Then he ſaid, Come not hither, ^e put thy
ſhoos of thy fete: for the place whereon
thou ſtandeſt is ^f holy grounde.

6 Moreouer he ſaid, * I am the God of thy
father, the God of Abrahám, the God of
Izhák, & the God of Iaakób. Then Mo-
ſés hid his face: for he was ^g aſhamed to lo-
ke vpon God.

7 ¶ Then the Lord ſaid, I haue ſurely ſene
the trouble of my people, which are in
Egypt, & haue heard their crye, becauſe
of their ^h taskemaſters: for I knowe their
ſorowes.

8 Therefore I am come downe to deliuer
them out of the hand of the Egyptians,
and to bring them out of that land into a
good lād & a large, into a lād that flow-
eth with milke & hony, ⁱ euen into the pla-
ce of the Canaanites, and the Hittites, &
the Amorites, and the Perizzites, and the

Hiuities, and the Iebuſites.

9 ^k And now lo, the crye of the children
of Iſraél is come vnto me, and I haue alſo
ſene the oppreſſion, wherewith the Egyp-
tians oppreſſe them.

10 Come now therefore, and I wil ſend
thee vnto Pharaóh, that thou maieſt brig
my people the children of Iſraél out of
Egypt.

11 ¶ But Mofés ſaid vnto God, Who am ^l I,
that I ſhulde go vnto Pharaóh, and that
I ſhulde bring the children of Iſraél out
of Egypt?

12 And he answered, ^m Certainly I wil be
with thee: & this ſhalbe a toké vnto thee,
that I haue ſet thee, After that thou haſte
brought the people out of Egypt, ye ſhal
ſerue God vpon this Mountaine.

13 Then Mofés ſaid vnto God, Beholde,
when I ſhal come vnto the children of Iſ-
raél, and ſhal ſay vnto them, The God of
your fathers hathe ſent me vnto you: if
thei ſay vnto me, What is his Name: what
anſwere ſhal I giue them?

14 And God answered Mofés, I ⁿ AM
THAT I AM. Alſo he ſaid, Thus
ſhalt thou ſay vnto the children of Iſraél,
I AM hathe ſent me vnto you.

15 And God ſpake further vnto Mofés,
Thus ſhalt thou ſay vnto the children of
Iſraél, The Lord God of your fathers,
the God of Abrahám, the God of Izhák,
and the God of Iaakób hathe ſent me vn-
to you: this is my Name for euer, & this
is my memoriall vnto all ages.

16 Go and gather the Elders of Iſraél to-
gether, & thou ſhalt ſay vnto them, The
Lord God of your fathers, ^o God of A-
brahám, Izhák, & Iaakób appeared vnto
me, & ſaid, I haue ſurely remēbred you,
& that which is done to you in Egypt.

17 Therefore I did ſay, I wil bring you
out of the affliction of Egypt vnto the
land of the Canaanites, and the Hittites,
and the Amorites, and the Perizzites, &
the Hiuites, and the Iebuſites, vnto a land
that floweth with milke and hony.

18 Then ſhal thei obeye thy voyce, & thou
and the Elders of Iſraél ſhal go vnto the
King of Egypt, and ſaie vnto him, The
Lord God of the Ebrewes hathe ^p met w
vs: we pray thee now therefore, let vs go
theſe dayes iourney in the wildeernes, that
we may ^q ſacrifice vnto ^q Lord our God.

19 ¶ But I knowe, that the King of Egypt
wil not let you go, but by ſtrong hand.

20 Therefore wil I ſtretch out mine hād
and ſmite Egypt with all my wonders, &
I wil do in the middes thereof: and after
that ſhal he let you go.

21 And I wil make this people to be fauo-
red of the Egyptians: ſo that when ye go,
ye ſhal not go emptye.

^k He heard
before, but
now he wolde
revenge it

^l He doeth not
fully diſobey
God, but ac-
knowledgeth
his owne wea-
kenes

^m Neither ſea-
re thine owne
weaknes, nor
Pharaohs ry-
uenge

ⁿ The God
haue euer be-
ne, am & ſhal-
be: ^o God al-
mightie, by
whome all
things haue
their being, &
^o God of mer-
cie, maker of
my promiſes,
Reuel 1.4.

^p Euen in viſiting
his viſited

^q O, theſe are the
words of

^o Becauſe E-
gypt was full
of idolatrie,
God wolde ap-
peare to him in a
place where
they ſhulde
ſerue him pri-
uely

^h God hum-
bleth his by
afflictions, that
thei ſhulde
crye vnto hi,
& receive the
fruite of his
promiſes

ⁱ He iudged
their cauſe,
acknowledged
the to be his

^a Or, far with in
the deſert
a It was ſo
called after ^b
Iaue was giue
b Called alſo
ſinai

^c This ſignifi-
eth that the
Church is not
consumed by
y^e fire of afflic-
tions, ^b cauſe
God is in the
middles thereof

^d Whome he
called the An-
gel, verſ 2

^e Reſigne thy
ſelfe vnto me,
Ruth 4.7 1of
5.15
^f Becauſe of
my preſence
Mat 22.32.
Act 7.32.

^g For ſinne
cauſeth man
to ſeare Gods
iudice

^h Whoſe cru-
eltye was in-
tolerable

ⁱ Moſe plea-
ſeful of all
things

p This exaple 22 may not be fol lowed gene rally though it Gods coman demēt thei did it iustly, recei uing some re compece of their labours. Or, in whose house the sunne- zeth,

a God beareth 1 with Mofes doutig, becau se he was not al together without faith.

b This power to worke mi racles was to confirme his doctrine, & to assure him of his vocacion.

c Or, white as snow.

d Or, the wordes confirmed by the first signe.

e Because the se three signes shoulde be suf ficient witness es to proue y Mofes shoulde deliuer Gods people

f Ebr. from ye- Reida. Or yet yesterday

g Ebr. because of mouth.

Mat. 10, 19. & 12, 13.

p For euerie woman shal aske of her neighbour, and of her^a that sojourneth in her house, iewels of siluer and iewels of golde & raiment, & ye shal put them on your sonnes, and on your daughters, and shal spoile the Egyptians.

CHAR. IIII.

Mofes rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aarón is giuen to helpe Mofes. 21 God hardeneth Pharaoh. 25 His wife circumciseth her sonne. 29 Aarón me- teth with Mofes, and thei come to the Israelites and are beleued.

Then Mofes answered, and said, ^a But lo, thei wil not beleue me, nor hear- ken vnto my voyce: for thei wil say, The Lord hathe not appeared vnto thee.

2 And the Lord said vnto him, What is y^b in thine hād? And he answered, A rod. 3 Then said he, Cast it on the grounde. So he cast it on the grounde, and it was turned into a serpent: and Mofes fled from it.

4 Againe the Lord said vnto Mofes, Put forth the thine hād, and take it by the taile. Then he put forth the his hand and caught it, and it was turned into a rod in his hand.

5 Do this^b that thei may beleue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, & the God of Iaakób hathe appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy bo- some. And he thrust his hand into his bo- some, and when he toke it out againe, be- holde, his hand was^c leprous as snowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his hād into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned agai- ne as his other flesh.

8 So shal it be, if thei wil not beleue thee, nether obey^d the voyce of the first signe, yet shal thei beleue for the voyce of the seconde signe.

9 But if thei wil not yet beleue these two signes, nether obey vnto thy voyce, then shalt thou take of the^e water of the ri- uer, and powie it vpon the drye land: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drye land.

10 And Mofes said vnto the Lord, Oh my Lord, I am not eloquent, nether at any time haue bene, nor yet since thou haste spoken vnto thy seruant: but I am^f slow of speache and slow of tongue.

11 Then the Lord said vnto him, Who ha- the giuen the mouth to man? or who ha- the made the dōme, or the deafe, or him^g seeth, or the blinde? haue not I the Lord?

12 Therefore go now, and^h I wil be with thy mouth, & wil teache thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray

thee, by theⁱ hand of him, whome y^d shul- dest send.

14 Then the Lord was^j very angry with Mofes, and said, Do not I knowe Aarón thy brother the Leuite, that he him selfe shal speake for lo, he cometh also forth to mete thee, and when he seeth thee, he wilbe glad in his heart.

15 Therefore thou shalt speake vnto him, & put these wordes in his mouth, and I wilbe with thy mouth, and w^k his mouth, and wil teache you what ye ought to do.

16 And he shalbe thy spokesman vnto the people: he shalbe, ^l enen he shalbe as thy mouth, & thou shalt be to him as^m God.

17 Moreouer yⁿ shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 And therefore Mofes went and returned to Iethró his father in lawe, & said vnto him, I pray thee, let me go, and returne to my^o brethen, which are in Egypt, and se whethe: thei be yet aliue. Then Iethró said to Mofes, Go in peace.

19 (For the Lord had said vnto Mofes in Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee)

20 Then Mofes toke his wife, and his son- nes, and^p put them on an asse, and retur- ned towarde the land of Egypt, & Mofes toke the^q rod of God in his hand.

21 And the Lord said vnto Mofes, When thou art entred and come into Egypt a- gaine, se that thou do all the wonders be- fore Pharaoh, which I haue put in thine hand: but I wil^r harden his heart, and he shal not let the people go.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, ^s my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, beholde, I wil slay thy sonne, ^t enen thy first borne.

24 And as he was by the way in the ynne, the Lord met him, and^u wolde haue kil- led him.

25 Then Zipporáh toke a sharpe knife, and cut away the fore skinne of her sonne, and cast it at his fete, and said, Thou art in dede a bloodie housband vnto me.

26 So he departed frō him. Then she said, O bloodie housband (because of the cir- cumcision)

27 And then the Lord said vnto Aarón, Go mete Mofes in the wilderness. And he wēt and met him in the^v Mount of God, and kissed him.

28 Then Mofes tolde Aarón all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 And so went Mofes and Aarón, & gathered all the Elders of the children of Israël.

30 And Aarón tolde all the wordes, which the

Or, miserie d That is, of the Messias: or some other, that is more meete then I c Though we prouoke God iustly to an- gere, yet he wil neuer reuē his

f Thou shalt instruct him what to say.

g Meaning as a wife counsel- lor and ful of Gods Spirit.

h Or, his father, or language

i Ebr. caused them to ride.

j Whereby he wrought the miracles.

k By retaining my spirit and deliuerig him vnto Satan to increase his malice.

l Meaning, moste depre- vato him.

m God punish- ed with sick- nes for neglec- ting his Sacra- ment.

n This acte was extraor- dinarie: for Mofes was so- re sicke, and God enen the required it. Or, the Angel.

o Or, His.

the Lord had spoken vnto Mofés, and he did the miracles in the sight of the people,

ⁿ So that Mofés had now experience of Gods promes that he shulde haue good successe.

37 And the people beleued, and when they heard that the Lord had visited y^e children of Israël, and had looked vpon their tribulaciō, they bowed downe, & worshipped.

CHAP. V.

1 Mofés and Aarōn do their message to Pharaōh, who letteth not the people of Israël departe but oppresseth them more and more 20 They crye out vpon Mofés & Aarōn therefore, and Mofés complaineth to God.

^a Faith overcometh feare, and maketh men bolde in their vocatiō. ^b And offre sacrifice.

1 Then afterward Mofés & Aarōn went & said to ^a Pharaōh, Thus saith the Lord God of Israël, Let my people go, that they maie ^b celebrate a feast vnto me in the wilderness.

2 And Pharaōh said, Who is the Lord, y^e I shulde heare his voyce, & let Israël go? I knowe not the Lord, nether wil I let Israël go.

^c Or, God haith me.

3 And they said, We worship the God of y^e Ebiewes: we pray thee, suffre vs to go thre daies iournei in the desert and to sacrifice vnto the Lord our God, lest ^e he bring vpon vs the pestilence or sword.

^d For left home, they with pe-tilence.

4 Thē said the King of Egypt vnto them, Mofés and Aarōn, why cause ye the people to cease from their workes? get you to your burdens.

^e As though ye wolde rebel.

5 Pharaōh said furthermore, Beholde, muche people is now in the land, & ye ^e make them leaue their burdens.

6 Therefore Pharaōh gaue commādemēt the same day vnto the taskemasters of the people, and to their ^d officers, saying,

^d Which were of the Israēlites and had charge to see them do their worke.

7 Ye shal giue the people no more strawe, to make bricke (as in time past) but let them go and gather them straw them selues:

8 Notwithstanding lay vpon them the nōbre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore thei crye, saying, Let vs go to offre sacrifice vnto our God.

^e The more cruelly that tyrāts rage, y^e merer is Gods helpe of O^r Mofés & Aarōn

9 Lay more worke vpon the men, and cause them to do it, and let them not regaide ^f vaine wordes.

10 ¶ Then went the taskemasters of y^e people & their officers out, and tolde the people, saying, Thus saith Pharaōh, I wil giue you no more straw.

11 Go your selues, get you straw where ye can finde it, yet shal nothing of your labour be diminished.

12 Then were the people scatred abroad throughout all the land of Egypt, for to gather stubble in steede of straw.

^f For the worke of a day is his day

13 And the taskemasters hastid the, saying, Finish your dayes worke ^e euerie dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israël, which Pharaōhs taskemasters had set

ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Thē the officers of the childrē of Israël came, & cryed vnto Pharaōh, sayig, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.

^g Or, thy people the Egyptians are in tise fault.

17 But he said, Ye are to muche idle: therefore ye say, Let vs go to offre sacrifice to the Lord.

^h For idle, ye are idle

18 Go therefore now & worke: for there shal no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israël sawe thē selues in an euil case, because it was said, Ye shal diminish nothing of your bricke, nor of euerie daies taske,

ⁱ Or, I shal find in them, wherof said.

20 ¶ And they met Mofés & Aarōn, which stode in their way as they came out from Pharaōh,

21 To whome they said, The Lord loke vpon you and iudge: for ye haue made our sauour to ^k stincke before Pharaōh & before his seruants, in that ye haue put a sword in their hand to slay vs.

^{Read. Gen. 34.30.}

^g It is a grieuous thing to the seruants of God to be accused of euil, specially of their brethren, when they do as their due-tye requireth.

22 Wherefore Mofés returned to y^e Lord, and said, Lord, why hast thou afflicted this people? wherefoie hast thou thus sent me?

23 For since I came to Pharaōh to speake in thy Name, he hathe vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promes of the deliuerance of the Israēlites 9 Mofés speaketh to the Israelites, but they beleue him not. 10 Mofés and Aarōn are sent againe to Pharaōh 14 The genealogie of Reuben, Simeon, and Lewis, of whome came Mofés and Aarōn.

1 Thē the Lord said vnto Mofés, Now shalt thou see, what I wil do vnto Pharaōh: for by a strong hand shal he let them go, and euen ^h be constrained to driue thē out of his land.

^h For in a strong hand.

2 Moreouer God spake vnto Mofés, and said vnto him, I am the Lord,

3 And I appealed vnto Abraham, to Izhák, and to Iaakób by the Name of Almighty God: but by my Name ^a Iehouáh was I not knowen vnto them.

ⁱ Or, all suffi-

^a Whereby he signifyeth that he wil performe in dede y^e, which he promised to their fathers: for this Name declareth y^e he is constant & wil performe his promes

4 Furthermore as I made my couenāt with them to giue them the land of Canaan, the lād of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israël, whome the Egyptians kepe in bondage, & haue remembered my couenant.

6 Wherefore say thou vnto the childre of Israël, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and wil redeme you in a stretched out arme, and in great iudgements.

¹ Or, p/Agnes.

^b He meaneth, as touching the outward vocatio: for election to life euertlasting is immutable
"Ebr. lift vp mine hand"

7 Also I wil take you for my people, and wil be your God: then ye shal knowe y I the Lord your God bring you out from y burdens of the Egyptians.

8 And I wil bring you into the land which I sware that I wolde giue to Abraham, to Izhák and to Iaakób, and I wil giue it vnto you for a possession: I am the Lord.

9 ¶ So Mofes tolde the children of Israël thus: but they hearkened not vnto Mofes, for anguish of spirit & for cruel bódage.

10 Then the Lord spake vnto Mofes, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israël go out of his land.

12 But Mofes spake before y Lord, saying, Beholde, the children of Israël hearken not vnto me, how then shal Pharaoh heare me, which am of ^d vncircumcised lippes?

13 Then the Lord spake vnto Mofes and vnto Aaron, & charged them to go to the children of Israël and to Pharaoh King of Egypt, to bring the children of Israël out of the land of Egypt.

14 ¶ These be the ^e heades of their fathers houses: the sonnes of Reubén the first borne of Israël are Hanóh and Pallú, Hezrón and Carmí: these are the families of Reubén.

15 Also the sonnes of Simeón: Iemuél & Iamín, & Ohád, and Iachín, & Zóar, and Shaúl the sonne of a Canaanitish womā: these are the families of Simeón.

16 ¶ These also are the names of the sonnes of Leui in their generacions: Gersón & Koháth and Merarí (and the yeres of the life of Leui were an hundreth thirty and seuen yere)

17 The sonnes of Gersón were Libní & Shimí by their families.

18 And the sonnes of Koháth, Amráam and Izhár, & Hebrón and Vzziel. (& Koháth liued an hundreth thirti and thre yere)

19 Also the sonnes of Merarí were Mahálí and Mushí: these are the families of Leui by their kinreds.

20 And Amráam toke Iochébed his ^g fathers sister to his wife, and she bare him Aaron and Mofes (and Amráam liued an hundreth thirty and seuen yere)

21 ¶ Also the sonnes of Izhár: ^h Kórah, & Népheg, and Zichrí.

22 And the sonnes of Vzziel: Mishael, and Elzaphán, and Sithí.

23 And Aaron toke Elifheba daughter of Aminadáb, sister of Nahashón to his

wife, which bare him Nadáb, and Abihá, Eleazár and Ithamár.

24 Also the sonnes of Kórah: Afsír, & Elkanáh, & Abiafaph: these are the families of the Korhites.

25 And Eleazár Aarons sonne toke him one of the daughters of Putiél to his wife, which bare him ⁱ Phinehás: these are the principal fathers of the Leuites through out their families.

26 These are Aa ón and Mofes to whome the Lord said, Bring the childre of Israël out of the land of Egypt, according to their ^k armies.

27 These are y Mofes & Aaron, w spake to Pharaoh King of Egypt, that they might bring the childre of Israël out of Egypt.

28 ¶ And at that time when the Lord spake vnto Mofes in the land of Egypt,

29 When the Lord, I say, spake vnto Mofes, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

30 Then Mofes said before the Lord, Beholde, I am of ^l vncircumcised lippes, and how shal Pharaoh heare me?

^k For their families were so great, y they might be compared to armies.

^l The disobedience both of Mofes and of y people sheweth y their deliuerance came onely of Gods fre mercie.

CHAP. VII.

¹ God hardeneth Pharaohs heart. 10 Mofes and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers do the like.

1 HÉ the Lord laid to Mofes, Beholde, I haue made thee Pharaohs ^a God, & Aaron thy brother shal be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaoh, that he suffre the children of Israël to go out of his land.

3 But I wil harden Pharaohs heart, and multiplie my miracles and my wondres in the land of Egypt.

4 And Pharaoh shal not hearké vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, ^b out my people, the childre of Israël out of the lād of Egypt, by great ^b iudgements.

5 Then the Egyptians shal know that I am y Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israël from among them.

6 So Mofes and Aaron did as the Lord commanded them, ^c euen so did they.

7 (Now Mofes was ^c foure score yere olde, & Aaron foure score and thre, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Mofes and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then y shalt say vnto Aa ón, Take thy rod & cast it before Pharaoh, and it shal be turned into a ^d serpēt.

10 ¶ Then went Mofes and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron caste forth his rod

^a I haue giue thee power & autoritie to speake in my name and to execute my iudgements vpon him
"Or shal speake for thee (before Pharaoh)"

^b To strengthen Mofes faith. God promisseth againe to punish moſt ſharply the oppreſſion of his Church.

^c Mofes liued in affliction & banishment 40 yere before he enioyed his office to deliuer Gods people.

^d Or, dragon.

^c So hard a thing it is to shewe true obedience vnder the croſſe.

^d Or, barbarous and rude in ſpeache & by this worde (vncircumcised) is ſignified the whole corruption of mans nature.

^e This genealogie ſheweth of whome Moſes and Aaron came.

^f For he was 43 yere olde, when he came into Egypt, and there liued 94.

^g Which kinde of marriage was after in y lawe forbidden, Leuit 18, 12.

^h Mofes and he were brothers children, whose rebellion was punished, Nomb. 16, 1.

ⁱ Who was a Prince of Iadab, Nomb 25.

CHAP. VIII.

1 To smother
thee the fewe
re Iannes and
Kambres, read
2. Tim 3. 16
eare the wic-
ked malicious-
ly resist the
trough of Gods

Or, heavy and
Asl.

To wit the
faint Nilus.

Or, they shalbe
weary, and ab
house to drinke.

The first pla-
gue

Chap. 17. 5.

f To signifie
that it was a
true miracle,
and that God
plagued them
in that, which
was most ne-
cessarie for
preseruatiō of
life
g In outward
appearance, &
after that the
7. daies were
ended.
h Ebr. heffer nor
but h. are as all
thereafter.

rod before Pharaoh and before his ser-
uants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise
men and forcerers: and those charmers
also of Egypt did in like maner with their
enchantments.

12 For they cast downe euerie man his rod,
and thei were turned into serpents: but Aa-
rons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he
hearkned not to the, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pha-
raohs heart is obstinat, he refuseth to let
the people go.

15 Go vnto Pharaoh in the morning, (lo,
he wil come vnto the water) & thou shalt
stand & mete him by the riuers brinke,
and the rod, which was turned into a ser-
pent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord
God of y Ebrews hath sent me vnto thee,
saying, Let my people go, that they may
serue me in the wilderness: & beholde, hi-
ther to thou woldest not heare.

17 Thus saith the Lord, In this thou shalt
knowe that I am the Lord: beholde, I wil
smite with the rod that is in mine hand vp-
on y water that is in the riuer, & it shalbe
turned to blood.

18 And the fish that is in the riuer shal dye,
and the riuer shal stinke, & it shal greue y
Egyptiās to drinke of y water of y riuer.

19 ¶ The Lord then spake to Moses, Say vn-
to Aaron, Take thy rod, & stretch out thi-
ne hand ouer the waters of Egypt, ouer
their st. eames, ouer their riuers, and ouer
their poudes, and ouer all pooles of their
waters, and they shalbe blood, and there
shalbe blood through out all y land of E-
gypt, bothe in vessels of wood, & of stone.

20 So Moses and Aaron did euē as the Lord
commanded: * and he lift vp the rod, and
smote the water that was in the riuer in y
sight of Pharaoh, and in the sight of his
seruants: and all the water that was in the
riuer, was turned into blood.

21 And the fish that was in the riuer dyed,
and the riuer stanke: so that the Egyptiās
colde not drinke of the water of the riuer:
and there was blood through out all the
land of Egypt.

22 And the enchanters of Egypt did like-
wise w their sorceries: & the heart of Pha-
raoh was hardened: so y he did not hear-
ken vnto them, as the Lord had said.

23 Then Pharaoh returned, & wet againe
into his house, nether did this yet entre
into his heart.

24 All y Egyptiās the digged round about
y riuer for waters to drinke. for they col-
de not drinke of the water of the riuer.

25 And this continued fully seue daies after
the Lord had smitten the riuer.

6 Frogges are sent. 13 Moses praith and they dye. 18
Lyce are set, whereby the forcerers acknowledge Gods
power 24 Egypt is plagued with noysom flies. 30 Moses
praith againe: 32 But Pharaohs heart is hardened.

1 Afterwarde the Lord said vnto Mo-
ses, Go vnto Pharaoh, and tel him,
Thus saith the Lord, Let my people go, y
they may serue me:

2 And if thou wilt not let them go, behol-
de, I wil smite all thy countrey with a frog-
ges:

3 And the riuer shal scrall ful of frogges,
which shal go vp and come into thine
house: and into thy chambie, where thou
sleepest, and vpon thy bed, & into the hou-
se of thy seruants, and vpon thy people,
and into thine ouens, and into thy knea-
ding troghes.

4 Yea, the frogges shal climbe vp vpon
thee, and on thy people, and vpon all thy
seruants.

5 ¶ Also the Lord said vnto Moses, Say
thou vnto Aaron, Stretch thine hand with
thy rod vpon the streames, vpon the ri-
uers, and vpon the podes, and cause frog-
ges to come vp vpon the land of Egypt.

6 Then Aaron stretched his hand vpon the
waters of Egypt, and the frogges came
vp, and couered the land of Egypt.

7 And y forcerers did likewise with their
sorceries, and brought frogges vp vpon the
land of Egypt.

8 Then Pharaoh called for Moses & Aa-
ron, & said, Pray ye vnto the Lord that
he may take away the frogges from me,
and from my people, & I wil let the peo-
ple go, that they may do sacrifice vnto
the Lord.

9 And Moses said vnto Pharaoh, As con-
cerning me, euē commande when I shal
praye for thee, and for thy seruants, and
for thy people, to destroye the frogges
fro thee and from thine houses, that they
may remaine in the riuer onely.

10 The he said, To morowe. And he answered,
Be it as y hast said, that thou maiest
knowe, that there is none like vnto the
Lord our God.

11 So the frogges shal departe fro thee, &
from thine houses, and from thy seruants,
and from thy people: onely they shal re-
mayne in the riuer.

12 Then Moses and Aaron went out from
Pharaoh: and Moses cryed vnto the Lord
concerning the frogges, which he had sent
vnto Pharaoh.

13 And the Lord did according to the say-
ing of Moses: so the frogges dyed in
the houses, in the townes, & in the fields.

14 And they gathered them together by
heapes, and the land stanke of them.

15 But when Pharaoh sawe that he had left
g. iii.

a There is Pas-
thing so weak-
ke, that God
cā not cause te
ouercome the
greatest power
of man.

Or, vpon the
digh 27, 1110
thine answer.

The seconde
plague.
b But Goshen,
where Gods
people dwelt,
was excepted.

c Not Ioue, but
seare causeth
the very in-
deles to seke
vnto God.

Ebr. Haur shu
boncu cues me.

Ebr. according
to thy word.

Or, laid upon.

d In things
of this life
God oft times
heareth the
prayers of the
just for the ran-
godly.

griued him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

¶ The third plague.

16 ¶ Again the Lord said vnto Moſes, Say vnto Aaron, Stretch out thy rod, & ſmite the duſt of the earth, that it may be turned to lye throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth: and lye came vpon man & vpon beaſt: all the duſt of the earth was lye throughout all the land of Egypt.

18 Now y^e enchaunters aſſaied likewise with their enchantments to bring forth the lye, but they^e coulde not. ſo the lye were vpon man and vpon beaſt.

e God confounded their wiſdome & auerſe in a thing moſte vile
f They acknowledged y^e this was done by Gods power and not by ſorcerie

19 Then ſaid y^e enchaunters vnto Pharaoh, Thiſ iſ the finger of God. But Pharaohs heart remained obſtinat, and he hearkened not vnto them, as the Lord had ſaid.

20 ¶ Moreouer the Lord ſaid to Moſes, Riſe vp early in y^e morning, and ſtand before Pharaoh (ſo, he wil come forth vnto the water) & ſay vnto him, Thus ſaith y^e Lord, Let my people go, that they may ſerue me.

Or, a multitude of venomous beaſts, as ſcorpions, &c.

21 Els, if y^e wilt not let my people go, behold, I wil ſend^e ſwarms of flies bothe vpon thee, & vpon thy ſeruants, and vpon thy people, & into thine houſes: and the houſes of the Egyptiaſ ſhal be full of ſwarms of flies, and the grounde alſo whereon they are.

Or, I wil ſeparate.

22 But the land of Góſhen, where my people are, wil I cauſe to be^e wonderful in that day, ſo that no ſwarms of flies ſhal be there, y^e thou maielt knowe that I am the Lord in the middes of the earth.

*Or, Land of R-
22^{re}*

23 And I wil make a deliuerance of my people from thy people: to morowe ſhal this miracle be.

¶ The fourth plague.

24 And the Lord did ſo: for there came great ſwarms of flies into the houſe of Pharaoh, and into his ſeruants houſes, ſo that through all the land of Egypt the earth was corrupt by the ſwarms of flies.

25 Then Pharaoh called for Moſes and Aaron, & ſaid, Go, do ſacrifice vnto your God in this land.

26 But Moſes answered, It is not mete to do ſo: for *then* we ſhulde offre vnto the Lord our God *that*, which iſ an abomination vnto the Egyptians. Lo, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone vs?

g For the Egyptians worſhipped diuers beaſts, as the ox, the ſhepe & ſuche like, & the Iſraelites offered in ſacrifice

27 Let vs go three daies journey in the deſert, & ſacrifice vnto the Lord our God, as he hath commanded vs.

h So y^e wicked preſcribe vnto Gods meſſengers how farre they ſhal go

28 And Pharaoh ſaid, I wil let you go, y^e ye may ſacrifice vnto the Lord your God in the wildernes: but^e go not farre away, pray for me.

29 And Moſes ſaid, Beholde, I wil go out from thee, and pray vnto the Lord, that y^e ſwarms of flies may departe fro Pharaoh, from his ſeruants, and from his people to morowe: but let Pharaoh ſið henceforth^e deceiue no more, in not ſuffering y^e people to ſacrifice vnto the Lord.

30 So Moſes went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to y^e ſaying of Moſes, and the ſwarms of flies departed from Pharaoh, from his ſeruants, and fro his people, & there remained not one.

32 Yet Pharaoh^e hardened his heart euen then alſo, & did not let the people go.

i He coulde not iudge his heart, but yet he charged hi to do this vnfaindly

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The moraine of beaſtes *10* The plague of botches & ſores *23* The horrible haile, thundre, and the lightening. *26* The land of Góſhen euer is excepted *27* Pharaoh confeſſeth his wickednes *33* Moſes prayeth for him, *35* Yet he obſtinat.

1 ¶ Then the Lord ſaid vnto Moſes, Go to Pharaoh, and tel him, Thus ſaith y^e Lord God of the Ebrewes, Let my people go, that they may ſerue me.

2 But if thou reſuſe to let *them* go, & wilt yet holde them ſtil,

3 Beholde, the hand of the Lord iſ vpon thy flocke which iſ in the field: for vpon y^e horſes, vpon the aſſes, vpon the camels, vpon the cattel, & vpon the ſhepe ſhal be a mighty great moraine.

¶ The fiſt plague

4 And the Lord ſhal do^e wonderfully betwene the beaſtes of Iſraél, and the beaſtes of Egypt: ſo that there ſhal nothing dye of all, y^e pertaineth to the childre of Iſraél.

a He ſhal declare his beaue iudgement againſt his enemies, & his fauour toward his children.

5 And the Lord appointed a time, ſaying, Tomorowe the Lord ſhal finiſh this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Iſraél dyed not one.

7 Then Pharaoh^e ſent, and beholde, there was not one of the cattel of the Iſraelites dead: and the heart of Pharaoh was obſtinat, and he did not let the people go.

b In to the land of Góſhen, where the Iſraelites dwelled

8 ¶ And the Lord ſaid to Moſes & to Aaron, Take your handful of^e aſhes of the fornace, and Moſes ſhal ſprinkle them toward the heauen in the ſight of Pharaoh,

Or, imbreas.

9 And they ſhal be turned to duſt in all the land of Egypt: & it ſhal be as a ſcab breaking out into bliſters vpon man and vpon beaſt throughout all the land of Egypt.

10 Then they toke aſhes of the fornace, and ſtode before Pharaoh: and Moſes ſprinkled them toward the heauen, and there came a ſcab breaking out into bliſters vpon man, and vpon beaſt.

¶ The ſixt plague

11 And the ſorcerers coulde not ſtand before Moſes, becauſe of y^e ſcab: for the ſcab was vpon the enchaunters, & vpon all the E-

gypt-

gyptians.
 12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto the,
Chap. 4, 21. *as the Lord had said vnto Moses.
 13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tel him, Thus saith the Lord God of y. Ebrewes, Let my people go, that they may serue me.
 14 For I wil at this time send all my plagues vpon ^c thine heart, and vpon thy seruants, & vpon thy people, that thou maiest know that there is none like me in all the earth.
 15 For now I wil stretche out mine hand, that I may smite thee & thy people with the pestilence: & thou shalt perish from the earth.
Rom. 8, 17. 16 And in dede, *for this cause haue I appointed thee, to ^d shewe my power in thee, & to declare my ^d Name throughout all the world.
Or, so shewe thee ^d That is, y all the world may magnifie my power in our coming thee
 17 Yet thou exaltest thy selfe against my people, and lettest them not go.
 18 Beholde, tomorrow this time I wil cause to raine a mightie great haile, suche as was not in Egypt since the fundatiō thereof was laid vnto this time.
 19 Send therefore now, and ^e gather thy cattel, and all that thou hast in the field: for vpon all the men, & the beastes, which are founde in the field, and not brought home, the haile shal fall vpon them and they shal dye.
 20 Suche ^e then as feared the worde of the Lord among the seruantes of Pharaoh, made his seruants & his cattel flee into the houses:
 21 But suche as ^e regarded not the ^f worde of the Lord, left his seruants, and his cattel in the field.
 22 ¶ And the Lord said to Moses, Stretche forth the thine had toward heauen, that there may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all y herbes of the field in the land of Egypt.
 23 Then Moses stretched out his rod toward heauen, and the Lord sent thundie & ^g haile, and ^g lightening vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.
 24 So there was haile, & fire mingled with the haile, so gineuous, as there was none throughout all the land of Egypt, since ^h it was a nation.
 25 And the haile smote throughout all the lād of Egypt all that was in y field, bothe man and beast: also the haile smote all y herbes of the field, and brake to pieces all the trees of the field.
 26 Onely in the land of Goshen (where the children of Isiael were) was no haile.
 27 Then Pharaoh sent and called for Mo-

ses and Aarōn, and said vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.
 28 Pray ye vnto y Lord (for it is ynough) that there be no more mightie thunders & haile, and I wil let you go, and ye shal tary no longer.
 29 Then Moses said vnto him, As sone as I am out of y citie, I wil spreade mine handes vnto the Lord, and the thunder shal cease, nether shal there be any more haile, that thou maiest know that the earth is the Lords.
 30 Now I knowe that thou, and thy seruantes feare the Lord God, ^h before I pray.
 31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.
 32 But the wheat & the rye were not smitten, for they were ⁱ hid in the grounde)
 33 Then Moses went out of the citie from Pharaoh & spied his hands to the Lord, and the thundre and the haile ceased, nether rained it vpon the earth.
 34 And when Pharaoh saw that the raine and the haile and the thundre were ceased, he sinned againe, and hardened his heart ⁱ bothe he, and his seruants.
 35 So the heart of Pharaoh was hardened: nether wolde he let the children of Isiael go, as the Lord had said ^j by Moses.

^g The wicked confesse their sinnes to their condemnation, but they can not helpe to obtayne remission
Ex. voice of God.

^h Meaning, y whe they haue their request, they are neuer the better.

ⁱ Or, late sowne

^j By the hand of Moses.

CHAP. X.

¹ Pharaohs seruants counsel him to let the Israelites departe ¹³ Greshoppers destroye the countrey. ¹⁶ Pharaohs confesseth his sinne ²² Darkenes is sent ²⁸ Pharaoh forbiddeth Moses to come any more in his presence.

1 **A**gain the Lord said vnto Moses, Go vnto Pharaoh: for ^a I haue hardened his heart, & the heart of his seruants, that I might worke these my miracles ^a in the middes of his realme.
 2 And that thou maiest declare in the ^a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, & my miracles, which I haue done among them: that ye may know that I am the Lord.
 3 Then Moses and Aarōn came vnto Pharaoh, and said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse ^b to humble thy selfe before me? Let my people go, that they may serue me.
 4 But if thou refuse to let my people go, beholde, tomorrow wil I bring greshoppers into thy coastes.
 5 And they shal couer the face of the earth, that a man can not see the earth: and they shal eat the residue which remaineth vnto you, and haue escaped from the haile: & they shal eat all your trees that bud in the field.

Chap. 4, 24.

^a Or, in his presence

^a The miracles shulde be so great, y they shulde be spoke of for euer where also we se y ouerthrowing of their childre.

^b The end of afflictions is, to humble our selues & true repentance vnder the hand of God
Or, seruants.

^c So that thine owne conscience shal condemne thee of ingratitude & malice

^d Or, so shewe thee
 That is, y all the world may magnifie my power in our coming thee

^e Here we se, though Gods wrath be kindled, yet there is a certain mercie shewed euen to his enemies

^f By the word of the minister is called the worde of God

^g The seventh plague
 The fire was kind

^h Or, since it was inhabited

6 And they shal fill thine houses, & all thy seruants houses, and the houses of all the Egyptians, as nether thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

Or, Iure
e Meaning, the occasion of all these euils: so are the godlie euer charged, as Elias was by Achab

7 Then Pharaohs seruants said vnto him, How long shal he be^e an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe y Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, & he said to them, Go, serue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with our yong and with our olde, with our sonnes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast vnto the Lord.

d That is, I wolde y Lord were no more affectioned toward you, the I am minded to let you go
e Punishment is prepared for you Some read, Ye entend some mischief.

10 And he said vnto them, Let the Lord so be with you, as I wil let you go and your children: beholde, for euil is before your face.

11 It shal not be so: now go ye that are me, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, y Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the gresnoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, *even* all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning y East winde brought the gresnoppers.

¶ The eighth plague.

14 So the gresnoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so greuous gresnoppers, like to these were neuer before, nether after them shal be suche.

Or, he caused the to remaine

15 For they couered all the face of y earth, so that the land was darcke: and they did eat all the herbes of the land, and all the frutes of the trees, which y haile had left, so y there was no grene thing left vpon the trees, nor among y herbes of the field throughout all the land of Egypt.

The wicked in their miserie seke to Gods ministers for helpe, althow they hate & detest the

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and toke away the gresnoppers, and violently cast the into the Red Sea, so that there remained not one gresnopper in all the coast of Egypt.

g The water leueth red because the sand or grauel is red: y Ebrewes call it y Sea of bulrushes.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel go.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, y there may be vpon y land of Egypt darcknes, euen darcknes that may be felt.

h Because it was darcknes.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darcknes in all the land of Egypt three dayes.

¶ The ninth plague
Wisd 17.2.

23 No man saw an other, nether rose vp fro the place where he was for three dayes: but all the children of Israel had light where they dwelt.

Wisd 18.1.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your shepe and your cattel shal abide, and your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may do sacrifice vnto the Lord our God.

26 Therefore our cattel also shal go w vs: there shal not an hoofe be left, for thereof must we take to serue the Lord our God: nether do we knowe how we shal serue the Lord, vntil we come thither.

i The ministers of God ought not to yeide one iota to the wicked, as touching their charge
k That is, with what besties or how many.

27 (But y Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said vnto him, Get thee fro me: loke thou se my face no more: for whensoever thou comest in my sight, thou shalt dye.

l Though before he cōfessed Moses mist, yet gainst his owne conscience he threatneth to put him to death

29 Then Moses said, Thou hast said well: from henceforth wil I se thy face no more.

CHAP. XI.

1 God promisseth their departure 2 He willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all faue Pharaoh. 4 He signifieth the death of the first borne.

1 NOW (the Lord had said vnto Moses, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that he wil let you go hence: when he letteth you go, he shal at once chase you hence.

2 Without any condition, but with haste and violence

2 Speake thou now to the people, that euerie man require of his neighbour, and euerie woman of her neighbour iewels of siluer and iewels of golde.

Or, borrowe.
Chap. 3.22.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was verie great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people)

Ecc. 4.6

4 Also Moses said, Thus saith y Lord, About midnight wil I go out into y midst

des of Egypt.

b From the
hight to the
lowest

c That is, vn-
der thy power
and gouern-
ment

d God hard-
neth the hear-
tes of y^e repro-
bat, that his
glorie thereby
might be the
more set
further, rom 9.
27.

- 5 And all the first borne in the land of Egypt shal dye, fro the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maid seruant, that is at the mille, & all the first borne of beastes.
- 6 Then there shal be a great crye throughout all the land of Egypt, suche as was neuer none like, nor shal be.
- 7 But against none of the children of Israel shal a dog moue his tongue, nether against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.
- 8 And all these thy seruantes shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy fete, & after this wil I depart. So he wet out from Pharaoh very angry.
- 9 And the Lord said vnto Moses, Pharaoh shal not heare you, ^d that my wonders may be multiplied in the land of Egypt.
- 10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teache their children the myserie thereof 29 The first borne are slaine 31 The Israelites are druen out of the land. 35 The Egyptians re spoiled 37 The nombre that departeth out of Egypt. 40 How long they were in Egypt

a Called Ni-
san, containig
parte of Mar-
che & parte of
April

b As touching
the obserua-
tion of feastes:
as for other
policies, they
reckoned from
Septembre

c As y^e fathers
of y^e householde
had great
or smale fa-
milies.

d He shal take
so many as are
sufficient to
eat the lambe.

e Euerie one
in his house.

f Ebr. berwent
the two, ene-
mies, or swi-
dight

- 1 Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,
- 2 This ^a moneth shal be vnto you the beginning of moneths: it shal be to you the first ^b moneth of the yere.
- 3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euerie man take vnto him a lambe according to the house of the ^c fathers, a lamb for an house.
- 4 If the householde be to litle for the lambe, he shal take his neighbour, which is next vnto his house, according to the nombre of the persones: euerie one of you, according to his ^d eating shal make your comyt for the lambe.
- 5 Your lambe shal be without blemish, a male of a yere olde: ye shal take it of the lambes, or of the kiddes.
- 6 And ye shal kepe it vntil the fourteenth day of this moneth: then ^e all the multitude of the Congregation of Israel shal kil it ^f at euen.
- 7 After that shal take of the blood & strike it on the two postes, and on the vpper doorepost of the houses where they shal eat it.
- 8 And they shal eat the flesh y^e same night, roasted with fyre, & unleavened bread with lower herbes they shal eat it.

- 9 Eat not thereof rawe, boiled nor sodde in water, but roasted with fyre, both his head, his fete, and his purtenance. ^g That is, all that may be eaten
- 10 And ye shal reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shal ye burne with fyre.
- 11 ¶ And thus shal ye eat it, Your loynes girded, your shoes on your fete, & your staves in your hands, and ye shal eat it in haste: for ^h it is the Lords Passeouer. ^g The lambe was not the Passeouer, but signified it. as sacraments are not the thing it selfe, which they do represent, but signifye it.
- 12 For I wil passe through the land of Egypt the same night, and wil smite all the first borne in the land of Egypt, bothe man and beast, and I wil execute iudgement vpon all the gods of Egypt. I am the Lord.
- 13 And the blood shal be a token for you vpon the houses where ye are: so when I see the blood, I wil passe ouer you, and the plague shal not be vpon you to destruction, when I smite the land of Egypt.
- 14 And this day shal be vnto you a ⁱ remembrance: and ye shal kepe it an holy feast vnto the Lord, throughout your generations: ye shal kepe it holy by an ordinance for euer. ^h Of the benediction receiued for your deliuerance.
- 15 Seuen daies shal ye eat unleavened bread, & in any case ye shal put away leauen the first day out of your houses: for whosoever eateth leavened bread from the first day vntil the seuenth day, that person shal be cut off from Israel. ⁱ That is, vntil Christs coming for them ceremonies had an end.
- 16 And in the first day shal be an holy assemblie: also in the seuenth day shal be an holy assemblie vnto you: no worke shal be done in them, save about that which euerie man must eat: that onely may ye do.
- 17 Ye shal kepe also the feast of unleavened bread: for that same day I wil bring your armies out of the land of Egypt: therefore ye shal obserue this day, throughout your posteritie, by an ordinance for euer.
- 18 ¶ In the first moneth and the fourteenth day of the moneth at ^k euen, ye shal eat unleavened bread vnto the one and twentieth day of the moneth at euen. ^k For in olde time so they kept, beginning the day at sunne set til y^e next day at y^e same time
- 19 Seuen daies shal no leauen be founde in your houses: for whosoever eateth leavened bread, that person shal be cut off fro the Congregation of Israel: whether he be a stranger, or borne in the land.
- 20 Ye shal eat no leavened bread: but in all your habitacions shal ye eat unleavened bread.
- 21 ¶ The Moses called all the Elders of Israel, and said vnto them, Chose out and take you for euerie of your householde a lambe, and kil the Passeouer.
- 22 And take a ^l bunch of hyssope, and ^l dip it in the blood that is in the bassin, & strike the lintel, and the ^l dore chekes with the blood that is in the bassin, & let none of you go out at the dore of his house, vn- ^l h. l.

til the morning.

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, & wil not suffre the ¹ destroyer to come into your houses to plague you.

The Angel sent of God to kill the first borne

24 Therefore shal ye obserue this thing as an ordinance *bothe* for thee and thy sonnes for euer.

The land of Canaan

25 And when ye shal come into the ^m land, which the Lord wil giue you, as he hathe promised, then ye shal kepe this seruice.

Or, ceremony.

26 *And whē your children aske you, What seruice is this ye kepe?

27 Then ye shal say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israël in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed them selues, and worshipped.

Thei gaue God thanks for so great a benefit.

28 So the children of Israël went, and did as the Lord had commanded Mosēs and Aa: on: so did thei.

Chap 11, 4. The 15th place.

29 ¶ Now at * midnight, the Lord smote all the firstborne in the lād of Egypt, frō the firstborne of Pharaōh that sate on his throne, vnto the * firstborne of the captiue that was in prison, and all the firstborne of beastes.

Wisd 18, 5.

30 And Pharaōh rose vp in the night, he, and all his seruants & all the Egyptians: and there was a great crye in Egypt: for there was ^o no house where there was not one dead.

Of these houses, wherein any firstborne was either of man or beastes.

31 And he called to Mosēs and to Aa: on by night, & said, Rise vp, get you out frō among my people, bothe ye, and the children of Israël, and go serue the Lord as ye haue said.

Pray for me

32 Take also your shepe and your cattel as ye haue said, and departe, and be blest me also.

33 And the Egyptiās did force the people, because thei wolde send them out of the land in haste: for thei said, We dye all.

34 Therefore the people toke their dowe before it was leauened, *euen* their dowe bounde in clothes vpon their sholders.

35 And the children of Israël did according to the saying of Mosēs, and thei asked of the Egyptians * iewels of siluer & iewels of golde, and raiment.

Chap 3, 22. & 11, 2.

Josh 24, 6.

Or, lent them

36 And the Lord gaue the people fauour in the sight of the Egyptians: and thei granted their request: so thei spoiled the Egyptians.

Nomb 33, 3.

q Which was a citie in Goshen, Gen 47, 11

r Which were strangers, and not borne of the race.

37 Then the * children of Israël toke their iourney from ^q Ramesēs to Succōth about six hundred thousand men of fote, beside children.

38 And a great multitude of sundry sortes of people went out with them, and

shepe, and beues, & cattel in great abundance.

39 And thei baked the dowe which thei brought out of Egypt, & made vnleauened cakes: for it was not leauened, because thei were thrust out of Egypt, nether colde they tary, nor yet prepare them selues vi-
tailes.

40 ¶ So the dwelling of the childrē of Israël, while thei dwelled in Egypt, was ⁴⁰ foure hundredth and thirty yerres.

Gen 15, 16. Act 7, 6.

41 And when the ⁴¹ foure hundredth & thirty yerres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

Gal 3, 17. Frō Abraham departing frō Vr in Chaldea vnto the depar- ting of the child- ren of Israël from Egypt. are 430 yeres.

42 It is a night to be kept *holly* to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the childrē of Israël must kepe throughout their generacions.

43 Also the Lord said vnto Mosēs and Aa- rōn, This is the lawe of the Passeouer: no stranger shal eat thereof.

Except he be circumcised & onely pro- fesse your re- ligion.

44 But euerie seruāt that is bought for mo-
ney, when thou hast circūcised him, then shal he eat thereof.

45 A stranger or an hyred seruant shal not eat thereof.

46 *In one house shal it be eatē: thou shalt cary none of the flesh out of the house, ⁴⁶ nether shal ye breake a bone thereof.

Nomb 9, 12.

John 19, 36.

47 All the Cōgregacion of Israël shal obserue it.

48 But if a stranger dwel with thee, & wil obserue the Passeouer of the Lord, let him circūcise all the males, that belong vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircūcised persone shal eat thereof.

49 One ^u law shalbe to him that is borne in the land, & to the stranger that dwel-
leth among you.

u Thei that are of the house- holde of God, must be all ioyned in one faith and reli- gion.

50 Then all the children of Israël did as the Lord commanded Mosēs and Aa: rōn: so did thei.

51 And the selfe same day did the Lord bring the children of Israël out of the land of Egypt by their armies.

CHAP. XIII.

1 The firstborne are offered to God. 3 The memorial of their deliuerance. 8, 14 An exhortacion to teache thei children to remembre this deliuerance. 17 Why thei are led by the wildernes. 19 The bones of Iosēph. 21 The pillar of the cloude and of the fire.

1 **A**Nd the Lord spake vnto Mosēs, saying,

2 *Sanctifie vnto me all the firstborne: that is, euerie one that first openeth the wombe among the children of Israël, as wel of man as of beaft: for it is mine.

Chap. 22, 29. & 34, 19. leu 27, 26. nomb 3, 15 & 8, 16 Luk 2, 23. Exod 23, 13.

3 ¶ Then Mosēs said vnto the people, * Re-
membre this day in the which ye came
out of

²² *Ebr house of*^a Where thei were in mosse cruel slaue^b To signifie that thei had not leasure to leaue their bread^c Concerning parte of Matthe & parte of April, when come begi to ripe in that country^d Bothe the seuenth & the first day were holy, as chap. 12, 16.^e When thou doest celebrat the feast of unleaue^f Thou shalt haue continual remembrance thereof, as y^e woldest of a thing that is in thine hand or before thine eyes.*Chap. 22, 29. & 34, 19. 22, 29. 44, 30.*^g This is also vnderstand of the horse and other beastes, which were not offered in sacrifice^h By offering a cleane beast in sacrifice, Leui 12, 6ⁱ Or, here after 19, 41, 42.

out of Egypt, out of the ^a house of a bondage: for by a mightie hand the Lord broght you out from thence: therefore no leaue bread shalbe ^b eaten.

⁴ This day come ye out in the moneth of ^c Abib.

⁵ ¶ Now whē the Lord hath broght thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Iebusites (which he sware vnto thy fathers, that he wolde giue thee, a land flowing with milke and hony) the thou shalt kepe this seruice in this moneth.

⁶ Seuen daies shalt thou eat unleaue bread, & the ^d seuenth day shalbe the feast of the Lord.

⁷ Unleauened bread shalbe eaten seuen daies, & there shal no leaue bread be sene with thee, nor yet leaue be sene with thee in all thy quarters.

⁸ ¶ And thou shalt shewe thy sonne ^e in y^e day, saying, *This is done*, because of that which the Lord did vnto me, whē I came out of Egypt.

⁹ And it shal be a signe vnto thee ^f vpon thine hand, & for a remembrance betwene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord broght thee out of Egypt.

¹⁰ Kepe therefore this ordinance in his season appointed from yere to yere.

¹¹ ¶ And when the Lord shal bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, & shal giue it thee,

¹² *Then y^e shalt set a parte vnto the Lord all that *first* openeth the wombe: also euerie thing that *first* doeth open the wombe, & commeth forth of thy beast: the males shalbe the Lords.

¹³ But euerie first sole of an asse, y^e shalt redeme with a lambe: and if thou redeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou ^h bye out.

¹⁴ ¶ And when thy sonne shal aske thee *tomorowe*, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord broght vs out of Egypt, out of the house of bondage.

¹⁵ For when Pharaoh was hard hearted against our departing, the Lord the slewe all the firstborne in the land of Egypt: fro the firstborne of man euē to the firstborne of beast: therefore I sacrifice vnto y^e Lord all the males that *first* open the wombe, but all the firstborne of my sonnes I redeme.

¹⁶ And it shalbe as a token vpon thine hand, & as ⁱ frouetelets betwene thine eyes, that the Lord broght vs out of Egypt by a mightie hand.

¹⁷ ¶ Now whē Pharaoh had let the people go, God caried the not by the way of the

Philistims countrey, though it were nerer: (for God said, Lest y^e people repent whē thei se i warre, & turne againe to Egypt)

¹⁸ But God made the people to go about by y^e way of the wildernes of the red Sea: and the children of Israel went vp ^k armed out of the land of Egypt.

¹⁹ (And Moses toke the bones of Ioseph with him: for he had made the childre of Israel sweare, saying, *God wil surely visite you, and ye shal take my bones away hence with you)

²⁰ ¶ So thei toke their iourney from Succoth, and camped in Etham in the edge of the wildernes.

²¹ *And the Lord went before the by day in a pillar of ^a cloude to leade them the way, & by night in a pillar of fyre to giue them light, that thei might go bothe by day and by night.

²² *He toke not away the pillar of the cloude by day, nor the pillar of fyre by night from before the people.

CHAP. XIII.

¹ ¶ Pharaohs heart is hardened, and pursueth the Israelites ¹¹ The Israelites striken with feare murmure against Moses. ²¹ He dewideth the Sea. ^{23, 27} The Egyptians followe and are drowned.

¹ Then the Lord spake vnto Moses, saying,

² Speake to the children of Israel, that thei ^a retorne & campe before ^b Pi-hahiroth, betwene Migdol and y^e Sea, ouer against *Baal-zephon: about it shal ye campe by the Sea.

³ For Pharaoh wil say of the children of Israel, Thei are tangled in the land: the wildernes hath shut them in.

⁴ And I wil harden Pharaohs heart that he shal follow after you: so I wil ^c get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shal knowe that I am the Lord: and thei did so.

⁵ ¶ Then it was tolde the King of Egypt, that the people fled: & the heart of Pharaoh & of his seruants was turned against the people, and they said, Why haue we this done, & haue let Israel go out of our seruice?

⁶ And he made ready his charrets, & toke his people with him,

⁷ And toke six hundred chosen charrets, & ^d all the charrets of Egypt, and captaines ouer euerie one of them.

⁸ (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an ^e hie had)

⁹ *And the Egyptians pursued after the, & all the horses and charrets of Pharaoh, & his horsemen & his hoste ouertoke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

¹⁰ *Ebr, be, enij*ⁱ Which the Philistims wolde haue made against them by stopping them the passage.^k That is, now priuily, but openly, and as the worde doeth signifie, set in order by hue and line*Gen 50, 25**Exod. 24, 32.**Num. 34, 5.**Deut. 1, 13.**Psalm 78, 14.**1. cor. 10, 1*^l To defend them from the heat of the sunne*Exod. 9, 19.*^a Fro row arde the countrey of the Philistims.^b So the Sea was before the, moueines on ether side, and the enemie at their backe: yet thei obeyed God and were deliuered^c By punishing his obstinate rebellion.^d Ioseph witteth y^e besides these charrets there were 30000 horsemen, and 20000 footmen^e With great ioye & boldnes*Exod. 24, 6.**1. Macc. 4, 28*

10 And when Pharaoh drewe nie, the children of Israel lift vp their cies, and beholde, the Egyptians marched after the,

and they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

f Thei, which a litle before in their deliuerance reioyced, being now in danger are afraid & murmure.



In this figure foure chief points are to be considered. first that the Church of God is euer subiect in this worlde to the Crosse & to be afflicted after one sort or other. The second, that the ministers of God following their vocation shalbe euil spoken of, and murmured against. euen of them that pretend the same cause and religion that they do. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles. yea and often tymes augmenteth them as the Israelites were now in lesse hope of their liues then when they were in Egypt. The fourth point is, that when the dangers are moste great, then Gods helpe is moste ready to succour: for the Israelites had on either side the, huge rockes & mountaines, be-

fore them the Sea, behinde them moste cruel enemies: so that there was no way left to escape to mans iudgement.

11 And thei said vnto Moses, Hast thou brought vs to dye in the wilderness, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tel thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, the that we shulde dye in the wilderness.

13 Then Moses said to the people, Feare ye not, stand stil, and beholde the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue sene this day, ye shal neuer se them againe.

14 The Lord shal fight for you: therefore holde you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore cryest thou vnto me? speake vnto the children of Israel that thei go forward:

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the childe of Israel go on drye ground through the middes of the Sea.

17 And I, beholde I wil harden the heart of the Egyptians that thei may followe the, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charrets, & vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charrets, & vpon his horsemen.

19 ¶ And the Angel of God, which went before the hoste of Israel, remoued & went

behinde them: also the pillar of the cloude went from before them, and stode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darckenes, yet gaue it light by night, so that all the night log the one came not at the other)

21 And Moses stretched forth the his had vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drye land: for the waters were deuided.

22 The children of Israel wet through the middes of the Sea vpon the drye ground, and the waters were a wall vnto them on the right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, euen all Pharaohs horses, his charrets, and his horsemen.

24 Now in the morning I watche, whe the Lord looked vnto the hoste of the Egyptians, out of the fry and cloudy pillar, he stroke the hoste of the Egyptians with feare.

25 For he toke of their charet wheles, and thei draue them with muche ado: so that the Egyptians enerie one said, I wil flee fro the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may retaine vpon the Egyptians, vpon their charrets and vpon their horsemen.

27 Then Moses stretched forth the his hand vpon

g Suche is the impacience of the flesh, that it can not abide Gods appointed time

Or, deliuerance.

h Doely put your trust in God without grudging or doubting. i Thus intencions faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

k The cloude sheweth light to the Israelites, but to the Egyptians it was darcknes, so that their two hostes coulde not ioyn together.

Isa. 43.3. psal. 124.3. Psal. 78.13. 1 cor. 10.1. ebr. 11.28.

l Which was about the thre last houres of the night.

Or, because.

at So the Lord
by the water
saued his, and
by the water
drownd his
enemies

upon the Sea, and the Sea returned to his
force early in the morning, & the Egyp-
tians fled against it: but the Lord^m ouer-
threw the Egyptiās in the middes of the
Sea.

28 So the water returned & couered y^e cha-
rets and the horsemen, *euē* all the hoste of
Pharaōh that came into the Sea after the:
there remained not one of them.

29 But the children of Isiaēl walked vpon
drye land through the middes of the Sea,
and the waters *were* a wall vnto them on
their right hand, & on their left.

30 Thus y^e Lord saued Isiaēl the same day
out of the hand of the Egyptians & Isra-
ēl sawe y^e Egyptiās dead vpō y^e Sea backe.

Victor hand

31 And Isiaēl sawe y^e mightyⁿ power, which
the Lord shewed vpon the Egyptians: so
the people feared the Lord and beleued y^e
Lord, and his^a seruant Mosēs.

That is, the
doctrine w^h he
taught them
in the Name
of the Lord

CHAP. XV.

10 Mosēs with the men and women sing praises vn-
to God for their deliuerance. 23 The people murmu-
re 25 At the prayer of Mosēs the bitter waters are
swete 26 God teacheth the people obedience.

a Praising
God for the
ouerthrowe
of his enne-
mies and their
deliuerance
Wisd. 10, 24.

1 The Lord^a sang^a Mosēs & the childre of Is-
raēl this song vnto the Lord, and said
in this maner, I wil sing vnto the Lord:
for he hathe triūphed gloriously: y^e horse
and him that rode vpō him hathe he ouer-
thrown in the Sea.

Or, the occasion
of my song of
praise.
b To worship
him therein

2 The Lord^{is} my strength andⁿ praise, and
he is become my saluaciō He is my God,
and I wil^b prepare him a tabernacle. *he is*
my fathers God, and I wil exalt him.

c In b uel
he ouercom-
meth euē
d Euē constāt
in his promes.

3 The Lord^{is} a^c man of warre, his^d Name
^{is} Ichouāh.

4 Pharaohs charets & his hoste hath he cast
into the Sea: his chosen captaines also we-
re drownd in the red Sea.

5 The depths haue couered the, they sanc-
ke to the bothome as a stone.

Or, power.

6 Thyⁿ right hād, Lord, is glorious in pow-
er: thy right hand, Lord, hathe bruised the
ennemie.

e Those, that
are enemies
to Gods peo-
ple, are his en-
emies

7 And in thy great glorie thou hast ouer-
throwē them that rose against^e thee: thou
sentest forth thy wrath, *which* consumed
them as the stubble.

8 And by y^e blast of thy nostrils the waters
were gathered, the floods stode stil as an
heape, the depths congeled together in
the heart of the Sea.

Or, in the
depth of the
Sea.

9 The ennemie said, I wil pursue I wil o-
uertakeⁿ them, I wil deuide the spoile, my
lust shalbe satisfied vpō them, I wil drawe
my sworde, mine hand shal destroy them.

f For so, often
times y^e Scrip-
ture calleth
the mightie
men of the
worlde

10 Thou blewest with thy winde, the Sea
couered them, they sancke as lead in the
mightie waters.

g Which ogh-
teth to be pra-
ised with all
feare & reue-
rence

11 Who is like vnto thee, o Lord, among
the^f gods! who is like thee so glorioⁿ in ho-
lines, & fearful in praises, shewing wōders!

12 Thou stretchedst out thy right hād, the
earth swallowed them.

13 Thou wilt by thy mercie carye this peo-
ple, *which* thou deliueredst: thou wilt bring
them in thy strength vnto thine holy habi-
tacion.

h That is, into
the lād of Ca-
naan, or into
mount Ziōn.

14 The people shal heare & be afraied: so-
rowe shal come vpon the inhabitants of
Palestina.

15 Then the dukes of Edóm shalbe amased,
and trembling shal come vpon the great
men of Moáb: all the inhabitants of Ca-
naan shal waxe faint hearted.

16 *Feare & dead shal fall vpon them. be-
cause of theⁿ greatnes of thine aī me, they
shalbe stil as a stone, til thy people passe, o
Lord: til this people passe, *which* thou hast
purchased.

Deut. 2, 25.
Iosh. 2, 9.
Or, for thy great
power

17 Thou shalt bring them in, and plant
them in the mountaine of thine^a inheri-
tāce, *which is* the place *that* thou hast prepa-
red, o Lord, for to dwel in, *euē* the sanctua-
rie, o Lord, *which* thine hāds shal establish.

i Which was
mount Ziōn,
where af-
terward the
Temple was
buyit

18 The Lord shal reigne for euē and euē.

19 For Pharaohs horses went with his cha-
rets and horsemen into the Sea, and the
Lord broght the waters of the Sea vpon
them: but the children of Isiaēl went on
drye land in the middes of the Sea.

20 ¶ And Miriām the propheteſſe sister of
Aarōn toke a timbrel in her hand, and all
the women came out after her wth timbrels
and^k daunces.

21 And Miriām answered the men, Sing ye
vnto the Lord: for he hathe triūphed glo-
riously: the horse and his rider hathe he o-
uerthrowen in the Sea.

k Signifying
their great
ioye, which euē
some the Ie-
wes obserued
in certain solē
mities Iud. 11,
34 & 21, 21: but
it ought not to
be a cloke
to couer our
wanten dances
l By singing y^e
like song of
thākes giuig

22 Then Mosēs broght Isiaēl from the red
Sea, and they went out into the wildernes
of Shur: and they went thre dayes in the
wildernes, & founde no waters.

23 And whē they came to Marāh, they col-
de not drinke of the waters of Marāh,
for they were bitter: therefore y^e name of
the place was calledⁿ Marāh.

Or, Bitternes.

24 Thé the people murmured against Mo-
sēs, saying, What shal we drinke?

25 And he cīyed vnto the Lord, & y^e Lord
shewed him aⁿ tre, *which* when he had cast
into y^e waters, the waters were swete: there
he made them an ordinance & a lawe, and
there he^m proued them,

Eccle. 38, 52

26 And said, If thou wilt diligently hearkē,
o Isiaēl, vnto the voyce of the Lord thy
God, and wilt do that, which isⁿ right in
his sight, and wilt giue eare vnto his com-
mandements, and kepe all his ordinances,
then wil I put none of these diseases vpō
thee, which I broght vpon the Egyptians:
for I am the Lord that healeth thee.

m That is,
God, oī, Mosēs
in Gods name

n Which is, to
do that onely
that God com-
mandeth.

27 ¶ And they came to Elīm, where *were*
twelue fountaines of water & seuētieⁿ pal-
me trees, & they cāped there by y^e waters.

Nom. 33, 9.

Or, date trees.

C H A P. XVI.

1 The Israelites come to the desert of Sin, and murmur against Moſes and Aarón 13 The Lord ſendeth quailles and Manna 27 The ſeuēth day Manna coulde not be founde. 32 It is kept for a remembrance to the poſteritie

Afterward all the Cōgregacion of ſ children of Iſraél departed from Elim, and came to the wildernes of ^a Sin, (which is betwene Elim and Sinai) the fifth day of the ſeconde moneth after their departing out of the land of Egypt. And the whole Cōgregaciō of the children of Iſraél murmured againſt Moſes and againſt Aaron in the wildernes.

3 For the children of Iſraél ſaid to them, Oh ſ we had dyed by the hand of ſ Lord in the land of Egypt, when we ſate by ſ fleſh^b pottes, when we ate bread *our* bellies full: for ye haue brought vs out into this wildernes, to kil this whole compaignie with famine.

4 ¶ Then ſaid the Lord vnto Moſes, Beholde, I wil cauſe bread to raine ſiō heauen to you, and the people ſhal go out, & gather that ſ is ſufficient for euerie^c day, that I may proue them, whether they wil walke in my Lawe or no.

5 But the ſixt day they ſhal prepare that, which they ſhal bring *home*, and it ſhal be twiſe as muche as they gather dailey.

6 Then Moſes and Aaron ſaid vnto all the children of Iſraél, At euen ye ſhal knowe, that the Lord broght you out of the land of Egypt:

7 And in the morning ye ſhal ſee the glorie of ſ Lord. ^d for he hathe heard your grūdging againſt the Lord: and what are we ſ. ye haue murmured againſt vs.

8 Againe Moſes ſaid, At euē ſhal the Lord giue you fleſh to eat, and in the morning your fil of bread: for ſ Lord hathe heard your murmurings, which ye murmure againſt him: for what are we? your murmurings *are* not againſt vs, but againſt the^e Lord.

9 ¶ And Moſes ſaid to Aarón, Say vnto all the Cōgregacion of the childrē of Iſraél, Drawe nere before ſ Lord: for he hath heard your murmurings.

10 Now as Aarón ſpake vnto the whole Cōgregacion of the children of Iſraél, they looked toward the wildeines, and beholde, ſ glorie of the Lord appeared^f i a cloude.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

12 * I haue heard ſ murmurings of the children of Iſraél: tel them *therefore*, & ſay, At euen ye ſhal eat fleſh, and in the morning ye ſhal be filled with bread, and ye ſhal knowe that I am the Lord your God)

13 And ſo at euē the^g quailles came & couered the campe: & in the morning ſ dewe laye rounde about the hoſte.

14 * And when the dewe that was fallē was aſcended, beholde, a ſmale rounde thing was vpon the face of the wildeines, ſmale as the hore froſt on the earth.

15 And when the children of Iſraél ſawe it, they ſaid one to another, It is ^h M A N, for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the Lord hathe giuen you to eat

16 ¶ This is the thing which ſ Lord hathe commanded: gather of it euerie man according to his eatingⁱ ſ an Omer for^j a mā according to the nombre of your perſones: euerie man ſhal take for the^k which are in his tent.

17 And the children of Iſraél did ſo, & gathered, ſome more, ſome leſſe.

18 And when they did meaſure it with an Omer, ^l he that had gathered muche, had nothing ouer, & he that had gathered little, had no^m lacke: ſo euerie man gathered according to his eating.

19 Moſes then ſaid vnto them, Let no man reſerue thereof til morning.

20 Notwithſtāding thei obeyed not Moſes: but ſome of them reſerued of it til morning, and it was full of wormes, & ⁿ ſtanke: theiſeſo Moſes was angry with them.

21 And they gathered it euerie morning, euerie mā accordig to his eating: for whe the heat of the ſune came, it was melted.

22 ¶ And the ſixt day they gathered^o k twiſe ſo muche bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moſes.

23 And he answered the, This is that, which ſ Lord hathe ſaid, To morowe is the reſt of the holy Sabbath vnto the Lord: bake that to *daie* which ye wil bake, and ſet the ſ which ye wil ſet the, and all that remaineth, lay it vp to be kept til ſ mornig for you.

24 And they laied it vp til the morning, as Moſes bade, and it ſtanke not, nether was there any worme therein.

25 Then Moſes ſaid, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye ſhal not^p finde it in the field.

26 Six dayes ſhal ye gather it, but in ſ ſeuēth day^q is the Sabbath: in it thei ſhal be none.

27 ¶ Notwithſtāding, there^r went out ſome of the people in the ſeuēth day for to gather, and they founde none.

28 And the Lord ſaid vnto Moſes, How lōg reſuſe ye to kepe my commandements, & my lawes?

29 Beholde, how the Lord hathe giue you the Sabbath: therefore he giueth you the ſixt day bread for two dayes: ſay *therefore* euerie man in his place: let no man go out of his place the ſeuēth day.

30 So the people reſted the ſeuēth day.
31 And the houſe of Iſraél called the name of it

^a This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place, where they camped: and is alſo called Kadēſh Nom 33: 36

^b So hard a thing it is to the fleſh not to murmur againſt God, when the belly is pinched

^c To ſignifie, ſ they ſhoulde patiently deſpēd vpo Gods prouidence fro day to day

^d He gaue the not Manna becauſe they murmured, but for his promes ſake

^e He that conſemeth Gods miniſters conſemeth God him ſelf.

^f Chap 13: 21.

^g Eccle 4: 4.
^h Or in the riue
ſigat.

ⁱ Num 11: 31.

^j Rom 11: 3.
^k Pſal 78: 24.
^l Wiſd 16: 20.

^m Which ſignifieth a paitie, portion, or gite alſo meat prepared
ⁿ Job 6: 31.

^o 1 Cor 16: 3.

^p Which conteineth about a pottie of our meaſure
^q Ebr for in becauſe

^r h God is a riſche ruler of all, & none can ſuttely cōplot ne

^s i No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

^t k Which portion ſhoulde ſerue for the Sabbath and the day before.

^u l God toke away the occaſiō from their labour, to ſignifie how holly he wolde haue the Sabbath kept.

^v m Their inſidelitie was ſo great, that thei did expreſly againſt Gods commandē

n In forme & figure, but not in colour, Nom 11,7

of it, MAN. and it was like ^a to coriandie fede, but white: and the taste of it was like vnto wafers made with hony.

32 And Mosés said, This is that which the Lord hath commanded, Fill an Omer of it, to kepe it for your posteritie: that they may se ^q bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.

o Of this vessel read, Ebr 9 4

33 Mosés also said to Aarón, Take a ^a pot and put an Omer full of MAN therein, & set it before the Lord to be kept for your posteritie.

p That is, the Arke of ^q conuenant: to wit, after that the Arke was made Isth. 5, 12. Neh. 9, 35. Iudith 1, 15.

34 As the Lord commanded Mosés: so Aarón laied it vp before the ^p Testimonie to be kept.

35 And the children of Israël did eat MAN ^a forty yeres, vntil they came vnto a lād inhabited: they did eat MAN vntil they came to the borders of the land of Canaan.

q Which measure contained about ten pottels

36 The Omer is the tenth part of the Eplāh.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water 6 Water is giuen them out of the rocke 11 Mosés holdeth vp his hands, & they ouercome the Amalekites.

r Ebr at the mouth: a Mosés here noeth not euer the place, where they camped, as Nom 33 but onely those places where some notable thing was done Nom 20, 4. b Why distrust you God? why loke you not for succour of him without murmuring against vs?

2 And all the Congregaciō of the children of Israël departed from the wildeynes of Sin, by their iourneis at the ^{cō} mandemēt of the Lord, & camped in a Rephidim, where was no water for the people to drinke.

3 ^a Wherefore the people contended with Mosés, and said, Giue vs water that we may drinke. And Mosés said vnto them, Why contend ye with me? wherefore do ye ^b tempt the Lord?

4 So the people thirsted there for water, & the people murmured against Mosés, and said, Wherefore hast thou thus brought vs out of Egypt to kil vs and our children & our cattel with thirst?

5 And Mosés cryed to the Lord, saying, What shal I do to this people? for they be almost ready to ^c stone me.

c How ready the people are for their owne matters to say ^q true prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets Chap. 7, 20. Nomb 10, 9. Isth. 11, 4. psal 78, 15. & 101, 41 2 cor 10, 4 2 Tim. 3, 8. 2 Pet. 2, 18.

6 And ^q Lord answered to Mosés, Go before the people, and take with thee of the Elders of Israël: and thy rod, wherewith thou ^a smotest the riuer, take in thine hād, and go:

7 Beholde, I wil stād there before thee vp on the rocke in Horéb, & thou shalt smite on the rocke & water shal come out of it, that the people may drinke. And Mosés did so in the sight of the Elders of Israël.

8 And he called the name of the place, ^a Masāh and ^b Meribāh, because of the contention of the children of Israël, and because they had tempted the Lord, saying, Is the

^a Lord among vs, or no?

9 ^a Then came Amalék and fought with Israël in Rephidim.

10 And Mosés said to Ioshúa, Chuse vs out men, and go fight w Amalék: tomorowe I wil stand on the top of the ^f hil with the rod of God in mine hand.

11 So Ioshúa did as Mosés bade hí, & fought with Amalék: & Mosés, Aarón, and Hur, went vp to the top of the hil.

12 And when Mosés held vp his hand, Israël preuailed: but when he let his hand ^a downe, Amalék preuailed.

13 Now Mosés hāds were heauy: therefore they toke a stone and put it vnder him, & he sate vpon it: and Aarón & Hur staid vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntil the going downe of the sunne.

14 And Ioshúa discomfited Amalék and his people with the edge of the sworde.

15 And ^q Lord said to Mosés, Write this for a remembrance ^h in the booke, and ⁱ rehearse it to Ioshúa: for ^a I wil vtterly put out the remembrance of Amalék from vnder heauen.

16 (And Mosés buylte an altar and called the name of it, Ichouáh-nissi)

17 Also he said, The Lord hath sworne, that he wil haue waie with Amalék from generation to generacion.

CHAP. XVIII.

1 Iethró commeth to se Mosés his sonne in lawe 8 Mosés telleth him of the wonders of Egypt 9 Iethró reioyceth and offereth sacrifice to God. 14 Mosés obserueth his counsel in appointing officers

2 When Iethró the ^a Priest of Midian Mosés father in lawe heard all that God had done for Mosés, and for Israël his people, & how the Lord had brought Israël out of Egypt,

3 Then Iethró the father in lawe of Mosés toke Zipporáh Mosés wife, (after he had ^a sent her away)

4 And her two sonnes, (whercof ^q one was called Gersóm: for he said, I haue bene an aliant in a strange land:

5 And the name of the other was Eliézer: for the God of my father, said he, was mine helpe, and deliuered me from the sworde of Pharaóh)

6 And Iethró Mosés father in lawe came with his two sonnes, & his wife vnto Mosés into the wildernes, where he camped by the ^b mount of God.

7 And he said to Mosés, I thy father in lawe Iethró am come to thee, & thy wife and her two sonnes with her.

8 And Mosés wēt out to mete his father in lawe, and did obeifance and kissed him, and eche asked other of his ⁱ welfare. h.iiii.

d When is aduerfite we thinke God to be abient, we neglect his promes & make him a lye. Deut. 32, 17.

e Who came of Elipház, sonne of Elifau, Gen 36, 12 f Ithar is, Horéb, which is also called Sina.

g So that we se how dangerous a thing is to fainte in praye.

h In the booke of ^q lawe. i Ebr put is in the eares of Israël.

Nomb 24, 20 d I. Sam 15, 3.

i That is, the Lord is my banner: as he declared by holding vp his rod and his hands. i Ebr The hand of the Lord vpon the throne.

Chap. 2, 16.

a It may be me y he sent her backe to her father for her impacience, left she shulde be a let to his vocacion, & was io dangerous, chap 4, 15.

b Horéb is called ^q mount of God, because God wrought many miracles there.

c That is, he sent messengers to say vnto him. Ebr of his people.

and they came into the tent.

- 8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, & to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered the.
- 9 And Iethró reioyced at all the goodnes, which the Lord had shewed to Israël, and because he had deliuered them out of the hand of the Egyptians.

d Whereby it is euidēt that he worshiped the true God, and therefore Moses refused not to marry his daughter.

Chap. 1. 10. al so ver 16, 22. chap. 5. 7.

chap. 14. 18.

e For they, y drowned the children of y Israelites, perished them selues by water. f They are in y place, where the sacrifice was offered: for parte was burnt and the rest eaten.

- 10 Therefore Iethró said, ^d Blessed be the Lord who hath deliuered you out of the hád of y Egyptians, and out of y hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.
- 11 Now I knowe that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they ^e recompensed.

- 12 Then Iethró Moses father in law toke burnt offerings and sacrifices to offere vnto God. And Aaron and all the Elders of Israël came to eat bread with Moses father in law before God.

- 13 ¶ Now on the morowe, when Moses sate to iudge the people, the people stood aboute Moses from morning vnto euen.

- 14 And when Moses father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

- 15 And Moses said vnto his father in lawe, Because the people come vnto me to seke ^g God.

- 16 Whē they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

- 17 But Moses father in law said vnto him, The thing, which thou doest, is not wel.

- 18 Thou bothe ^h weariest thy selfe greatly, & this people that is wth thee: for the thing is to heauie for thee: thou art not able to do it thy selfe alone.

- 19 * Heare now my ⁱ voyce, (I wil giue thee counfel, and God shalbe with thee) be thou for the people to ^h Godwarde, & reporte thou the causes vnto God,

- 20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & the worke y they must do.

- 21 Moreouer prouide thou among all the people ^j men of courage, fearing God, men dealing truely, hating couetousnes: and appoint ^k suche ouer them to be rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

- 22 And let them iudge the people at all seasons: but euerie great matter let the bring vnto thee, & let them iudge all smale cau-

ses: so shal it be easier for thee, when they shal beare the burden with thee.

- 23 If thou do this thing, (and God so commañde thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

- 24 So Moses ^k obeyed y voyce of his father in lawe, and did all that he had said:

- 25 And Moses chose men of courage out of all Israël, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

- 26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all smale matters them selues.

- 27 Afterward Moses ^l let his father in lawe departe, and he went into his contrey.

k Godlie counsel ought euer to be obeyed, though it come of our inferiours for to suche God oftentimes giueth wisdom to humble them, that are exalted.

l Read the occasion, Numb. 10, 29.

CHAP. XIX.

- 1 The Israelites come to Siná. 5 Israël is chosen from among all other nations. 8 The people promises to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

- 1 IN the ^a third moneth, after the childre of Israël were gone out of the land of Egypt, the same ^b day came they into the wildernes of Siná.

- 2 For they departed from Rephidim, and came to y desert of Siná, & cāped in the wildernes: euen there Israël camped before the mount.

- 3 * But Moses wēt vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of ^c Iakób, and tel the children of Israël,

- 4 * Ye haue sene what I did vnto the Egyptians, and how I caryed you vpon ^d eagles wings, and haue brought you vnto me.

- 5 Now therefore * if ye wil heare my voyce in dede, & kepe my couenāt, the ye shalbe my chief treasure aboute all people, * though all the earth be mine.

- 6 Ye shalbe vnto me also a kingdome of * Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israël.

- 7 ¶ Moses then came & called for the Elders of the people, and proposed vnto the all these things, which the Lord commanded him.

- 8 And the people answered altogether, & said, * All that the Lord hath commañded, we wil do. And Moses reported the wordes of the people vnto the Lord.

- 9 And y Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euen (for Moses had tolde the wordes of the people vnto the Lord)

- 10 Moreouer the Lord said vnto Moses,

a Which was in y beginning of the moneth Sivan, containing parte of May and parte of Iune. b That they departed from Rephidim.

Alt. 7. 38.

c God called Iakób Israels therefore the house of Iakób, and the people of Israël signifie onely Gods people.

Deut. 29. 2. d For the eagle by flying hie, is out of danger, and in carying her birdes rather on her wings the in her talants declareth her loue.

Deu. 5. 2.

Deu. 10. 14.

psa. 24. 1.

1. Pet. 2. 9.

reu. 1. 6.

Chap. 24. 3.

deu. 5. 27.

and. 26. 17.

sof. 24. 26.

g That is, to knowe Gods wil, and to haue iustice executed.

h Ebr. thou wilt faint and fall.

Deu. 1. 9. Or, coun. sel.

i Iudge thou an harde cause, which can not be decided but by counsil with God.

j What manner of men ought to be chosen to beare offices.

CHAP. XX.

^a Teache the
to be pure in
heart, as they
shewe the sel-
ues outward-
ly cleane by
washing

Go to the people, and ^a sanctifie them to daie and to morowe, and let them wash their clothes.

¹¹ And let the be ready on the third daie: for the third daie the Lord will come downe in the sight of all the people vpon mount Sinái:

¹² And thou shalt set markes vnto the people rounde about, saying, Take hede to your selues that ye go not vp to the mount, nor touche the bordie of it: whosoever toucheth the ^a mount, shall surely dye.

^b 7. 12. 20.

¹³ No hand shall touche it, but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not liue: when the ^c hoine bloweth long, then shall come vp ^d into the mountaine.

^e 8. trumpet

^f 6. 20. 21. de.

¹⁴ ¶ Then Moses went downe from the mount vnto the people, & sanctified the people, and they washed their clothes.

¹⁵ And he said vnto the people, Be ready on the third daie, and come not at your ^f wiues.

^g But gve your
selues to pray-
er and absti-
nence, that you
may at this
time asced on-
ly vpon the
Lord 1. Cor.
7. 16.

¹⁶ And the third daie, whē it was morning, there was thunders & lightnings, & a thicke cloude vpon the mount, & the sound of the trumpet exceding loude, so that all the people, that was in the campe, was afraid.

¹⁷ Then Moses brought the people out of the tents to mete with God, & they stode in the nether part of the mount.

^{Deu. 4. 11.}

¹⁸ * And mount Sinái ^h was a: on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount ⁱ trembled exceedingly.

^g God vsed
these fearful
signes that his
Lawe should be
had in greater
reuerence, and
his maiestie &
more feared
h He gaue au-
toritie to Mo-
ses by plaine
wordes, that
people might
vnderstand hi

¹⁹ And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by ^h voyce.

²⁰ (For the Lord came downe vpon mount Sinái on the top of the mount) and whē the Lord called Moses vp into the top of the mount, Moses went vp.

²¹ Then the Lord said vnto Moses, Go downe, charge ⁱ people, that they breake not ⁱ their boundes, to go vp to the Lord to gaze, lest manie of them perish.

^{Or, rulers}

<sup>Or, breake out
vpon them</sup>

²² And let the ^j Priests also which come to the Lord be sanctified, lest the Lord ^k destroye them.

²³ And Moses said vnto the Lord, The people can not come vp into the mount Sinái: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.

²⁴ And the Lord said vnto him, Go, get thee downe, and come vp, thou, & Aaron with thee: but let not the ^j Priests & the people breake ⁱ their boundes to come vp vnto the Lord, lest he destroye them.

ⁱ Neither dig-
nitie nor mul-
titude haue au-
toritie to passe
y boundes, that
Gods worde
preferibeth

²⁵ So Moses went downe vnto the people, and tolde them.

² The commandements of the first table 12 The commandements of the seconde 18 The people afraid are comforted by Moses 23 Gods of silver and golde are againe forbidden 24 Of what sort the altar ought to be

¹ THEN God ^a spake all these wordes, saying,

² * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of ^b bondage.

³ Thou shalt haue none other gods ^b before me.

⁴ * Thou shalt make thee no graue image, nether any similitude of things that are in heauen above, nether that are in the earth beneth, nor that are in the waters vnder the earth.

⁵ Thou shalt not ^c bowe downe to them, nether serue them: for I am the Lord thy God, ^a a ielouse God, visiting the iniquitie of the fathers vpon the children. vpon the third generation and vpon the fourth of them that hate me:

⁶ And shewing mercie vnto ^c thousandes to them that loue me and kepe my commandements.

⁷ * Thou shalt not take the Name of the Lord thy God in ^d vaine: for the Lord will not holde him guiltles that taketh his Name in vaine.

⁸ Remember the Sabbath daie, ^e to kepe it holy.

⁹ * Six daies shalt thou labour, and do all thy worke,

¹⁰ But the seuenth daie ^f is the Sabbath of ^g the Lord thy God: ^h in it thou shalt not do any worke, thou, nor thy sone, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy ⁱ gates.

¹¹ * For in six daies the Lord made the heauen and the earth, the sea, and all that in them is, & rested the seuenth daie: therefore the Lord blessed the Sabbath daie, and hallowed it.

¹² ¶ Honour thy ^j father and thy mother, that thy daies may be prolonged vpon ^k the land, ^l which the Lord thy God giueth thee.

¹³ * Thou shalt not ^m kil.

¹⁴ Thou shalt not ⁿ commit adulterie.

¹⁵ Thou shalt not ^o steale.

¹⁶ Thou shalt not ^p beare false ^q witnes against thy neighbour.

¹⁷ * Thou shalt not ^r couet thy neighbours house, nether shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his ox, nor his ass, nether any thing that is thy neighbours.

¹⁸ ¶ And all the people ^s sawe the thunders, and the ^t lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people sawe it they fled and stode as farre off,

^a WHE Moses
and Aaron
were gone vp,
or had passed
the boundes
of the people
God spake
thus out of
the mount
Sinái, &
all the peo-
ple heard
Deu. 5. 6.

^b psal 11. 11.

^c Or, seruants
b To whose
eyes all things
are open
Leu 26. 1.

^d psal 97. 7.

^e By this out-
warde gesture
all kinde of
seruice & wor-
ship to idols
is forbidden
And will be
reueged of
contemners of
mine honour
e So ready is
he rather to
shewe mercie
than to pu-
nish

^f Leu 19. 12.

^g deu 5. 12.

^h mat 5. 28.

ⁱ Either by
swearing fal-
sely or rashly
or contem-
ning

^j Which is by
meditating the
spiritual rest,
by hearing
Gods worde,
and resting in
worldlie tria-
uilles

^k Chap 23. 12.

^l exek. 20. 12.

^m Or, 1111

ⁿ Gen 2. 3.

^o deu 5. 16.

^p mat 15. 4.

^q eph 6. 2

^r In by which
is met all that
haue autoritie
ouer vs

^s Mat 5. 16.

^t But loue and
preferre thy
brothers life

^u But be pure
in heart, word
and deede.

^v I But studie to
saue his goods

^w But further
his good na-
me, and speake
truth

^x Rom 7. 7.

^y In how manie
not so muche
as willie his
hindrance in
any thing

^z Or, heard

^{aa} Exe first table.

Deut 1, 24. 19 And said vnto Moses,*Talke thou with
Ex 18, 16 ebr. vs, and we will hea e: but let not God tal-
18, 18. ke with vs, lest we dye.

o Whether
you will obey
his precepts
as you promi-
sed, chap 19, 8

20 Then Moses said vnto the people, Fea-
re not: for God is come to ° pioue you,
and that his teare may be before you, that
ye sinne not.

21 So the people stode a far of, but Moses
drew nere vnto the darcknes where God
was.

22 ¶ And the Lord said vnto Moses, Thus
thou shalt say vnto the children of Isra-
él, Ye haue sene that I haue talked with
you from heauen.

23 Ye shal not make *therefore* with me gods
of siluer, nor gods of golde: you shal ma-
ke you none.

Chap 27 8.
Ex 38, 7.
Leui 3, 14

24 *An altar of earth y shalt make vnto me,
& thereon shalt offre thy burnt offerings,
& thy * peace offerings, thy shepe, & thine
oxen: in all places, where I shal put the re-
membrance of my Name, I wil come vn-
to thee, and blesse thee.

Deut. 27, 1.
10, 8, 11.

25 * But if thou wilt make me an altar of
stone, thou shalt not buyld it of hewen
stones: for if thou lift vp thy tole vpon
them, thou hast polluted them.

o Ebr is, that is,
the stone

p Which
might be by
his stouping,
or flyig abro-
ad of his clo-
thes.

26 Nether shalt thou go vp by steppes vn-
to mine altar, that thy p filthines be not
discouered thereon.

CHAP. XXI.

*Temporal and ciuile ordinances, appointed by God, con-
cerning seruitude, murders, and wronges: the obseruatiō
whereof doeth not iustifie a man, but are giuen to bri-
del our corrupt nature, which els wolde breake out in-
to all mischies and crueltie.*

1 **N**OW these are the lawes, which thou
shalt set before them:

Leui 25, 39.
deut 15, 12.
serem 34, 14.
a Paying no
money for his
libertie.
b Not hauing
wife nor chil-
dren

2 *If thou bye an Ebrewer seruant, he shal
serue six yeres, and in the seuenth he shal
go out free, a for nothing.

3 If he came b him selfe alone, he shal go
out him selfe alone: if he were married, the
his wife shal go out with him.

4 If his master hath giuen him a wife, &
she hath borne him sonnes or daughters,
the wife and her children shal be her c ma-
sters, but he shal go out him self alone.

e Til her time
of seruitude
was expired,
which might
be the seuenth
yere or the
fiftieth

5 But if the seruant say thus, I loue my
master, my wife and my children, I wil
not go out free,

o Ebr gods
d Where the
iudges sate
e That is, to 7
yere of sub-
le, which was
euerie fiftieth
yere

6 Then his master shal bring him vnto
the iudges, and set him to the d dore, or
to the poste, and his master shal bore his
eare through with a nawle, & he shal ser-
ue him for e euer.

f Constrained
either by po-
uerty, or els,
y master shuld
marry her
g By giuing
another mo-
ney to bye her
of him
o Or, defouled
euer.

7 ¶ Likewise if a man f sel his daughter to
be a seruant, she shal not go out as the mē
seruants do.

8 If she please not her master, who hath
betrothed her to him selfe, then shal s he
cause to bye her: he shal haue no pow-
er to sel her to a strange people, seing he despi-

sed her.

9 But if he hath betrothed her vnto his
sonne, he shal deale with her h according
to the custome of the daughters.

h That is, he
shal giue her
dowrie

10 If he take i him an other wife, he shal not
diminish her foile, her payment, and re-
compence of her virginite.

i For his sone,

11 And if he do not these k thre vnto her,
the shal she go out free, paying no money.

k Nether mar-
ry her him
selfe, nor giue
an other mo-
ney to bye
her, nor be-
stowe her vpo
his sonne

12 ¶ * He that smiteth a man, and he dye,
shal dye the death.

13 And if a man hath not laied waite, but
l God hath offed him into his hād, *then
I wil appoite thee a place whither he shal
flee.

Leui 24, 17.
l Though a mā
be killed at
vnwares, yet it
is Gods pro-
uidence, that it
shuld be so be
Deut 19, 2
m The holines
of the place
ought not to
defend the mur-
derer.

14 But if a man come presumptuously vp-
on his neighbour to slay him with guile,
thou shalt take him from mine m altar,
that he may dye.

15 ¶ Also he that smiteth his father or his
mother, shal dye the death.

16 ¶ And he that stealeth a man, & selleth
him, if it be founde with him, shal dye
the death.

17 ¶ * And he that curseth his father or
his mother, shal dye the death.

18 ¶ When men also strue together, & one
smite another with a n stone, or with the
fist, & he dye not, but licth in bed,

n Either far off
him or nere.

19 If he rise againe and walke without vp-
on his staffe, then shal he that smote him
go o quite, saue onely he shal beare his
charges p for his resting, and shal pay for
his healing.

o By the triu-
le iustice
p Or, rising of his
time

20 ¶ And if a man smite his seruant, or
his mayd with a rod, & he dye vnder his
hand, he shal be surely punished.

21 But if he continue a day, or two daies,
he shal not p be punished: for he is his
money.

p By the cru-
le Magistrate,
but before
God he is a
murtherer.

22 ¶ Also if men strue and hurt a woman
with childe, so that her childe departe fro
her, & q death followe not, he shal be su-
rely punished according as the womans
houfband shal appoint him, or he shal pay
as the iudges determine.

q Of the mo-
ther, or childe,

23 But if death followe, the thou shalt paye
life for life,

r Or, arbitrarie.

24 * r Eie for eie, tothe for tothe, hand for
hand, fote for fote,

Leui 24, 20
deut. 19, 20.

25 Burning for burning, wonde for wode,
stipe for stipe.

mat 5, 33.
r The executiō
of this lawe
onely belōged
to the Magi-
strat, mat 5, 33

26 ¶ And if a man smite his seruant in the
eie, or his maid in the eie, and hath pe-
rished it, he shal let him go free for his eie.

27 Also if he smite s out his seruants tothe,
or his maydes tothe, he shal let him go
out free for his tothe.

s So God reuē-
geth crueltie
in moſt least
things

28 ¶ If an ox gore a man or a woman, that
he dye, the ox shal be t stoned to death,
and his fle sh shal not be eaten, but the ow-
ner of the ox shal go quite.

Gen 9, 5.
t If the beaſt
be punished,
much more
shal the mur-
derer.

29 If the ox were wonte to push in times
past

¹⁰ Or, *scilicet* in
by

¹¹ By the next
of the kindred
of him that is
to slayne

¹² Read Gen.
23, 15

¹³ This law
forbiddeth not
onely not to
hurt, but to be-
wile lest any
be hurt

¹⁴ Either great
beast of the
herd, or a
small beast of
the flocke

¹⁵ Sam 11, 6
b Breaking an
house to entre
in, or vadermin-
ning

¹⁶ Ebr when the
sunne riseth
vpon him
c He shalbe
put to death

¹⁷ Ebr in his
hand

¹⁸ Ebr gods
d That is, whe-
ther he hathe
gotten

past, & it hathe bene tolde his master, &
he hathe not kept him, and after he killeth
a man or a woman, the ox shal be stoned
and his owner shal dye also.

³⁰ If there be set to him a summe of mo-
ney, then he shal pay the ransom of his life,
whatsoeuer shalbe laied vpon him.

³¹ Whether he hathe gored a sonne, or go-
red a daughter, he shal be iudged after the
same maner.

³² If the ox gore a seruant or a mayd, he
shal giue vnto their master thirty she-
kles of siluer, and the ox shalbe stoned.

³³ ¶ And when a man shal open a well, or
when he shal dig a pit and couer it not,
& an ox or an asse fall therein,

³⁴ The owner of the pit shal make it
good, and giue money to the owners the-
reof, but the dead beast shalbe his.

³⁵ ¶ And if a mans ox hurt his neighbours
oxe that he dye, then thei shal sel the liue
oxe, & deuide the money thereof, & the
dead oxe also thei shal deuide.

³⁶ Or if it be known that the ox hathe
vsed to push in times past, and his ma-
ster hathe not kept him, he shal pay oxe
for oxe, but the dead shalbe his owne.

CHAP. XXII.

¹ Of theft. ⁵ Damage. ⁷ Lending ¹⁴ Borrowing.
¹⁶ Intising of maidens. ¹⁸ Witchcraft. ²⁰ Idolatrie.
²¹ Support of Strangers, widows, and fatherles ²³ U-
surie. ²⁸ Reuerence to Magistrates.

¹ If a man steale an ox or a shepe,
and kil it or sel it, he shal restore foue
oxen for the ox, & foure shepe for the
shepe.

² ¶ If a thefe be founde breaking vp, &
be smitten that he dye, no blood shalbe
shed for him.

³ ¶ But if it be in the day light, blood shalbe
shed for him: for he shulde make ful resti-
tution: if he had not wherewith, then shulde
he be solde for his theft.

⁴ If the theft be founde with him, aliue,
(whether it be ox, asse, or shepe) he shal
restore the double.

⁵ ¶ If a man do hurt field, or vineyarde,
and put in his beast to fede in another
mans field, he shal recompence of the best
of his owne field, & of the best of his ow-
ne vineyarde.

⁶ ¶ If fyre breake out, and cathe in the
thornes, and the stacks of corne, or the
standing corne, or the field be consumed,
he that kindeled the fire shal make ful re-
stitution.

⁷ ¶ If a man deliuer his neighbour mo-
ney or stufte to kepe, and it be stollen out
of his house, if the thefe be found, he
shal paye the double.

⁸ If the thefe be not founde, then the ma-
ster of the house shal be brought vnto the
Iudges to sweare, whether he hathe put

his had vnto his neighbours good, or no.

⁹ In all maner of trespass, whether it be
for oxen, for asse, for shepe, for rayment,
or for any maner of lost thing, which an
other chalengeth to be his, the cause of
bothe parties shal come before the Iudges,
& whome the Iudges condemne, he shal
pay the double vnto his neighbour.

¹⁰ If a man deliuer vnto his neighbour
to kepe asse, or ox, or shepe, or any beast,
and it dye, or be hurt, or taken away by
enemies, & no man se it,

¹¹ ¶ An othe of the Lord shalbe betwene
them twaine, that he hathe not put his
hand vnto his neighbours good, and the
owner of it shal take the othe, & he shal not
make it good:

¹² ¶ But if it be stollen from him, he shal
make restitution vnto the owner thereof.

¹³ If it be torne in pecies, he shal bring
recorde, & shal not make that good, which
is deuoured.

¹⁴ ¶ And if a man borowe ought of his neigh-
bour, and it be hurt, or els dye, the owner
thereof not being by, he shal surely make
it good.

¹⁵ If the owner thereof be by, he shal not
make it good: for if it be an hired thing, it
came for his hire.

¹⁶ ¶ And if a man entise a mayd that is not
betrothed, & lye with her, he shal endowe
her, and take her to his wife.

¹⁷ If her father refuse to giue her to him,
he shal pay money, according to the dow-
rie of virgines.

¹⁸ ¶ Thou shalt not suffre a witche to liue.

¹⁹ ¶ Whosoever lieth with a beast, shal dye
the death.

²⁰ ¶ He that offreth vnto any gods, saue
vnto the Lord onely, shalbe slaine.

²¹ ¶ Moreover thou shalt not do iniurie
to a stranger, nether oppresse him: for ye
were strangers in the land of Egypt.

²² ¶ Ye shal not trouble any widowe, nor
fatherles childe.

²³ If thou vex or trouble suche, and so he
call and crye vnto me, I wil surely heare
his crye.

²⁴ Then shal my wrath be kindeled, and I
wil kil you with the sworde, & your wi-
ues shal be widowes, and your children
fatherles.

²⁵ ¶ If thou lend money to my people,
that is, to the poore with thee, thou shalt
not be as a vsurer vnto him: ye shal not
oppresse him with vsurie.

²⁶ If thou take thy neighbours rayment to
pledge, thou shalt restore it vnto him be-
fore the sunne go downe:

²⁷ For that is his couering onely, & this is
his garment for his skin: wherein shal he
sleepe: therefore when he cryeth vnto me,
I wil heare him: for I am merciful.

¹¹ That shulde
swear by the
Name of the
Lord

¹² Gen 31, 38.

¹³ He shal
show some
part of the
beast

¹⁶ He that hy-
red it shalbe
fre by paying
the hire.

¹⁶ Deut 22, 28.

²⁰ Deut 12, 13.

²⁰ 1. mac 2, 24.

²¹ Leuit 19, 33.

²² Zach 7, 10.

²⁴ The iust
plague of God
vpon y oppress-
ers.

²⁵ Leuit 25, 37.

²⁵ Deut 23, 19.

²⁵ Psal 15, 5.

²⁷ For colde &
necessitie

28 ¶ Thou shalt not raile vpo the Iudges, nether speake euil of the ruler of thy people.

29 ¶ Thine ^k abundance & thy licour shalt thou not kepe backe. * The firstborne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy shepe: seuen dayes it shalbe with his damme, & the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, nether shal ye eat any flesh that is torne of beastes in the field: ye shal cast it ¹ to the dog.

CHAP. XXXIII.

2 Not to followe the multitude 13 Not to make mention of the strange gods. 14 The thre solemne feastes. 20 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him 29 God will cast out the Canaanites by little and little, and why.

1 ¶ Thou shalt not receiue a false tale, nether shalt thou put thine had with the wicked, to be a false witness.

2 ¶ Thou shalt not followe a multitude to do euil, nether agree in a controuersie to decline after many & ouerthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou mete thine enemies ox, or his asse going a straye, thou shalt bring him to him againe.

5 If thou se thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt kepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I wil not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, & peruerteth his wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye knowe the heart of a stranger, seing ye were strangers in the land of Egypt.

10 ¶ Moreouer, six yerres thou shalt sowe thy land, and gather the frutes thereof,

11 But the seuenth yere thou shalt let it rest and lye still, that the poore of thy people may eat, and what they leaue, the beastes of the field shal eat. In like maner thou shalt do with thy vineyard, & with thine oliue trees.

12 ¶ Six daies thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine ox, and thine asse may rest, & the sonne of thy maid and the stranger may be refreshed.

13 And ye shal take hede to all things that I haue said vnto you: and ye shal make no mencion of the name of other gods,

nether shal it be heard out of thy mouth. **14** ¶ Thre times thou shalt kepe a feast vnto me in the yere.

15 Thou shalt kepe the feast of vnleavened bread: thou shalt eat vnleavened bread seuen daies, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: & none shal appeare before me emptie:

16 The feast also of the haruest of the first frutes of thy labours, which thou hast sown in the field: and the feast of gathering frutes in the end of the yere, when thou hast gathered in thy labours out of the field.

17 These thre times in the yere shal all thy men children appeare before the Lord Ichouah.

18 ¶ Thou shalt not offie the blood of my sacrifice with leavened bread: nether shal the fat of my sacrifice remaine vntil the morning.

19 The first of the first frutes of thy land thou shalt bring into my house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Beholde, I send an Angel before thee, to kepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, & pooke him not: for he wil not spare your misdedes, because my Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be an enemy vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel shall go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I wil destroye them.

24 Thou shalt not bowe downe to their gods, nether serue them, nor do after the workes of the: but utterly ouerthrowe them, and breake in pecies their images.

25 For ye shal serue the Lord your God, & he shal blesse thy bread and thy water, & I wil take all sickenes away fro the middes of thee.

26 ¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

27 I wil send my feare before thee, & wil destroy all the people among whom thou shalt go: and I wil make all thine enemies turne their backs vnto thee:

28 And I wil send hornets before thee, which shal drue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, lest the land growe to a wilderness: and the beastes of the field multiplie against thee.

^g That is, Easter, in remembrance that the Angel passed ouer & spared the Israelites, when he slew the firstborne of the Egyptians.

^h Which is, Wintonide, in token that the Law was giue 50 daies after they departed from Egypt.

ⁱ This is, the feast of tabernacles, signifying that they dwelled 40. yere vnder the tents or tabernacles in wilderness. ^k No leavened bread shalbe then in thine house.

^l Meaning that no frutes shalbe be take before iust times: & hereby are bridled all cruel & wanton appetites.

^m I wil giue him mine authority, and he shal gouerne you in my Name.

ⁿ Chap. 33. 2. deut. 7. 21. Josh. 24. 11.

^o A God commandeth his none only not to worship idoles, but to destroye them. ^p That is, all things necessarie for this present life. Deut. 7. 14.

^p I wil make them afraid at thy coming.

q Called the
sea of Syria
r Or Arabia
called deserta
f To wit. Eu-
phrates

Chap 34.1.1.
deu. 7.2.

"Ebr offence, or
f: 122a

10 By litle and litle I will driue them out
from thy face vntil thou encrease, and in-
herite the land.

31 And I will make thy coastes fro the red
Sea vnto the sea of the Philistims, and
from the desert vnto the Ruer: for I wil
deliuer the inhabitants of the land into
your hand, and thou shalt driue them out
from thy face.

32 *Thou shalt make no couenant with the,
nor with their gods:

33 Neither shal they dwel in thy land, lest
they make thee sinne against me: for if y
serue their gods, surely it shal be thy de-
struction.

CHAP. XXXIII.

5 The people promise to obey God. 4 Moses writeth the ei-
nile lawes 9, 13 Moses returneth into the mountaine.
14 Aaron and Hur haue the charge of the people.
18 Moses was 40 daies & 40 nights in the mountaine.

a When he cal-
led him vp to
the mountaine
to giue him y
lawes, begin-
ning at the 20
chap. hither-
to.

b When he had
receiued these
lawes i mount
Sinai
"Ebr iudge
ment
Chap. 19.5

Chap 20.24.
"Or, at the foot
of the mountaine.

a For as yet
the priethode
was not giuen
to Leui

eb. fil vnde
of the Lawe

1 Pet 1.2.
ebr 9.20.

a Which
blood signi-
feth that the
couenant bro-
ken can not be
satisfied with
out blood the
ding
e As perfectly
as their infir-
mities coude
beholde his
manefestie
"Ebr bricke
woode
f He made the
not afraid,
nor punisha
them
g That is re-
ioycd.

1 Now he had said vnto Moses, Co-
me vp to the Lord, thou, and Aaron,
Nadab, & Abihú, and seuentie of the El-
ders of Israél, & ye shal worship a far of.

2 And Moses hi selfe alone shal come nere
to the Lord, but they shal not come nere,
neither shal the people go vp with him.

3 *Afterward Moses came and tolde the
people all the wordes of the Lord and all
the lawes: and all the people answered
with one voyce, and said, *All the things
which the Lord hath said, wil we do.

4 And Moses wrote all the wordes of the
Lord, and rose vp early, and set vp an al-
tar vnder the mountaine, and twelue pil-
lers according to the twelue tribes of Is-
raél.

5 And he sent yong men of the children
of Israél, which offered burnt offrings of
beues, & sacrificed peace offrings vnto the
Lord.

6 The Moses toke halfe of the blood, and
put it in basens, and halfe of the blood he
sprinkled on the altar.

7 After he toke the booke of the couenant,
and read it in the audience of the people:
who said, All that the Lord hath said, we
wil do, and be obedient.

8 Then Moses toke the blood, and sprin-
kled it on the people, & said, Beholde, the
blood of the couenant, which the Lord
hath made with you concerning all the-
se things.

9 Then went vp Moses and Aaron, Na-
dab, and Abihú, and seuentie of the Elders
of Israél.

10 And they sawe the God of Israél, and
vnder his feete was as it were a worke
of a Saphir stone, & as the verie heauen whe
it is cleare.

11 And vpon the nobles of the children of
Israél he said not his hand: also they sawe
God, and did eat & drinke.

12 And the Lord said vnto Moses, Come
vp to me into the mountaine, & be there,
and I wil giue thee tables of stone, and y
Lawe & the commandement, which I ha-
ue written, for to teache them.

13 Then Moses rose vp & his minister Io-
shua, & Moses went vp into the mountai-
ne of God,

14 And said vnto the Elders, Tarry vs here,
vntil we come againe vnto you: & behol-
de, Aaron, and Hur are w you: whosoever
hath anie matters, let him come to them.

15 Then Moses went vp to the mount, and
the cloude couered the mountaine,

16 And the glorie of the Lord abode vpon
mount Sinai, & the cloude couered it fix
daies: and the seuenth day he called vnto
Moses out of the middes of the cloude.

17 And the sight of the glorie of the Lord
was like consuming fire on the top of the
mountaine, in the eyes of the children of
Israél.

18 And Moses entred into the middes of
the cloude, & went vp to the mountaine:
& Moses was in the mount fourty daies
and fourty nightes.

CHAP. XXXV.

2 The voluntarie gifts for the making of the Taberna-
cle. 10 The forme of the Arke 17 The Mercieseat.
23 The Table 31 The Candlestick 40 All must be done
according to the pattern.

1 Then the Lord spake vnto Moses,
saying,

2 *Speake vnto the children of Israél, that
they receiue an offering for me: of euery
ma, whose heart giueth it frely, ye shal take
the offering for me.

3 And this is y offering which ye shal take
of them, golde, and siluer, and brasse,

4 And blewes lilke, and purple, and skarlet,
and fine linen, and goates heere.

5 And ramme skins coulored red, and the
skins of badgers, and the wood Shittim,

6 Oyle for the light, spices for anointing
oyle, & for the perfume of swete sauour,

7 Onix stones, and stones to be set in the
ephod, and in the brest plate.

8 Also they shal make me a Sanctuarie, y
I may dwel among them.

9 According to all that I shewe thee, euen
so shal ye make the forme of the Taber-
nacle, and the facion of all the instruments
thereof.

10 They shal make also an Arke of Shit-
tim wood, two cubites and an halfe long,
& a cubite and an halfe broad, & a cubite
and an halfe hie.

11 And thou shalt ouerlaie it with pure gol-
de: within & without shalt thou ouerlaie
it, and shalt make vpon it a crowne of gol-
de rounde about.

12 And thou shalt cast foure rings of golde
for it, and put them in the foure corners

h The secōde
time

i Signifying y
hardenes of
our hearts. ex-
cept God de-
write his la-
wes therein by
his Spirit. Le-
re 31.33 ezek
11.19 2 cor. 3.
3 ebr 3.10 &
10.16
k To wit. the
people

"Or, breu.

l The Lord
appareth liue
deuouring fire
to carnal
men but to
them that he
draweth with
his Spirit, he
is like plea-
sant Saphir

Chap 34.28.
deu. 9.9.

a After the
moral and iu-
dicial lawe he
giueth them
y ceremonial
lawes, that no-
thing shuld be
left to mans in-
uention

Chap 35.5.
b For y buy-
ding and vie
of the Taber-
nacie

"Or yile
c Which is
thought to be
a kinde of ce-
dar, which wil
not rot
d Ordained
for y Priests

Chap 28.4.
Chap 28.11.
e A place bo-
the to offre fi-
crifice and co-
heate y Lawe.

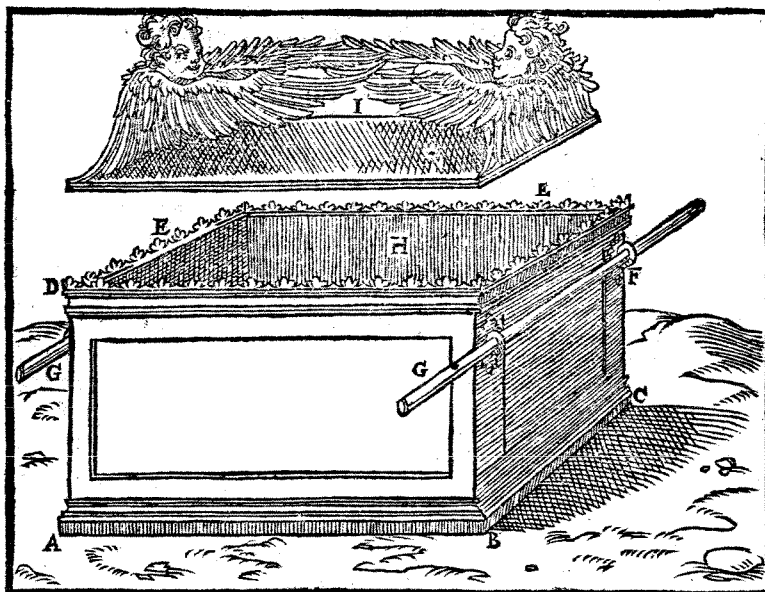
Chap 37.2.

"Or, a circle or
a bordie.

"Or, fere.

thereof : that is, two rings *shalbe* on y one side of it, and two rings on the other side thereof. 13 And thou shalt make barres of Shittim wood, and couer them with golde. 14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare y Arke with them.

THE ARKE OF THE TESTIMONIE.



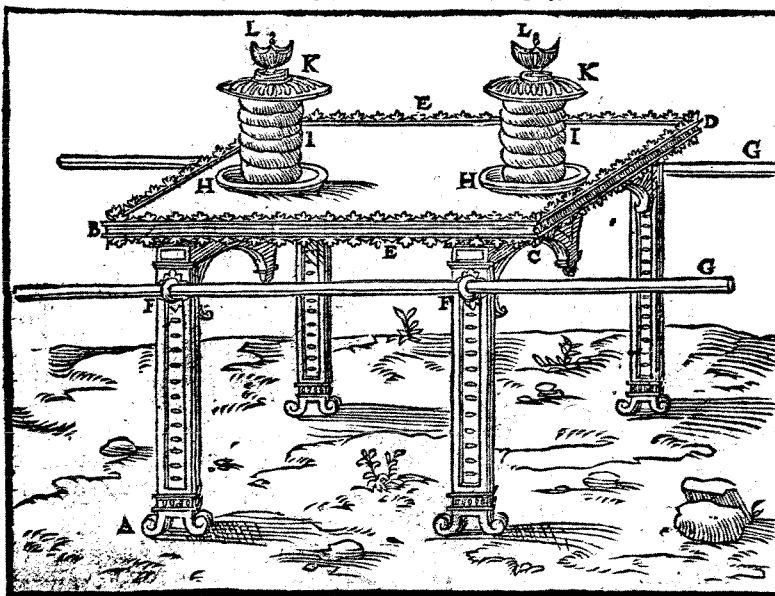
- A B The length, two cubites and an halfe.
- C The breadth a cubite and an halfe.
- D The height a cubite and an halfe.
- E The golde crowne about the Arke.
- F The foure rings of golde in the foure corners.
- G The barres couered w golde to put through the rings to cary the Arke.
- H The inner parte of the Arke where the Testimonie was put.
- I The Merciseat, w was the couering of the Arke : where were the two Cherubims, & whence y oracle came.

15 The barres shal be in the rings of the Arke: they shal not be taken away from it. 16 So thou shalt put in the Arke the Testimonie which I shal giue thee. 17 Also thou shalt make a Merciseat of pure golde, two cubites and an halfe long, and a cubite and an halfe broad. 18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at y two endes of the Merciseat. 19 And the one Cherub shalt thou make at the one end, & the other Cherub at y other end: of the matter of the Merciseat shal ye make the Cherubims, on the two endes thereof. 20 And the Cherubims shal stretch their wings on hie, couering the Merciseat with their wings, & their faces one to an other: to the Merciseat ward shal the faces of y Cherubims be. 21 And thou shalt put the Merciseat about vpon the Arke, and in the Arke thou shalt put y Testimonie, which I wil giue thee, 22 And there I wil declare my selfe vnto thee, and from about the Merciseat betwene the two Cherubims, which are vpon the Arke of the Testimonie, I wil tel thee all things which I wil giue thee in comendement vnto the children of Israel.

f The Stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence. Or, couering: or, propitiatorie. There God appeared mercifully. vnto them: and this was a figure of Christ.

Or, wil appeare with thee. Rom. 7. 8. 9.

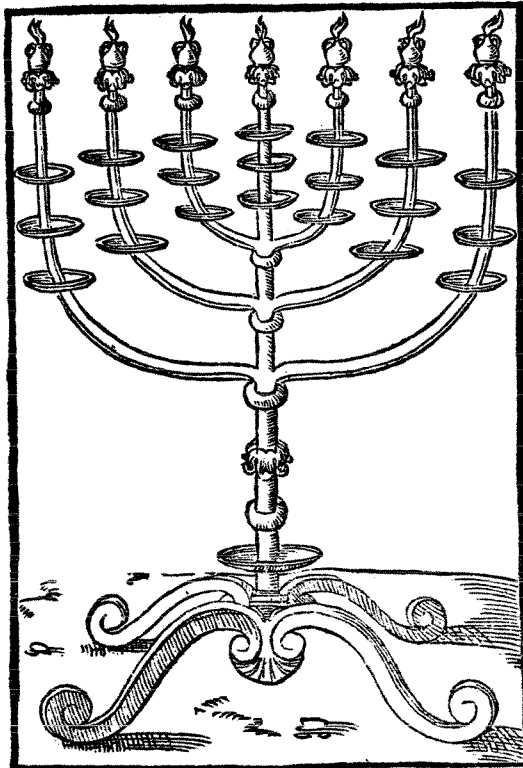
THE TABLE OF THE SHEWE BREAD.



- A B The height a cubite and an halfe.
- B C The length two cubites.
- C D The breadth a cubite.
- E A crowne of golde about & beneath separated the one from the other by a border of an hand breadth thicke, & declareth that the table was an hand breadth thicke.
- F The foure rings.
- G The barres to cary the table, which were put through y rings.
- H Dishes wherein y shewe bread was put.
- I The twelue cakes or loaves called the shewe bread.
- K The goblets or couerings.
- L The incense cups.

- Chap. 37. 16.* 23 ¶ Thou shalt also make a table of Shittim wood, of two cubites long, & one cubite broad; and a cubite and an half hie: 27 Ouer against the border shal the rings be for places for barres, to beare the Table.
- 24 And thou shalt couer it wth pure golde, and make thereto a crowne of golde rounde about. 28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that y^e Table may be borne with them.
- As it is said in the 16. verse* 25 Thou shalt also make vnto it a border of foure fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof. 29 Thou shalt make also ^h dishes for it, and ^h To set the bread vpon: incens cups for it and couerings for it, and goblets, wherewith it shalbe couered, *euē* of fine golde shalt thou make them.
- 26 After, thou shalt make for it foure rings of golde, & shalt put the rings in y^e foure corners that are in the foure fete thereof: 30 And thou shalt set vpon the Table shewbread before me continually.

THE CANDELTICKE.



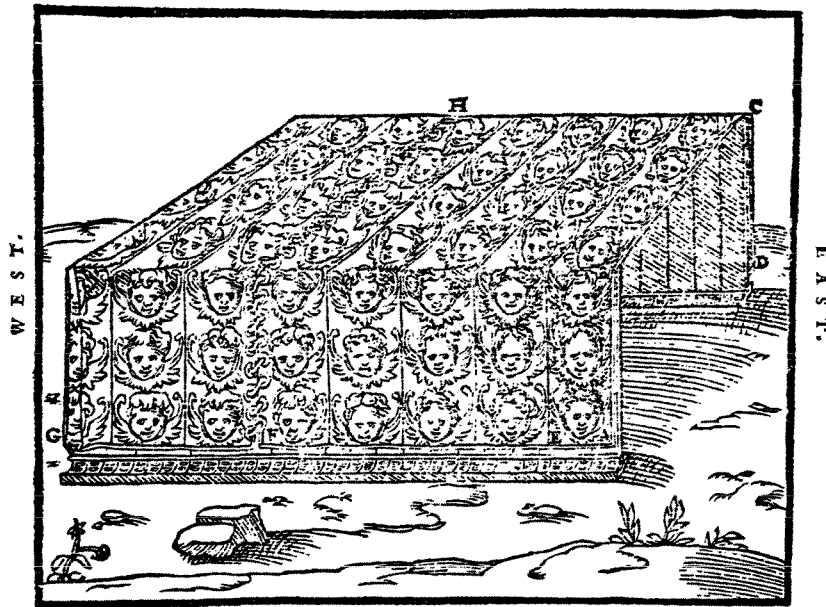
Because the facion of the candeltick is so plaine & euident, it nedeth not to describe the particular partes thereof according to the ordre of lettres. Onely where as it is said in the 34. verse, that there shalbe foure bowles or cuppes in the candelticke, it must be vnderstand of the shaft or shanke: for there are but thre for euerie one of the other branches. Also the knoppes of the candeltick are those which are vnder the branches as they issue out of the shaft on either side.

- Chap. 37. 17.* 31 ¶ Also thou shalt make a Candelticke of pure golde: of ⁱ worke beaten out: wth the hāmer shal the Candelticke be made, his shaft, & his brāches, his bolles, his knops: and his floures shal be of the same. 35 And there shalbe a knop vnder two branches made thereof: & a knop vnder two brāches made thereof: and a knop vnder two brāches made thereof according to the six branches coming out of the Candelticke.
- 32 Six branches also shal come out of the sides of it: thre branches of the Candelticke out of the one side of it, and thre branches of the Candelticke out of the other side of it. 36 Their knops and their branches shalbe thereof, all this shalbe one beate worke of pure golde.
- 33 Thre bolles like vnto almondes, one knop and one floure in one branche: and thre bolles like almondes in the other brāche, one knop and one floure: so through out the six brāches that come out of the Candelticke. 37 And y^e shalt make the seuen lāpes thereof, & y^e lāpes thereof shalt y^e put theron, to giue light toward that that is before it.
- 34 And in the shaft of y^e Candelticke shalbe foure bolles like vnto almondes, his knops & his floures. 38 Also the snoffers & snoffedishes thereof shal be of pure golde.
- 39 Of a talēt of fine golde shalt thou make it with all these instruments. 40 ¶ I like therefore that thou make them after their facion, that was shewed thee in the mountaine.

i It shal not be molten, but beaten out of the lump of golde with y^e hammer

k This was y^e talent weight of the temple & waied 150 pounds
Exo. 29. 37.
alt. 7. 44.

THE FIRST COVERING OF THE TABERNACLE.



S O U T H E.

A B C D The ten curtaines, which were eight and twentie cubites long of Cherubin worke
 A E The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad

F G Two curtaines & an halfe: so that $\frac{1}{2}$ whole laid together declareth that the tabernacle was thirtie cubites long and twelue broad

F H Taches or hokes to tie the curtaines together.

CHAP. XXVI.

1. The forme of the Tabernacle and the appertinances,
 33 The place of the Arke, of the Mercieseat, of the Table, and of the Candelsticke.

2 Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewẽ filke, and purple, & skarlet: & in thẽ thou shalt make Cherubims of ^a broidred worke.

^a That is, of moſte conſiſting or fine worke.

3 The length of one curtaine ſhalbe eight and twentie cubites, & the breadth of one curtaine, foure cubites: euerie one of $\frac{1}{2}$ curtaines ſhal haue one meaſure.

4 Fiue curtaines ſhal be coupled one to another: and the other fiue curtaines ſhal be

coupled one to another.

5 And thou ſhalt make ſtrings of blewẽ filke vpon the edge of the one curtaine, which is in the ſeluedge^b of the coupling: & likewise ſhalt $\frac{1}{2}$ make in $\frac{1}{2}$ edge of $\frac{1}{2}$ other curtaine in $\frac{1}{2}$ ſeluedge, in $\frac{1}{2}$ ſecõde couplig.
 6 Fiftie ſtrings ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the ſecõde coupling: $\frac{1}{2}$ ſtrings ſhalbe one right againſt an other.

^b On the ſide that the curtaines might be tied together

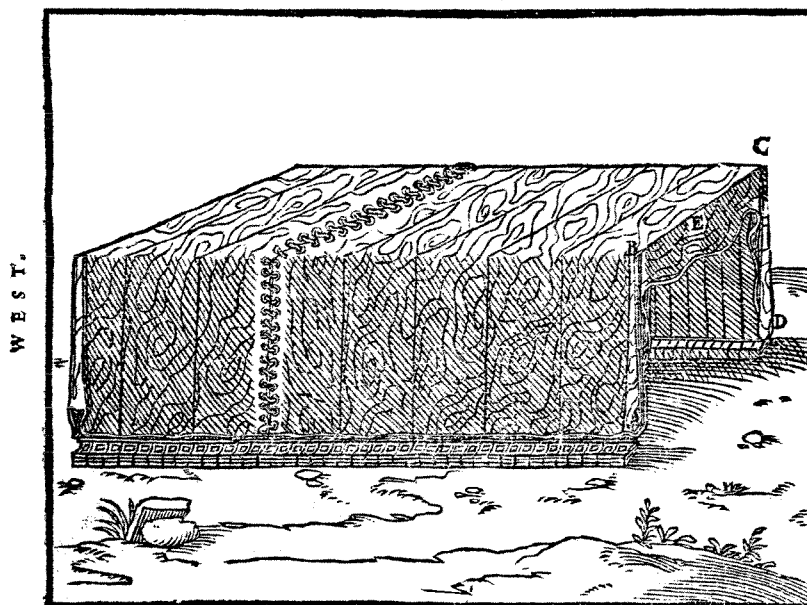
^c In tying together both the ſides

7 Thou ſhalt make alſo fiftie taches of golde, and couple $\frac{1}{2}$ curtaines one to another wth the taches, & it ſhalbe one^d tabernacle.

^d Or, ſetled

THE CVRTAINES OF GOATES HEERE.

N O R T H.



S O U T H E.

These eleuen curtaines of goates heere were put about the other ten, and the eleuenth hangd before the entrie of the Tabernacle, like E. These also were 30 cubites long and the other but eight and twenty, and therefore on the Southe side thei were a cubite longer then the other, like A. and also another on the North side, that the boares might be covered.

d Let raine
and weather
shulde marre
it

7 ¶ Also y^e shalt make curtaines of goates heere, to be a^d couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

8 The length of a curtaine shalbe thirtie cubites, & the breadth of a curtaine foure cubites: the eleuen curtaines shalbe of one measure.

9 And thou shalt couple five curtaines by them selues, and the six curtaines by them selues: but thou shalt double the^e six curtaine vpon the fore fronte of the couering.

e That is, five
on y^e one side,
& five on the
other, and the
sixt shulde
hang ouer the
dore of y^e Ta-
bernacle

10 And thou shalt make fifty strings in the edge of one curtaine in the skuledge of the coupling, and fifty strings in the edge of the other curtaine in the seconde coupling.

11 Likewise thou shalt make fifty^e taches of^e brasse, and fasten them on the strings, & shalt couple the couering together, that it may be one.

12 And the^e f^eenant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shalbe left at the backe side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreover for that couering thou shalt make a^e couering of rams skins died red, & a couering^e of badgers skins about.

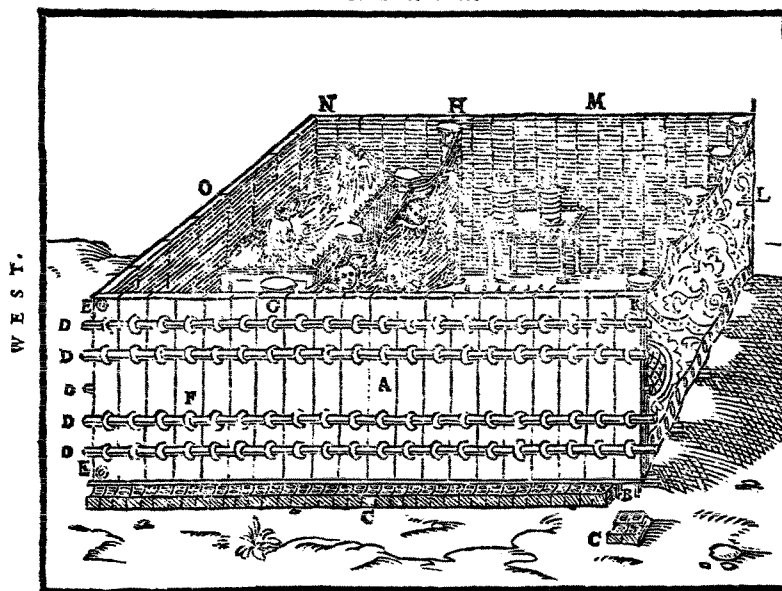
15 ¶ Also thou shalt make boares for the Tabernacle of Shittim wood to stand vp.

f For these
curtaines we-
re two cubites
longer then the
curtaines of y^e
Tabernacle: so
that thei were
faster by a cu-
bite on bothe
sides.

g To be put
vpon the co-
uering, y^e was
made of goa-
tes heere
h This was y^e
thirde cou-
ring for the
Tabernacle

THE TABERNACLE.

NORTH.



SOUTH.

A M Twentie boares on the Southe side and twentie on the North side
B K The length of euerie one ten cubites, & the breadth a cubite and an halfe

E K & N I Declare that all the boares ioyned together made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that euerie boarde was an handfull thicke

16 Ten cubites shall^e the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons shalbe in one boarde set in ordre as the fete of a ladder, one against another: thus shalt thou make for all the boares of the Tabernacle.

18 And thou shalt make boares for the Tabernacle, euen twentie boares on the Southe side, euen ful South.

Or, halfe pie-
ces, wh^{ch} in we
re the most uses
for the tenons.

19 And thou shalt make fourtie^e sockets of siluer vnder the twentie boares, two sockets vnder one boarde for his two tenons,

& two sockets vnder another boarde for his two tenons.

20 In like maner on the other side of the Tabernacle towarde the North side shalbe twentie boares,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another boarde.

22 And on the side of the Tabernacle, toward the West shalt thou make six boares.

23 Also two boares shalt thou make in the corners of the Tabernacle in y^e two sides.

24 Also thei shalbe ioyned beneth, & like-
k.i.

i The Ebrewe
worde signifi-
eth twinnes &
declaring that
thei shulde be
so perf^{ct} & and
well ioyned as
were possib^l

wife thei shalbe ioyned aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

25 So thei shalbe eight boardes hauing sockets of siluer, *euē* sixtene sockets, *that is*, two sockets vnder one boarde, & two sockets vnder an other boarde.

26 ¶ Then thou shalt make fise barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And fise barres for the boardes of the other side of the Tabernacle: also fise barres for the boardes of the side of the Tabernacle towarde the Westside.

28 And the middle barie shal go through the middes of the boardes, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reere vp the Tabernacle according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreouer thou shalt make a vaile of blewē filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillers of Shittim wood couered with golde, (whose *hokes* shalbe of golde) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile on the hokes, that thou maiest bring in thither, *that is* (within *ȝ* vaile) the Arke of

the Testimonie: and the vaile shal make you a separation betwene the Holy place and the ¹ moſte Holy place.

34 Also thou shalt put the Merciseat vpon the Arke of the Testimonie in the moſte Holy place.

35 And thou shalt set the Table ^m without the vaile, & the Candellsticke ouer against the Table on *ȝ* Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an ⁿ hanging for the dore of the Tabernacle of blewē filke, and purple, and skarlet, and fine twined linen wrought with nedle.

37 And thou shalt make for the hanging fise pillers of Shittim, and couer the with golde: their heades shalbe of golde, & thou shalt cast fise sockets of brasle for them.

CHAP XXVII.

¹ The altar of the burnt offering. ² The courts of the Tabernacle. ¹⁰ The lampes continually burning. ^a

¹ Moreouer thou shalt make *ȝ* ^a altar of Shittim wood, fise cubites long and fise cubites broadē (the altar shalbe foure square) and the height thereof thre cubites.

² And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it selfe, and thou shalt couer it with brasle.

³ Also thou shalt make his ashpannes for his ashes and his besoms, and his basens, and his fleshokes, & his censers: thou shalt make all the instrumētts thereof of brasle.

¹ Wherunto the hie Priest ouely entred once a yere

^m Meaning in *ȝ* holy place

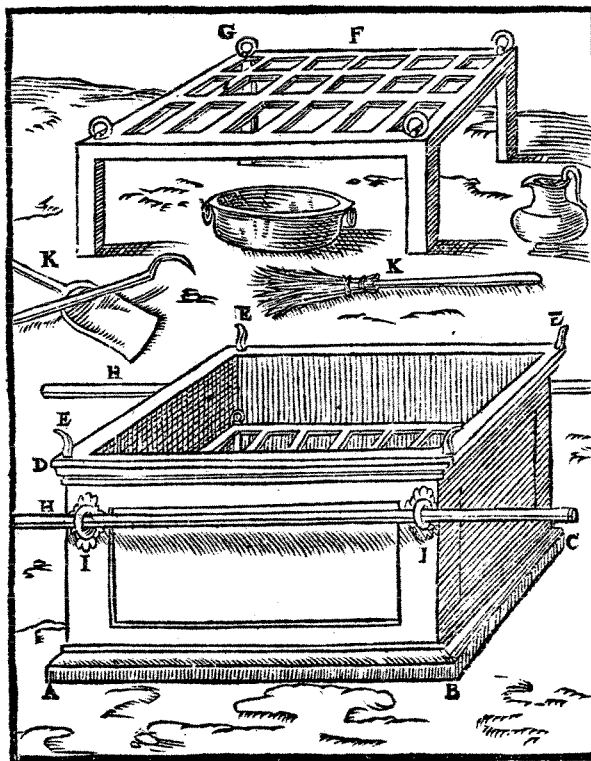
ⁿ This hanging or vaile was betwene the holy place & there where *ȝ* people were.

^a For *ȝ* burnt offering.

^b Of the same wood & mater, nor fastened vnto it

¹⁰ Or, fire panes.

THE ALTAR OF BURNT OFFERING.



A B The length containing fise cubites.

A D The height thre cubites

B C The breadth as muche

E The foure hornes or foure corners.

F The grate, which was put within the altar, and whereupon the sacrifice was burnt.

G Foure rings to lift vp the grate by, when thei auoided the ashes

H The barres to cary the altar.

I The rings through the which the barres were put

K Ashpans, besoms, fleshokes, basens & suche instrumētts appertaining to the altar.

Chap 25.9.
6r 40.
6br 8.5.
6br 7.44.

^k Some read, heades of the pillers

^m Ebr vnder the hokes: meaning that is fise hanging downward from the hokes.

"Ebr nete.

4 And thou shalt make vnto it a grate like networke of brasse: also vpon that grate shalt thou make foure brasse rings vpon the foure corners thereof.

5 And thou shalt put it vnder the coping of the altar beneth, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, & shalt couer them with brasse.

7 And the barres thereof shalbe put in the rings, the which barres shalbe p^o the two sides of the altar to beare it.

8 Thou shalt make y^e altar holowe betwene the boardes: as God shewed thee in the mount, so shal they make it.

c This was y^e first entrie into the Tabernacle, where y^e people abode

9 ¶ Also thou shalt make the counte of y^e Tabernacle in the Southside, euen full Southe: the counte shal haue curtaines of fine twined linen, of an hundred cubites long, for one side,

10 And it shal haue twentie pillers, with their twentie sockets of brasse: the heades of the pillers, & their fⁱlets shalbe siluer.

d They were certein hopes or circles for to beautie y^e pillar.

11 Likewise on the Northside in length there sh^{al} be hangings of an hundred cubites long, & the twentie pillers thereof w^{ith} their twentie sockets of brasse: the heades of y^e pillers and the fⁱlets shalbe siluer.

12 ¶ And the breadth of the counte on the Westside shal haue curtaines of fiftie cubites, with their ten pillers & their ten sockets.

13 And the breadth of the counte, Eastward full East shal haue fiftie cubites.

e Meaning curtains of fine cubites

14 Also hangings of fiftie cubites shalbe on the one side with their thre pillers and their thre sockets.

f Of the dore of the counte

15 Likewise on the other side sh^{al} be hangings of fiftie cubites, with their thre pillers, and their thre sockets.

16 ¶ And in the gate of the counte shalbe a vaile of twentie cubites, of blew sⁱlke, & purple, and skarlet, and fine twined linen wrought with needle, with the foure pillers thereof and their foure sockets.

17 All the pillers of the counte shal haue fⁱlets of siluer rounde about, with their heades of siluer, and their sockets of brasse.

18 ¶ The length of the count shalbe an hundred cubites, and the breadth fiftie at either end, and the height fⁱue cubites, and the hangings of fine twined linen, & their sockets of brasse.

"Ebr fifty is fiftie

19 All the vessels of the Tabernacle for all maner seruice thereof, & all the pins thereof, & all the pins of the count shalbe brasse.

g Or stakes, where with y^e curtaines were fastened to the ground

20 ¶ And thou shalt commande the childre of Israel, that they bring vnto thee pure oyle olive beateⁿ for the light, that the lampes may alwaye burne.

h Suche as cometh from y^e olue, when it is first pressed or beateⁿ Or, as it is

21 In the Tabernacle of the Congregacio

without the vaile, which is before the Testimonie, shal Aaron and his sonnes dressethem from euening to morning before the Lord, for a statute for euer vnto their generacions to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthode 4 Their garmets 12 29 Aaron entred in to the Sanctuary in the name of the children of Israel 30 Urin and Thummim 38 Aaron beareth the iniquities of the Israelites off rings.

And cause thou thy brother Aaron to come vnto thee and his sonnes w^{ith} him, from among the children of Israel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar: Aarons sonnes.

2 Also y^e shalt make holy garments for Aaron thy brother, glorious & beautiful.

3 Therefore thou shalt speake vnto all y^e children of Israel, whome I haue filled with the spirit of wisdome, that they make Aarons garments to consecrate him, that he may serue me in the Priestes office.

a Whereby his office may be knowne to be glorious & excellent
"Ebr wife of heart
b Which is, to separat him from the rest.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod, or vpmost coate, which was like cloth of golde and was girded vnto him, wherein was the breast plate with the twelue stones, which was tied aboue with two cheines to two onix stones and beneth with two laces.

B The robe w^{as} next vnder the Ephod, wherunto were ioined the pomegranates and belles of golde.

C The tunicle or broyded coate, which was vnder y^e robe and longer then it, and was also with out sleeves

4 Now these shalbe y^e garmets, w^{ith} thei shal make, a breast plate, & a Ephod, & a robe, &

c A short and streit coate without sleeves put vpon his garments to kepe the close vnto him.

a broyded coat, a mitre, & a girdle. so the
fo holy garmets shal they make for Aarón
thy brother, & for his sonnes, that he may
serue me in the Priests office.

5 Therefore they shal take golde, & blewe
silke, and purple, and skarlet, & fine linen,

6 ¶ And they shal make the Ephod of golde,
blewe silke, and purple, skarlet, & fine twi-
ned linen of broyded worke.

7 The two shulders thereof shalbe ioyned
together by their two edges: so shal it be
closed.

8 And y^d a embroyded garde of the same
Ephod, which shalbe vpō him, shalbe of y^e
selfe same worke and stuffe, *even* of golde,
blewe silke, and purple, and skarlet, and fi-
ne twined linen.

9 And thou shalt take two onix stones, and
grauē vpon them the names of the chil-
dren of Israël:

10 Six names of the vpon the one stone, &
the six names that remaine, vpō the secō-
de stone, according to ^e their generaciōs.

11 Thou shalt cause to graue y^e two stones
accordig to the names of y^e childre of Is-
raél by a grauer of signets, y^e worketh and
graueth in stone, and shalt make them to
be set and embossed in golde.

12 And thou shalt put the two stones vpon
the shulders of the Ephod, as stones of ^e re-
mēbrance of y^e children of Israël: for Aa-
rón shal beare their names before y^e Lord
vpō his two shulders for a remēbrance.

13 So thou shalt make bosses of golde,

14 ¶ And two cheines of fine golde s at
the ende, of wrethed worke shalt y^e make
them, & shalt fasten the wrethed cheines
vpon the bosses.

15 ¶ Also thou shalt make the brest plate of
iudgemēt with broyded worke: like the
worke of the Ephod shalt thou make it:
of golde, blewe silke, and purple, and skar-
let, & fine twined linen shalt y^e make it.

16 A foure square it shalbe and double, an
hand bred long and an hand bred broad.

17 Then thou shalt set it ful of places for
stones, *even* foure rowes of stones: y^e ordre
shalbe thus, a ^r ruby, a topaze, and a ^c carbū-
cle in the first rowe.

18 And in the seconde rowe thou shalt set an
^e emeraude, a saphir, and a ^d diamond.

19 And in y^e third rowe a turkeis, an achafe,
and an hematite.

20 And in the fourte rowe a ^c chrysolite, an
onix, and a iasper: and they shalbe set in
golde in their embossments.

21 And the stones shalbe according to the
names of the childre of Israël, twelue, ac-
cording to their names, grauen as signets,
euerie one after his name, & they shalbe
for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest
plate two cheines at the endes of wrethen

worke of pure golde.

23 Thou shalt make also vpō the brest plate
two rings of golde, and put the two rings
on ^k the two endes of the brest plate.

24 And thou shalt put the two wrethē chei-
nes of golde in the two rings in the endes
of the brest plate.

25 And the *other* two endes of the two wre-
then cheines, thou shalt fasten in the two
embossments, and shalt put *them* vpō the
shulders of the Ephod on y^e fore side of it.

26 ¶ Also thou shalt make two rings of
golde, which thou shalt put in the ^l two o-
ther endes of the brest plate, vpon the bor-
der thereof, toward y^e inside of y^e Ephod.

27 And two *other* rings of golde thou shalt
make, & put them on the two sides of the
Ephod, beneth in the fore parte of it ouer
against the coupling of it vpon the broy-
ded garde of the Ephod.

28 Thus they shal binde the brest plate by
his rings vnto the rings of the Ephod, w^h
a lace of blewe silke, that it may be fast vp-
on the broyded garde of the Ephod, & y^e
the brest plate be not loosed frō y^e Ephod.

29 So Aarón shal ^m beare the names of the
childre of Israël in the brest plate of iud-
gement vpon his heart, when he goeth in-
to the holy place, for a remembrance con-
tinually before the Lord.

30 ¶ Also thou shalt put in the brest plate of
iudgement the ⁿ Vrim & the Thūmim,
w^h shalbe vpō Aarons heart, whē he goeth
in before the Lord: and Aarón shal beare
the iudgemēt of the children of Israël vp-
on his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the E-
phod altogether of blewe silke.

32 And the hole for his heade shalbe in the
middles of it, hauig an edge of wouē wor-
ke rounde about y^e collar of it: so it shalbe
as y^e collar of an habergeō that it rét not.

33 ¶ And beneth vpon the skirtes thereof y^e
shalt make pomgranates of blewe silke, &
purple, & skarlet, round about the skirtes
thereof and belles of golde betwene them
round about:

34 That is, ^a a golden bel and a pomgranate, *Ecclē. 43. 20.*
a golden bel and a pomgranate rounde a-
bout vpon the skirtes of the robe.

35 So it shalbe vpon Aarón, when he mini-
streth, and his sound shalbe heard, when
he goeth unto the holy place before the
Lord, and when he commeth out, and he
shal not dye.

36 ¶ Also thou shalt make a plate of pure
golde, & graue therō, as signets are grauē,

37 And y^e shalt put it on a blewe silke lace,
and it shalbe vpon the mitre: *even* vpon y^e
fore fronte of the mitre shal it be.

38 So it shalbe vpon Aarons forehead, that
Aarón may ^p beare the iniquitie of y^e of-
frings

k Which are
vpmost to-
ward the shul-
der.

l Which are
beneth.

m Aarón shal
not entre into
the holy place
in his owne
name, but in
the name of
all the chil-
dren of Israël.

n Vrim signi-
fieth light, and
Thūmim per-
fection: decla-
ring that the
stones of the
brest plate
were moſte
cleare, and of
perfect beau-
tie: by Vrim al-
so is mēt kno-
lage, and Thū-
mim holynes,
shewing what
vertues are re-
quired in the
Priests.

o Holines ap-
parteineth to
the Lord for
he is moſte ho-
ly, and nothig
vnholy may
appeare befo-
re him.

p Their offrings
colde not be
so perfect, but
some faute
wolde be the-
rein: w^h sinne
the hie Priest
bare and paci-
fied God.

d Which wēt
about his vp-
most coat.

e As they we-
re in age, so
shulde they be
grauen in or-
der.

f That Aarón
might remem-
bre the Israēli-
tes to God
warde.

g Of the bos-
ses.

h It was so cal-
led, because y^e
hie Priest col-
de not gae sen-
tence of iudge-
ment without
tune on his
bre.

i A description
of the
brest plate.

r Or, sardine.
r Or, emeraude.

r Or, carbuncle.
r Or, saphir.

r Or, earshif.

frings, which the childre of Iſaél ſhal offer in all their holy offrings: & it ſhal be alwaies vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou ſhalt embroydre the fine linen coat, and thou ſhalt make a mitre of fine linen, but thou ſhalt make a girdel of needle worke.

40 Also thou ſhalt make for Aarons ſonnes coates, & thou ſhalt make the girdels, & bonets ſhalt thou make them for glorie and comelines.

41 And thou ſhalt put them vpon Aarón thy brother, & on his ſonnes with him, & ſhalt anoynt them, and ſil their hands, and ſanctifie them, y they may miniſtre vnto me in the Prieſts office.

42 Thou ſhalt alſo make them linen breeches to couer their priuities: fro the loynes vnto the thighs ſhal they reache.

43 And they ſhal be for Aarón and his ſonnes when they come into the Tabernacle of the Cōgregation, or when they come vnto the altar to miniſter in y holy place, that they comit not iniquitie, & ſo dye. *This ſhal be a lawe for euer vnto him and to his ſede after him.*

CHAP. XXIX.

1 *The manner of conſecrating the Prieſts 38 The continual ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſraél.*

1 **T**His thing alſo ſhalt thou do vnto the when thou cōſecrateſt them to be my Prieſtes. * Take a yong calf, and two rams without blemiſh,

2 And vnleauened bread & cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flower ſhalt thou make them)

3 The y ſhalt put the in one baſket, & preſent them in the baſket with the calf and the two rams,

4 And ſhalt bring Aarón and his ſonnes vnto the dore of the Tabernacle of y Cōgregation, and waſh them with water.

5 Also thou ſhalt take the garments, & put vpon Aarón the tunicle, and the robe of the Ephod, and the Ephod, and the breſt plate, and ſhalt cloſe it to him with the broyded garde of the Ephod.

6 Then thou ſhalt put the mitre vpon his head, and ſhalt put the holy crowne vpon the mitre.

7 And thou ſhalt take the anointing oyle, and ſhalt powre vpon his head, and anoint him.

8 And thou ſhalt bring his ſonnes, and put coates vpon them,

9 And ſhalt girde them with girdels, bothe Aarón & his ſonnes: and ſhalt put the bonets on them, and the Prieſtes office ſhal be theirs for a perpetual lawe: thou ſhalt alſo ſil the hands of Aarón, and the hāds of his ſonnes.

10 After, thou ſhalt preſent the calf before the Tabernacle of the Cōgregation, * and Aarón and his ſonnes ſhal put their hāds vpon the head of the calf.

11 So thou ſhalt kil the calf before y Lord, at the dore of the Tabernacle of the Cōgregation.

12 Then thou ſhalt take of y blood of the calf, and put it vpon the hoines of the altar with thy finger, and ſhalt powre all the reſt of the blood at the fote of the altar.

13 * Also thou ſhalt take all the fat that couereth the inwardes, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon the, and ſhalt burne them vpon the altar.

14 But the fleſh of the calf, and his ſkin, and his doig ſhalt thou burne with fire with out the hoſte: it is a ſinne offering.

15 ¶ Thou ſhalt alſo take one ram, and Aarón and his ſonnes ſhal put their hands vpon the head of the ram.

16 Then thou ſhalt kil the ram, and take his blood, and ſprinkle it round about vpon the altar,

17 And thou ſhalt cut the ram in pieces, and waſh y inwardes of him and his legges, & ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ram vpon the altar. for it is a burnt offering vnto the Lord for a ſwete ſauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou ſhalt take the other ram, and Aarón and his ſonnes ſhal put their hands vpon the head of the ram.

20 Then ſhalt thou kil the ram, and take of his blood & put it vpon the lap of Aaróns eare, and vpon the lap of the right eare of his ſonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right fote, and ſhalt ſprinkle the blood vpon the altar round about.

21 And thou ſhalt take of the blood that is vpon the altar, and of the anointing oyle, and ſhalt ſprinkle it vpon Aarón, and vpon his garments, and vpon his ſonnes, and vpon the garments of his ſonnes with him: ſo he ſhal be halowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

22 Also thou ſhalt take of the rams y fat & the rompe, euen the fat that couereth the inwardes, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right ſhoulder, (for it is the ram of conſecration)

23 And one loaf of bread, and one cake of bread tempered with oyle, & one wafer, out of y baſket of the vnleauened bread that is before the Lord.

24 And thou ſhalt put all this in the hāds of Aarón, and in the hāds of his ſonnes, and

Leuit. 1. 8.

c Signifying that c acrit was alſo offered for them, and that they did approue:

Leuit. 1. 3

** Ebr ſauet, 2 cii 511*

d Or a ſauour of reſt, which caueth the wrath of God to ceaſe

e Meaning the ſoit & nether parte of the eare.

f Whether the altar muſt be ſprinkled

g Which is offered for the cōſecration of y hie Prieſt.

q That is, conſecrate the, by giuing them things to offer, and thereby admit them to their office

Or, of Iſraél

r In not hiding their nakednes.

Leu. 9. 2.

a To offer the ſacrifice.

b Which was next vnder the Ephod

Chap. 28. 36.

Chap. 30. 23.

Chap. 28. 41.

Or, cōſecrate them

shalt shake them to and fro before γ Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a swete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aarón, and shalt shake it to ^h and fro before the Lord, and it shalbe thy parte.

27 And thou shalt sanctifie the brest of the shaken offering, & the shulder of the ⁱ heaue offering, which was shaken to and fro, & which was heaued vp of the ram of the consecration, which was for Aarón, and which was for his sonnes.

28 And Aarón and his sonnes shal haue it by a statute for euer, of the children of Israël: for it is an heaue offering, and it shalbe an heaue offering of the children of Israël, of their ^k peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garmets, which apperteyne to Aarón, shalbe his sonnes after him, to be anointed therein, and to be cōsecrat therein.

30 That sonne that shalbe Priest in his steede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of γ cōsecration, and sette his flesh in the holy place.

32 *And Aarón and his sonnes shal eat the flesh of the ram, and the bread that is in γ basket, at the dore of the Tabernacle of γ Congregation.

33 So they shal eat these things, ^l whereby their atonemēt was made, to cōsecrat the, and to sanctifie the: but a stranger shal not eate thereof, because they are holy things.

34 Now if ought of γ flesh of the cōsecraciō, or of γ bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eatē, because it is an holy thig.

35 Therefore shalt thou do thus vnto Aarón and vnto his sonnes, according to all things, which I haue commanded thee: seuen daies shalt thou ^m consecrat them,

36 And shalt offer euerie day a calf for a sinne offering, for ⁿ reconciliation: and thou shalt cleanse γ altar, when thou hast offered vpon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seuen daies shalt thou cleanse the altar, and sanctifie it, so the altar shalbe moste holy: and what soeuer toucheth the altar, shalbe holy.

38 ¶ Now this is γ which thou shalt present vpon the altar: euen two lābes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with γ one lābe, a tenth parte of fine floure mingled wth the fourte parte of an ^o Hin of beaten oile, and the fourte parte of an Hin of wine, for a drinke offering.

41 And the other lambe γ shalt present at euen: thou shalt do thereto according to the offering of the morning, & according to the drinke offering thercof, to be a burnt offering for a swete sauoure vnto the Lord.

42 This shal be a continual burnt offering in your generatiōs at the dore of the Tabernacle of the Cōgregation before γ Lord, where I wil ^q make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israël, and the place shalbe sanctified by my ^p glorie.

44 And I wil sanctifie the Tabernacle of γ Cōgregation & the altar: I wil sanctifie also Aarón & his sonnes to be my Priests,

45 And I wil ^r dwel among the children of Israël, and wil be their God.

46 Then shal they knowe that I am γ Lord their God, that broght them out of γ land of Egypt, that I might dwel among them: γ I am the Lord their God.

CHAP. XXX.

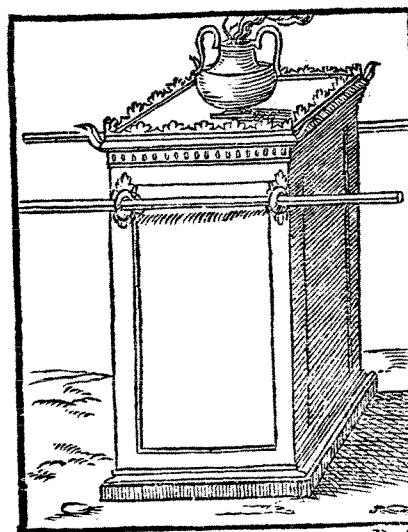
1 The Altar of incense. 2 The summe that the Israelites shulde pay to the Tabernacle. 3 The brazen Laver. 23 The anointing Oyle. 34 The making of the perfume.

1 F^rthermore thou shalt make an altar for swete perfume, of Shittim wood thou shalt make it.

2 The length therof a cubite & γ breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes thercof shalbe ^b of the same,

3 And γ shalt ouerlaie it with fine golde, bothe γ top thereof & γ sides thereof round about, and his hornes: also thou shalt make vnto it ^c a crowne of gold round about.

THE ALTAR OF SWETE PERFUME.



This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures.

^h This sacrifice the Priest did moue toward the East, West, North and South. i So called, because it was not onely shaken to and fro, but also lifted vp

^k Which were offerings of thankes giuing to God for his benefices.

Leu 8, 31, & 20, 9 mat 12, 4.

^l That is, by the sacrifices

^m For fl their hands

ⁿ To appease Gods wrath γ sinne may be pardoned

Num 28, 3.

ⁿ That is, an Omer read chap 16, 16. ^o Which is about a pinte.

^q Or, declare my selfe to you.

^p Because of my glorious presence

Leu 26, 12 2 cor 6, 16

^q It is I the Lord, that am their God

^a Vpon the γ the swete perfume was burnt, vers 34

^b Of the same wood & matter

^c Or, a circle \odot border.

- 4 Besides this thou shalt make vnder this crowne two golden rings on ether side: *euen* on euerie side shalt thou make *them*, that thei may be as places for the barres to beare it with all.
- 5 The w^e barres thou shalt make of Shittim wood, and shalt couer them wth golde.
- 6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Merciseat that is vpon the Testimonie, where I wil appoint with thee.
- 7 And Aarón shal burne thereon swete incense euerie morning: when he ^d dresseth the lampes thereof, shal he burne it.
- 8 Likewise at euen, when Aarón setteth vp the lāpes thereof, he shal burne incense: *this perfume shalbe perpetually before the Lord, throughout your generations.*
- 9 Ye shal offre no ^e strange incense thereon, nor burnt sacrifice, nor offering, nether powe anie drinke offering ^f thereon.
- 10 And Aarón shal make recōciliation vpō *ŷ* hornes of it once in a yere wth the blood of the sinne offering *in the day* of recōciliation: once in the yere shal he make reconciliation vpon it throughout your generations: *this is moſte holy vnto the Lord.*
- 11 ¶ Afterward the Lord spake vnto Moſés, saying,
- 12 *When thou takeſt the ſumme of *ŷ* children of Iſraél after theiⁿ nōbre, then they shal giue euerie man a redemption of his life vnto the Lord, whē thou telleſt them, that there be no plague among them whē thou counteſt them.
- 13 This shal euerie mā giue, that goeth into the nombre, half a ſhekel, after the ^h ſhekel of the Sanctuarie: (* a ſhekel is twenty gerāhs) the halfe ſhekel shalbe an offering to the Lord.
- 14 All that are nōbred ſiō twenty yere olde and aboue, shal giue an offering to *ŷ* Lord.
- 15 The riche shal not paſſe, and the poore shal not diminish from halfe a ſhekel, whē ye shal giue an offering vnto *ŷ* Lord, for the redemption of your liues.
- 16 So thou shalt take the money of *ŷ* redēption of the children of Iſraél, and shalt put it vnto the vſe of the Tabernacle of *ŷ* Cōgregacion, that it may be a memorial vnto the children of Iſraél before *ŷ* Lord for the redemption of your liues.

c That is, in *ŷ* Sanctuarie, and not in the Holy of all.

d Meaning whē he trimmeth them, & retreſſeth the oyle

e Otherwise made the^e this, which is described
f But it muſt onely ſerue to burne perfume

Num. 1. 2. 3.

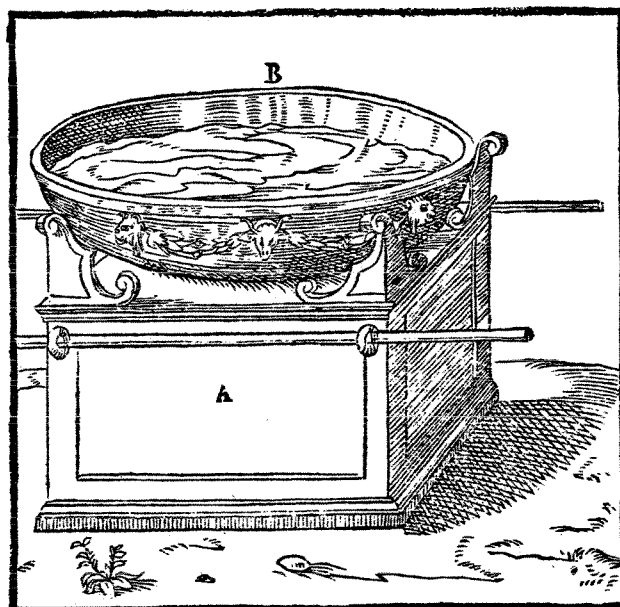
g Wherby he ſtified *ŷ* he redēmed his life which he had forſait, as is declared by Dauid, 2 Sam. 24. 1

h This ſhekel valued two common ſhekels: & *ŷ* gerāh valued about 2 pence after *ŷ* ſhill ſcri. the once of ſiluer, Lev. 27. 25.

Num. 3. 47.

i That God ſhould be merciful vnto you.

THE LAVER OF BRASSE.



A The fundation or ſote of the Lauer.

B The Lauer. Becauſe Moſes deſcribeth not the maner of this Lauer, this figure is made after the facion of Salomons, w^{ch} ſemeth to be moſte agreeable to this, 1 King 7. 38 ſaue in ſtede of wheles are put barres to beare it, as in the other figures alſo appeareth.

k Signifying *ŷ* he that cometh to God, muſt be waſhed from all ſinne and corruption.

- 17 ¶ Alſo *ŷ* Lord ſpake vnto Moſés, ſaying,
- 18 Thou shalt alſo make a lauer of braſſe, & his ſote of braſſe to waſh, and shalt put it betwene *ŷ* Tabernacle of *ŷ* Congregation & the altar, & shalt put water therein.
- 19 For Aarón and his ſonnes ſhal ^k waſh thei^r hands and thei^r fete thereat.
- 20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to miniſter, to make *ŷ* perfume of the burnt offering to the Lord, they ſhal waſh the ſelues with water, leſt they dye.
- 21 So they ſhal waſh their hāds & thei^r fete *ŷ* they dye not: & *this ſhalbe to the* an ordinance ^l for euer, *bothe* vnto him and to his ſede throughout their generations.
- 22 ¶ Alſo *ŷ* Lord ſpake vnto Moſés, ſaying,
- 23 Take thou alſo vnto thee, principal ſpices of *ŷ* moſte pure myrrhe ſiue hūndreth ^m ſhekels, of ſwete cinamō halfe ſo muche, *that is*, two hundreth & fiftie, and of ſwete ⁿ calamus, two hundreth, and fiftie:
- 24 Alſo of caſſia ſiue hundreth, after the ſhekel of the Sanctuarie, and of oile oliue an^{*} Hin.
- 25 So thou shalt make of it the oile of holy ointement, *euen* a moſte precious ointement after the arte of the apotecarie: *this* k.iiii

l So long as *ŷ* priethode ſhal laſt

m Waying ſo muche.

n It is a kinde of reede of a very ſwete ſavour within, & is vſed in pou-dres & odours. Chap. 29. 40.

shalbe the oyle of holy ointement.

o All things which appertaine to the Tabernacle

26 And thou shalt anoint ^o Tabernacle of the Congregation theewith, & the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candellsticke, with all ^o instruments thereof, & the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the laver & his fote.

29 So thou shalt sanctifie them, and they shalbe moste holy: all ^o shal touche them, shalbe holy.

30 Thou shalt also anoint Aarón and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto ^o children of Israël, saying, This shal be an holy ointing oyle vnto me, throughout your generacions.

p Neither at their burialls nor other wise.

32 None shal anoint ^p mā's flesh therewith, nether shal ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

q Either a stranger, or an Israelite, save onely the Priests. In Ebrewes, Shecheleth: which is a sweet kinde of gumme and shinceth as the naille

33 Whosoever shal make ^q like ointement, or whosoever shal put any of it vpon a stranger, euē he shalbe cut of from his people.

34 And the Lord said vnto Moyses, Take vnto thee ^q these spices, pure myrrhe & ^r cleare gūme and galbanum, ^q odoures with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the apotecary, mingled together, pure & holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of ^o Testimonie in the Tabernacle of the Congregation, where I wil make appointment with thee: it shalbe vnto you moste holy.

37 And ye shal not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

r Onely dedicated to the use of the Tabernacle

38 Whosoever shal make like vnto that to smel thereto, euē he shal be cut of from his people.

CHAP. XXXI.

1 God maketh Bezaleel & Aholiab mete for his worke.
2 The Sabbath day is the signe of our sanctification.
3 The tables written by the finger of God.

1 And ^o Lord spake vnto Moyses, saying, Beholde, I ^a haue called by name, Bezakel, the sonne of Uri, the sonne of Hur of the tribe of Iudáh,

3 Whome I haue filled with the Spirit of God, in wisdom, & in vnderstanding & in knowledge & in all ^b workmanship:

4 To finde out curious workes to worke in golde, & in siluer, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all maner of workmanship.

6 And beholde, I haue ioyned with hī Aholiab the sonne of Ahisamah of the tribe of

Dan, & in the heartes of all that are wise hearted, haue I put wisdom to make all ^o I haue commanded thee:

c I haue instructed them, and instructed their knowledge.

7 That is, ^o Tabernacle of ^o Congregation, and the Arke of the Testimonie, and the Mercieseat that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the ^d pure Candellsticke with all his instruments, and the Altar of perfume:

d So called, because of the conning and art thereof, or because the whole was beaten out of one piece

9 Likewise the Altar of burnt offering with all his instruments, and the Laver with his fote:

10 Also the garmentes of the ministration, and the holy garmets for Aarón ^o Priest, and the garmets of his sonnes, to minister in the Priests office,

11 And the ^e anointing oyle, and swete perfume for the Sanctuarie: according to all that I haue commanded thee, shal they do.

e Which onely was to anoint the Priests & instruments of the Tabernacle, and not to burne

12 ¶ Afterward the Lord spake vnto Moyses, saying,

13 Speake thou also vnto the children of Israël, & say, ^f Notwithstanding kepe ye my Sabbaths: for it is a signe betwene me and you in your generacions, that ye may knowe that I the Lord do sanctifie you.

f Though I commaunded these workes to be done, yet wil I not that you breake my Sabbathdaies.

14 *Ye shal therefore kepe ^g Sabbath: for it is holy vnto you: he that defileth it, shal dye ^g death: therefore whosoever worketh therein, the same persone shalbe euen cut of from among his people.

g Chap 20, 8.
 20, 12
 g God repeareth this point because the whole keeping of the Lawe standeth in the true use of the Sabbath, & is to cease from our workes, & to obey the wil of God

15 Six dayes shal men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day, shal dye the death.

16 Wherefore the childre of Israël shal kepe the Sabbath, that they may obserue the ^h rest through out their generacions for an euertlasting couenant.

h 10, 24, 25, 26.

17 It is a signe betwene me and the children of Israël for euer: *for in six dayes ^o Lord made the heauen and the earth, and in the seventh day ^h he ceased, and rested.

Gen. 1, 31.
 2, 2.

18 Thus (when the Lord had made an end of communing with Moyses vpon mount Sinai) *he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

h From creating his creatures, but not from governing & prelering them

Deut. 9, 10.
 i Whereby he declared his wil to his people.

CHAP. XXXII.

1 The Israelites impute their deliuerance to the calf. 2 God is appeased by Moyses prayer 19 Moyses breakeeth the Tables 27 He slayeth the idolaters. 32 Moyses zeale for the people.

1 Bt when the people sawe, that Moyses taried long or he came downe from ^o mountaine, the people gathered the felues together against Aarón, & said vnto him, Vp, ^a make vs gods to go before vs: for of this Moyses (the man that broght vs out of the land of Egypt) we knowe not what is become of him.

a The rote of idolatrie is, when we thinke ^o God is not at hand, except they see him carnally

b Thinking ^o they wolde rather forgo idolatrie, then to resigne their moste precious treasures.

2 And Aarón said vnto them, ^b Plucke of the

2 I haue chosen and made mete Chap 35, 30

b This sheweth that hūdy crafts are the gifts of Gods Spirit, & therefore ought to be esteemed.

the golden earrings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckte from the e selues the golden earrings, which were in their eares, and they brought them vnto Aarón.

* Who receiued them at their hands, and facioned it with the grauing tole, & made of it a molten calf: then they said, * These be thy gods, ô Isiaél, w^h brought thee out of the land of Egypt.

When Aarón sawe that, he made an altar before it: and Aarón proclaimed, saying, To morowe shalbe the holy day of the Lord.

6 So they rose vp the next day in the morning, and offred burnt offerings, & brought peace offerings: also * the people sate them downe to eat and drinke, and ioie vp to playe.

7 ¶ Then the Lord said vnto Mosés, * Go, get the downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their waies.

8 They are sone turned out of the way, which I commanded them for they haue made them a molten calf, & haue worshipped it, & haue offred the cto, sayig, * These be thy gods, ô Isiaél, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Mosés, * I haue sene this people, and beholde, it is a fustnecked people.

Nowe therefore let me alone, that my wrath may waxe hote against them, for I wil consume them: but I wil make of thee a mightie people.

* But Mosés prayed vnto y^e Lord his God, and said, O Lord, why doest thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 ¶ Wherefore shal the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and change thy minde from this euil toward thy people.

13 Remembre s Abraham, Izhák, & Isiaél thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto them, * I wil multiplie your sede, as the starres of the heauen, and all this land, that I haue spoken of, wil I giue vnto your sede, and they shal inhe: it for euer.

14 Then the Lord changed his minde from the euil, which he threatened to do vnto his people.

15 So Mosés returned and went downe from the mountaine with the two Tables of the Testimonie in his hád: the Tables were writte on bothe their sides, euen on y^e

one side & on the other were they written.

16 And these Tables were the worke of God, and ^h this writing was the writing of God grauen in the Tables.

17 And whē Ioshúa heard the noise of the people, as they shouted, he said vnto Mosés, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of the that haue the victorie, nor the noise of the that are overcome: but I do heare the noise of singing.

19 Nowe, as sone as he came nere vnto the hoste, he sawe the calf and the dancing: so Mosés wrath waxed hote, and he cast the Tables out of his hands, and brake them in peeces beneth the mountaine.

20 ¶ After, he toke the calf, which they had made, & burned it in the fire, and ground it vnto powder, and strowed it vpon the water, & made the childē of Isiaél drinke of it.

21 Also Mosés said vnto Aarón, What didst thou do to this people vnto thee, y^e thou hast brought so great a sinne vpon them?

22 Thē Aarón answered, Let not the wrath of my lord waxe feace: thou knowest this people, that they are euen set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Mosés (the man y^e brought vs out of the land of Egypt.)

24 Thē I said to them, Ye that haue golde, plucke it of: and they brought it me, and I did cast it into the fire, and thereof came this calf.

25 Mosés therefore sawe that the people were naked (for Aarón had made them naked vnto their shame among their enemies)

26 And Mosés stood in the gate of the cāp, and said, Who pertineth to the Lord? let him come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Isiaél, Put euerie man his sworde by his side: go to and fro, fro gate to gate, through the hoste, and slay euerie man his brother, and euerie man his companion, & euerie man his neighbour.

28 So the children of Leui did as Mosés had commanded: and there fel of the people the same day about thre thousand me.

29 (For Mosés had said, Consecrat your hands vnto the Lord this day, euen euerie man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And whē the morning came, Mosés said vnto the people, Ye haue committed a grievous crime: but now I wil go vp to the Lord, if I may pacifie him for your sinne.

31 Mosés therefore went againe vnto the Lord, and said, Oh, this people haue sinned.

e Suche is the rage of idolaters, that they spare no cost to satisfie their wicked desires
Psal 106, 19.
d They smel- led of their leue of Egypt, where they sawe calues, oxen, & serpents worshipped
1. King. 12, 28.

1 Cor. 10, 7.

e Whereby we see what necessity we haue to pray earnestly to God, to kepe vs in his true obedience and to fend vs good guides

1 King 12, 28
Chap 33 3

deut 9, 13
f God inueth to y^e the prayers of the godly say his punishment

Psal 100, 23.

Nomb 14, 13
Or, blaspheme.

Or, repent.

g That is, thy promises made to Abraham
Gen 12, 7 & 15, 7. & 48, 16

h All these repetitions shewe how excellent a thing they did, frauded them selues of by their idolatry

Deut. 9, 21.

i Partely to dispite them of their idolatry, & partely y^e they shoulde haue none occasion to remember it afterwarde.

k Bothe desire of Gods fauour, & an occasion to their enemies to speake euil of their God

l This fact did so please God, that he turned the curse of Iacob against Leui, to a blessing, Deut 33, 9

m In reuenging Gods glorie we must haue no respect to person, but put of all carnal affection

ned a great sinne and haue made the gods of golde.

32 Therefore now if thou pardone their sinne, *thy mercie shal appeare*: but if thou wilt not, I pray thee, raise me ^a out of thy boke, which thou hast written.

^a So muche he esteemed his glorie of God, y^e he preferred it to his owne saluacion. ^b I wil make it knowe that he was neuer predestinate in mine eternal couel to life eueralting.

^p This declarereth how grieuous a sinne idolatrie is, seeing that at Moses prayer God wolde not fully remitte it.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I wil put him out of my ^a boke.

34 Go now therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitacion I wil visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

CHAP. XXXIII.

2 The Lord promisseth to send an Angel before his people. 4 They are sad because the Lord demeth to go vp with them. 5 Moses talketh familiarly with God. 13 He prayeth for the people, 18 And desireth to see the glorie of the Lord.

^a The land of Canaan was compassed wth hilles: so they that entered into it, must passe vp by the hilles. *Gen 12.7. exod 23.27. ioseph. 24.11. Deut. 7.21.*

Chap 32.9. deut. 9.23.

1 Afterwarde the Lord said vnto Moses, Departe, ^a go vp fro hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land w^{ch} I sware vnto Abraham, to Izhak and to Iaakob, sayig, *Vnto thy sede wil I giue it.

2 And * I wil send an Angel before thee & wil cast out the Canaanites, y^e Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke & hony: for I wil not go vp with thee, * because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, & no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffnecked people, I wil come suddenly vpon thee, and consume thee: therefore now put thy costly rayment fro thee, that I may knowe what to do vnto thee.)

^b That either may shewe mercie, if thou repent, or els punish thy rebellion,

6 So the childre of Israel laid their good rayment from them, *after Moses came downe from the mount Horé.*

7 Then Moses toke his tabernacle, & pitched it without the hoste far of from the hoste, and called it ^c Ohel-moéd. And when any did sike to the Lord, he wét out vnto the Tabernacle of the Congregation, which was without the hoste.

^c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they shulde be instructed of the Lords wil.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euerie man at his tent dore, and looked after Moses, vntil he was gone into the Tabernacle.

9 And as soon as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the dore of the Tabernacle,

and the Lord talked with Moses.

10 Now when all the people sawe the cloudy pillar stand at the Tabernacle dore, all the people rose vp, & worshipped euerie man in his tent dore.

11 And the Lord spake vnto Moses, ^d face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

^d Moses plainly & familiarly of all others, Nomb. 12.7

12 ¶ Then Moses said vnto the Lord, Se, y^e saiest vnto me, Lead this people fourth, & thou hast not shewed me whome thou wilt send with me: thou hast said moreouer, I knowe thee by ^e name, & thou hast also founde grace in my sight.

^e I care for thee and wilt preferre thee in this thy vocation

13 Now therefore, I pray thee, if I haue founde fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My ^f presence shal go with thee, and I wil giue thee rest.

^f Ebr face. Signifying y^e the Israelites shulde excell through Gods fauour all other people, vers 16.

15 Then he said vnto him, If thy presence go not with vs, cary vs not hence.

16 And wherein now shal it be knowe, that I and thy people haue founde fauour in thy sight? shal it not be when thou goest with vs? so I, & thy people shal haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

18 Againe he said, I beseeche thee, shewe me thy ^g glorie.

^g Thy face, thy substance, and thy maiestie. ^h My mercie, & fatherlie care. ⁱ Read chap. 34. vers 6, 7. Rom. 9.15.

19 And he answered, I wil make all my ^h good go before thee, and I wil proclaim the Name of the Lord before thee: * for I wil shewe ^k mercie to whome I wil shewe mercie, & wil haue compassion on whome I wil haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shal no man see me, and ^l liue.

^k For finding nothing in man that can deserue mercie, he wil freely saue his. ^l For Moses sawe not his face in full maiestie, but as mans weaknes colde beare in to mount Horé.

21 Also the Lord said, Beholde, *there is a place by ^m me*, and thou shalt stand vpon the rocke:

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I wil take away mine hand, & thou shalt see my ⁿ backepartes: but my face shal not be sene.

ⁿ So muche of my glorie as in this mortal life thou art able to see.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is 40 daies in the mount. 30 His face shineth, and he couereth it with a vail.

1 And y^e Lord said vnto Moses, *Hewe ^{Deut. 10.2} thee two Tables of stone, like vnto y^e first

first, and I wil write vpon the Tables the
wordes that were in y^e first Tables, which
thou brakest in pieces.

2 And be ready in the morning, that thou
maiest come vp early vnto the mount of Si-
nái, and waite there for me in the top of
the mount.

3 But let no man come vp with thee, nether
let anie man be sene throughout all the
mount, nether let the shepe nor cattel fede
before this mount.

4 ¶ The Moſes hewed two Tables of ſtone like vnto the firſt, and roſe vp early in the morning, and went vp vnto the mount of Sinái, as the Lord had cōmāded him, & toke in his hand two Tables of ſtone.

5 And the Lord descended in the cloude,
and stode with him there, and proclaimed
the Name of the Lord.

6 So the Lord passed before his face, and
cried, The Lord, y Lord, strong, merciful,
and gracious, slow to anger, & abundant
in goodness and truth,

7 Referring mercie for thousands , forgiving iniquitie,& transgression and sinne; and not making the *wicked* innocent, **vilifying* the iniquitie of the fathers vpon the children, and vpon childrens childre, vnto the third and fourth generation.

8 Then Moses made haste and bowed himself to the earth, and worshipped,

9 And said, O Lord, I praye thee, if I haue
founde grace in thy sight, that the Lord
wolde now go wth vs^b (for it is a stifnecked
people) and pardone our iniquitie & our
sinne, and take vs for thine inheritance.

call vpo God,
that he wolde
always be pre
sent with his
spirit
Deu. 32.

11 Kepe diligently that which I commande thee this day . beholde , I will cast out before thee the Amorites , and the Canaanites , and the Hittites , & the Perizzites , and the Hiuites , and the Iebusites .

Deu. 7. 12. 12 *Take heed to thy self, that thou make no compact with the inhabitants of the land whither ^y goest, lest they be the cause of ^e ruine among you:

lowe their vic
kednes, and
pollute chy
felie wth their
idolatrie

13 But ye shal ouerthrowe their altars, and
breake their images in pieces, and cut do-
wneth^r their ^dgroues,

14. (For thou shalt bowe downe to none other god, because the Lord, whose Name is ^{*}Ielous, is a ielous God)

15 Left thou make a * compact with the inhabitants of the land, and when they go a whoring after their gods, and do sacrifice vnto their gods *some man* call thee, and thou * eat of his sacrifice:

16 And lest thou take of their * daughters *1 King 11* s.
vnto thy sonnes, and their daughters go a
whoring after their gods, and make thy
sonnes go awhoring after their gods.

17 Thou shalt make thee no gods of ^e metal. ^e As golde, siluer, brasse, or

13 ¶ The feast of vnleauened bread shalt^u kepe: seue dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the* moneth of Abib: for in the moneth of Abib thou camest out of Egypt. *Chap. 13, 4*

19 *Euerie male, that first openeth y^e wombe Chap. 13. 3.
shalbe mine: also all the first borne of thy Or 22. 29.
flocke shalbe reconed mine, bothe of beues Ezk. 44. 10.
and shepe.

20 But the first of the asse thou shalt bye
out with a lambe: and if thou redeme *him*
not, then thou shalt breake his necke: all
the first borne of thy sonnes shalt thou re-
deme, and none shal appeare before me
empty. f With out of-

21 ¶ Six dayes thou shalt worke, and in the ^{fring} ^{some}
seuēth day thou shalt rest: bothe in eareing
time, and in the haruest thou shalt rest.

23 ¶ Thou shalt also observe the feast of *Chap. 23, 16.*
 weeks in the time of the first fruits of wheat
 harvest, and the feast of gathering fruits in
 the end of the year.

23 ¶ Thise in a yere shal all your mē chil-
drē appeare before y^e Lord Iehouáh God
of Israél.

24 For I wil cast out the nations before thee, and enlarge thy coastes, so that no man shal^b desire thy land, whē thou shalt come vp to appeare before the Lord thy God thrise in the yere.

25 Thou shalt not offer the blood of my sacrifice with leauen, nether shal ought of the sacrifice of the feast of Pascheouer be left vnto the morning.

26 The first ripe frutes of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not ¹ sethe a kid in his mothers milke.

27 And the Lord said vnto Moſes, Write²¹
thou theſe wordes: for after the tenoure
of * theſe wordes I haue made a couenant
with thee and with Iſraël. Chap 24. 18.
deu 9. 9.

28 So he was there with the Lord ^{four}fourte
dares and fourtie nights, *and* did nether
eat bread nor drinke water: and he wrote
in the Tables ^{the}the wordes of ^{the}the couenant,
even the ten ^{commandmentes}commandmentes.

29 ¶ So when Moſes came downe frō moũt
Sinai, the two Tables of the Testimonie
were in Moſes hand, as he diſcended from
the mount: (now Moſes wiſt not that
ſkin of his face ſhone bright, after that
God had talked with him)

30 And Aaron and all the childre of Israel
looked vpon Moses, and beholde, the skin
of his face shone bright, and they were
afraide to come nere him.

31 But Moses called them: and Aaron and all the chief of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the childre of Israel came nere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

m Which was in the Tabernacle of the Congregation.

34 But when Moses came before the Lord to speake with him, he toke of the couering vntil he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel sawe the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntil he went to speake with God.

CHAP. XXXV.

a The Sabbath *s* The fre gifts are required. *21* The readines of the people to offer *30* Bezaleel & Aholiab are praised of Moses.

1 Then Moses assembled all the Congregation of the children of Israel, and said vnto the, These are the wordes which the Lord hath commaded, that ye shulde do them:

Chap 26.8. *a* Wherein ye shal rest from all bodilie worke.

2 *Six dayes thou shalt worke, but the seuenth day shal be vnto you the holy Sabbath of rest vnto the Lord: whosoever doeth any worke therein, shal dye.

3 Ye shal kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

Chap. 25.1. 5 Take from among you an offering vnto the Lord: whosoever is of a *willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse:

6 Also blewes filke, and purple, and skarlet, and fine linen, and goates heere,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the swete incense,

9 And onix stones, and stones to be set in the Ephod, and in the best plate.

b Read Chap. 28.3

10 And all the wise hearted among you, shal come & make all that the Lord hath commanded:

Chap. 26.31. 11 That is, the Tabernacle, the pauillion thereof, & his couering, & his taches & his boordes, his barres, his pillars & his sockets,

12 The Arke, and the barres thereof: the Mercieseat, & the vaile that couereth it,

c Which hang before the Mercieseat that is colde not be seen.

13 The Table, and the barres of it, and all the instrumets thereof, & the shewe bread:

14 Also the Candelsticke of light and his in-

struments and his lampes with the oyle for the light:

15 *Likewise the Altar of perfume and his barres, and the anointing oyle, and the swete incense, and the vaile of the dore at the entring in of the Tabernacle,

16 The * Altar of burnt offering with his brasse grate, his barres and all his instruments, the Lauer and his fote,

17 The hangings of the courtes, his pillars & his sockets, and the vaile of the gate of the courtes,

18 The pins of the Tabernacle, and the pins of the courtes with their cordes,

19 The ministering garments to minstre in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minstre in the Priestes office.

d Suche as appertaine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euerie one, whose hearts encouraged him, & euerie one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Bothe men & women, as many as were fre hearted, came and brought taches and earrings, and rings, and bracelets, all were iewels of golde: and euerie one that offred an offering of golde vnto the Lord:

23 Euerie man also, which had blewes filke, and purple, & skarlet, and fine linen, and goats heere, and rams skins died red, and badgers skins, brought them.

24 All that offred an oblatiō of siluer & of brasse, brought the offering vnto the Lord: & euerie one, which had Shittim wood for any manner worke of the ministraciō, brought it.

e With whom was found.

25 And all the womē that were wise hearted, did spin with their handes, and brought the spun worke, and the blewes filke, and the purple, the skarlet, and the fine linen.

e Which were witty and expert

26 Likewise all the women, whose heartes were moued with knowledge, spun goat heere.

f That is, they were good spinners.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the best plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the swete perfume.

Chap. 30.23.

29 Euerie man and woman of the childre of Israel, whose hearts moued the willingly to bring for all the worke which the Lord had commaded the to make, by the hand of Moses, brought a fre offering to the Lord.

g Vnto Moses as a minister thereof.

30 ¶ Then Moses said vnto the childre of Israel. Beholde, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudān,

31 And

^a Or, with the spirit of God.

31 And hath filled him with an excellent spirit of wisdom, of understanding, and of knowledge, and in all manner of work, 32 To finde out curious workes, to worke in golde, and in siluer, and in brasce, 33 And in grauing stones to set the, and in karuing of wood, *even* to make anie manner of fine worke. 34 And he hath put in his heart that he may teache *other*: bothe he, and Aholiab the sonne of Ahisamach of the tribe of Dan: 35 Them hath he filled with wisdom of heart to worke all manner ^b of conning * & broyded, & needlworke: in blew silke, and in purple, in skarlet, and in fine linen & weauing, *even* to do all manner of worke and subtile inuentions.

^b Pertaining to grauing, or karuing, or fine like. Chap. 26. 1.

CHAP. XXXVI.

1 The great readines of the people, in so much that he commanded the to cease. 2 The curtaynes made 3 The couerings. 4 The boardes. 5 The barres, 6 And the vails.

^a Ebr. wife in heart

² By the Sanctuary he meaneth here all the Tabernacle.

^b Meaning the Israelites.

^c A rare example & notable to see the people so ready to serue God with their goods

Chap. 26. 4.

^d Which were like pictures with winges in the forme of children.

1 Then wrought Bezaleel, and Aholiab, and all ^a conning men, to whome the Lord gaue wisdom, and understanding, to knowe how to worke all manner worke for the seruice of the ^a Sanctuary, according to all that the Lord had commanded. 2 For Moses had called Bezaleel, & Aholiab, and all the wise hearted men, in whose hearts the Lord had giue wisdom, *even* as manie as their heartes encouraged to come vnto that worke to worke it. 3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also ^b they brought stil vnto him fre gifts euery morning. 4 So all the wise men, that wrought all the holy worke, came euery man fro his worke which they wrought, 5 And spake to Moses, saying, The people bring to ^c much, and more then ynough for the vse of the worke, which the Lord hath commanded to be made. 6 Then Moses gaue a commandment, and they caused it to be proclaimed throughout the hoste, saying, Let nether man nor woman prepare anie more worke for the oblation of the Sanctuary. So the people were stayed from offering. 7 For the stuffe they had, was sufficient for all the worke to make it, and to much. 8 * All the conning men therefore among the workemen, made for the Tabernacle ten curtaynes of fine twined linen, and of blew silke, and purple, and skarlet: ^d Cherubims of broyded worke made they vpon them. 9 The length of one curtaine was twenty and eight cubites, and the breadth of one curtaine foure cubites: and the curtaynes were all of one cise.

10 And he coupled five curtaynes together, and other five coupled he together.

11 And he made strings of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the *other* curtaine in the seluedge in the seconde coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *other* curtaine, which was in the seconde coupling: the strings were set one against an other. Chap. 26. 10.

13 After, he made fiftie taches of golde, & coupled the curtaynes one to an other with the taches: so was it one Tabernacle. ^e Or, hooks.

14 Also he made curtaynes of goates heere for the ^e couering vpon the Tabernacle: he made them to the number of eleuen curtaynes. ^e Or, panther skin.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaynes were of one cise.

16 And he coupled five curtaynes by them selues, and six curtaynes by them selues:

17 Also he made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the *other* curtaine in the seconde coupling.

18 He made also fiftie taches of brasce to couple the couering that it might be one.

19 And he made a ^e couering vpon the paullion of rams skins died red, & a couering of badgers skins aboue. ^e These two were about the couering of goates heere.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to stand vp.

21 The length of a boarde was ten cubites, & the breadth of one boarde was a cubite, and an halfe. ^f And to beare vp the curtaynes of the Tabernacle.

22 One boarde had two tenons, set in ordre as the fete of a ladder, one against an other: thus made he for all the boardes of the Tabernacle.

23 So he made twentie boardes for the Southside of the Tabernacle, *even* full South.

24 And fourtie sockets of siluer made he vnder the twentie boardes, two sockets vnder one boarde for his two tenons, & two sockets vnder another boarde for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one boarde, & two sockets vnder another boarde.

27 Likewise toward the Westside of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle, for either side,

29 And they were ^g ioyned beneath, and likewise were made sure about with a ring: ^g Or toward the sea which was the sea called mediterranean westward fro Ierusalem. Chap. 26. 24.

thus he did to bothe in bothe corners.

30 So there were eight boardes and their fixtene sockets of filuer, vnder euerie board two sockets.

Chap. 25, 27.
6 30, 4

31 ¶ After, he made *barres of Shittim wood, fise for the boardes in the one side of the Tabernacle,

32 And fise barres for the boardes in the other side of the Tabernacle, and fise barres for the boardes of the Tabernacle on the side towarde the West.

33 And he made the middelt barre to shote through the boardes, from the one end to the other.

34 He ouerlaied also the boardes with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betwene y^e Sanctuary and y^e Holiest of all.

35 ¶ Moreouer he made a^h vaile of blewe silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broyred worke made he it:

* Or, brader.

36 And made thereunto foure pillers of Shittim, and ouerlaied them with golde: whose^h hokes were also of golde, and he cast for them foure sockets of filuer.

h which was betwene the court and the Sanctuary.

37 And he made an hanging for the Tabernacle dore, of blewe silke, and purple, and skarlet, and fine twined linen, and nedle worke,

Or, granes borders.

38 And the fise pillers of it with their hokes, and ouerlaied their chapiters & their flets with golde, but their fise sockets were of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Mercifear. 10 The Table. 17 The Candellsticke. 25 The Altar of incense.

Chap. 25, 26

1 A^hfter this, Bezaleel made the *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

a Like bartlemas.

2 And ouerlaied it with fine golde within and without, and made a^a crowne of golde to it round about,

3 And cast for it foure rings of golde for y^e foure corners of it: that is, two rings for y^e one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, & couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap. 25, 27.

6 ¶ And he made the * Mercifear of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Mercifear: enen of worke beaten with the hammer made he them.

b Of the self same matter y^e the Mercifear was.

8 One Cherub on y^e one end, and an other Cherub on the other end: b of the Mercifear made he the Cherubims, at the two

ends thereof.

9 And y^e Cherubims spred out their wings on hie, and couered the Mercifear wth their wings, and their faces were one towardes an other: toward the Mercifear were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the légth thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde, and made thereto a crowne of golde round about.

12 Also he made thereto a border of an^h had^{Or, fure fure} breadth round about, and made vpon^{100.} y^e border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure fete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, & incens cups for it, and goblets for it, & couerings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candellsticke of pure golde: of worke beaten out with the hammer made he the Candesticke: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: thre branches of the Cadelsticke out of the one side of it, and thre branches of the Candellsticke out of the other side of it.

19 In one branche thre bolles made like almondes, a knop and a floure: and in an other branche thre bolles made like almodes, a knop & a floure: and so throughout the six branches that proceded out of the Candellsticke.

20 And vpon the Candellsticke were foure bolles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two branches a knop made thereof, and a knop vnder the secóde branche thereof, and a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one^{*} beaten worke of pure golde.

23 And he made for it seuen lampes with y^e snuffers, & snuffdishes thereof of pure gold.

24 Of a^c talent of pure golde made he it with all the instruments thereof.

c Read chap. 25, 39.

25 Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the hornes.

Chap. 30, 34.

horne thereof was of the same.

26 And he couered it with pure golde, bo-
the the top and the sides thereof round a-
bout, and the hornes of it, and made vnto
it a crowne of golde round about.

27 And he made two rings of golde for it,
vnder the crowne thereof in the two cor-
ners of the two sides thereof, to put barres
in for to beare it therewith.

28 Also he made the barres of Shittim wo-
od, and ouerlaied them with golde.

Chap. 30, 35. 29 And he made the holy * anointing oyle,
& the swete pure incense after the apote-
caries arte.

CHAP. XXXVIII.

6 The Altar of burnt offerings & The brasen Laver.
9 The Courte & The summe of that the people offered.

Chap 27, 1. 1 Also he made the altar of the burnt
offering * of Shittim wood: five cubi-
tes was the length thereof, and five cubi-
tes the breadth thereof: it was square and
three cubites high.

2 And he made vnto it hornes in the foure
corners thereof: the hornes thereof were
of the same, & he ouerlaied it with brasfe.

Chap 27, 3. 3 Also he made all the instruments of the
Altar: * of ashpans, & the besomes, and the
basins, & fleshhooks, & the censers: all the
instruments thereof made he of brasfe.

4 Moreouer he made a brasfe grate wrought
like a net to the Altar, vnder the compas
of it beneath in the middes of it,

a So y the grid
from or grate
was halfe to
lie as y altar,
& stood with
in it.

5 And cast foure rings of brasfe for y foure
ends of the grate to put barres in.

6 And he made the barres of Shittim wo-
od, and couered them with brasfe.

7 The which barres he put into the rings
on the sides of the altar to beate it with-
all, and made it holowe within y boardes.

8 ¶ Also he made the Laver of brasfe, and
the fote of it of brasfe of the b glasses of y
women that did assemble and came toge-
ther at the doore of the Tabernacle of the
Congregation.

b R. Kimhi
saith, that the
women brought
their looking
glasses, which
were of bras-
se or fine met-
tal and offred
them freely vn-
to the vie of
the Taberna-
cle: & was a
beight thing &
of great maie-
stie.

9 ¶ Finally he made y courte on the South-
side ful Southe: the hangings of the cour-
te were of fine twined linen, hauing an
hundreth cubites.

10 Their pillers were twentie, & their bra-
sen sockets twentie: the hokes of the pil-
lers, and their filets were of siluer.

11 And on the Northside the hangings
were an hundreth cubites: their pillers
twentie, & their sockets of brasfe twentie,
y hokes of y pillers & their filets of siluer.

12 On the Westside also were hangings of
fiftie cubites, their ten pillers with their
ten sockets: y hokes of the pillers and their
filets of siluer.

13 And toward the Eastside, ful East, were
hangings of fiftie cubites.

14 The hangings of the one side were fiftie
cubites, their three pillers, and their

three sockets:

15 ¶ And of the other side of the courte ga-
te on bothe sides were hangings of fiftie
cubites, with their three pillers and their
three sockets.

Chap 37, 16.

16 All the hangings of the courte round a-
bout were of fine twined linen:

17 But the sockets of the pillers were of
brasfe: the hokes of the pillers and their
filets of siluer, and the couering of their
chapiters of siluer: and all the pillers of
the courte were hooped about with siluer.

18 He made also the hanging of the gate of
the courte of needle worke, blew silk, and
purple, and skarlet, and fine twined linen
euen twentie cubites long, and five cubi-
tes in height & breadth, like the hangings
of the courte.

18 For ouer as
said.

19 And their pillers were foure with their
foure sockets of brasfe: their hokes of sil-
uer, and the couering of their chapiters,
and their filets of siluer.

20 But all the * pins of the Tabernacle and
of the courte round about were of brasfe.

Chap 27, 19.

21 ¶ These are the partes of the Taberna-
cle, I meane, of the Tabernacle of the Te-
stimonie, which was appointed by the com-
mandement of Moses for the office of y
Leuites by the hand of Ithamar sonne
to Aaron the Priest.

c That the Le-
uites might ha-
ue the charge
therof, and mi-
nister in the
same, as did E-
leazar and I-
thamar, Nob.
3, 4

22 So Bezaleel the sonne of Uri the sonne
of Hur of the tribe of Iudah, made all y
the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisa-
mach of the tribe of Dan, a cunning wor-
keman and an embroyderer and a worker
of needle worke in blew silk, and in pur-
ple, and in skarlet, and in fine linen.

d As a grauer
or carpenter,
chap 31, 4.

24 All the golde that was occupied in all y
worke wrought for the holy place (which
was the golde of the offering) was nine
& twentie talents, and seuen hundred
thirtie shekels, according to the shekel of
the Sanctuary.

25 But the siluer of them that were nom-
bred in the Congregation, was an hundreth
talents, and a thousand seuen hundred
seuentie and five shekels, after the shekel of
the Sanctuary.

26 A portion for a man, that is, halfe a she-
kel after the shekel of the Sanctuary, for
all them that were nombred from twen-
tie yere olde and aboue, among six hun-
dred thousand, and three thousand, & five
hundred and fiftie men.

Or, halfe a she-
kel

27 Moreouer there were an hundreth ta-
lents of siluer, to cast the sockets of the
Sanctuarie, and the sockets of the vaile: an
hundreth sockets of an hundreth talents, a
talent for a socket.

28 But he made the hokes for the pillers of
a thousand seuen hundred and seuentie &
five shekels, and ouerlaied their chapiters,
l.iiii.

and made filets about them.

^e Read the weight of a talent, Chap. 35:19.

29 Also the brasſe of the offering was ſeven-
tie talents, and two thouſand, and four
hundreth ſhekels.

30 Whereof he made ſix ſockets to the dore
of the Tabernacle of the Congregation
and the braſen Altar, & the braſen grate
which was for it, with all the inſtruments
of the Altar,

Chap. 27, 19.

31 And the ſockets of the courte round about,
and the ſockets for the couite gate, & all
the * pins of the Tabernacle, and all the
pins of the courte round about.

CHAP. XXXIX.

1 The apparel of Aarón and his ſonnes 32 All that the
Lord commanded, was made, and finiſhed 43 Moſes
blesseth the people.

^a As coverings for the ARKE, & Cádelticke, the Altars & ſuche like
Chap. 31, 10.
35, 19.

1 Moreouer they made a garments of
ministration to miniſter in the San-
ctuarie of blew ſilke, and purple, & ſkar-
let: thei * made alſo the holy garments for
Aarón, as the Lord had commanded Mo-
ſes.

2 So he made the Ephód of golde, blew
ſilke, and purple, and ſkarlet, and fine twi-
ned linen.

3 And they did beate the golde into thin
plates, and cut it into wies, to worke it in
the blew ſilke & in the purple, and in the
ſkarlet, & in the fine linen, with broyded
worke.

4 For the which thei made ſhoulders to cou-
ple together: for it was cloſed by the two
edges thereof.

5 And the broyded garde of his Ephód
that was vpon him, was of the ſame ſtuffe,
and of like worke: *even* of golde, of blew
ſilke, and purple, and ſkarlet, and fine twi-
ned linen, as the Lord had commanded
Moſes.

Chap. 28, 9.

^b That is, of
very fine and
curious work-
manſhip

6 ¶ And they wrought **two* onix ſtones cloſed
in ouches of golde, and graued, as ^b ſig-
nats are grauen, with the names of the
children of Iſraél,

Chap. 28, 12.

7 And put the on the ſhoulders of ſix Ephód,
as ſtones for a * remembrance of the chil-
dren of Iſraél, as the Lord had comman-
ded Moſes.

8 ¶ Alſo he made the breſt plate of broy-
ded worke like the worke of the Ephód:
to wit, of golde, blew ſilke, and purple, &
ſkarlet, and fine twined linen.

9 They made the breſt plate double, and it
was ſquare, an hand breadth long, and
an hand breadth broad: *it was alſo* double.

10 And they filled it with foure rowes of
ſtones. The ordre *was thus*, a ruby, a topa-
ze, and a carbuncle in the fiſt rowe.

^c Or a figure, which ſtone
authors write
that it cometh
of the
vine of the
beaſt called
Bina.

11 And in the ſeconde rowe, an emeraude,
a ſaphir, and a diamond:

12 Alſo in the third rowe, ^c a turkeis, an a-
chate, and an hematite:

13 Likewise in the fourth rowe, a chryſolite,

an onix, and a iaſper: cloſed and ſet in ou-
ches of golde.

14 So the ſtones were according to the na-
mes of the children of Iſraél, *even* twelue
^d after their names, grauen like ſignets *e-*
uen one after his name according to the
twelue tribes.

^d That is, *even*
the tribe had
his name writ
ten in a ſtone.

15 After, they made vpon the breſt plate
cheines at the endes, of wrethen worke
of pure golde.

16 They made alſo two boſſes of golde, &
two golde rings, and put the two rings in
the two corners of the breſt plate.

17 And they put the two wrethen cheines
of golde in the two rings, in the corners
of the breſt plate.

18 Alſo the two *other* endes of the two wre-
then cheines they faſtened in the two boſ-
ſes, and put them on the ſhoulders of the
Ephód vpon the fore fronte of it.

19 Likewise thei made two rings of golde,
and put them in the two *other* corners of
the breſt plate vpon the edge of it, which
was on the inſide of the Ephód.

20 They made alſo two *other* golden rings,
and put them on the two ſides of the E-
phód, beneth on the foreſide of it and ou-
er againſt his coupling about the broy-
ded garde of the Ephód.

21 Then they faſtened the breſt plate by his
rings vnto the rings of the Ephód, with
a lace of blew ſilke, that it might be faſt
vpon the broyded garde of the Ephód,
and that the breſt plate ſhulde not be lo-
ſed from the Ephód, as the Lord had com-
manded Moſes.

22 ¶ Moreouer he made the robe of the
Ephód of wouen worke, altogether of
blew ſilke.

^e Which was
next vnder the
Ephód
^f Where he
ſhulde put
through his
head.

23 And ^f the hole of the robe was in the
middles of it, as ſix collar of an habergeon,
with an edge about the collar, that it ſhul-
de not rent.

24 And they made vpon the ſkirtes of the
robe pomegranates, of blew ſilke, & pur-
ple, and ſkarlet, and fine linen twined.

25 They made alſo **belles* of pure golde,
& put the belles betwene the pomegrana-
tes vpon the ſkirtes of the robe round a-
bout betwene the pomegranates.

Chap. 28, 33.

26 A bel & a pomegranate, a bel & a pome-
granate round about the ſkirtes of the ro-
be to miniſter in, as the Lord had coman-
ded Moſes.

27 ¶ After, they made coates of fine liné, of
wouen worke for Aarón & for his ſonnes.

28 And the mitre of fine linen, and goodlie
bonnets of fine linen, and linen **breches* ^{Chap. 28, 42.}
of fine twined linen,

29 ¶ And the girdel of fine twined linen,
& of blew ſilke, & purple, & ſkarlet, *even*
of needle worke, as the Lord had coman-
ded Moſes.

Chap. 28, 36.

30 ¶ Finally thei made the plate for the holy crowne of fine golde, and wrote vpon it a superscription *like* to the grauing of a signet, *H O L I N E S T O T H E L O R D.

31 And thei tied vnto it a lace of blew silk to fasten it on hye vpon the mitre, as the Lord had commanded Moses.

Chap. 27, 21.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the *Tabernacle of the Congregation finished: & the children of Israel did according to all that the Lord had commanded Moses: so did thei.

33 ¶ Afterwarde thei broght the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boardes, his barres, and his pillers, and his sockets,

34 And the couering of rames skins died red, & the couerings of badgers skinnes, and the *g* couering vaile.

g So called, because it haged before the mercieseat & couered it fro sight chap. 35, 12.

35 The Arke of the Testimonie, and the barres thereof, and the Mercieseat,

36 The Table, with all the instruments thereof, and the shewe bread,

b Or, which Aaron dressed and refreshed with oyle euerie mornig, chap. 30, 7.

37 The pure Candelstick, the lampes thereof, *even* the lampes *b* set in ordre, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar & the anointing oyle, and the swete incens, and the hanging of the Tabernacle dore,

39 The brasen Altar with his grate of brasen, his barres and all his instruments, the Lauer and his fote.

40 The curtaines of the court with his pillers, and his sockets, & the hanging to the courte gate, & his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, & the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

i Signifying that in Gods matters man may neither add nor diminish. *k* Praised God for the peoples diligence and praised for the.

42 According to euerie point that the Lord had *l* commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and behelde, thei had done it as the Lord had commanded: so had thei done: and Moses *k* blessed them.

CHAP. XL.

The Tabernacle with the appertinances is reared vp.
34 *The glorie of the Lord appeareth in the cloude couering the Tabernacle.*

THEN the Lord spake vnto Moses, saying,

In the *a* first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregation:

And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

a After Moses had bene 40. daies and 40. nightes in the mount, that is, fro the beginning of August to the 10. of Sept. he came downe, & caused this worke to be done: which being finished, was set vp in Abib, which moneth cometh halfe Marche and halfe April.

4 Also thou shalt bring in the *Table, and set it in ordre as it doeth require: thou shalt also bring in the Candelstick, and light his lampes,

5 And thou shalt set the incense Altar *b* of golde before the Arke of the Testimonie, and put the *c* hanging at the dore of the Tabernacle.

b That is, the altar of perfume, or to burne incense on. *c* This hanging or vaile was betwene the Sanctuarie and the courte.

6 Moreouer thou shalt set the burnt offering Altar before the dore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betwene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the courte round about, and hang vp the hanging at the courte gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holye.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar moste holy.

11 Also thou shalt anoint the Lauer and his fote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, & sanctifie him that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that thei may minister vnto me in the Priests office: for their anointing shal be *a* signe, that the priesthode *d* shal be euerlasting vnto the throughout their generacions.

d Till bothe the priesthode and the ceremonies shulde ende, which was at Christs coming.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in *e* the seconde yere.

e Numb. 7, 1.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boardes thereof, and put in the barres of it, and reared vp his pillers.

e After thei came out of Egypt, Numb. 7, 1.

19 And he spread the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lord had commanded Moses.

20 ¶ And he toke and put the *f* Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercieseat on hie vpon the Arke.

f That is, the tables of the Lawe, chap. 31, 18. & 34, 29.

21 He broght also the Arke into the Tabernacle, and hanged vp the *couering vaile, *Chap. 35, 12, m.i.*

and couered the Arke of the Testimonie, as the Lord had commanded Mosés.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in ordre before the Lord, as the Lord had commanded Mosés.

24 ¶ Also he put the Candellsticke in the Tabernacle of the Congregation ouer against the Table towarde the Southside of the Tabernacle.

^g Between the

25 And he ^glighted the lampes before the Lord, as the Lord had commanded Mosés.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt swete incense thereon, as the Lord had commanded Mosés.

^g Between the
Sanctuarie and
the court.

28 ¶ Also he haged vp the vaile at the dore of the Tabernacle.

29 After he set the burnt offering Altar without the dore of the Tabernacle, called the Tabernacle of the Congregation, & offered the burnt offering and the sacrifice thereon, as the Lord had comāded Mosés.

30 ¶ Likewise he set the Lauer betwene

the Tabernacle of the Congregation & the Altar, and powred water therein to wash with.

31 So Mosés, and Aarón, and his sonnes, washed their hands & their fete thereat.

32 When thei went into the Tabernacle of the Congregation, and when thei approached to the Altar, thei washed, as the Lord had commanded Mosés.

33 Finally he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Mosés finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle. ^{Nomb. 9.15. 1.king.8.10.}

35 So Mosés colde not entre into the Tabernacle of the Congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Now when the cloude ascēded vp from the Tabernacle, the children of Israél went forward in all their iourneys.

37 But if the cloude ascēded not, then thei iourneied not til the day that it ascēded.

38 For ^h the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israél, throughout all their iourneys.

^h Thus the
presence of
God preserued
& guided the
night and day
til thei came
to the land
promised.

THE THIRD BOKE OF Mosés, called * Leuiticus.

* Because in
this boke is
chiefly intrea-
ted of * Le-
uities, and of
things pertain-
ing to their
office.

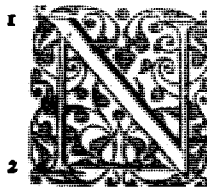
THE ARGUMENT.

AS God daily by moste singular benefites declared him selfe to be mindeful of his Church: so he wolde not that thei shoulde haue anie occasion to trust ether in them selues, or to depend vpon others for lacke of temporal things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offenses. (if thei offered them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes thei shoulde obserue, and in what times. Moreouer he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because thei shoulde giue no place to their owne inuentions (which thing God moste detesteth as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what thei shoulde do, as what beastes thei shoulde offre and eat: what diseases were contagious and to be auoyded: what ordre thei shoulde take for all maner of filthines and pollution: whose companie thei shoulde flee: what maner of ges were lausful: and what politike lawes were profitable. Which things declared, he promised sauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3.10. & 14 The maner to offre burnt offerings as wel of bullocks, as of shepe and birdes.

a Hereby Mosés declareth that he taught nothing to the people but * which he receiued of God



Now the * Lord called Mosés, and spake vnto him out of the Tabernacle of the Congregation, saying,
2 Speake vnto the chil-

dre of Israél, & thou shalt say vnto the, If anie of you offer a sacrifice vnto the Lord, ye shal offer your sacrifice of ^b cattel, as of beues and of the shepe.

3 * If his sacrifice be a burnt offering of the herde, he shal offer a male without blemish, presenting him of his owne voluntary wil at the dore of the ^c Tabernacle of the Congregation before the Lord.

^b So thei coulde offre of none other sort, but of those which were commanded. ^j

^c Meaning within the court of the Tabernacle.

- 4 And he shal put his hand vpon the head of the burnt offering and it shalbe accepted ^{"Ebr is him.} to the Lord, to be his atonement.
- 5 And ^{d The Priest or Leuite.} he shal kil the bullocke before the Lord, and the Priestes Aarons sonnes shal offer the blood, and shal sprinkle it round about vpon the ^{e Of the burnt offering, Exod 27,1} altar, that is by the dore of the Tabernacle of the Congregation.
- 6 Then shal he sleie the burnt offering and cut it in pieces.
- 7 So the sonnes of Aarón the Priest shal put fire vpon the altar, and lay the wood in ordre vpon the fire.
- 8 Then the Priestes Aarons sonnes shal lay the partes in ordre, the head and the ^{"Or, the body of the uel or the f is.} kall vpon the wood that is in the fire which is vpon the altar.
- 9 But the inwardes thereof and the legs thereof he shal wash in water, and the Priest shal burne all on the altar: for it is a burnt offering, an oblatiō made by fire, for a swete sauour ^{f Or a sauour of rest, which pacifieth the angre of the Lord} vnto the Lord.
- 10 ¶ And if his sacrifice for ^{g Read vers 5} y burnt offring be of the flockes (as of the shepe, or of y goates) he shal offer a male without blemish, ^{h Before the altar of the Lord} and he shal kil it on the Northside of the altar ^{"Ebr into his pieces} before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood thereof round about vpon the Altar.
- 12 And he shal cut it in ^{"Or, fies.} pieces, separat^{ing} his head and his kall, and the Priest shal lay them in ordre vpon the wood that lieth in the fire which is on the altar:
- 13 But he shal wash the inwardes, and the legs with water, and the Priest shal offer the whole & burne it vpon the altar: for it is a burnt offering, an oblatiō made by fire for a swete sauoure vnto the Lord.
- 14 ¶ And if his sacrifice be a burnt offering to the Lord of the foules, the he shal offer his sacrifice of the turtle doues, or of the yong pigeons.
- 15 And the Priest shal bring it vnto the altar, and wring the necke of it a funder, and burne it on the altar: and the blood thereof shal be shed vpon the side of the altar.
- 16 And he shal plucke out his mawe wth his fethers, and cast them beside the altar on the ^{i The Ebrew e worde signifieth to pinch of with the nayle} Eastparte in the place of the ashes. ^{"Or, strained, or pressed.}
- 17 And he shal cleaue it with his wings, but not deuide it a funder: and the Priest shal burne it vpon the altar vpon the wood that is in y fire: for it is a burnt offering, an oblatiō made by fire for a swete sauour vnto the Lord.
- 2 And shal bring it vnto Aarons sonnes the Priests, and ^{b The Priest} he shal take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shal burne it for a ^{c To signifie that God remembereth him that offereth.} memorial vpon the altar: for it is an offering made by fire for a swete sauour vnto the Lord.
- 3 *But the remnant of the meat offering shal ^{Eccle 7.34.} be Aarons and his sonnes: for it is ^{a Therefore none colde eat of it out the Priests} moſte holy of the Lords offerings made by fire.
- 4 ¶ If thou bring also a meat offering baken in the ouē, it shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.
- 5 ¶ But if thy meat offering be an oblatiō of the fuyng pan, it shalbe of fine floure vnleauened, mingled with oyle.
- 6 And thou shalt parte it in pieces, and powre oyle thereon: for it is a meat offering.
- 7 ¶ And if thy meat offering be an oblation made in the caudron, it shalbe made of fine floure with oyle.
- 8 After, thou shalt bring the meat offering (y is made of these things) vnto y Lord, & shalt present it vnto the Priest, and he shal bring it to the altar,
- 9 And the Priest shal take from the meat offering a ^{Which is a gift offered to God to pacifie him} memorial of it, and shal burne it vpon the altar: for it is an oblation ^{Vers 2.} made by fire for a swete sauour vnto the Lord. ^{Exod 29,18.}
- 10 But y which is left of the meat offering, shalbe Aarons and his sonnes: for it is moſte holy of the offerings of the Lord made by fire.
- 11 All the meat offerings which ye shal offer vnto y Lord, shalbe made without leauē: for ye shal nether burne leauen nor hony in any offering of the Lord made by fire.
- 12 ¶ In the oblation of the first frutes ye shal offer ^{f That is, frutes, which are swete as hony, ye may offer.} them vnto the Lord, but they shal not be burnt vpon the altar for a swete sauour. ^{g But referred for y Priests.}
- 13 (All the meat offerings also shalt thou season with * salt, nether shalt thou suffre the salt of the ^{h Which they were bound (as by a couenar) to vse in all sacrifices, Nōb. 18, 19 ezek. 43, 24: or it meaneth a sure and pure couenant} couenent of thy God to be lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt) ^{Mar 9, 49.}
- 14 If then thou offer a meat offering of thy first frutes vnto the Lord, thou shalt offer for thy meat offering of thy first frutes ^{i Or, full eares for the worde signifieth a fruitful field.} eares of corne dried by the fire, and wheat beaten out of the grene eares. ^{Chap. 23, 14.}
- 15 After, thou shalt put oyle vpon it, and laie incense thereon: for it is a meat offering.
- 16 And the Priest shal burne the memorial of it, ^{Or, euen} of that that is beaten and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. II.

1 The meat offering is after three sortes: of fine floure vn-
baken, 4 Of bread baken, 14 And of corne in the eare.

1 And whē anie wil offer a ^{a Because the burnt offering colde not be without the meat offering.} meat offring vnto the Lord, his offering shalbe of fine floure, and he shal poure oyle vpon it, and put incense thereon,

CHAP. III.

*1 The manner of peace offrings, and beaſts for the ſame.
17 The Iſraelites may neither eat fat, nor blood.*

a A ſacrifice of thankſgiving offered for peace & proſperitie, eterner generally or particularly

Alſo if his oblation be a peace offering, if he wil offer of y droue (whether it be male or female) he ſhal offer ſuche as is without blemiſh, before y Lord,

2 And ſhal put his hand vpon the head of his offering, and kil it at the dore of the Tabernacle of the Congregation: & Aarons ſonnes the Priests ſhal ſprinkle the blood vpon the altar round about.

b One parte was burnt, another was to the Priests, & the third to him that offered

Exod 29, 29.

c Or, the which ſides are nere the flanks

3 So he ſhal offer *b* parte of the peace offrings as a ſacrifice made by fire vnto the Lord, *euen* the * fat that couereth the inwardes, and all the fat that is vpon the inwardes.

4 He ſhal alſo take away the two kidneis, and the fat that is on them, and vpon the flanks, and the kail on the liuer with the kidneis.

5 And Aarons ſonnes ſhal burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: *this is a ſacrifice made by fire for a ſwete ſauour* vnto the Lord.

6 ¶ Alſo if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he ſhal offer it without blemiſh.

e In the peace offering it was indifferent to offer either male or female, but in y burnt offering onely the male, in here can be, offered no birdes, but in the burnt offering ther might: all there was conſumed with fire, and in the peace offering but a part. d The burnt offering was wholly conſumed, and of y offering made by fire onely the inwardes &c. were burnt: y ſhoulder & breſt, with the two clawes and y mawe were y Priests, & the reſt his that offered

Verſ. 4.

7 If he offer a lambe for his oblation, then he ſhal bring it before the Lord, **8** And lay his hand vpon the head of his offering, and ſhal kil it before the Tabernacle of the Congregation, and Aarons ſonnes ſhal ſprinkle y blood thereof round about vpon the altar.

9 After, of the peace offrings he ſhal offer *d* an offering made by fire vnto y Lord: he ſhal take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

10 Alſo he ſhal take away the two kidneis, with the fat that is vpon them, and vpon the * flanks, & the kail vpon the liuer with the kidneis.

11 The Priet ſhal burne it vpon the altar, as the meat of an offering made by fire vnto the Lord.

12 ¶ Alſo if his offering be a goat, then ſhal he offer it before the Lord,

13 And ſhal put his hand vpon the head of it, and kil it before the Tabernacle of the Congregation, & the ſonnes of Aaron ſhal ſprinkle the blood thereof vpon the altar round about.

14 The he ſhal offer thereof his offering, *euen* an offering made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

15 Alſo he ſhal take away the two kidneis, & the fat that is vpon them, and vpon the flanks & the kail vpon the liuer with the kidneis.

e Meaning at the North ſide of the altar, chap 1.1.

16 So the Priet ſhal burne them vpon the altar, as y meat of an offering made by fire for a ſwete ſauour: * all y fat is the Lords. *Chap 7.25.*

17 This ſhal be a perpetual ordinance for your generacions, throughout all your dwellings, ſo that ye ſhal eat neither fat nor * blood.

f By eating fat, was ment to be caruall, and by blood eating, was ſignified crueltie

Gene 9.4. map 2.23.

CHAP. IIIII.

1 The offering for finnes done of ignorance, 3 For the Priet, 13 The Congregation, 22 The ruler, 27 And the priuate man.

Mouer the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the childen of Iſrael, ſaying, If anie ſhal ſinne through ignorance, in anie of the commandements of y Lord (which ought not to be done) but ſhal do contrarie to anie of them,

3 If the *b* Priet that is anointed do ſinne (according to the ſinne of the people) the ſhal he offer, for his ſinne which he hath ſinned, a yong bullocke without blemiſh vnto the Lord for a ſinne offering,

4 And he ſhal bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, & ſhal put his had vpon the bullocks head, and *c* kil the bullocke before the Lord.

5 And the Priet that is anointed ſhal take of the bullocks blood, and bring it into y Tabernacle of the Congregation.

6 Then the Priet ſhal dip his finger in the blood, and ſprinkle of the blood *eu*en times before the Lord, before the vaile of the *d* Sanctuary.

7 The Priet alſo ſhal put *ſome* of the blood before the Lord, vpon the hornes of y altar of ſwete incenſes, which is in y Tabernacle of the Congregation, then ſhal he powre * all the reſt of the blood of the bullocke at the fore of y altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

8 And he ſhal take away all the fat of the bullocke for the ſinne offering: *ſo wit*, y fat that couereth the inwardes, and all the fat that is about the inwardes.

9 He ſhal take away alſo the two kidneis, and the fat that is vpon them, and vpon the flanks, & the kail vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offrings, and the Priet ſhal burne the vpon the altar of burnt offering.

11 * But the ſkin of the bullocke, and all his fleſh, with his head, and his legs, & his inwardes, and his dung ſhal he beare out.

12 So he ſhal cary the whole bullocke out of the * holte vnto a cleane place, where y aſhes are powred, & ſhal burne him on y wood in the fire: where the aſhes are caſt out, ſhal he be burnt.

13 ¶ And if the *f* whole Congregation of Iſrael

g Ebr a ſeuſe, a That is, of negligence or ignorance, ſpecially of the ceremonial lawes: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, Nomb 15.22. b Meaning the hie Priet

c Hereby confeſſing that he deſerued the ſame puniſhment which y beaſt ſuffered.

d Which was betweene the Holieſt of all & y Sanctuary.

e Which was in the court: meaning by the Tabernacle y Sanctuary: & in the end of this verſe it is taken for the court.

Chap. 1.9.

Exod 29.19. nomb. 19.1.

Ebr 13.12.

f The multitude of the ſinne

Chap. 5. 2.

Israel shal sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done *against* anie of y^e comandements of the Lord which shulde not be done, and haue offended:

14 When the sinne which they haue committed shalbe knowen, then the Congregation shal offre a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the Elders of the Congregation shal put their hands vpon the head of the bullocke before the Lord, and he shal kil the bullocke before the Lord,

16 Then the Priest that is anointed, shal bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and spunkle it seuen times before the Lord, *euery* before the vaile.

18 Also he shal put *some* of the blood vpon the hornes of the altar, which is before the Lord, y^e is in the Tabernacle of the Congregation: then shal he powre all the *rest* of y^e blood at y^e fote of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation,

19 And he shal take all his fat from him, & burne it vpon the altar.

20 And the Priest shal do with this bullocke, as he did with the bullocke for his sinne: so shal he do wth this: so the Priest shal make an atonement for them, and it shalbe forgiven them.

21 For he shal carie the bullocke without y^e holste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shal sinne, & do through ignorance *against* anie of the comandements of the Lord his God, which shulde not be done and shal offende,

23 If one shewe vnto him his sinne which he hathe committed, then shal he bring for his offering an^e he goat without blemish,

24 And shal lay his hand vpon the head of the he goat, & kil it in ^b the place where he shulde kil the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shal take of the blood of the sinne offering with his finger, & put it vpon the hornes of the burnt offering altar, and shal powre the *rest* of his blood at the fote of the burnt offering altar,

26 And shal burne all his fat vpon the altar, as the fat of the peace offering: so y^e Priest shal make an atonement for him, concerning his sinne, and it shalbe forgiven him.

27 ¶ Likewise if anie of the people of the land shal sinne through ignorance in doing *against* anie of the comandements of the Lord, which shulde not be done, & shal offend,

28 If one shewe him his sinne which he hathe committed, then he shal bring for his offering ^a a she goat without blemish for his sinne which he hathe committed,

Or, the female of the goat.

29 And he shal lay his hand vpon the head of the sinne offering, and shal lay the sinne offering in the place of burnt offering.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powre all the *rest* of the blood thereof at the fote of the altar,

31 And shal take away all his fat, as the fat of the peace offerings is taken away, and the Priest shal burne it vpon the altar for a *swete* sauour vnto the Lord, & the Priest shal make an atonement for him, and it shalbe forgiven him.

32 And if he bring a lambe for his sinne offering, he shal bring a female without blemish,

33 And shal lay his hand vpon the head of the sinne offering, and he shal lay it for a sinne offering in the place where he shulde kil the burnt offering.

Meaning of punishment of his sinne shal be laid vpon that beast, or, that he had receiued all things of God, and offered thus willingly.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shal powre all the *rest* of the blood thereof at the fote of the altar.

35 And he shal take away all y^e fat thereof, as the fat of the lambe of y^e peace offerings is taken away: then the Priest shal burne it vpon the altar with the oblations of the Lord made by fire, & the Priest shal make an atonement for him concerning his sinne that he hathe committed, and it shalbe forgiven him.

Or, besides y^e burnt offerings, which were daily offered to the Lord.

CHAP. V.

Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

¶ Also if anie haue sinned, that is, if he haue heard y^e voyce of an othe, & he can be a witnes, whether he hathe sene or knowne of it, if he do not vtter it, he shal beare his iniquitie:

Or, a fault. Or, if the iudge be the same: as othe of another. Whereby it is comanded to beare witness to the truth and disclose y^e iniquitie of y^e vngodly.

2 Either if one touche anie vncleane thing, whether it be a cario of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, & is not ware of it, yet he is vncleane, & hathe offended:

3 Either if he touche anie vncleannes of mā (what soeuer vncleannes it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hathe sinned:

4 Either if anie swears, and pronounce wth his lippes to do euil, or to do good (whatsoever: it be that a man shal pronounce wth an othe & it be hid fro him, & after knoweth y^e he hathe offended in one of these points, When he hathe sinned in anie of these things, then he shal confesse that he hathe

Or, vowed: that is, without just examination or the circumstances, & not knowing what shalbe y^e issue of the same. Which haue bene mentioned before in this chapter.

finned therein.

- 6 Therefore shal he bring his trespassse offering vnto the Lord for his sinne which he hath committed, *euē* a female from y flocke, *be it* a lambe or a shee goat for a sinne offering, and the Priest shal make an atonement for him, concerning his sinne.

Or, if his hand can not reach, meaning for his purchase.

- 7 But if he be not able to bring a shepe, he shal bring for his trespassse which he hath committed, two turtle doves, or two yong pigeōs vnto the Lord, one for a sinne offering, and the other for a burnt offering.

Chap. 1. 15.

- 8 So he shal bring them vnto the Priest, who shal offer the sinne offering first, and *wring* y necke of it a fundre, but not plucke it cleane of.

Or, poured.

- 9 After he shal sprinkle of the blood of the sinne offering vpon the side of the altar, & the rest of the blood shal be shed at the fote of the altar: *for* it is a sinne offering.

Or, according as the lawe. d Or declare him to be purged of that sinne.

- 10 Also he shal offer the secōde for a burnt offering *as* the maner is: so shal the Priest make an atonement for him (for his sinne which he hath committed) and it shal be forgiven him.

Verf. 7.

- 11 ¶ But if he *be* not able to bring two turtle doves, or two yong pigeōs, then he y hath sinned, shal bring for his offering, the tēth parte of an *e* Ephāb of fine flour for a sinne offering, he shal put none *f* oyle thereto, neither put anie incēse thereon: for it is a sinne offering.

e Which is about a pottell. f As in the meat offering, Chap. 2. 1.

- 12 Then shal he bring it to the Priest and y Priest shal take his hādeful of it for the *remēbrance* thereof, and burne it vpon the altar *with* the offerings of the Lord made by fire: *for* it is a sinne offering.

Chap. 2. 2. Chap. 4. 35.

- 13 So the Priest shal make an atonemēt for him, as touching his sinne that he hath committed in one of these points, and it shal be forgiven him: and the remnant shal be the Priests, as the meat offering.

- 14 ¶ And the Lord spake vnto Moſes, saying,

g As touching the first frutes or eithes, due to the Priests, and Leuites.

- 15 If anie persone transgreſſe and sinne through ignorāce *by taking awaie* things consecrated vnto the Lord, he shal then brīg for his trespassse offering vnto y Lord a ram without blemish out of the flocke, *worthe* two shekels of siluer *h* by thy estimation after the shekel of the Sāctuarie, for a trespassse offering.

h By the estimation of the Priest, chap. 27. 13.

- 16 So he shal restore y wherein he hath offended, *in taking awaie* of the holy thing, and shal put the fift parte more thereto, & giue it vnto the Priest: so the Priest shal make an atonement for him with the ram of the trespassse offering, and it shal be forgiven him.

Chap. 4. 2. i That is, afterward remembreth that he hath sinned when his conscience doeth accuse him.

- 17 ¶ Also if anie sinne & *do* against anie of the commandements of the Lord, which ought not to be done, & knowe not & *i* sinne and beare his iniquitie,

- 18 Then shal he bring a ram without blemish out of the flocke, in thy estimation *worthe* two shekels for a trespassse offering vnto y Priest: and the Priest shal make an atonemēt for him concerning his *ignorance* wherein he erred, and was not ware: so it shal be forgiven him.

Exod. 30. 12.

k Els if his sinne against God come of malice he must die, Nōb. 15. 30.

- 19 This is the trespassse offering for the trespassse committed against the Lord.

CHAP. V I.

- 6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offerings of Aarōn, and his sonnes.

- 1 And y Lord spake vnto Moſes, saying, 2 If anie sinne and commit a trespassse against the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him *a* of trust, or doeth by *b* robbetrie, or by violence oppresse his neighbour,

a To bestowe & occupie for the vse of him that gaue it. b By anie guile or vniuersal meanes.

Nomb. 5. 6. c Wherein he can not but sinne, wherein a mā accuseth to sinne by perurie or such like thing.

- 3 Or hath found that which was lost, and denieth it, and sweareth falsely, *for* anie of these things that a man doeth, *c* wherein he sinneth:

- 4 Whē, I say, he thus sinneth & trespassseth, he shal then restore the robbery that he robbed, or the thing taken by violence *w* he toke by force, or the thing which was deliuered him to kepe, or the lost thing which he founde,

- 5 Or for whatsoeuer he hath sworne falsely, he shal bothe restore it in the whole *summe*, & shal adde the fift parte more thereto, and giue it vnto him to whome it pertaineth, the same day that he offereth for his trespassse.

Nomb. 5. 7.

- 6 Also he shal bring for his trespassse vnto the Lord, a ram without blemish out of the *flocke* in thy estimation *worthe* two shekels for a trespassse offering vnto the Priest.

Chap. 5. 15.

- 7 And the Priest shal make an atonement for him before the Lord, & it shal be forgiven him, whatsoeuer thing he hath done, and trespasssed therein.

- 8 ¶ Then y Lord spake vnto Moſes, saying, 9 Cōmāde Aarōn and his sonnes, saying, This is the *d* lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

d That is, the ceremonies w^o ought to be observed therein.

- 10 And the Priest shal put on his linnē garment, and shal put on his linnen breches vpon *e* his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the *f* altar.

e Vpon his secret partes, Exod. 28. 43.

- 11 After he shal put of his garments, & put on other raiment, & cary the ashes forth without the hoſte vnto a cleane place.

f In the ashes appointed for that vse.

- 12 But y fire vpon y altar shal burne thereō and neuer be put out: wherefore the Priest shal burne wood on it euerie mornīg, & lay

y

- 13 The fire shal euer buine vpon the altar, and neuer go out.
 14 ¶ Also this is the lawe of y^e meat offering, which Aarōs sonnes shal offer in the presence of the Lord, before the altar.
 15 He shal euen take thence his handful of fine flour of the meat offering and of the oyle, and all the incens which is vpon the meat offering & shal buine it vpon the altar for a swete sauour, as a * memorial thereof vnto the Lord:
 16 But the rest thereof shal Aarōn and his sonnes eat: it shal be eaten without leauen in y^e holy place: in y^e courte of the Tabernacle of the Congregation they shal eat it.
 17 It shal not be bakē with leauen: I haue giuen it for their porciō of mine offerings made by fire: for it is as the sinne offering and as the trespassse offering.
 18 All the males among the children of Aarōn shal eat of it: It shal be a statute for euer in your generations concerning the offerings of the Lord, made by fire: * whatsoeuer toucheth them shal be holy.
 19 ¶ Againe the Lord spake vnto Moyses, saying,
 20 This is y^e offering of Aarōn and his sonnes, which they shal offer vnto the Lord in the day whē he is anointed: the rest parte of an * Ephāh of fine flour, for a meat offering ^h perpetual: halfe of it in the morning, and halfe thereof at night.
 21 In the frying pan it shal be made without oyle: thou shalt bring it fried, and shalt offer the ^a baken pieces of the meat offering for a swete sauour vnto the Lord.
 22 And the Priest that is ⁱ anointed in his stede, among his sonnes shal offer it: it is y^e Lords ordinance for euer, it shal be burnt altogether.
 23 For euerie meat offering of y^e Priest shal be burnt altogether, it shal not be eaten.
 24 ¶ Furthermore the Lord spake vnto Moyses, saying,
 25 Speake vnto Aarōn, and vnto his sonnes, and say, This is the lawe of the sin offering, In the place where the burnt offering is killed, shal the sin offering be killed before the Lord, for it is moste holy.
 26 The Priest that offereth this sin offering, shal eat it: in the holy place shal it be eaten, in the courte of the Tabernacle of the Congregation.
 27 Whatsoeuer shal touche y^e flesh thereof shal be holy: & when there droppeth of y^e blood thereof vpon a ^a garmēt, y^e shal wash y^e whereon it droppeth in the holy place.
 28 Also the earthē pot that it is sodden in, shal be broken, but if it be sodden in a brasen pot, it shal bothe be scoured & washed with ^l water.
 29 All the males among the Priests shal eat thereof, for it is moste holy.
 30 * But no sin offering, whose blood is brought in to the Tabernacle of y^e Congregation to make reconciliation in the holy place, shal be eaten, but shal be burnt in the ^m fire.
- C H A P. V I I.
- 1 The lawe of the trespassse offering, 11 Also of the peace offerings 23 The fat & the blood may not be eaten.
 1 Likewise this is the lawe of the ^a trespassse offering, it is moste holy.
 2 In the place ^b where they kil the burnt offering, shal they kil the trespassse offering, & the blood thereof shal he sprinkle round about vpon the altar.
 3 All the fat thereof also shal ^c he offer, the lūpe & the fat that couereth the inwards.
 4 After he shal take away y^e two kidneis, wth the fat that is on the & vpon the flāks, and the kall on the liuer with the kidneis.
 5 Then the Priest shal burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespassse offering.
 6 All the males among the Priests shal eat thereof, it shal be eaten in the holy place, for it is moste holy.
 7 As the sin offering is, so is y^e trespassse offering, one lawe serueth for both, ^e y^e wherewith the Priest shal make atonement, shal be his.
 8 Also the Priest that offereth anie mans burnt offering, shal haue the skin of the burnt offering which he hath offered.
 9 And all the meat offering that is baken in the oven, and that is dressed in y^e pan, & in y^e frying pan, shal be y^e Priests y^e offering it.
 10 And euerie meat offering mingled with oyle, and that is ^f drie, shal pertain vnto all the sonnes of Aarōn, to all alike.
 11 Furthermore this is y^e lawe of the peace offerings, which he shal offer vnto the Lord.
 12 If he offer it to giue thākes, the he shal offer for his thanks offering, unleaueued cakes mingled with oyle, and unleaueued wafers anointed with oyle, and fine flour fried with the cakes mingled with oyle.
 13 He shal offer also his offering with cakes of leaueued bread, for his peace offerings, to giue thanks.
 14 And of all the sacrifice he shal offer one cake for an heauē offering vnto the Lord, & it shal be the Priests that sprinkleth y^e blood of the peace offerings.
 15 Also the flesh of his peace offerings, for thanks giuing, shal be eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.
 16 But if the sacrifice of his offering be a ^h vowe, or a fre offering, it shal be eaten y^e same day that he offereth his sacrifice: & so in y^e morning y^e residue thereof shal be eatē.
 17 But as much of y^e offered flesh as remaineth vnto the third day, shal be burnt with fire.
 18 For if anie of y^e flesh of his peace offerings
- Chap. 2.1.
 nomb. 15.4.
 Chap. 2.9.
 2 On kneed & leauened after baken.
 Exod. 29.37.
 Emod. 16.36.
 h So oft as the hie Priest shal be elected and anointed.
 Or, fried
 i His sonne that shal succede him
 k Meaning the garment of y^e Priest
 l Which was in the laver, Exod. 30.16
 Chap. 4.5.
 ebr. 13.11.
 m Out of the campe.
 a Which is for the smaller sinnes, & such as are comitted by ignorance
 b At the court gate.
 c The Priest.
 d The same ceremonies: notwithstanding that this word trespassse signifieth lesse then sinne
 e Meaning the rest which is left and not burnt.
 f Because it had no oyle nor licour.
 g Peace offerings containe a confession and thanks giuing for a benefite receiued, and also a vowe, & fre offering to receiue a benefite.
 h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.
- m.iiii.

be eaten in y third day, he shal not be accepted that offreth it, nether shal it be reckoned vnto him; ^{but} shalbe an abomination: therefore the persone that eateth of it shal beare his iniquitie.

ⁱ The sinne, wherefore he offered shal remaine.
^k After it be sacrificed.
^l Of the peace offering, that is cleane.

Chap. 15, 3.

19 The flesh also that toucheth anie vnclenne thing, shal not be eatē, ^{but} burnt with fire; but ^l of this flesh all that be cleane shal eat thereof.

20 But if anie eat of the flesh of the peace offerings that pertaineth to y Lord, hauing his ^v vnclennes vpon him, euen the same persone shal be cut of from his people.

21 Moreouer when anie toucheth anie vnclenne thing, as the vnclennes of man, or of an vnclenne beast, or of anie filthie abomination, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euē that persone shal be cut of from his people.

Chap. 3, 17.

22 ¶ Againe the Lord spake vnto Moses, saying, Speake vnto the children of Israel, and say, *Ye shal eat no fat of beues, nor of shepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne ^{with beastes}, shalbe occupied to anie vse, but ye shal not eat of it.

25 For whosoever eateth the fat of y beast, of the which he shal offer an offering made by fire to the Lord, euen the persone that eateth, shal be cut of from his people.

Gen. 9, 4
chap. 17, 14.

26 Nether *shal ye eat anie blood, ether of foule, or of beast in all your dwellings.

27 Euerie persone that eateth anie blood, euē the same persone shalbe cut of from his people.

28 ¶ And y Lord talked w Moses, saying,

29 Speake vnto the children of Israel, and say, He that offreth his peace offerings vnto the Lord, shal bring his gift vnto the Lord of his peace offerings:

m And shulde not send it by another.

Exod. 29, 24.

30 His ^m hands shal bring the offerings of the Lord made by fire: ^{euen} the fat with the breast shal he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar, and the breast shal be Aarons & his sonnes.

32 And the right shulder shal ye giue vnto the Priest for an heave offering, of your peace offerings.

33 The same that offreth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shal haue the right shulder for his parte.

34 For the breast shaken to and fro, and the shulder lifted vp, haue I take of the children of Israel, ^{euen} of their peace offerings, and haue giue them vnto Aaron y Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the ^a anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

^a That is, his priuiledge, reward and portion.

36 The which ^{portions} the Lord commadēd to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generacions.

37 This is also the lawe of y burnt offering, of the meat offering, and of y sinne offering, & of the trespass offering, and of the ^o consecrations, and of the peace offerings,

^o Which sacrifice was offered whe y Priests were consecrated, Exod. 29, 22.

38 Which the Lord commanded Moses in the mount Sinai, when he comanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 Afterwarde the Lord spake vnto Moses, saying,

2 *Take Aaron and his sonnes with him, & the garments and the ^{*} anointing oyle, and a bullocke for the sin offering, and two rams, and a basket of vnleauened bread,

Exod. 28, 4.
Exod. 31, 24.

3 And assemble all the companie at the dore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the companie was assembled at the dore of the Tabernacle of the Congregation.

5 Then Moses said vnto the companie, *This is the thing which the Lord hathe commanded to do.

Exod. 29, 40.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him y coat, & girded him with a girdel, and clothed him with the robe, and put the Ephod on him, which he girded with the broyded garde of the Ephod, & bonde it vnto him therewith.

8 After he put the brest plate thereon, and put in the brest plate * the Vrim and the Thummim.

Exod. 28, 30.

9 Also he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the ^{*} holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, & anointed the ^b Tabernacle, and all that was therein, and sanctified them,

^a So called because this supererogatio Holines to the Lord, was grauen in it.

11 And sprinkled thereof vpon the altar seuen times, & anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

^b That is, the Holiest of all, the Sanctuary and the court.

12 *And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

Eccles. 4, 3.
Psalm. 133, 2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdels, and put bonets vpon their heades, as the Lord had comanded Moses.

14 *Then

- Exod 29, 1.* 14 *Then he broght the bullocke for the sin offering, & Aarón & his sonnes put their hands vpon the head of the bullocke for the sinne offering.
- c Of the burnt offering* 15 And Mosés slewe him, & toke the blood, which he put vpon the hornes of the Altar round about with his finger, and purified the Altar, and powred the rest of the blood at the fote of the Altar: so he sanctified it, to make reconciliation vpon it.
- d To offer for the sinnes of the people* 16 Then he toke all the fat that was vpon the inwardes, and the kall of the liuer and the two kidneis, with their fat, which Mosés burned vpon the Altar.
- e In other burnt offerings, which are not of consecration, or offering for him selfe, y Priest hathe the skine,* Chap 7, 8. 17 But the bullocke and his e hide, and his flesh, and his dounge, he burnt with fire without the hoise as the Lord had commanded Mosés.
- 18 ¶ Also he broght the ram for the burnt offering, and Aarón & his sonnes put their hands vpon the head of the ram.
- 19 So Mosés killed it, and sprinkled the blood vpon the Altar round about,
- 20 And Mosés cut y ram in pieces, & burnt the head with the pieces, and the fat,
- 21 And washed the inwardes and the legs in water: so Mosés burnt the ram euerie whit vpon the Altar: for it was a burnt offering for a swete sauour, which was made by fire vnto the Lord, as the Lord had commanded Mosés.
- Exod. 29, 31.* 22 ¶ After, he broght y other ram, the ram of consecrations, and Aarón and his sonnes laied their hãds vpon the head of the ram,
- f Mosés did thus because y y Priests were not yet established i their office.* 23 Which Mosés f slewe, and toke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thombe of his right hand, and vpon the great toe of his right fote.
- 24 Then Mosés broght Aarons sonnes, & put of the blood on the lap of their right eares, & vpon the thumbes of their right hãds, & vpon the great toes of their right fete, and Mosés sprinkled the rest of the blood vpon the Altar round about.
- 25 And he toke the fat and the rumpe, and all the fat that was vpon the inwardes, & the kall of the liuer, and the two kidneis with their fat, and the right shulder.
- 26 Also he toke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shulder.
- Exod 29, 24.* 27 So he put * all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.
- 28 After, Mosés toke the out of their hãds, and burnt the vpon the Altar for a burnt offering: for these were consecrations for a swete sauour which were made by fire vnto the Lord.
- 29 Likewise Mosés toke the breast of the ram of consecrations and shoke it to and fro before the Lord: for it was Mosés' portion, as the Lord had commanded Mosés.
- Exod 29, 26.* 30 Also Mosés toke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aarón, vpon his garments, and vpon his sonnes, and on his sonnes garmets with him: so he sanctified Aarón, his garments, and his sonnes, and his sonnes garments with him.
- g At the dore of the court* 31 ¶ Afterward Mosés said vnto Aarón & his sonnes, Sethe the flesh at the dore of the Tabernacle of the Congregation, and there e * eat it with the bread that is in the basket of cōsecrations, as I commanded, saying, Aarón and his sonnes shal eat it,
- Exod 29, 32.* 32 But that which remaineth of the flesh & of the bread, shal ye buine with fire.
- chap 28, 9.* 33 And ye shal not depaite from the dore of the Tabernacle of the Congregation seuen daies, vntil the daies of your consecrations be at an end: * for seuen daies, *Exod 29, 31.* said the Lord, shal he * consecrate you, *"Ebr sit your hands"*
- 34 As^g he hathe donethis day: so the Lord hathe commanded to do, to make an atonement for you. *"Or, as I haue done."*
- 35 Therefore shal ye abide at the dore of the Tabernacle of the Cōgregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.
- 36 So Aarón and his sonnes did all things which the Lord had commanded by the h hand of Mosés.
- h By cōmissiō giue to Mosés.*

C H A P. I X.

8 The first offerings of Aarón 22 Aarón blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire cometh from the Lord.

1 **A**ND in the^a eight day Mosés called Aarón and his sonnes, and the Elders of Israël:

2 *Then he said vnto Aarón, Take thee a yong calf for a^b sinne offering, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the childrē of Israël thou shalt speake, saying, Take ye an he goate for a sinne offering, and a calf, & a lambe bothe of a yere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ram for peace offerings, to offer before the Lord, & a meat offering mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then thei broght that which Mosés commaded before the Tabernacle of the Congregation, & all the assemblie drewe nere and stode before the^c Lord.

6 (For Mosés had said, This is the thing, which the Lord commanded that ye shulde do, and the glorie of the Lord shal appear.

a After their consecratiō: for the seuen daies before, the Priests were consecrate
Exod. 29, 1.
b Aarón euereth into the possessiō of y priesthode & offereth the foure principal sacrificies, the burnt offering, the sin offering, y peace offerings, & y meat offering.

c Before the altar, where his glorie appeared.

peare vnto you)

7 Then Moſes ſaid vnto Aarón, Drawe nere to the Altar, & offer thy ſin offering, and thy burnt offering, and make an atonement for thee and for the people: offer alſo the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aarón therefore went vnto the Altar, & killed the calf of the ſin offering, which was for him ſelfe.

9 And the ſonnes of Aarón brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred the reſt of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the ſin offering, he burnt vpon the Altar, as the Lord had commanded Moſes.

11 The fleſh alſo and the hyde he burnt with fire without the hoſte.

12 After, he ſlewe the burnt offering, & Aarons ſonnes brought vnto him the blood, which he ſprinkled round about vpon the Altar.

13 Alſo they brought the burnt offering vnto him, with the piéces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did waſh the inwardes and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, & toke a goat, which was the ſin offering for the people, and ſlewe it, and offered it for ſinne, as the firſt:

16 So he offered the burnt offering, & prepared it, according to the maner.

17 He preſented alſo the meat offering, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning he burnt this vpon the Altar.

18 He ſlewe alſo the bullocke, and the ram for the peace offerings, that was for the people, and Aarons ſonnes brought vnto him the blood, which he ſprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes and the kidneis, and the kall of the liuer.

20 So they laied the fat vpon the breſts, and he burnt the fat vpon the Altar.

21 But the ſ breſts and the right ſhoulder Aarón ſhoke to and fro before the Lord, as the Lord had commanded Moſes.

22 So Aarón liſt vp his hand toward the people, and bleſſed them, & came downe from offering of the ſinne offering, and the burnt offering, and the peace offerings.

23 After, Moſes and Aarón went into the Tabernacle of the Congregation and came out, and bleſſed the people, * & the

glorie of the Lord appeared to all the people.

24 * And there came a fire out from the Lord and conſumed vpon the Altar the burnt offering and the fat: & when all the people ſawe, they gaue thākes, & fel on their faces.

CHAP. X.

2 Nadab & Abihu are burnt. 6 Iſrael mourneth for the, but the Priests might not. 9 The Priests are forbidden wine.

1 B Vt Nadab and Abihu, the ſonnes of Aarón, toke ether of them his céſor, and put fire therein, and put incens thereupon, and offered a ſtrange fire before the Lord, which he had not commanded them.

2 Therefore a fire wet out from the Lord, & deuoured them: ſo they dyed before the Lord.

3 Then Moſes ſaid vnto Aarón, This is it that the Lord ſpake, ſaying, I will be fanctified in them that come nere me, & before all the people I will be glorified: but Aarón helde his peace.

4 And Moſes called Miſhaél and Elzaphán the ſonnes of Vzzíel, the vncle of Aarón, and ſaid vnto them, Come nere, cary your brethren from before the Sanctuarie out of the hoſte.

5 Then they went, & caryed them in their coates out of the hoſte, as Moſes had commanded.

6 After, Moſes ſaid vnto Aarón and vnto Eleazar and Ithamar his ſonnes, * Vncover not your heades, nether rent your clothes, leſt ye dye, and leſt wrath come vpon all the people: but let your brethren, all the houſe of Iſrael bewaile the burning which the Lord hath kindled.

7 And go not ye out from the dore of the Tabernacle of the Congregation, leſt ye dye: for the anointing oyle of the Lord is vpon you: and they did according to Moſes commandment.

8 ¶ And the Lord ſpake vnto Aarón, ſaying, 9 Thou ſhalt not drinke wine nor ſtrong drinke, thou, nor thy ſonnes with thee, when ye come into the Tabernacle of the Congregation, leſt ye dye: this is an ordinance for euer throughout your generations,

10 That ye may put difference betwene the holy and the vnholý, and betwene the cleare and the vncléane,

11 And that ye may teache the children of Iſrael all the ſtatutes which the Lord hath commanded the by the hand of Moſes. * Or, commiſſion.

12 ¶ Then Moſes ſaid vnto Aarón & vnto Eleazar and to Ithamar his ſonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, & eat it without leauen beſide the altar: for it is moſte holy:

13 And ye ſhal eat it in the holy place, becauſe it is thy duetic & thy ſonnes duetic of

d Read for the vnderſtanding of this place, Ebr 5. & 7. 27.

e That is, he laied them in ordre, and ſo they were burnt while the Lord ſet downe fire.

f All this muſt be vnderſtand of the preparation of the ſacrifices which were burnt after, ver 24.

Exod. 29. 38.

g Of the bullocke and the ram.

h Becauſe the altar was nere the Sanctuarie which was by upper end, therefore he is ſaid to come downe. i Or, prayed for the people. 2. Mac. 3. 11.

Gen 4. 4. 1. King. 18. 38. 2. Chro. 7. 1. 2. Mac. 2. 11. Or, gaue a ſhoute for ioye.

a Not taken of the altar, & was ſent from beauen, & endured till the captiuitie of Babylon.

b I wil puniſh the that ſerue me otherwiſe the I haue commanded not ſparing the childe, that the people may feare and praiſe my ſudgements.

* Or, refuſes.

c As though we lamented for them, preferring your carnal affection to Gods iudgement, Dcut. 14. 1. & 33. 9. d In deſtroying Nadab and Abihu the chief, and menacing the reſt except they repent.

* Or, drinke: but maneth ſtrong.

of the offerings of the Lord made by fire: for so I am commanded.

Exod 29, 24

*Or, where is no
vntil it is*

*e For y breast
and shulders
of the peace of
frings might
be orogit to
their families
so y their da-
ughters might
eat of them, as
also of the of-
frings of first
frutes, the first
borne, and the
Easter lambe,
read chap 22,
12*

*Or, right, or
posson*

2 Mar 2, 11.

*f Ano not con-
fancu as Na-
ab, & Abiliu*

14 Also *the shakē breast and the beaue shulder: shal ye eat in a cleane place: thou, and thy sonnes, and thy daughters with thee: for they are giuen as thy duetie and thy sonnes duetie, of the peace offerings of the children of Israël.

15 The heaue shulder, and the shakē breast shal they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ And Moses fought y goat that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore haue ye not eaten the sin offering in the holy place, seeing it is moste holy, and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye shulde haue eaten it in the holy place, *as I commanded.

Chap 6, 26.

19 And Aaron said vnto Moses, Beholde, this day & haue they offered their sin offering and their burnt offering before the Lord, and suche things as thou knowest are come vnto me: if I had eaten the sin offering to day, shulde it haue bene accepted in the sight of the Lord?

*g That is, Na-
ab, & Abiliu*

*h Moses bare
with his iur-
mentie con-
siderig his great
sorrow, but vo-
the not leaue
an example to
forgaue them
y maliciously
transgresse the
commandement
of God.*

20 So when Moses heard it, he was content.

CHAP. XI.

Of beastes, fishes and birdes, which be cleane, and which be vncleane.

1 After, the Lord spake vnto Moses & to Aaron, saying vnto them,

2 Speake vnto the children of Israël, and say, *These are the beastes which ye shal eat, among all the beastes that are on the earth.

Gene 7, 2.

deu 14, 4.

alt 10, 14.

*a Or, whereof
ye may eat.
b He noteth
fourte sortes of
beastes some
chewe the cud
onely, and so-
me haue onely
the fote clefte:
others nether
chewe the cud
nor haue the
hoofe clefte: y
fourthe bothe
chewe the cud
and haue the
hoofe deuicid
which may be
eaten*

3 Whatsoever parteth the hoofe, and is clouen footed, and chaweth the cud among the beastes, that shal ye eat:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not eat: as the camel, because he cheweth the cud, and deuidereth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud & deuidereth not y hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, & deuidereth not the hoofe, he shalbe vncleane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of their flesh shal ye not eat, and their carkeis shal ye not touche: for they shalbe

vncleane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatsoeuer hath finnes & scales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But all that haue not fins nor scales in the seas, or in y riuers, of all that moueth in the waters & of all e living things that are in the waters, they shalbe an abomination vnto you.

*d As little fish
ingendred of
the same
e As they
come of ge-
neration*

11 They, I say, shalbe an abomination to you: ye shal not eat of their flesh, but shal abhoire their carkeis.

12 Whatsoeuer hath not fins nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shal ye haue also in abominacion among the foules, they shal not be eaten: for they are an abomination, the eagle, and the goshauke, and the osprey:

*Or, gryphie, as
is in the greke.*

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostriche also, and the night crowe, and the seamcawe, and the hauke after his kinde:

Or, cocke.

17 The litle owle also, and the cormorant, and the great owle.

18 Also the red shake and the pelicane, and the swanne:

Or, gryphie

19 The stoike also, the heron after his kinde, and the lapwing, and the backe:

20 Also euerie foule that creepeth and goeth vpon all foure, suche shalbe an abomination vnto you.

21 Yet these shal ye eat: of euerie foule that creepeth, and goeth vpon all foure which haue their fete and leggs all of one to leape withall vpon the earth,

*Or, like he be-
winge on their
fete*

22 Of them ye shal eat these, the grasshoper after his kinde, and the solcan after his kinde, the hargol after his kinde, and the hagab after his kinde.

*f These were
certeine kin-
des of grassho-
pers, which
are not now
propely kno-
wen*

23 But all other foules y crepe & haue foure fete, they shalbe abomination vnto you.

24 For by suche ye shalbe polluted. who- soeuer toucheth their carkeis, shalbe vncleane vnto the euenig.

25 Whosoever also beareth of their carkeis, shal wash his clothes, and be vncleane vntil euen.

*g Out of the
campe*

26 Euerie beast that hath claws deuicid, and is not clouen footed, nor cheweth the cud, suche shalbe vncleane vnto you: euerie one y toucheth the, shalbe vncleane.

*Or, hath he not
his fete cloued
in two*

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, suche shalbe vncleane vnto you: who so doeth touche their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntil the euen: for suche shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasel, and the mouse, and the h^o frog, after his kinde:

*h The grene frog that sitteth on the bushes
Or, crocodile*

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shalbe vncleane to you among all y^e crepe: whosoeuer doeth touche the when thei be dead, shalbe vncleane vntil the eue.

32 Also whatsoeuer anie of the dead carkeises of them doeth fall vpon, shalbe vncleane, whether it be vessel of wood, or raiment, or ¹ skin, or sacke: whatsoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and so be purified.

1 As a bottell or bag

33 But euerie earthe vessel, whereinto anie of them falleth, whatsoeuer is with in it shal be vncleane, and ^{*}ye shal breake it.

Chap 6, 28.

34 All meat also that shalbe eaten, if anie ^{suche} water come vpon it, shalbe vncleane: and all drinke that shalbe dronke in all ^{suche} vessels shalbe vncleane.

35 And euerie thing that thei carkeis fall vpon, shalbe vncleane: the founais or the pot shalbe broken: for thei are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water shal be cleane: but that which ^k toucheth their carkeises shal be vncleane.

k So muche of the water as toucheth it

37 And if there fall of their dead carkeis vpon anie sede, which vseth to be sown, it shal be cleane.

l He speaketh of sede, that is layed to Repe before it be sown.

38 But if anie ^l water be powred vpon the sede, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also anie bea^t, whereof ye may eat, dye, he that toucheth the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes and be vncleane vntil the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euerie creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath manie fete among all creeping things that creepe vpon the earth, ye shal not eat of them, for thei shalbe abomination.

43 Ye shal not pollute your selues with anie thing y^e creepeth, nether make your selues vncleane wth them, nether defile your selues thereby: ye shal not, I say, be defiled by the,

m He sheweth why God did chuse them to be his people, 1 Pet 1 15

44 For I am the Lord your God: be sanctified therefore, and be ^m holy, for I am holy, and defile not your selues with anie creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and

that you shulde be holy, for I am holy.

46 This is the lawe of beastes, & of foules, and of euerie liuing thing that moueth in the waters, and of euerie thing that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, & the beast that ought not to be eaten.

CHAP. XII.

1 A lawe how women shulde be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth the sede, and borne a manchild, she shal be vncleane ^a foure daies, like as she is vncleane when she is put a parte for her ^{*}disease.

*a Soe at her housband for that time coulde not re-oue to her
Or, breuer.*

3 (^{*} And in the eight day the foreskin of the childes flesh shalbe circumcised)

Chap 15, 29

4 And she shal continue in the blood of her purifying thre ^b and thirtie daies: she shal touche no ^c halowed thing, nor come in to the ^d Sanctuarie, vntil the time of her purifying be out.

*Luk 2, 21.
Job 7, 22
b Besides the first foure daies
c As sacrifices or such like
d That is, into the court gate, til after fourette daies.
e Twise so long as if she bare a man child.*

5 But if she beare a maide childe, then she shalbe vncleane two ^e weekes, as when she hath her disease: and she shal continue in the blood of her purifying thre score and six daies.

6 Now when the daies of her purifying are out, (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yere olde for a burnt offering, and a yong pigeon or a turtle douc for a sin offering, vnto y^e dore of the ^f Tabernacle of the Congregation,

f Where the burnt offerings were wote to be offered.

7 Who shal offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood this is y^e lawe for her y^e hath borne a male or female.

8 But if she ^g be not able to bring a labe, she shal bring two ^{*} turtles, or two yong pigeons: the one for a burnt offering, and the other for a sin offering: and the Priest shal make an atonement for her: so she shalbe cleane.

*g Eke if her husband finde not the worth of a labe
Luk 2, 24*

CHAP. XIII.

1 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the leprosie of the garment.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shal haue in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh ^a it be like y^e plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

a That it may be suspected to be the leprosie

3 And the Priest shal loke on the sore in the skin of his flesh: if the heere in the sore be turned into white, and the sore se-

m:

^b That is, shronke in, & be lower then the rest of the skin.
"Ebr. shal p^lace him."

"Ebr. in his eies"

^c As hauing f^y skin drawen together, or blackish.
"Ebr. shal cleane se him."

"Or, he spread abroad.
as touching his bodely disease for his disease was not impured to him for sin before God, though it were the punishment of sinne."

"Or, end."

^e For it is not chat contagious as priet that infecteth, but a kinde of scirfe, which hath the uer^y flesh rawe as the leprosie.

^f That is, declareth that f^y flesh is not sounde, but is in danger to be leprous.

"Or, imp^rumr."

me to be ^b lower the the skin of his flesh, it is a plague of leprosie: therefore the Priest shal loke on him, and "pronounce him vncleane."

4 But if the white spot be in f^y skin of his flesh, and seme not to be lower then the skin, nor the heere thereof be turned vnto white, then the Priest shal shut vp him that hath the plague, seuen daies.

5 After, the Priest shal loke vpon him the seuenth day: & if the plague seme "to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet seuen daies more.

6 Then the Priest shal loke on him againe the seuenth day, and if the plague ^c be darcke, and the sore growe not in the skin, then the Priest shal "pronouce him cleane, for it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shalbe sene of the Priest yet againe.

8 Then the Priest shal consider, and if the skab "growe in the skin, then the Priest shal pronounce him ^d vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe broght vnto the Priest,

10 And the Priest shal se him: & if the swelling be white in the skin, & haue made f^y heere white, & there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie "breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, wheresoeuer the Priest loketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shal pronouce f^y plague to be ^e cleane, because it is all turned into whitens: so he shalbe cleane.

14 But if there be rawe flesh on him when he is sene, he shalbe vncleane.

15 For the Priest shal se the rawe flesh, and declare him to be vncleane: for the rawe flesh is ^f vncleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the sore be changed into white, then the Priest shal pronouce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat

reddish, it shalbe sene of the Priest.

20 And whe the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest the shal pronounce him ^g vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest loke on it and there be no white heeres therein, & if it be not lower then the skin, but be darcker, then the Priest shal shut him vp seuen daies.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 ¶ If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a ^h white spot, somewhat reddish or pale,

25 Then the Priest shal loke vpon it: and if the heere in that spot be chaged into white, and it appeare lower then the skin, it is a leprosie broke out in the burning: therefore the Priest shal pronouce him vncleane: for it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lower the the other skin, but be darcker, then the Priest shal shut him vp seuen daies.

27 After, the Priest shal loke on him the seuenth day: if it be grown abroad in the skinne, then the Priest shal pronouce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darcke, it is a ⁱ rⁱ "Or, swelling. ling of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man, or woman hath a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelow^e heere, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, and if it seme not lower then f^y skin nor haue anie blacke heere in it, the Priest shal shut vp him, that hath the sore of the blacke spot, seuen daies.

32 After, in the seuenth day the Priest shal loke on the sore: and if f^y blacke spot growe not, & there be in it no yelow^e heere, and the blacke spot seme not lower then the skin,

33 Then he shalbe shauen, but the place of f^y blacke spot shal he not shau^e: but f^y Priest shal shut vp him, that hath the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the blacke spot n.iii.

^g None were exempted, but if the Priest pronoced him vncleane, he was put out from among f^y people: as appeareth by Marie the propheteesse, N^obb. 12, 14, and by King Ozias. 2. Chro. 26, 10.

^h If he haue a white spot in that place, where the burning was, and was after healed.

ⁱ Which was not wont to be there, or els smaller then in any other parte of the body.

growe not in the skin, nor seme lower the
the *o*ther skin, then *y* Priest shal clese him,
& he shal wash his clothes, and be cleane.
35 But if the blacke spot growe abroad in
the flesh after his clensing,
36 Then the Priest shal loke on it: and if
the blacke spot growe in the skin, *y* Priest
shal not ^k seke for the yelow heere: for he
is vncleane.
37 But if the blacke spot seme to him to a-
bide, and that blacke heere growe therein,
the blacke spot is healed, he is cleane, and
the Priest shal declare him to be cleane.
38 ¶ Furthermore if there be manie white
spots in *y* skin of *y* flesh of man or womā,
39 Then the Priest shal cōsider: and if the
spots in the skin of their flesh be some-
what darcke and white withall, it is but a
white spot broken out in the skin: *there-*
fore he is cleane.
40 And the man whose heere is fallen of
his head *and* is balde, is cleane.
41 And if his head close the ^l heere on the
fore parte, & be balde before, he is cleane.
42 But if there be in the balde head, or in
the balde fore heade a white reddish fore,
it is a leprosie springig in his balde head,
or in his balde forehead.
43 Therefore the Priest shal loke vpon it,
and if the rising of the fore be white red-
dish in his balde head, or in his balde fore
head, appearing like leprosie in the skin
of the flesh,
44 He is a leper and vncleane: *therefore* the
Priest shal pronounce him altogether vn-
cleane: for the sore is in his head.
45 The leper also in whome the plague is,
shal haue his clothes ^m rent, and his head
bare, and shal put a couering vpo his ⁿ lip-
pes, and shal crye, *I am vncleane, I am vn-*
cleane.
46 As long as the di sease shal be vpon him,
he shal be polluted, for he is vncleane: he
shal dwel alone, ^{*} without the campe shal
his habitation be.
47 ¶ Also the garmēt that the plague of le-
prosie is in, whether it be a wollen gar-
ment or a linen garment,
48 Whether it be in the warpe or in the
woofe of linen or of wollen, ether in a
skin or in anie thing made of skin,
49 And if the sore be grene or somewhat
reddish in the garment or in the skin, or
in the warpe, or in the woofe, or in anie
thig that is made of *o*skin, it is a plague of
leprosie & shal be shewed vnto tne Priest.
50 Then the Priest shal se the plague, and
shut vp it *that* hath the plague, seuen daies,
51 And shal loke on the plague the seuenth
day: if the plague growe in the garment
or in the warpe, or in the woofe, or in the
skin or in anie thing that is made of skin,
that plague is a freating leprosie and vn-

^k He shal not
care whether
the yelow
heere be the-
re, or no.

^l By sick-
nes, or anie o-
ther inconue-
nience.

^m In signe of
sorowe and
lamentation.
ⁿ Either in to-
ken of mour-
ning, or for fe-
are of infe-
cting others.

Nomb. 5. 2
2. km. 15. 5.

^o Whether it
be garment,
vessel, or in-
strument.

cleane.

52 And he shal burne the garment, or the
warpe, or the woofe, whether it be wollen
or linen, or anie thing that is made of
skin, wherein the plague is: for it is a frea-
ting leprosie, *therefore* it shalbe burnt in
the fire.

53 If the Priest yet se that the plague p^rgro-
we not in the garment, or in the woofe,
or in whatsoeuer thing of skin it be,

54 Then the Priest shal commade them to
wash the thing wherein the plague is, &
he shal shut it vp seuen dayes more.

55 Againe the Priest shal loke on the pla-
gue, after it is washed: and if the plague
haue not changed his ^q colour, though the
plague spred no further, it is vncleane:
thou shalt burne it in *y* fire, for it is a frea-
ting leprosie, whether *the spot* be in the bare
place of the whole, or in parte thereof.

56 And if the Priest se that the plague be
darcker, after that it is washed, he shal cut
it out of the garment, or out of the skin,
or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or
in the warpe, or in the woofe, or in anie
thing made of skin, it is a spreading leprosie:
thou shalt burne the thing wherein the
plague is, in the fire.

58 If thou hast washed the garment or the
warpe, or *y* woofe, or whatsoeuer thing of
skin it be, if the plague be departed there-
from, then shal it be washed ^r the seconde
time, and be cleane.

59 This is the lawe of the plague of lepro-
sie in a garment of wollen or linen, or in
the warpe, or in the woofe, or in anie thing
of skin, to make it cleane or vncleane.

CHAP. XIII.

³ The clensing of the leper, ³⁴ And of the house that he
is in.

1 And the Lord spake vnto Moses,
saying,

2 *This is the ^a lawe of the leper in the day
of his clensing: that is, he shalbe brought
vnto the Priest,

3 And the Priest shal go out of the campe,
and the Priest shal consider him: and if the
plague of leprosie be healed in the leper,

4 Then shal the Priest commande to take
for him that is clensed, two ^s sparowes ali-
ue and ^b cleane, and cedar wood and a
skarlet lace, and hyssope.

5 And the Priest shal commande to kil
one of the birdes ouer ^c pure water in an
earthen vessel.

6 After, he shal take the liue sparowe with
the cedar wood, and the skarlet lace, and
the hyssope, and shal dip them and the li-
uing sparowe in the blood of the sparowe
slaine, ouer the pure water,

7 And he shal sprinkle vpon him, that must
be clensed of his leprosie, seuen times, and
clense

^p But abide
stil in one pla-
ce, as vcrs. 37.

^q But reman-
ne as it did
before.

^r Or whether
it be in anie
bare place be-
fore or be-
hinde.

^s To the intē-
ce he might be
sure that the
leprosie was
departed and
that all occa-
sion of infe-
ction might
be take away.

Mat. 8. 1.

mar. 1. 40.

luk. 5. 12.

^a Or the cere-
monie which
shalbe vsed
in his purga-
tion.

^b Or, liue bir-
des.

^b Of birdes
which were
permitted to
be eaten.

^c Running
water, or of *s*
fountain.

d Signifying y^e he that was made cleane, was for at libertie, and restored to the companie of others.

clense him, and shal^d let go the liue sparowe into the broad field.

8 Then he that shalbe clensed, shal wash his clothes, and shauē of all his heere, and wash him selfe in water, so he shalbe cleane: after that shal he come into the holte, but shal tarie without his tent seuē dayes.

9 So in the seuenth day he shal shauē of all his heere, *bothe* his head, and his beard, & his eye browes: euen all his heere shal he shauē, & shal wash his clothes & shal wash his flesh in water. so he shalbe cleane.

10 Then in the eight day he shal take two he lambes without^e blemish, and an ewe lambe of an yere olde without blemish, and thre tenth deales of fine flour for a meat offering, mingled with oyle, ^t and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the dore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, & offer him for a trespass offering, and the pinte of oyle, and^{*} shake them to and fro before the Lord.

13 And he shal kil the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the^{*} sin offering is the Priests, so is the trespass offering: *for* it is moste holy.

14 So the Priest shal take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shalbe clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote.

15 The Priest shal also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shal dip his^{**} right finger in the oyle that is in his left hād, & sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be clensed, & vpon the thumbe of his right hand, and vpon the great toe of his right fote, ^{where} the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priestes hand, he shal powre vpon the head of him that is to be clensed: so the Priest shal make an atonemēt for him before the Lord.

19 And the Priest shal offer the sin offering and make an atonement for him that is to be clensed of his vncleennes: the after shal he kil the burnt offering.

20 So the Priest shal offer the burnt offering & the meat offering vpon the altar: and the

Priest shal make an atonement for him: so he shalbe cleane.

21 But if he be poore, & ^{not} able, then he shal bring one labe for a trespass offering to be shake, for his recōciliation, & a^s tenth deale of fine flour mingled with oyle, for a meat offering, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shalbe a sin offering, and the other a burnt offering,

23 And he shal bring them the eight day for his clensing vnto the Priest at the dore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of oyle, and the Priest shal^h shake them to and fro before the Lord.

25 And he shal kil the lambe of the trespass offering, & the Priest shal take of y^e blood of the trespass offering, and put it vpon the lap of his right eare that is to be clensed, and vpon the thumbe of his right hand, & vpon the great toe of his right fote.

26 Also the Priest shal powre of the oyle into the palme of his owne^l left hand.

27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote: vpon the place^{of} the blood of the trespass offering.

29 But y^e rest of the oyle that is in y^e Priestis hād, he shal put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doues, or of the yong pigeons, ^{as} he is able:

31 Suche, I say, as he is able, the one for a sin offering, and the other for a burnt offering^h with the meat offering: so the Priest shal make an atonement for him that is to be clensed before the Lord.

32 This is the^k lawe of him which hathe y^e plague of leprosie, who is not able in his clensing to offe^r the whole.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shal come and tel the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal commande the to

^h Ebr his hand can not take it.

^g Which is an omer, read Exod 16, 16

^e Which hath no imperfection in any member

^f This measure i Ebrew is called, log, and containeth six eggs in measure

Exod 29, 24.

Chap 7, 1.

^{**} Ebr the finger of his right hand

^h Ebr vpon the blood of the trespass offering

^h Or shal offer them as y^e offering that is shaken to and fro

^l Ebr is to the palme of the Priest's left hand

^o Or, where the blood of the trespass offering was put, vs, 17

ⁱ Whether of them he can get

^h Or, besides the meat offering, 2

^k This order is appointed for the poore man

ⁱ This declarerth that no plague nor punishment cometh to man without gods prouidence & his sending.

empty the house before the Priest go in to it to se the plague, that all that is in the house be not made vncleane, and then shal the Priest go in to se the house,

37 And he shal marke the plague: and if the plague be in the walles of the house, and that there be^a depe spots, grenish or reddish, which seme to be lower the wall,

38 Then the Priest shal go out of the house to the dore of the house, and shal cause to shut vp the house seuen daies.

39 So y^e Priest shal come againe the seueth day: and if he se that the plague be increased in the walles of the house,

40 Then the Priest shal commande them to take away y^e stones wherein the plague is, and they shal cast them into a^a foule place without the citie.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citie in^m an vncleane place.

42 And they shal take other stones, and put the in y^e places of those stones, & shal take other morter, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hathe taken away the stones, and after y^e he hathe scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shal^a breake downe the house, with the stones of it, and the timber thereof, and all the^m morter of the house, and he shal carie them out of the citie vnto an vncleane place.

46 Moreover he that goeth into the house all y^e while that it is shut vp, he shalbe vncleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come and se, that the plague hathe spred no further in the house, after the house be plaistred, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, & skarlet lace, and hyssope.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal take the cedar wood, and the hyssope, and the skarlet lace with the liue sparowe, and dip them in the blood of the flaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shal he clense the house wth the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyssope, and with

the skarlet lace.

53 Afterwarde he shal let go y^e liue sparowe out of the^a towne into y^e broad fields: so shal he make atonement for the house, and it shalbe cleane.

54 This is the lawe for euerie plague of leprosie and^a blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the^a swelling, and of the skab, & of the white spot.

57 This is the lawe of y^e leprosie to teache^a when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues bothe of me and women. 31 The children of Israel must be separate from all vncleannes.

1 Moreouer the Lord spake vnto Moyses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hathe an issue from his^a flesh, is vncleane, because of his issue.

3 And thus shalbe his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his^b vncleannes.

4 Euerie bed whereon he lieth that hathe y^e issue, shalbe vncleane, & euerie thing whereon he sitteth, shalbe vncleane.

5 Whosoever also toucheth his bed, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

6 And he y^e sitteth on anie thing, whereon he sate that hathe the issue, shal wash his clothes, & wash him selfe in water, & shalbe vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hathe the issue, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vntil the euen.

8 If he also, y^e hathe the issue, spit vp^o him that is cleane, he shal wash his clothes, & wash him selfe in water, & shalbe vncleane vntil the euen.

9 And what^d saddle soeuer he rideth vpon, that hathe the issue, shalbe vncleane,

10 And whosoever toucheth anie thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

11 Likewise whome soeuer he toucheth y^e hathe the issue (and hathe not washed his hands in water) shal wash his clothes & wash him selfe in water, & shalbe vncleane vntil the euen.

12 And the vessel of earth that he toucheth, which hathe the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in water.

^a Or, blacknes, or hollow skin.

^a Or, pollute d.

^m Where carions were cast, and other filth that the people might not be there with infected.

^a That is, he shal commande it to be pulled downe, as ver. 40.
^o Or, dust.

^o It semeth y^e this was a lace or string to binde y^e hyssope to y^e wood, & so was made a sprinkle: the Apostle so the Hebrewes calleth it skarlet wolle, Ebr. 9, 19.

Chap. 15, 30.

^a Or, rise. g.

^a Ebr. in the day of the vncleane, and in the day of the cleane.

^a Whose seede receiue in the ping, or els of weakenes of nature issueth at his secret parte.

^b Or y^e thing wherefore he shalbe vncleane.

^c On whom the vncleane man spat.

^d The worde signifieth euerie thing whereon a man sitteth.

Chap. 6, 28.

e That is, be
restored to his
olde state, and
be healed the-
reof

g Meaning all
his bodie

Or secret par-
ce.

g That is, whe
she hath her
floures, whe-
reby she is se-
parat fro her
houfbad, from
the tabernacle
and from tou-
ching of anie
holie thing.

h If anie of
her vnclennes
did onely tou-
che him in the
bed: for els the
man that com-
panied with
suche a womā
shulde dye,
Chap 20, 18
Ebr separaciō

i Shalbe vn-
cleane as the
bed whereon
she lay when
she had her na-
tural disease.

23 But if he that hath an issue, be ^e clen-
sed of his issue, then shal he count him
seuen daies for his cleansing, and wash his
clothes, and wash his flesh in pure water:
so shal he be cleane.

24 Then the eight day he shal take vnto
him two turtle doves or two yong pigeons,
and come before the Lord at the dore of
the Tabernacle of the Congregation, &
shal giue them vnto the Priest.

25 And the Priest shal make of the one of
them a sinne offering, and of the other a
burnt offering: so the Priest shal make an
atonement for him before the Lord, for
his issue.

26 Also if anie mans issue of sede departe
from him, he shal wash all his ^f flesh in
water, and be vnclane vntil the euen.

27 And euerie garment, and euerie skin
whereupō shalbe issue of sede, shalbe euen
washed with water, & be vnclane vnto
the euen.

28 If he that hath an issue of sede, do lie
with a woman, thei shal bothe wash them
selues with water, and be vnclane vntil
the euen.

29 ¶ Also when a woman shal haue an issue,
and her issue in her ^o flesh shalbe blood,
she shalbe put aparte seuen daies: & who-
soever toucheth her, shalbe vnclane vnto
the euen.

30 And whatsoever she lieth vpon in ^g her
separacion, shalbe vnclane, and euerie
thing ^y she sitteth vpon, shalbe vnclane.

31 Whosoever also toucheth her bed, shal
wash his clothes, and wash him selfe with
water, & shalbe vnclane vnto the euen.

32 And whosoever toucheth anie thig that
she sate vpon, shal wash his clothes, & wash
him selfe in water, and shalbe vnclane
vnto the euen:

33 So that whether he touche her bed, or a-
nie thing whereon she hath sit, he shalbe
vnclane vnto the euen.

34 And if a man lie with her, and ^{the floures}
of her separacion ^h touche him, he shal be
vnclane seuen daies, & all the whole bed
whereon he lieth, shalbe vnclane.

35 Also when a womans issue of blood run-
neth long time besides the time of her
floures, or when she hath an issue, longer
then her floures, all the daies of the issue
of her vnclennes she shalbe vnclane, as
in the time of her floures.

36 Euerie bed whereon she lieth (as long
as her issue lasteth) shalbe to her as her
bed of her separacion: and whatsoever
she sitteth vpon, shalbe vnclane, as her
vnclennes when she is put aparte.

37 And whosoever toucheth these things,
shalbe vnclane, & shal wash his clothes,
and wash him selfe in water, & shalbe vn-
cleane vnto the euen.

28 But if she be clenfed of her issue, then
she shal ^k counte her seuen daies, & after,
she shalbe cleane.

29 And in the eight day she shal take vnto
her two turtles or two yong pigeons, and
bring them vnto the Priest at the dore of
the Tabernacle of the Congregation.

30 And the Priest shal make of the one a
sinne offering, and of the other a burnt of-
firing, & the Priest shal make an atonemēt
for her before the Lord, for the issue of
her vnclennes.

31 Thus shal ye ^l separate the children of
Israēl from their vnclennes, that thei dye
not in their vnclennes, if thei defile my
Tabernacle that is among them.

32 This is the lawe of him that hath an is-
sue, & of him from whome goeth an issue
of sede whereby he is defiled:

33 Also of her that is sicke of her floures,
& of him that hath a running issue, whe-
ther it be man or woman, and of him that
lieth with her which is vnclane.

CHAP. XVI.

1 The Priest might not at all times come into the most
holie place 3 The scape goat 14 The purging of the
Sanctuarie 17 The cleansing of the Tabernacle 21 The
Priest confesseth the finnes of the people. 29 The feast
of cleansing finnes.

1 FVrthermore the Lord spake vnto
Moses, ^{*} after the death of the two
sonnes of Aarōn, when thei came to offer
before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake
vnto Aarōn thy brother, ^{*} that he come
not at ^a all times in to the Holy place
within the vaile, before the Merciseat,
which is vpon the Arke, that he dye not:
for I wil appeare in the cloude vpon the
Merciseat.

3 After this sort shal Aarōn come into the
Holy place: ^{euen} with a yong bullocke
for a sinne offering, and a ram for a burnt
offring.

4 He shal put on the holy linen coat, and
shal haue linen breches vpon his ^o flesh,
and shalbe girded with a linen girdel, and
shal couer his head with a linen mitre:
these are the holy garments: therefore
shal he wash his flesh in water, when he
doeth put them on.

5 And he shal take of the Congregation
of the children of Israēl, two he goates
for a sinne offering, and a ram for a burnt
offring.

6 Then Aarōn shal offer the bullocke for
his sinne offering, ^{*} & make an atonement
for him selfe, and for his house.

7 And he shal take the two he goates, and
present them before the Lord at the dore
of the Tabernacle of the Congrega-
cion.

8 Then Aarōn shal cast lots ouer the two
O.I.

k After the ti-
me that she is
recouered

l Seing ^y God
requirerh of
his, puritie &
clennes: we cā
not be his, ex-
cept our filth
and finnes be
purged with
the blood of
Iesus Christ

Chap 10, 1.

Exod 30, 18.
Ebr. 9, 7.

a The hie
Priest entred
into the Ho-
liest of all but
once a yere,
euen in ^y mo-
neth of Septe-
ber

O.I. priuier.

Ebr 9, 7.

- he goates: one lot for the Lord, and the other for the ^b Scape goat.
- 9 And Aaron shal offer the goat, vpon which the Lords lot shal fall, and make him a sinne offering.
- 10 But the goat, on which the lot shal fall to be the Scape goat, shalbe presented alive before the Lord, to make reconciliation by him, ~~and~~ to let him go (as a Scape goat) into the wilderness.
- 11 Thus Aaron shal offer the bullocke for his sinne offering, & make a reconciliation for himselfe, and for his house, and shal kill the bullocke for his sinne offering.
- 12 And he shal take a censer full of burning coles from of the Altar before the Lord, & his handfull of sweete incense beat small, and bring it within the ^c vaile;
- 13 And shal put the incense vpon the fire before the Lord, that the ^d cloude of the incense may couer the Mercieseat that is vpon the Testimonie: so he shal not dye.
- 14 And he shal ^e take of the blood of the bullocke, & sprinkle it with his finger vpon the Mercieseat ^f Eastward: and before the Mercieseat shal he sprinkle of the blood with his finger seven times.
- 15 Then shal he kill the goat that is the peoples sinne offering, & bring his blood within the vaile, and do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Mercieseat, and before the Mercieseat.
- 16 So he shal purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their sinnes: so shal he do also for the Tabernacle of the Congregation ^g placed with them, in the middes of their vncleannes.
- 17 *And there shal be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, & haue made an atonement for himselfe, & for his householde, and for all the Congregation of Israel.
- 18 After, he shal go out vnto the ^h Altar that is before the Lord, & make a reconciliation vpon it, & shal take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:
- 19 So shal he sprinkle of the blood vpon it with his finger seven times, and cleanse it, and halowe it from the vncleannes of the children of Israel.
- 20 ¶ Whē he hath made an end of purging the Holy place, & the Tabernacle of the Congregation, and the altar, then he shal bring the liue goat:
- 21 And Aaron shal put bothe his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the childre

- of Israel, & all their trespasses, in all their sinnes, putting the ⁱ vpon the head of the goat, and shal send him away (by the hand of a man appointed) into the wilderness.
- 22 So the goat shal beare vpon him all their iniquities into ^j the land that is not inhabited, and he shal let the goat go into the wilderness.
- 23 After, Aaron shal come into the Tabernacle of the Congregation, and put of the linen clothes, which he put on whē he went into ^k the Holy place, & leaue the there.
- 24 He shal wash also his flesh with water in ^l the Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him self, and for the people.
- 25 Also the fat of the sinne offering shal he burne vpon the Altar.
- 26 And he that carryed ^m forthe the goat, called the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.
- 27 Also the bullocke for the sinne offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in ⁿ the Holy place) shal one ^o carry out with him the hoste to be burnt in the fire, with their skins, and with their flesh, and with their dung.
- 28 And he that burneth them shal wash his clothes, and wash his flesh in water, and afterwarde come into the hoste.
- 29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the ^p seuenth moneth, ye shal ^q humble your soules, and do no worke at all, whether it be one of ^r your same countrey, or a stranger that sojourneth among you.
- 30 For ^s the day shal the Priest make an atonement for you to cleanse you: ye shal be cleane from all your sinnes before the Lord.
- 31 This shalbe a ^t Sabbath of rest vnto you, and ye shal humble your soules, by an ordinance for euer.
- 32 And the Priest ^u whome he shal anoint, and whome he shal consecrate (to minister in his fathers stede) shal make the atonement, and shal put on the linen clothes & holy vestments;
- 33 And shal purge the holy Sanctuary and the Tabernacle of the Congregation, & shal cleanse the Altar, & make an atonement for the Priests, and for all the people of the Congregation.
- 34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the childre of Israel for all their sinnes ^v once a yeere; and as the Lord commanded Moses, ^w he did.

CHAP. XVII.

- 4 All sacrifices muste be brought to the dore of the Tabernacle

^b In Ebrewe it is called Azazel, which some say is a mountaine nere Sinai whether this goat was for: but rather it is called the scape goat because he was not offered, but sent into the desert, as verily

^e The Holiest of all.

^g Or, the smoke.

^h Or, Ark.

ⁱ Ebr 1, 13. & 10, 4.

^j Chap 4, 6.

^k That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

^l Placed among them which are vncleane

^m Luk. 1, 10, 17.

ⁿ Where vpon the sweete incense & perfume was offered.

^g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, 1, 3, 4. Ebr the land of separation.

^h In the court where was the Laver, Exod. 30, 18.

ⁱ Chap. 6, 30. Ebr 13, 12.

^j Which was Tisbe, & answered to parte of September & parte of October

^k Meaning by abstinence and fasting

^l Chap 23, 7.

^m Or a rest & ye shal kepe more diligently.

ⁿ Whome the Priest shal anoint by Gods commandement to succede in his fathers rowme.

^o Exod 30, 10. Ebr 9, 7.

beracle 7 To deuils may they not offer 10 They may not eat blood.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever *he be* of the house of Israel that killeth a bullocke, or labe, or goat in *his* hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, *his* blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shalbe cut of from among his people.

5 Therefore the children of Israel shal bring their offerings, which they wolde offer *abroad* in the field, and present them vnto the Lord at *his* doore of the Tabernacle of the Congregation by the Priest, & offer the for peace offerings vnto *his* Lord.

6 Then the Priest shal sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a *swete* saour vnto the Lord.

7 And they shal no more offer their offerings vnto *deuils*, after whome they haue gone a *whoring*: this shalbe an ordinance for euer vnto them in their generacions.

8 Also thou shalt say vnto them, Whosoever *he be* of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, *euē* that man shal be cut of from his people.

10 Likewise whosoever *he be* of the house of Israel, or of the strangers that sojourne among them, that eateth anie blood, I wil euen set *my* face against that persone that eateth blood, & wil cut him of from among his people:

11 For the life of the flesh is in the blood, & I haue given it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shal make an atonement for the soule.

12 Therefore I said vnto the childre of Israel, None of you shal eat blood: nether the stranger that sojourneth among you, shal eat blood.

13 Moreover whosoever *he be* of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh anie beast or foule that may be *eatē*, he shal powre out *his* blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is

ioyned with his life: therefore I said vnto the children of Israel, *Ye* shal eat the blood of no *flesh*: for the life of all flesh is the blood thereof: whosoever eateth it, shal be cut of.

15 And euenie persone that eateth it which dyeth *alone*, or that which is toime *with* *beastes*, whether it be one of the same countrey or a stranger, he shal bothe wash his clothes, & washe him selfe in water, & be vncleane vnto *his* euen: after he shalbe *cleane*.

16 But if he wash them not, nor wash his *flesh*, then he shal beare *his* iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites 6 The marriages that are unlawful

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the *doings* of the land of Egypt, wherein ye dwell, shal ye not do: & after the manner of the land of Canaan, whither I wil bring you, shal ye not do, neither walke in their ordinances,

4 *Ye* do after my iudgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shal kepe therefore my statutes, and my iudgements, *which* if a man do, he shal then liue in them: *I* am the Lord.

6 ¶ None shal come nere to anie of *his* kindred of his flesh to *vncover* *her* shame: I am the Lord.

7 Thou shalt not vncover the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discover her shame.

8 *The shame of thy fathers *wife* shalt *ye* not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy *sister* the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncover their shame: for it is thy *shame*.

11 The shame of thy fathers wifes daughter, begotten of thy father (for she is thy sister) *ye* shalt not, I say, discover her shame.

12 *Thou shalt not vncover the *shame* of thy fathers sister: for she is thy fathers kinsewoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinsewoman.

14 *Thou shalt not vncover the shame of thy *father* brother: *that is*, thou shalt not go into his wife, for she is thine *ante*.

15 *Thou shalt not discover the shame

Gen. 9. 4. Ye shall not eat the flesh of the same creature.

10. 1. 10. 1. 10. 1.

Or him selfe Or, his part of his flesh

a Ye shall preserve your selves from these abominations following, & the Egyptians and Canaanites &c

Exod. 20. 11.

rom 10. 5.

gala 3. 12. 6 And therefore ye ought to serve me alone, as my people c That is, to lie with her, though it be under title of marriage

Chap 20. 11.

d which is, say reprother c either by father or mother, or by marriage or otherwise

f They are her children whose shame thou shalt vncover

Chap. 20. 12.

Or, sister

Chap 20. 20.

g Vncovering the naked doeth discover c He that is thine brother

Chap 20. 22.

a Left they should practice that abominable, & they had learned among the Egyptians b To make a sacrifice or offering thereof c I do as much abhorre it as though he had killed a man, as Isa 66. 3

d Wherefore they were moved with foolish devotion to offer it

Exod 29. 18 chap 4. 31.

e Meaning whatsoever is not the true God, 1 Cor 10 20. 10. 25 f For idolatry is spiritual whoredome, because faith is bowed to God is bowed

g I will declare my wrath by taking vengeance on him, as Chap 20. 9.

h Which the lawe permitte to be eaten, because it is cleane.

of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

Chap. 20. 27. 16 *Thou shalt not discouer thy shame of thy
brothers wife: for it is thy brothers shame.
17 Thou shalt not discouer the shame of thy
wife & of her daughter, nether shalt thou
take her sonnes daughter, nor her daughters
daughter, to vncouer her shame: for they
are thy kinsfolkes, & it were wickednes.
18 Also thou shalt not take a wife with her
sister, during her life, to vex her, in vncou-
ering her shame vpon her.
19 *Thou shalt not also go vnto a woman
to vncouer her shame, as long as she is put
aparte for her defilement.
20 Moreouer, thou shalt not giue thy selfe to
thy neighbours wife by carnal copulatio,
to be defiled with her,

Chap. 20. 2. 21 *Also thou shalt not giue thy children
to offer them vnto Molech, nether shalt
thou defile the Name of thy God: for I am
the Lord.
22 Thou shalt not lie with the male as one
lieth with a woman: for it is abominacion.
23 *Thou shalt not also lie with anie beast
to be defiled therewith, nether shal anie
woman stand before a beast, to lie downe
thereto: for it is abominacion.
24 Ye shall not defile your selues in anie of
these things: for in all these the nacions are
defiled, which I wil cast out before you:
25 And the land is defiled: therefore I wil
visit the wickednes thereof vpon it, and
the land shall vomit out her inhabitants.
26 Ye shall kepe therefore mine ordinances,
and my iudgements, and commit none of
these abominacions, as wel he that is of the
same countrey, as the stranger that sojour-
neth among you.

m. I. wil puni-
she the land
where such in-
cestuous maria-
ges & polluti-
ons are suf-
fered.

n. He compa-
reth the wic-
ked to euil hu-
mours and fur-
sewing, which
corrupt & so-
marke and op-
presse nature,
and therefore
must be cast
out by vomit-
o. Bothe for
their wicked
marriages, vn-
natural copu-
lations, idola-
trie or spiri-
tual whoredom
with Mo-
lech, and su-
che like abo-
minacions.
p. Ether by
civill sword,
or by some
plague that
God wil send
vpon suche.

Chap. 11. 44.
20. 7. 1. pet.

1. 16.
a That is, voy-
de of all pol-
lution, idola-
trie, and super-
stition bothe
of soule and
body.

CHAP. XIX.
A repetition of sundrie lawes and ordinances.

1 And the Lord spake vnto Moses, say-
ing,
2 Speake vnto all the Congregation of the
children of Israel, and say vnto them, *Ye
shall be holy, for I the Lord your God am
holy.
3 *Ye shall feare euerie man his mother &

his father, and shall kepe my Sabbaths: for
I am the Lord your God.

4 *Ye shall not turne vnto idoles, nor ma-
ke you molten gods: I am the Lord your
God.

5 *And when ye shall offer a peace offering
vnto the Lord, ye shall offer it freely.

6 *It shall be eaten the day ye offer it, or on
the morowe: & that which remaineth vn-
til the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be
vnclane, it shall not be accepted.

8 Therefore he that eateth it, shall beare
his iniquitie, because he hath defiled the
halowed thing of the Lord, and that per-
son shall be cut of from his people.

9 *When ye reape your harvest of your land,
ye shall not reape euerie corner of your
field, nether shalt thou gather the glean-
ings of thy harvest.

10 Thou shalt not gather the grapes of thy
vineyarde cleane, nether gather euerie gra-
pe of thy vineyarde, but thou shalt leaue
them for the poore and for the stranger: I
am the Lord your God.

11 *Ye shall not steale, nether shall ye deale falsely,
nether lie one to another.

12 *Also ye shall not sweare by my Name
falsely, nether shalt thou defile the Name
of thy God: I am the Lord.

13 *Thou shalt not do thy neighbour
wrong, nether robbe him. *The worckemans
hire shall not abide with thee vntil the
morning.

14 *Thou shalt not curse the deafe, *ne-
ther put a stumbling blocke before the
blinde, but shalt feare thy God: I am the
Lord.

15 *Ye shall not do vniustly in iudgement.
*Thou shalt not fauour the persone of the
poore, nor honour the persone of the
mighty, but thou shalt iudge thy neighbour
iustly.

16 *Thou shalt not walke about with ta-
les among thy people. Thou shalt not
stand against the blood of thy neighbour:
I am the Lord.

17 *Thou shalt not hate thy brother in thi-
ne heart, but thou shalt plainly rebuke thy
neighbour, and suffice him not to sinne.

18 *Thou shalt not auenge, nor be minde-
ful of wrong against the childre of thy peo-
ple, but shalt loue thy neighbour as thy
selfe: I am the Lord.

19 *Ye shall kepe mine ordinances. Thou
shalt not let thy cattel gendre with so-
others of diuers kides. Thou shalt not sowe
thy field with mingled seede, nether shal a
garment of diuers things, as of linen and
woollen come vpon thee.

20 *Whosoever also lieth and medleth
with a woman that is a bonde maid, af-
franced to a housband, and not redeemed,
nor

b Of your ow-
ne accorde
Chap. 7. 16.

c To wit, of
God.

Chap. 23. 22.

d Or, gathering
to husbandry.

d In that he is
committed to
your credit
Exod. 20. 7.
Deut. 5. 21.
Mat. 5. 34.

e Or, oppress
him by violence
Deut. 24. 10.
Lev. 19. 10.
Deut. 27. 18.

Exod. 23. 3.
Deut. 1. 17.
Chap. 16. 16.
Prov. 24. 23

1 Sam. 2. 2.
e As a slander-
er, backbiter
or quarels-
ker
f By consen-
ting to his de-
ath, or conspi-
ring with the
wicked
g *Ebr. suffice not
him upon him.*

Mat. 5. 45.
Rom. 13. 9.

Gal. 5. 14.
1 Sam. 2. 8.
g As a horse
to leape an af-
fe, or a mule a
mare.

¹ Ebr. a beating
shall be some re-
ad they shall be
beaten.

nor freedom given her, she shall be scourged, but they shall not dye, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the dore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ram of the trespass offering before the Lord, concerning his sinne which he hath done, and pardon shall be given him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meat, ye shall counte the frute thereof as vncircumcised: three yere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yere all the frute thereof shall be holy to the praise of the Lord.

25 And in the fift yere shall ye eat of the frute of it that it may yelde to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat the flesh with the blood; ye shall not vse witch craft, nor obserue times.

27 *Ye shall not cut round the corners of your heades; nether shalt thou marre the tuftes of thy beard.

28 *Ye shall not cut your flesh for the dead, nor make any printe of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter comen, to cause her to be a whore; lest the land also fall to whoredome and the land be full of wickednes.

30 ¶ Ye shall kepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regarde them that worke wth spirits, nether sothesaiers: ye shall not seke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hored, and honour the persone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 *But the stranger that dwelleth with you, shall be as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do vniustly in iudgement, in line, in weight, or in measure.

36 *You shall haue iuste balances, true weightes, a true Epháh, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

C H A P. X X.

1 They that giue of their sede to Molech, must dye. 6 They that haue recours to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornicacion with the kinned or affinne. 24 Israel a peculiar people to the Lord.

1 And the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, *Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall dye the death, the people of the land shall stone him to death.

3 And I will set my face against that man and cut him off from among his people; because he hath given his childre vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wink at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, & will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, & after sothesaiers, to go a whoring after them, then will I set my face against that persone, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curseth his father or his mother, he shall dye the death: *seing* he hath cursed his father & his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteres shall dye the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, they shall bothe dye: their blood shall be vpon them.

12 Also the man that lieth with his daughter in lawe, they bothe shall dye the death, they haue wrought abominacion, their blood shall be vpon them.

13 *The mā also that lieth with the male, as one lieth with a woman, they haue bothe committed abominacion: they shall dye the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, committeth wickednes: they shall burne him and them with fire, that there be no wickednes among you.

o.iii.

It shall be
unclean, as
vnto which is
not circumci-
sed.

Or, that God
only multiplie

To measure
luckie or vn-
luckie daies.

Chap. 21, 5.
k As did the
Gentiles in si-
gne of mourn-
ing.

Or, cut, or leave

Deut. 14, 1.

Ebr. soule, or
person.

By whipping
your bodies
or burning
markes theri.

m As did the
Cyprians, and
Locrenses.

1 Sam. 28, 8.

n In token of
reuerence.

Or, do him
wrong.

Exod. 22, 21.

o As in mea-
suring the gro-
unde.

Prou. 11, 1.

16, 11. & 20, 10

p By these
two measures
he meaneth

all other of
Epháh. read

Exod. 16, 36,
& of Hin Ex-
od. 29, 40.

a By Molech
he meaneth a
nie kinde of
idole, Chap. 18
21.

b Read Chap.
18, 21.

c Though the
people be ne-
gligent to do
their dutie &
defend Gods
righte, yet he
will not suffre
wickednes to
go vnpunished

d To esteeme
sorcerers or co-
surers is spiri-
tual whoredome,
or idolatry.

Chap. 21, 44.
1. pet. 2, 16.

Exod. 21, 17.
pro. 20, 20.
mat. 15, 4.
e He is wor-
thy to dye.

Deu. 22, 22.

1oh. 8, 4.

Chap. 18, 8.

Or, confusion.

Chap. 18, 22.

f It is an exe-
crable and de-
testable thing.

Chap. 18. 9. 15 *Also the man that lieth with a beast, shal dye the death, and ye shal slay the beast.

16 And if a woman come to anie beast, and lie therewith, then thou shalt kil the woman and the beast: they shal dye the death, their blood shal be vpon them.

17 Also the mā that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame & she seeth his shame, it is villennie: therefore they shal be cut of in the sight of their people, because he hath vncovered his sisters shame, he shal beare his iniquitie.

Ebr. in the eyes of the children of their people.

Chap. 18. 19. Or, foules.

18 *The man also that lieth with a woman hauing her^a disease, & vncovereth her shame, & openeth her fountains, and she openeth the fountain of her blood, they shal be cutt off from among their people.

19 Moreouer thou shalt not vncover thy shame of thy mothers sister, *nor of thy fathers sister, because he hath vncovered his kin: they shal beare their iniquitie.

Ebr. flesh.

20 Likewise the man that lieth with his fathers brothers wife, & vncovereth his vncles shame: they shal beare their iniquitie, & shal dye & their childres.

g They shal be cut of from their people, & their children shal be taken as bastards: and not counted among the Israelites. h Read Chap. 24. 16.

Chap. 18. 26.

Chap. 18. 27.

21 So the man that taketh his brothers wife, comitteth filthines, because he hath vncovered his brothers^h shame: they shal be childles.

22 ¶ Ye shal kepe therefore all mine ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, spue you not out.

23 Wherefore ye shal not walke in the manners of this nation which I cast out before you: for they haue committed all these things, therefore I abhorred them.

Deut. 9. 5.

24 But I haue said vnto you, ye shal inherit their land, and I wil giue it vnto you to possesse it, *even* a land that floweth with milke & honey: I am the Lord your God, who haue separated you from other people.

i Full of abundance of all things.

Chap. 17. 3.

Deut. 14. 4.

25 *Therefore shal ye put difference betwene cleane beastes and vncleane, and betwene vncleane foules and cleane: nether shal ye defile your selues with beastes & foules, nor with anie *creeping thing*, that y^e groue de brigeeth forth, which I haue separated from you as vncleane.

k By eating therein contrary to my commandment.

Ver. 7.

26 Therefore shal ye be holie vnto me: for I the Lord am holie, and I haue separated you from other people, y^e ye shulde be mine.

Deut. 18. 7.

1 Sam. 28. 7.

27 ¶ And if a man or woman haue a spirit of diuination, or sothe saying in them, they shal dye the death: they shal stone them to death, their blood shal be vpon them.

CHAP. XXI.

a For whom the Priests may lament. 6 How pure the Priests ought to be, both in their selues and in their families.

¶ And the Lord said vnto Moses, Speake vnto the Priestes the sonnes of

Aarón, and say vnto them, Let none be defiled by the dead among his people, But by his kinsē that is nere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

a By touching the dead, lamenting, or being at their burial.

Or by his sister a^b māid, that is nere vnto him, which hath no husband: for her he may lament.

b For being married she seemed to be cut of from his family.

He shal not lament for the prince among his people, to pollute him selfe.

c Ebr. he may be defiled.

They shal not make balde partes vpon their head, nor shauē of the lockes of their beard, nor make anie cuttrigs in their flesh.

c Onely the Priest was permitted to moune for his next kinned.

Chap. 19. 27.

They shal be holy vnto their God, and not pollute the Name of their God: for the sacrifices of y^e Lord made by fire, and the bread of their God they do offer: therefore they shal be holy.

They shal not take to wife an whore, or done polluted, nether shal they marie a woman diuorced from her husband: for such one is holy vnto his God.

d Which be the an euil name or is detamed.

Thou shalt sanctifie him therefore, for he offreth the bread of thy God: he shal be holy vnto thee: for I the Lord, which sanctifie you, am holy.

e Thou shalt counte as no holy and reuerence them. f the lawe of the bread.

¶ If a Priests daughter fall to playe the whore, she polluteh her father: therefore shal she be burnt with fire.

¶ Also y^e nie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shal not, & vncover his head, nor rent his clothes,

g He shal vnto no such ceremonies as true mourners obserued.

Nether shal he go to anie dead body, nor make him selfe vncleane by his father or by his mother,

h Or, as the bewfe of the dead.

Nether shal he go out of the Sanctuarie, nor pollute the holy place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

h To go to the dead.

Also he shal take a māid vnto his wife:

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, lest he shulde haue polluted his holy ointing.

But a widowe, or a diuorced woman, or a polluted, or an harlot, these shal he not mary, but shal take a māid of his owne people to wife:

k Not onely of his tribe but of all Israel.

Nether shal he defile his sede among his people: for I am the Lord who sanctifie him.

¶ And y^e Lord spake vnto Moses, saying,

Speake vnto Aarón, and say, Whosoever of thy sede in their generacions hath anie blemish, shal not preace to offer the bread of his God:

l By marryng anie vnchaste or detamed woman.

For whosoever hath anie blemish, shal not come nere: as a man blinde or lame, or that hath a flat nose, or that hath anie mⁿshapen membre,

m Which is deformed or bruised.

Or a man that hath a broken fote, or a broken hand,

n As not of equal proportion, or hauing a limbe more or lesse.

Or a crooked back, or beare eied, or hath a blemish in his eye, or be skinned, or skabbed

o Or that haue a web, or pocke.

skabbed, or haue his stones broken.

11 None of the sede of Aarón the Priest ſ hathe a blemish, ſhal come nere to offer ſ sacrifices of the Lord made by fire, hauing a blemish: he ſhal not preace to offer the bread of this God.

p As the ſtre-
we bread, and
anar offrings
q As of ſacri-
fice for ſine
r As of the
counſels & ſir-
frures
ſ In to the ſe-
ſualle

22 The bread of his God, *even* of the ſ mo-
ſte holy, and ſ of the holy ſhal he eat:

23 But he ſhal not go in vnto the ſ vaile, nor
come nere the altar, becauſe he hathe a ble-
miſh, leſt he pollute my Sanctuaries: for I
am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aarón, and to
his ſonnes, and to all the childre of Iſraél.

CHAP. XXII.

1 Who ought to abſtaine from eating the things that
were offered 19 What oblations ſhould be offered.

1 And the Lord ſpake vnto Moſes, ſay-
ing,

a Meaning ſ
the Priests ab-
ſtine from
eating, ſo long
as they are
polluted

2 Speake vnto Aarón, and to his ſonnes,
that they be ſ ſeparated from the holy
things of the children of Iſrael, and that
they pollute not mine holy Name in thoſe
things, which they halowe vnto me: I am
the Lord.

b To eat the-
reof.

3 Say vnto them, Whoſoever ſe be of all
your ſede among your generacions after
you, that toucheth the holy things which
the childre of Iſraél halowe vnto ſ Lord,
hauing his vnclennes vpon him, euē that
perſone ſhal be cut of from my ſight: I
the Lord.

Chap. 15. 2.

c By touching
anie dead thing
or being at bu-
rial of ſ dead.

4 * Whoſoever alſo of ſ ſede of Aarón is
a leper, or hathe a rúning iſſue, he ſhal not
eat of the holy things vntil he be cleane:
an i whoſe toucheth anie that is vnclene
by reaſon of the dead, or a man whoſe
iſſue of ſede runneth from him,

5 Or the man that toucheth anie creeping
thing, whereby he may be made vnclene,
or a man, by whome he may take vnclen-
nes, whatſoever vnclennes he hath,

d Eſe accordi-
ng to all his vn-
cleannes

6 The perſone that hathe touched ſuche,
ſhal therefore be vnclene vntil the euen,
and ſhal not eat of the holy things, ex-
cept he haue waſhed his fleſh with water.

e Or, vn-
til.

7 But when the ſunne is downe, he ſhal be
cleane, and ſhal afterward eat of the holy
things: for it is his ſode.

f Or, bread

Exod. 22. 31.
Leu. 14. 31.

8 * Of a beaſt that dyeth, or is rent with
beaſts, whereby he may be defiled, he ſhal
not eat: I am the Lord.

9 Let them kepe therefore mine ordi-
nance, leſt they beare their ſinne for it, and
dye for it, if they defile it: I the Lord ſan-
ctifie them.

g Which is
not of the tri-
be of Leui
h Some read, ſ
ſeruant which
had his eare
bored and
would not go
fre, Exod. 21. 6.

10 There ſhal no ſ ſtranger alſo eat of the
holy thing, nether ſ the geſt of the Priest,
nether ſhal an hired ſeruant eat of the ho-
ly thing:

11 But if the Priest bie anie with money, he
ſhal eat of it, alſo he that is borne in his
houſe: they ſhal eat of his meat.

12 If the Priests daughter alſo be married
vnto a ſ ſtranger, ſhe may not eat of the
holy offrings.

f Who is one
of the Priests
married

13 Notwithſtanding if the Priests daughter
be a widow or diuorced, and haue no chil-
de, but is returned vnto her fathers houſe,
ſhe ſhal eat of her fathers bread, as ſhe did
in her youth: but there ſhal no ſtranger
eat thereof.

Chap. 10. 4.

14 ¶ If a man eat of the holy thing vnwit-
tingly, he ſhal put the ſ ſifte parte there-
vnto, and giue it vnto the Priest with the
halowed thing.

g He ſhal gi-
ue that and a
ſiſt parte ouer.

15 So they ſhal not defile the holy things of
the children of Iſraél, which they offer vn-
to the Lord.

16 Nether cauſe the people to beare the ini-
quity of their ſ trefpas, while they eat the
holy thing: for I ſ Lord do halow them.

h For if they
did not offer
for their er-
rou, the peo-
ple by their
exámple might
committ the
like offence.

17 ¶ And ſ Lord ſpake vnto Moſes, ſaying,
18 Speake vnto Aarón, and to his ſonnes,
and to all the children of Iſraél, and ſay
vnto them, Whoſoever ſe be of the houſe
of Iſraél, or of the ſtrangers in Iſraél, that
wil offer his ſacrifice for all their vowes,
and for all their fre offrings, w they vſe to
offer vnto the Lord for a burnt offering,

19 Ts ſhal offer of your fre minde a male
without blemish of the beues, of the ſhe-
pe, or of the goates.

20 Ye ſhal not offer anie thing ſ hath a ble-
miſh: for ſ ſhal not be acceptable for you.

21 * And whoſoever biſgeth a peace offering
vnto the Lord to accompliſh his vow, or
for a fre offering, of the beues, or of ſ ſhe-
pe, his fre offering ſhal be perfect, no ble-
miſh ſhal be in it.

Deut. 15. 20.
Eccl. 35. 14.

22 Blind, or broken, or maimed, or hauing
a wenne, or ſkiruſe, or ſkabbed: theſe ſhal
ye not offer vnto the Lord nor make an
offring by fire of theſe vpon the altar of
the Lord.

i Or, wane.

23 Yet a bullocke, or a ſhepe that hathe anie
membre ſuperfluous, or lackiſg, ſuche maiest
thou preſent for a fre offering, but for a
vowe it ſhal not be accepted.

Chap. 31. 18.

24 Ye ſhal not offer vnto ſ Lord that which
is bruſed or cuſhed, or broken, or cut
away, nether ſhal ye make an offering thereof
in your land,

25 Nether ſ of the hand of a ſtrager ſhal ye
offer the bread of your God of anie of the-
ſe, becauſe their corrupcion is in them,
there is a blemish in the: therefore ſhal they
not be accepted for you.

i Ye ſhal not
receiue anie
vperſect thing
of a ſtranger,
to make it the
Lords offering:
which he cal-
leth the bread
of the Lord.

26 ¶ And ſ Lord ſpake vnto Moſes, ſaying,

27 Whē a bullocke, or a ſhepe, or a goat ſhal
be brought forth, it ſhal be euē ſeuē daies
vnder his damme: and from the eight day
forth, it ſhal be accepted for a ſacrifice
made by fire vnto the Lord.

28 As for the cowe or the ewe, ye ſhal not
kil her, and her yong together in one day.

Deut. 22. 4.

Chap. 7. 11.

k For whofo-
euer doeth o-
therwise then
God coman-
deth, polluteh
his name.

Or, conuocatio.

Exod 20, 9.
Or, may
worke
Or, assemble.

a For the Sab-
bath was kept
euerie weke, &
these other
were but kept
once euerie
yere

Exod 22, 15.
nom. 28, 17.

b Or bodellie
labour, saue
about that &
one muke eat.
Exod 12, 16.
c The first day
of the feast &
ſeuente we-
re kept holy:
in the rest thei
might worke,
except anie
feast were iter-
medeled, as ſ
feast of vnlea-
uened bread
ſ fifteth day.
& the feast of
ſheaves the
ſixteenth day
Or, du ſemer:
made Deut 14,
19 ruth 2, 15
ſſal 129, 7
d That is, the
ſeconde Sab-
bath of ſ Paſ-
ſouer.

e Which is, ſ
ſſt parte of an
Ephah or two
omers read
Exod. 16, 16.

- 29 So when ye wil offer a thanke offering vn-
to the Lord, ye ſhal offer willingly.
30 The ſame day it ſhal be eaten, ye ſhal
leau^e none of it vntil the morowe: I am
the Lord.
31 Therefore ſhal ye kepe my command-
ments and do them; for I am the Lord.
32 Nether ſhal ye ^k pollute mine holy Na-
me, but I wil be halowed among the chil-
dren of Iſraél I the Lord ſanctifie you;
33 Which haue broght you out of the land
of Egypt, to be your God: I am the Lord.

CHAP. XXXIII.

2 The feasts of the Lord 3 The Sabbath. 5 The pas-
ſouer. 6 The feast of unleavened bread. 10 The
feast of firſt frutes. 16 Wiſſontide. 24 The feaſt
of blowing trumpets. 34 The feaſt of tabernacles.

- 1 **A**Nd the Lord ſpake vnto Moſes,
ſaying,
2 Speake vnto the children of Iſaél, and
ſay vnto them, The feaſts of the Lord
which ye ſhal call the holy ^e aſſemblies,
^{euen} theſe are my feaſts.
3 ^a Six daies ^b ſhal worke be done, but in the
ſeuenth day ſhal be the Sabbath of reſt, an
holy ^c conuocation: ye ſhal do no worke
^{therein}, it is the Sabbath of the Lord, in all
your dwellings.
4 ¶ Theſe are ^y feaſts of the Lord, and ho-
ly conuocations, which ye ſhal proclame
in their ^a ſeaſons.
5 In the firſt moneth, and in the fourteenth
day of the moneth at euening ſhal be the
Paſſouer of the Lord.
6 And on the fifteenth day of this moneth
ſhal be the feaſt ^a of vnleavened bread vnto
the Lord: ſeuē daies ye ſhal eat vnleau-
ened bread.
7 In the firſt day ye ſhal haue an holy con-
uocation: ye ſhal do no ^b ſeruile worke
^{therein}.
8 Alſo ye ſhal offer ſacrifice made by fire
vnto the Lord ſeuē daies, and in the ^c ſeu-
enth day ſhal be an holy conuocation: ye
ſhal do no ſeruile worke ^{therein}.
9 ¶ And ^y Lord ſpake vnto Moſes, ſaying,
10 Speake vnto the children of Iſraél, and
ſay vnto the, When ye be come into the
land, which I giue vnto you, and reape the
harueſt thereof, the ye ſhal bring ^a ſheafe
of the firſt frutes of your harueſt vnto the
Prieſt,
11 And he ſhal ſhake the ſheafe before
the Lord, that it may be acceptable for
you: the morowe after the ^d Sabbath, the
Prieſt ſhal ſhake it.
12 And that day when ye ſhake the ſheafe,
ſhal ye prepare a lambe without blemiſh
of a yere olde, for a burnt offering vnto the
Lord:
13 And the meat offering thereof ſhal be two
^e tenth deales of fine flour mingled with
oyle, for a ſacrifice made by fire vnto the

Lord of ſwete ſauour: and the drinke of-
fring thereof the fourth part ^f of an Hin
of wine.

f Read Exod.
29, 40

- 14 And ye ſhal eat nether bread nor parched
corne, nor ^g grene eares vntil the ſe-
ſame day that ye haue broght an of-
fring vnto your God: ^{this ſhal be} a lawe for
euer in your generacions and in all your
dwellings.

Or, ſul cares.

- 15 ¶ Ye ſhal count alſo to you from the mo-
rowe after the ^h Sabbath, ^{euen} from the
day that ye ſhal bring the ſheafe of the
ſhake offering, ſeuē ⁱ Sabbaths, thei ſhal be
complete.

g That is, the
ſeuēth day af-
ter the firſt
Sabbath of
the Paſſouer.
Or, weekes.

- 16 Vnto the morowe after the ſeuenth Sab-
bath ſhal ye nombre fifty daies: then ye
ſhal bring a newe meat offering vnto the
Lord.

- 17 Ye ſhal bring out of your habitacions
bread for the ſhake offering: thei ſhal be
two ^{loaves} of two tenth deales of fine
floure, which ſhal be baken with ^h leauen
for firſt frutes vnto the Lord.

h Becauſe the
Prieſt ſhulde
eat them, 29
chap 7, 13, and
they ſhulde
not be offered
to ^y Lord vp-
on the altar

- 18 Alſo ye ſhal offer with the bread ſeuē
lambes without blemiſh of one yere ol-
de, and a yong bullocke and two rams:
thei ſhal be for a burnt offering vnto the
Lord, with their meat offerings and their
drinke offerings, for a ſacrifice made by fire
of a ſwete ſauour vnto the Lord.

- 19 Then ye ſhal prepare an he goat for a
ſin offering, and two lambes of one yere ol-
de for peace offerings.

- 20 And the Prieſt ſhal ſhake them to and
fro with the bread of the firſt frutes befo-
re the Lord, and with the two lambes:
thei ſhal be holy to the Lord, for the
ⁱ Prieſt.

i That is, of-
fered to the
Lord, and the
reſt ſhulde be
for ^y Prieſts.

- 21 So ye ſhal proclame the ſame day, that it
may be an holy conuocation vnto you:
ye ſhal do no ſeruile worke ^{therein}: it ſhal
be an ordinance for euer in all your dwel-
lings, throughout your generacions.

- 22 ¶ And when you reape the harueſt of
your land, thou ſhalt not rid cleane ^y cor-
ners of thy felde when thou reapeſt, ne-
ther ſhalt thou make anie aftergathering
of thy harueſt, but ſhalt leauē them vnto
the poore and to the ſtranger: I am the
Lord your God.

Chap 19, 9.
Deu. 24, 19.

- 23 ¶ And ^y Lord ſpake vnto Moſes, ſaying,
24 Speake vnto the children of Iſraél, and
ſay, In the ^k ſeuēth moneth, and in the firſt
day of the moneth ſhal ye ^l haue a Sab-
bath, for the remembrance of ^m blowing
the trumpets, an holy conuocation.

k That is, a-
bout the end
of September.
l Or an holy-
day to ^y Lord.

- 25 Ye ſhal do no ſeruile worke ^{therein}, but
offer ſacrifice made by fire vnto the Lord.
26 ¶ And the Lord ſpake vnto Moſes,
ſaying,

m Which blow-
ing was to
put them in re-
membrance of
the manifold
feasts ^y we-
re in ^y mon-
eth, and of the
Iubile

- 27 The ⁿ tenth alſo of this ſeuenth moneth
ſhal be a day of recōciliation: it ſhal be an
holy conuocation vnto you, and ye ſhal
humble

Chap 16 30.
nom. 23, 7.

- ^a By fasting. ⁿ humble your soules, & offer sacrifice made by fire vnto the Lord.
- 28 And ye shal do no worke that same day : for it is a day of reconciliation, to make an atonement for you before the Lord your God.
- 29 For euerie persone that humbleth not him selfe that same day, shal euen be cut of from his people.
- 30 And euerie persone that shal do anie worke that same day, the same persone also wil I destroye from among his people.
- 31 Ye shal do no maner worke *therefore* : *this shalbe* a lawe for euer in your generacions, *throughout* all your dwellings.
- 32 This shalbe vnto you a Sabbath of rest, and ye shal hūble your soules: in the ninth day of the moneth at euen, from ^o euen to euen shal ye^o celebrate your Sabbath.
- 33 ¶ And y^e Lord spake vnto Moses, saying,
- 34 Speake vnto the children of Israēl, and say, * In the fiftieth day of this seuēth moneth shalbe for seuen daies the feast of Tabernacles vnto the Lord.
- 35 In the first day shalbe an holy conuocation: ye shal do no seruile worke therein.
- 36 Seuen daies ye shal offer * sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shal offer sacrifices made by fire vnto the Lord: it is the ^p solemne assemblie, ye shal do no seruile worke therein.
- 37 These are y^e feastes of the Lord (which ye shal call holy conuocations) to offer sacrifice made by fire vnto y^e Lord, as burnt offering, and meat offering, ^q sacrifice, and drinke offrings, euerie one vpon his day,
- 38 Beside the Sabbaths of the Lord, & beside your gifts, and beside all your vovs, and beside all your fre offrings, which ye shal giue vnto the Lord.
- 39 But in the fiftieth day of the seuēth moneth, whē ye haue gathered in the frute of the land, ye shal kepe an holy feast vnto the Lord seuen daies: in the first day shalbe a ^r Sabbath: likewise in the eight day shalbe a Sabbath.
- 40 And ye shal take you in the first day the frute of goodlie trees, branches of palme trees, and the boughes of ^s thicke trees, & willowes of the brooke, and shal reioyce before the Lord your God seuen daies.
- 41 So ye shal kepe this feast vnto the Lord seuen daies in the yere, by a perpetual ordinance through your generacions: in the seuēth moneth shal you kepe it.
- 42 Ye shal dwel in bootes seuen daies: all that are Israelites borne, shal dwel in bootes,
- 43 That your posteritie may knowe that I haue made the children of Israēl to dwel in ^t bootes, when I broght them out of the lād of Egypt: I am y^e Lord your God.
- 44 So Moses declared vnto the children of Israēl the feastes of the Lord.
- CHAP. XXIIII.
- ² The oyle for the lampes. ⁵ The shewbread. ¹⁴ The blasphemer shalbe stoned. ¹⁷ He that killeth shalbe killed.
- 1 And the Lord spake vnto Moses, saying,
- 2 * Commande the children of Israēl that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.
- 3 Without the vaile^b of the Testimonie, in the Tabernacle of the Congregation, shal Aaron dresse them, bothe euen and morning before the Lord alwaies: *this shalbe* a lawe for euer through your generacions.
- 4 He shal dresse the lampes vpon the * pure Candelllicke before the Lord perpetually.
- 5 ¶ Also thou shalt take fine floure, & bake twelue * cakes thereof: two ^c tenth deales shal be in one cake.
- 6 And thou shalt set them in two rowes, six in a rowe vpon the pure table before the Lord.
- 7 Thou shalt also put pure incense vpon the rowes, that ^d in stede of the bread it may be for a remembrance, and an offering made by fire to the Lord.
- 8 Euerie Sabbath he shal put the in rowes before the Lord euermore, *renewing* them of the childre of Israēl for an euerlasting couenant.
- 9 * And the bread shalbe Aarons & his sonnes, and thei shal eat it in the holy place: for it is moste holy vnto him of the offrings of the Lord made by fire by a perpetual ordinance.
- 10 ¶ And there went ^e out among the children of Israēl the sonne of an Israelitish woman, whose father was an Egyptian: & this sonne of the Israelitish woman, and a man of Israēl stroue together in the hoste.
- 11 So the Israelitish womans sonne ^f blasphemed the Name of the Lord, and cursed, and thei broght him vnto Moses (his mothers name also was Shelomith, y^e daughter of Diblī, of the tribe of Dan)
- 12 And thei * put him in ward, til he tolde them the minde of the Lord.
- 13 Then the Lord spake vnto Moses, saying,
- 14 Lying the blasphemer without the hoste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.
- 15 And thou shalt speake vnto the children of Israēl, saying, Whosoever curseth his God, shal ^g beare his sinne.
- 16 And he that blasphemeth the Name of

^o Which corei
neth a night
and a day: yet
thei roke it
but for their
natural day
*"Eby rest your
Sabbath
Nomb 29,12.
Iohn 7,37.*

Exod 29,18.

^p Or a day
wherein the
people are
stayed from
all worke

^q Or peace
offring

^r Or a solēne
feast

^s Or, of lower
thicke with
leaves.

^t In the wil-
dernes, foras-
much as thei
wolde not cre-
dit Ioshua and
Calēb, when
thei returned
from spying
the land of
Canaan.

^b Which vai-
le separated y^e
Holiest of all,
where was y^e
Arke of the
testimonie, fro
the Sanctuarie

Exod 31,8.

*Exod 25,30.
c That is, two
Omers: read
Exod 16,16.*

^d For it was
burnt euerie
Sabbath when
the bread was
taken away

*Exod 29,38.
chap. 8,31.
Mat. 12,1.*

^e Out of his
tent

^f By swearing
or dispieting
God

Nomb. 15,34

*Deu. 17,9.
& 17,17.*

^g Shalbe pu-
nished

the Lord, shal he put to death: all the Cōgregation shal stone him to death: as wel the stranger, as he that is borne in the lād: when he blasphemeth the Name of the Lord, let him be slaine.

Exod. 21, 12.
deut. 19, 4.
"Ebr. smiteth the soule of a iust man"
"Ebr. soule for soule."

17 ¶ He also that killeth anie man, he shalbe put to death.

18 And he that killeth a beast, he shal restore it, "beast for beast.

19 Also if a man cause anie blemish in his neighbour: as he hath done, so shal it be done to him:

Exod. 21, 24.
deut. 19, 21.
mat. 5, 24.

20 * Breache for breache, eie for eie, to the fot tothe: suche a blemish as he hath made in anie, suche shalbe repaied to him.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

Exod. 12, 49.

22 Ye shal haue* one lawe: it shalbe aswel for the stranger as for one borne in the country: for I am the Lord your God.

h Because the punishment was not yet appointed by the Lawe for the blasphemer, Moses consulted with the Lord, & tolde the people what God commanded

23 ¶ Then ^h Moses tolde the children of Israël, and thei broght the blasphemer out of the hoste, and stoned him with stones: so the children of Israël did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yere. 3 The Iubile in the fiftieth yere. 14 Not to oppress their brethren. 23 The sale, and redeming of lands, houses and persons.

1 And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israël, and say vnto them, When ye shal come into the land which I giue you, the * land shal kepe Sabbath vnto the Lord.

Exod. 23, 10.
"Ebr. shal rest a r. ft."
a The Iewes begā the count of this yere in September: for then all the frutes were gathered

3 * Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the frute thereof.

4 But the seuenth yere shalbe a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt nether sowe thy field, nor cut thy vineyarde.

b By reason of the corne y fel out of the eares the yere past
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore
d That which y lād bringeth forth in her rest.

5 That which groweth of it ^b owne accordance of thy haruest, thou shalt not reape, nether gather the grapes that thou haste ^c left vnlaboured: for it shalbe a yere of rest vnto the land.

6 And the ^d rest of the lād shalbe meat for you, *euen* for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for the stranger that sojourneth with thee:

7 And for thy cattel, and for the beastes that are in thy land shal all the increase thereof be meat.

"Or, weekes"
e In the beginning of the 50. yere was the Iubile, so called, because the ioyful tidings of liberacie was publicly proclaimed by the sounde of a cornet.

8 ¶ Also thou shalt number seven^e Sabbaths of yeres vnto thee, *euen* seven times seven yere: and the space of the seven Sabbaths of yeres wil be vnto thee nine and fourty yere.

9 * Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: *euen* in the day of the reconciliacion shal ye make the trum-

pet blowe, through out all your land.

10 And ye shal halowe that yere, *euen* the fiftieth yere, and proclaime libertie in the land to all the ^f inhabitants thereof: it shal be the Iubile vnto you, and ye shal returne euerie man vnto his ^g possession, and euerie man shal returne vnto his familie.

f Which were in bondage

g Because the tribes shoulde nether haue their possessions, or families diminished nor confounded

11 This fiftieth yere shalbe a yere of Iubile vnto you: ye shal not sowe, nether reape that which groweth of it selfe, nether gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubile, ye shal returne euerie man vnto his possession.

14 And whē thou sellest oght to thy neighbour, or byest at thy neighbours hand, ye shal ^h not oppresse one another:

h By deceit or otherwise.
i If the Iubile to come be nere, thou shalt sel better cheape: if it be farre of, dearer

15 But according to the number of ⁱ yeres after the Iubile thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shal sel vnto thee.

16 According to the multitude of yeres, thou shalt encrease the price thereof, and according to the fewnes of yeres, thou shalt abate the price of it: for the number of ^k frutes doeth he sel vnto thee.

k And not the full possession of the land.

17 Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinances, and kepe my lawes, and do them, and ye shal dwell in the land ^l in safteie.

"Or, boldly without feare."

19 And the land shal giue her frute, and ye shal eat your fil, and dwell therein in safteie.

20 And if ye shal say, What shal we eat the seuenth yere, for we shal not sowe, nor gather in our increase?

21 I wil^m send my blessing vpon you in the sixt yere, and it shal bring forth the frute for thre yeres.

"Ebr. I wil command"

22 And ye shal sowe the eight yere, and eat of the olde frute vntil the ninth yere: vntil the frute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be sold to be ⁿ cut of from the familie: for the land is mine, and ye be but strangers and sojourners with me.

l It coulde not be sold for euer, but must returne to the familie in the Iubile

24 Therefore in all the land of your possession ye shal ^m grante a redemption for the land.

m Ye shal sel it on condiciō that it may be redeemed.

25 ¶ If thy brother be impouersished, & sel his possession, the his redemer shal come, *euen* his nere kinsman, and bye out that which hisⁿ brother solde.

"Or, kinsman"

26 And if he haue no redemer, but ^o hath gotten and founde to bye it out,

"Ebr. his hand hath gotten"

27 Then

^a Abating the money of the yeres past, and paying for the rest of the yeres to come

^o Fro his handes that bought it

^p That is, for euer read ver. 25

^q For, vnto the

^r Lbr for euer

^q Where the Leuites kept their cattel

^r In ebr it is, if his hand shake: meaning if he stretch forth his hand for helpe as one in miserie
Exod 22, 25.
Deu 23, 19
Prouer 28, 8.
Ez 18, 18 & 22, 12

Exod 11, 2.
Deu 15, 12.
Deu 34, 14

Then shal he counte the yeres of his sale, and restore the ouerplus to the man, to whome he solde it: so shal he returne to his possession.

But if he can not get sufficient to restore to him, then that which is solde, shal remaine in the hand of him that hath bought it, vntil the yere of the Iubile: and in the Iubile it shal come out, and he shal returne vnto his possession.

Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: within a yere may he bye it out.

But if it be not bought out within the space of a ful yere, then the house that is in the walled citie, shalbe stablished, as cut of from the familie, to him that bought it, throughout his generacions: it shal not go out in the Iubile.

But the houses of villages, which haue no walles rounde about them, shalbe esteemed as the field of the countie: they may be bought out againe, and shal go out in the Iubile.

Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeme at all seasons.

And if a man purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

But the field of the suburbs of their cities, shal not be solde: for it is their perpetual possession.

Moreover if thy brother be impouerished, and fallen in decay with thee, thou shalt releue him, and as a stranger and sojourner, so shal he liue with thee.

* Thou shalt take no vsurie of him; nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

Thou shalt not giue him thy money to vsurie, nor lend him thy vitayles for increase.

I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

* If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant,

But as an hyred seruant, and as a sojourner he shal be with thee: he shal serue thee vnto the yere of the Iubile.

The shal he departe from thee, both he, and his children with him, and shal returne vnto his familie, and vnto the possession of his fathers shal he returne:

For they are my seruants, whome I

brought out of the land of Egypt: they shal not be solde as bonde men are solde.

* Thou shalt not rule ouer him cruelly, but shalt feare thy God.

Thy bonde seruant also, and thy bonde maid, which thou shalt haue, shal be of the heathen that are rounde about you: of the shal ye bye seruants and maids.

And moreouer of the children of the strangers, that are sojourners among you, of them shal ye bye, and of their families that are with you, which they begate in your land: these shal be your possession.

So ye shal take them as inheritance for your children after you, to possess them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with crueltie.

* If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impouerished, and sel him selfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

After that he is solde, he may be bought out: one of his brethren may bye him out, or his vncler, or his vncler sone may bye him out, or anie of the kinred of his flesh among his familie, may redeme him: either if he can get so much, he may bye him selfe out.

Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shal be according to the number of yeres: according to the time of an hyred seruant shal he be with him.

If there be manie yeres behinde, according to them he shal giue againe for his deliuerance, of the money that he was bought for.

If there remaine but fewe yeres vnto the yere of Iubile, the he shal couete with him, and according to his yeres giue againe for his redemption.

He shal be with him yere by yere as an hyred seruāt: he shal not rule cruelly ouer him in thy sight.

And if he be not redeemed thus, he shal go out in the yere of Iubile, he, and his children with him.

For vnto me the children of Israel are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that kepe the comandemētts 14 The curse to those that breake them. 42 God promisseth to remembre his couenants.

Y E shal make you none idoles nor grauen image, nether reare you vp anie pillar, nether shal ye set anie image of stone in your land to bowe downe to it: for

^f Vnto perpetual seruitude
Eph 6, 9.
Col 4, 1.

^t For thei shal not be bought out at the Iubile

^u Ebr If he is sold, take holde.

^u If he be able

^x Which remaine yet to the Iubile

^y Then shalt not suffice him to increate him rigorously, if y knowe it.

Exod 20, 4.
Deu 5, 8

psal 97, 7.

^u Of the hauing anie images etc.

Chap 19.30. **2** I am the Lord your God, Ye shal kepe my Sabbaths, and *reuerence my Sanctuarie: I am the Lord.

Deu 28.1. **3** *If ye walke in mine ordinances, and kepe my commandements, and do them,

a **4** I wil then send you *raine in due season, and the land shal yelde her increase, and the trees of the field shal giue their frute.

5 And your threshing shal reache vnto the vintage, and the vintage shal reache vnto sowing time, and you shal eat your bread in plenteousnes, and *dwel in your land safely.

6 And I wil send peace in the land, and ye shal slepe and none shal make you afraid: also I wil rid evil beasts out of the land, and the sword shal not go through your land.

7 Also ye shal chase your enemies, and they shal fall before you vpon the sworde.

8 *And siue of you shal chase an hundreth, and an hundreth of you shal put ten thousand to flight, and your enemies shal fall before you vpon the sworde.

9 For I wil haue respect vnto you, & make you encrease, & multiplie you, and establish my couenant with you.

10 Ye shal eat also olde store, and cary out olde because of the newe.

11 *And I wil set my ^a Tabernacle among you, and my soule shal not lothe you.

12 Also I wil walke among you, and I wil be your God, and ye shal be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye shulde not be their bondmen, and I haue broken the ^e bondes of your yoke, and made you go vpright.

14 *But if ye wil not obey me, nor do all these commandements,

15 And if ye shal despise mine ordinances, ether if your soule abhorre my Lawes, so that ye wil not do all my commadements, but breake my ^f couenant,

16 Then wil I also do this vnto you, I wil appoint ouer you ^g fearfulness, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shal sowe your sede in vaine: for your enemies shal eat it:

17 And I wil set ^h my face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, *and ye shal flee when none pursueth you.

18 And if ye wil not for these things obey me, then wil I punish you ⁱ seven times more, according to your sinnes,

19 And I wil breake the pride of your power, and I wil make your heauen as ^j yro, & your earth as brasse:

20 And your ^k strength shal be spent in vaine: nether shal your land giue her increase, nether shal the trees of the land giue

their frute.

21 *And if ye walke ^k stubbornly against me, and wil not obey me, I wil then bring seven times mo plagues vpon you, according to your sinnes.

22 I wil also send wilde beastes vpon you, which shal ^l spoile you, and destroy your cattel, and make you fewe in number: so your hye ^m wayes shal be desolate.

23 Yet if by these ye wil not be reformed by me, but walke stubbornly against me,

24 Then wil I also walke ⁿ stubbornly against you, and I wil smite you yet seven times for your sinnes:

25 And I wil send a sworde vpon you, that shal auenge ^o quarel of my couenat: and when ye are gathered in your cities, I wil send ^p pestilence among you, and ye shal be deliuered into the hand of the enemye.

26 When I shal breake the ^q staffe of your bread, then ten womē shal bake your bread in one ^r oven, and they shal deliuer your bread againe by weight, and ye shal eat, but not be satisfied.

27 Yet if ye wil not for this obey me, but walke against me stubbornly,

28 The wil I walke stubbornly in mine anger against you, & I wil also chastice you seven times ^s more according to your sinnes.

29 And ye shal eat the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

30 I wil also destroye your hie places, and ^t cut away your images, and calt your carkeises vpon the ^u bodies of your idoles, & my soule shal abhorre you.

31 And I wil make your cities desolate, and bring your Sanctuarie vnto nought, and ^v wil not shew the sauour of your swete odoures.

32 I wil also bring the land vnto a wilderness, & your enemies, which dwel therein, shal be astonished thereat.

33 Also I wil scatter you among the heathē, and ^w wil drawe out a sworde after you, and your land shal be waste, and your cities shal be desolate.

34 Then shal the lād enioye her ^x Sabbaths, as long as it lieth voyde, and ye shal be in your enemies land: then shal the land rest, and enioye her Sabbaths.

35 All the daies that it lieth voyde, it shal rest, because it did not rest in your ^y Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I wil send euen a ^z faintenes into their hearts in the land of their enemies, & the sounde of a lease shaken shal chase them, and they shal ^{aa} flee as fleeing from a sworde, & they shal fall, no man pursuing them.

37 They shal fall also one vpon an other, as before a sworde, thogh none pursue them, and ye shal not be able to stand before

^k Or, as some read, by fortune, imputing my plagues to chace and fortune

^l Of your children ² King 17, 25

^m Because none dare passe thereby for feare of beastes

ⁿ Sam 22, 27. psal 17, 26.

^o That is, strength, whereby the life is sustained. Ezck 4, 16 & 5, 16

^p One onem shalbe sufficient for ten families.

² Chro 34, 7. ³ Or, carcases.

^p I wil not accept your sacrifices.

^q Signifying that none enemye can come without Gods sending Chap. 25, 2.

^r Which I commanded you to kepe

³ Or, cowardice.

^s As if their enemies did chase them

fore your enemies:

38 And ye shal perishe among [¶] heathen, & the land of your enemies shal eat you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lāds, & for the iniquities of their fathers shal they pine away with them also.

^c Forasmuche as they are culpable of their fathers fautes, they shal be punished as wel as their fathers

40 Then they shal confesse their iniquitie, and [¶] wickednes of their fathers for their trespass, which they haue trespassed against me, and also because they haue walked stubbernelly against me.

41 Therefore I wil walke stubbernelly against the, and bring them into the land of their enemies: so the their vncircumcised hearts shal be humbled, and the they shal willingly beate the *punishment* of their iniquitie.

^d 40, p. 118 for this is fane

42 Then I wil remembre my couenant with Iakób, and my couenant also with Izhák, and also my couenant with Abraham wil I remember, and wil remember the land.

^e Whiles they are captiues, and without repentance

43 The land also in the meane season shal be left of them, & shal enioye her Sabbaths while she lieth waste without them, but they shal willingly suffer the *punishment* of their iniquitie, because they dispised my lawes, & because their soule abhorred mine ordinances.

^f Deu 4, 31 rom. 11, 29.

44 Yet notwithstanding this, when they shall be in the land of their enemies, I wil not cast them away, neither wil I abhorre them, so destroy them utterly, nor to breake my couenant with them: for I am the Lord their God:

^g Made to their forefathers:

45 But I wil remembre for them the ^xcouenant of olde when I broght them out of [¶] land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, & the lawes, which the Lord made betwene him, and the children of Israël in mount [¶] Sinái, by the hand of Moyses.

^y Fifty daies after they came out of Egypt

CHAP. XXVII.

2 Of diuers voves, and the redemption of the same.

28 A thing separate from the use of man can not be sold, nor redeemed, but remaineth to the Lord.

1 **M**Ouer the Lord spake vnto Moyses, saying,

^a As of his sonne or his daughter
^b Which are the Priest.

2 Speake vnto [¶] childre of Israël, & say vnto the, I, ane mā shal make a ^a vowe of a pe: sone vnto [¶] Lord, by ^a thy estimaciō,

^c Read the value of the shekel, Exod 30, 21

3 Then thy estimacion shalbe thus: a male frō twenty yere olde vnto sixty yere olde shalbe by thy estimacion euē fifty shekels of siluer, after the shekel of the Sacuarie.

^d He speaketh of those voves whereby [¶] fathers dedicated their children to God, which were not of such force, but they might be redeemed from the

4 But if it be a female, then thy valuation shalbe thirti shekels.

5 And from five yere olde to twenty yere olde thy valuation shalbe for the male twenty shekels, & for [¶] female ten shekels.

6 But from a ^a moneth olde vnto five yere

olde, thy price of the male shalbe five shekels of siluer, and thy price of the female, thre shekels of siluer.

7 And from sixty yere olde and aboue, if [¶] he be a male, then thy price shal be fiftene shekels, and for the female ten shekels.

8 But if he be poorer ^e then thou hast esteemed him, the shal he present him selfe before the Priest, & the Priest shal value him, according to the abilitie of him [¶] y vowed, so shal the Priest value him.

^e If he be unable to pay after thy valuation.

9 And if [¶] it be a ^f beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shal be holy.

^f Which is cleane, Chap 11, c

10 He shal not alter it nor chāge it, a good for a bad, nor a bad for a good: and if he change beast for beast, then *both* this and [¶] y, which was chāged for it, shalbe [¶] holy.

^g That is, consecrate to the Lord

11 And if [¶] it be anie vnclane beast, of [¶] w^m me do not offer a sacrifice vnto [¶] Lord, he shal then present the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, *which* art the Priest, so shal it be.

13 But if he wil bie it againe, then he shal giue the fift parte of it more, aboue thy valuation.

14 ¶ Also whē a man shal dedicate his house to be holy vnto [¶] Lord, the the Priest shal value it, whether it be good or bad, & as [¶] Priest shal prise it, so shal the value be.

^h He, so shal be hand

15 But if he that sanctified it, wil redeme his house, then he shal giue thereto the fift parte of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord anie groude of his inheritance, then shalt thou esteeme it according to the ^a fede thereof: an ^a Homer of barlie fede shalbe at fiftie shekels of siluer.

^h Valuing the price thereof, according to the fede that is sown, or by the fede [¶] it doeth yelde
ⁱ Homer is a measure containing 10 Ephahs: read of Eph. 1. Exod. 16, 16.

17 If he dedicate his field *immediately* frō [¶] yere of Iubile, it shal be worthe as thou doest esteem it.

18 But if he dedicate his field after [¶] Iubile, the the Priest shal rake him the money according to the yerres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimation.

19 And if he that dedicateth it, wil redeme the field, then he shal put the fift parte of the price, that thou esteemedst it at, thereunto, and it shal remaine his.

20 And if he wil not redeme the field, but *the Priest* ^k sel the field to another man, it shalbe redeemed nomore.

^k For their owne necessity or godlie vies

21 But the field shalbe holie to the Lord, when it goeth out in the Iubile, as a field ^a separate from commune vs: the possession thereof shalbe the Priestes.

22 If a man also dedicate vnto the Lord a field which he hathe bought, which is not of the ground of his inheritance,

^l That is, [¶] is dedicate to the Lord [¶] a cur e to him that doeth turne it to his priuate vse. No. 21, 22. deut 15, 13, 14

23 The the Priest shal set the price to him,

Numb. 12.
m The Priests
valuation.

as^a thou esteamest it, vnto the yere of iu-
bile, and he shal giue ^m thy price the same
day, as a thing holy vnto the Lord.

24 But in the yere of Iubile, the field shal re-
turne vnto him, of whome it was bought:
to him, I say, whose inheritāce ^y land was.

25 And all thy valuation shalbe according
to the shekel of ^{*} the Sanctuarie: a shekel
conteineth twenty gerahs.

Exod. 30. 13.
nom 3. 47.

Exod. 45. 12.

Exod. 13. 2. &

22. 29. nom.

3. 13.

n It was the

Lords already

26 ¶ Notwithstanding the first borne of
^y beastes, because it is the Lords first borne,
none shal dedicate such, be it bullo-
cke, or shepe: for it is the ^m Lords.

27 But if it be an vncleane beast, then he
shal redeme it by thy valuation, and giue
the fift parte more thereto: & if it be not
redemed, then it shal be solde, according
to thy estimation.

Leu. 22. 29.

28 ¶ Notwithstanding, nothing separate frō
the cōmune vse that a man doeth separate
vnto the Lord of all that he hath (whe-

ther it be man or beast, or land of his inhe-
ritance) may be solde nor redemed: for e-
uerie thing separte from the cōmune vse
is moste holy vnto the Lord.

29 Nothing separte from the cōmune vse,
which shalbe separte frō man, shal be re-
demed, but ^o dye the death.

30 Also all the tithe of the land bothe of the
sede of the ground, and of the frute of the
trees is the Lords: it is holy to the Lord.

31 But if a man wil redeme ^{ame} of his tithe,
he shal adde the ^p fift parte thereto.

32 And euerie tithe of bullocke, and of she-
pe, and of all that goeth vnder the ^q rod,
the tenth shalbe holy vnto the Lord.

33 He shal not loke if it be good or bad, ne-
ther shal he change it: els if he change it,
bothe it, and that it was changed withall,
shalbe holy, and it shal not be redemed.

34 These are the cōmandements which the
Lord commāded by Mosés vnto the chil-
dren of Israël in mount Sinái.

o It shal re-
maue without
redemption.

p Besides the
value of the
thing it selfe.
q All that w
is nombred:
that is, euerie
reth, as he sal-
leth by tale
without ac-
ception or re-
spect

THE FOVRTH BOKE OF Mosés, called^{*} Numbers.

^{*}So called be-
cause of the
diuersitie and
multitude of
nombres: w
are here chief-
ly contened.

THE ARGUMENT.

FOrasmuche as God hath appointed that his Church in this worlde shalbe vnder the crosse, bothe
because they shoulde learne not to put their trust in worldly things, and also seke his comfote,
when all other helpe faileth: he did not straight way bring his peopl, after their departure out of
Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeres,
and kept them in continual exercises before they enioyed it, to trye their faith, and to teache the
to forget the worlde and to depend on him. Which tryal did greatly profit to discerne the wic-
ked and the hypocrites from the faithful and true seruants of God, who serued him with pure he-
art, where as the other preferring their carnal affections to Gods glorie, and making religions
to serue their purpose, murmured when they lacked to content their lustes, and despised them
whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudge-
ments against them, and are set forth as a moste notable example for all ages to beware how they
abuse Gods worde, preferre their owne lustes to his wil, or despise his ministers. Notwithstanding
God is euer true in his promes, and gouerneth his, by his holy Spirit, that ether they fall not to su-
che inconueniences, or els returne to him quickly by true repentance: and therefore he continueth
his graces toward them, he giueth them ordinances and instructions, as wel for religion as out ward
police: he preserveth them against all craft and conspiracie, and giueth them manifold victories
against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasiōs,
by diuiding among all the tribes, bothe the land, which they had wonne, & that also which he had
promised, as semed best to his godlie wisdom.

CHAP. I.

1 Mosés and Aarón with the twelue princes of the tri-
bes are commanded of the Lord to number them that
are able to go to warre. 49 The Levites are exempted
for the seruice of the Lord.

1 **H**e Lord spake againe
vnto Mosés in ^y wilder-
nes of ^a Sinái, in the Ta-
bernacle of the Congre-
gaciō, in the first day of ^y
seconde moneth, in the
seconde yere after they were come out of
the land of Egypt, saying,

2 ¶ Take ye the summe of all the Congre-
gation of the children of Israël, after their
families, and houtholdes of their fathers
with the number of their names: to wit, all
the males, ^m man by man:

3 From twentie yere olde and aboue, all
that go forth to the warre in Israël, thou
and Aarón shal number them, thiough-
out their armies.

4 And with you shalbe ^c men of euerie tri-
be, suche as are the heads of the house of
their fathers.

5 And these are the names of the men
that

^m Ebr by their
heades.

^c That is, the
chiefest mā of
euerie tribe.

^a In that pla-
ce of the wil-
dernes ^y was
nere to mount
Sinái.
^b Which con-
taineth part of
April, & parte
of Maie.

d And asist
you when ye
nuber the peo
ple.

that shal^d stād with you, of *the* tribe of Reu-
bén, Elizú, the sonne of Shedeúr:

6 Of Simeón, Shelumiél the sonne of Zu-
rishaddái:

7 Of Iudáh, Nahshón the sonne of Am-
minadáb:

8 Of Issachár, Nethaneél, the sonne of
Zuár:

9 Of Zebulún, Eliáb, the sonne of Helón:

10 Of the children of Ioséph: of Ephrá-
im, Elíshamá the sonne of Ammihúd: of
Manasséh, Gamliél, the sonne of Pedah-
zúr:

11 Of Beniamín, Abidán the sonne of Gi-
deoní:

12 Of Dan, Ahíezer, the sonne of Ammi-
shaddái:

13 Of Ashér, Pagiél, the sonne of Ocrán:

14 Of Gad, Elíasáph the sonne of Deuél:

15 Of Naphtalí, Ahuá the sonne of Enán.

16 These were famous in the Congrega-
cion, & princes of the tribes of their fa-
thers, & heades ouer thousands in Israél.

e Or captai-
nes, & gouer-
ners.

17 ¶ Thé Mosés and Aarón toke these men
which are expressed by *their* names.

18 And they called all the Congregation
together, in the first *day* of the secóde mo-
neth, who declared ^etheir kinreds by their
families, & by the houses of their fathers,
according to the number of *their* names,
from twentie yere olde and aboue, man by
man.

f In shewing
euerie mā his
tribe, & his an-
ceters

19 As the Lord had commanded Mosés, so
he nombred them in the wildernes of Si-
nái.

¶ These are ¶
names of the
twelue tribes,
as first of Re-
uben

20 So were the sonnes of ¶ Reuben Israels
eldest sonne by their generacions, by
their families, & by the houses of their fa-
thers, according to the number of *their*
names, man by man, euerie male from twé-
tie yere olde and aboue, as many as ^gwent
forthe to warre:

g Or, as were a-
ble to beare
weapons

21 The number of them, *I say*, of the tribe
of Reuben, was six & fourtie thousand, &
fiue hundreth.

¶ Simeón.

22 Of the sonnes of ¶ Simeón by their ge-
neracions, by their families, & by the hou-
ses of their fathers, the summe thereof
by the number of *their* names, man by mā,
euerie male from twentie yere olde and
aboue, all that went forthe to waire:

23 The summe of them, *I say*, of the tribe
of Simeón was nine and fiftie thousand, &
thie hundreth.

¶ Gad

24 ¶ Of the sonnes of ¶ Gad by their gene-
racions, by their families, & by the houses
of their fathers, according to the number
of *their* names, from twentie yere olde and
aboue, all that went forthe to waire:

25 The number of them, *I say*, of the tribe
of Gad was fiue and fourtie thousand, and
six hundreth and fiftie.

¶ Iudáh.

26 ¶ Of the sonnes of Iudáh by their ge-

neraciós, by their families, & by the hou-
ses of their fathers, according to the num-
ber of *their* names, from twentie yere olde
and aboue, all that went forthe to warre:

27 The number of them, *I say*, of the tribe
of Iudáh was threscore & fourtene thou-
sand, and six hundreth.

28 ¶ Of the sonnes ¶ of Issachár by their ¶ Issachár
generacions, by their families, & by the
houses of their fathers, according to the
number of *their* names, from twentie yere
olde & aboue, all that wēt forthe to warre:

29 The number of them *also* of the tribe
of Issachár was foue and fiftie thousand
and foue hundreth.

30 ¶ Of the sonnes of ¶ Zebulún, by their ¶ Zebulún
generacions, by their families, & by the
houses of their fathers, according to the
number of *their* names, from twentie yere
olde and aboue, all that went forthe to
waire:

31 The number of them *also* of the tribe of
Zebulún was seuen and fiftie thousand &
foure hundi eth.

32 ¶ Of the sonnes of Ioséph, *namely* of
the sonnes of ¶ Ephráim by their genera-
cions, by their families, & by the houses
of their fathers, according to the number
of *their* names, from twentie yere olde &
aboue, all that went forthe to warre:

¶ Ephráim

33 The number of them *also* of the tribe of
Ephráim was fourtie thousand and fiue
hundreth.

34 ¶ Of the sonnes of ¶ Manasséh by their ¶ Manasséh
generacions, by their families, & by the
houses of their fathers, according to the
number of *their* names, from twentie yere
olde and aboue, all that went forthe to
warre:

35 The number of them *also* of the tribe
of Manasséh was two & thirtie thousand
and two hundreth.

36 Of the sonnes of ¶ Beniamín by their ¶ Beniamín
generacions, by their families, & by the
houses of their fathers, according to the
nóber of *their* names, frō twentie yere ol-
de & aboue, all that wēt forthe to waire:

37 The number of them *also* of the tribe
of Beniamín was fiue and thirtie thou-
sand and foue hundreth.

38 Of the sonnes of ¶ Dan by their genera-
cions, by their families, & by the houses
of their fathers, according to the num-
ber of *their* names, from twentie yere ol-
de & aboue, all that went forthe to warre:

¶ Dan

39 The number of them *also* of the tribe
of Dan was threscore and two thousand
and seuen hundreth.

40 ¶ Of the sonnes of ¶ Ashér by their ge-
neraciós, by their families, & by the hou-
ses of their fathers, according to the nó-
ber of *their* names, from twentie yere olde
and aboue, all that went forthe to warre:

¶ Ashér

- 41 The number of them also of the tribe of Asher was one and fourtie thousand and five hundred.
- 42 ¶ Of the childre of Naphtali, by their generacions, by their families, & by the houses of their fathers according to the number of their names, from twentie yere olde and aboue; all that went to the warre.
- 43 The number of them also of the tribe of Naphtali, was thre and fiftie thousand, & four hundred.
- 44 These are the summes which Moses, & Aaron nombred, and the Princes of Israel: the twelue men, which were euerie one for the house of their fathers.
- 45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere olde and aboue, all that wet to the warre in Israel.
- 46 And all they were in number six hundred & thre thousand, five hundred and fiftie.
- 47 But the Leuites, after the tribes of their fathers were not nombred amongs them.
- 48 For the Lord had spoken vnto Moses, and said,
- 49 Onely thou shalt not number the tribe of Leui, nether take the summe of them among the children of Israel:
- 50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shal beare the Tabernacle, and all the instruments thereof, and shal minister in it, and shal dwell round about the Tabernacle.
- Which were warriors, but were appointed to the vse of the Tabernacle.
- For, full counte
- For campe

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOUT IT.



A B The length of the court, of an hundred cubites on the South side, which in this figure is called midi. In the space were twentie pillars of five cubites high, to which were tied curtains, to shut and close vp the court. The North side called Septentrion was all alike.

C D The West side called Occident, was fiftie cubites broad, wherein were ten pillars of like height with the other, whereunto were fastened the curtains to close that side. The East side also called Orient was fiftie cubites broad A B.

Thus the court was fiftie cubites longer then it was broad. They entered into the court on the East side and before the gate was an hanging of twentie cubites long. F G fastened on foure pillars, and on the sides thereof to make it close, were curtains of fiftie cubites long. E F & G H, which on euerie side were fastened on thre pillars, as this figure sufficiently declareth.

^h Whosoever
is not of the
tribe of Levi

ⁱ By not ha-
ving due re-
gard to ^h Ta-
bernacle of
the Lord.

^a In the twel-
ue tribes were
four principal
standers, so
that euerie
three tribes
had their stan-
derd.

^{Or, spirit.}

^b Iudáh, Issa-
chár & Zebu-
lún the sonnes
of Leáh were
of the first stan-
derd.

^c Of them [¶]
were cotained
vnder that na-
me.

^d Reubén and
Simeón [¶] son-
nes of Leáh, &
Gad the sonne
of Zilpáh her
maid, were of
the seconde
standerd.

- 51 And when the Tabernacle goeth forth, the Leuites shal take it downe: and when the Tabernacle is to be pitched, the Leuites shal set it vp: for the ^h stranger that cometh neie, shal be slaine.
- 52 Also the children of Israël shal pitch their tents, euerie man in his campe, and euerie man vnder his ständer throughout their armies.
- 53 But the Leuites shal pitch round about the Tabernacle of the Testimonie, leif vengeance ⁱ come vpon the Congregation of the children of Israël, & the Leuites shal take the charge of the Tabernacle of the Testimonie.
- 54 So the children of Israël did according to all that the Lord had commanded Moyses: so did they.

CHAP. II.

^a The ordre of the tents, and the names of the captaines of the Israelites.

- 1 And the Lord spake vnto Moyses, & to Aaron, saying,
- 2 Euerie man of the childre of Israël shal campe by his ständer, and vnder the ensigne of their fathers house: farre of about the Tabernacle of the Congregation shal they pitch.
- 3 On the Eastside toward the rising of the sunne, shal they of the ständer of the hoste of Iudáh pitch according to their armies: & Nahshón the sonne of Amminadáb shalbe [¶] captaine of the sonnes of Iudáh.
- 4 And his hoste and the number of them were seuentie and foure thousand and six hundred.
- 5 Next vnto him shal they of the tribe ^b of Issachár pitch, and Nethaneél the sonne of Zuár shalbe the captaine of the sonnes of Issachár:
- 6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundred.
- 7 Then the tribe of Zebulún, and Eliáb the sonne of Helón, captaine ouer the sonnes of Zebulún:
- 8 And his hoste, and the number thereof were fiftie thousand and foure hundred.
- 9 The whole number of the ^c hoste of Iudáh are an hundred foure score and six thousand, & foure hundred according to their armies: they shal first set forth.
- 10 ¶ On the Southside shalbe the ständer of the hoste ^d of Reubén according to their armies, & the captaine ouer the sonnes of Reubén shalbe Elizúr the sonne of She-deúr.
- 11 And his hoste, and the number thereof were six and fourtie thousand & five hundred.
- 12 And by him shal the tribe of Simeón pitch, and the captaine ouer the sonnes of

Simeón shalbe Shelumiél the sonne of Zurishaddái:

- 13 And his hoste, and the number of them, nine and fiftie thousand & three hundred.
- 14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of [¶] Deuél:
- 15 And his hoste and the number of them were fife and fourtie thousand, six hundred and fiftie.
- 16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, & foure hundred and fiftie according to their armies, and they shal set forth in the seconde place.
- 17 ¶ Then the Tabernacle of the Congregation shal go with the hoste of [¶] Leuites, in the ^e middes of the campe as they haue pitched, so shal they go forward, euerie man in his ordre according to their ständers.
- 18 ¶ The ständer of the cape of Ephraim shalbe toward the West accordig to their armies: and the captaine ouer the sonnes of Ephraim shalbe Elishamá the sonne of Ammihúd:
- 19 And his hoste and the number of them were fourtie thousand and five hundred.
- 20 And by him shalbe the tribe of Manasséh, and the captaine ouer the sonnes of Manasséh shalbe Gamliél the sonne of Pedahzúr:
- 21 And his hoste and the number of them were two & thirtie thousand & two hundred.
- 22 And the tribe of Beniamín, & the captaine ouer the sonnes of Beniamín shalbe Abidán the sonne of Gideóni:
- 23 And his hoste, and the number of them were fife and thirtie thousand and foure hundred.
- 24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shal go in the third place.
- 25 ¶ The ständer of the hoste of [¶] Dan shalbe toward the North according to their armies: and the captaine ouer the children of Dan shalbe Ahiezér the sonne of Ammishaddái:
- 26 And his hoste and the number of them were two & thre score thousand and seuen hundred.
- 27 And by him shal [¶] the tribe of Ashér pitch, and the captaine ouer the sonnes of Ashér shalbe Pagiel the sonne of Ocran.
- 28 And his hoste and the number of them were one and fourtie thousand and five hundred:
- 29 ¶ The tribe of Naphtalí, & the captaine ouer the children of Naphtalí shalbe Ahirá the sonne of Enáu:
- 30 And his hoste & the number of them

^{Or, Reuél.}

^e Because it might be in equal distance from eche one, and all indifferently haue recourse therunto
^f Because Ephraim & Manasséh supplid [¶] place of Ioseph their father, they are taken to be Rahels children: so they & Beniamín make the third standerd.

^g Dan & Naphtalí the sonnes of Bilhá Raels maid, with Ashér the sonne of Zilpáh make [¶] fourth standerd.

were thie and fiftie thousand and four hundreth.

31 All the number of the hoſte of Dan was an hundreth and ſeuē and fiftie thouſand and ſix hundreth: thei ſhal go himmoſte with their ſtanderds.

^h Which were of twentie ye-
res and aboue

32 ¶ Theſe are the ^h ſummes of the childre of Iſraél by the houſes of their fathers, all the number of the hoſte, according to their armies, ſix hundreth and thie thouſand, ſiue hundreth and fiftie.

33 But the Leuites were not nombred amōg the children of Iſraél, as the Lord had commanded Moſes.

34 And the children of Iſraél did according to all that the Lord had commanded Moſes: ſo thei pitched according to their ſtanderds, and ſo thei iourneyed euerie one with his families, according to the houſes of their fathers.

ⁱ For vnder e-
uerie one of
the foure pri-
cipal ſtanderds
were diuers
ſignes to kepe
euerie bande
in orde.

C H A P. III.

⁶ The charge and office of the Leuites. 12 35. Why the Lord ſeparated the Leuites for him ſelf. 16 Their number, families and captaiues. 40 The firſtborne of Iſraél redeemed by the Leuites. 47 The ouerplus redeemed by money.

^a Or, families &
kinreds

^a Theſe alſo were the ^a generacions of Aarōn & Moſes, in the day that the Lord ſpake with Moſes in mount Sinái.

^{Exod. 6, 23.}

2 So theſe are the names of the ſonnes of Aarōn, * Nadáb the firſtborne, & Abihú, Eleazár, and Ithamár.

^{Exod. 27, 3.}

3 Theſe are the names of the ſonnes of Aarōn the anointed Priests, whome Moſes did * conſecrate to miniſter in the Priests office.

^{Leui 10, 1.}
^{chap 26, 61.}
^{1. chro 24, 2}
^b Or, before
the Altar.
^{Leui. 9, 24}

4 * And Nadáb and Abihú dyed ^b before the Lord, when thei offered * ſtrange fire before the Lord in the wildernes of Sinái, and had no children: but Eleazár and Ithamár ſerued in the Priests office in the ſight of Aarōn their father.

^c Whiles their
father liued

5 The Lord ſpake vnto Moſes, ſaying, Bring the tribe of Leuí, and ^d ſet them before Aarōn the Prieſt that thei may ſerue him,

^d Offer them
vnto Aarōn
for the vſe of
the Taberna-
cle.

7 And take the charge with him, euen the charge of the whole Congregation ^e before the Tabernacle of the Congregation to do the ſeruite of the Tabernacle.

^e Which ap-
perained to
the Priests
commandement,
to the ouer ſight
of the people,
& to the ſer-
uite of the Ta-
bernacle.

8 Thei ſhal alſo kepe all the inſtrumētſ of the Tabernacle of the Congregation, & haue the charge of the children of Iſraél to do the ſeruite of the Tabernacle.

^f Aarons ſon-
nes the Priests
ſerued in the
Sanctuarie in
praying for
the people & of-
fering ſacrifice:
the Leuites ſer-
ued for the in-
terior vſes of
the ſame

9 And thou ſhalt giue the Leuites vnto Aarōn & to his ^f ſonnes: for thei ate giuen him frely from among the children of Iſraél.

^g Ane that
wolde mini-
ſter, not being
a Leuite.

10 And thou ſhalt appoint Aarōn and his ſonnes to executetheir Priests office: and the ^g ſtranger that commeth nere, ſhal be ſlaine.

¶ Alſo the Lord ſpake vnto Moſes, ſaying,

12 Beholde, I haue euē taken ^h Leuites frō among the children of Iſraél for all the firſtborne, that openeth the matrice amōg the children of Iſraél, & the Leuites ſhal be mine,

13 Becauſe all the firſtborne are mine: for the ſame day, that I ſinote all the firſtborne in the land of Egypt, * I ſanctified vnto me all the firſtborne in Iſraél, bothe man and beaſt: mine thei ſhalbe: I am the Lord.

^{Exod. 13, 1.}
^{Or 34, 19.}
^{leui 27, 26.}
^{chap 8, 16.}
^{luk. 2, 23.}

14 ¶ Moreouer the Lord ſpake vnto Moſes in the wildernes of Sinái, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euerie male from a moneth olde & aboue ſhalt thou number.

16 * Then Moſes nombred them according to the worde of the Lord, as he was commanded.

^{Exod. 6, 17.}
^{chap 26, 17.}
^{1. chro. 6, 13.}
^{Or 23, 6.}

17 And theſe were the ſonnes of Leui by their names, * Geſhōn, and Koháth, and Merarí.

18 Alſo theſe are the names of the ſonnes of Geſhōn by their families: LibnÍ and Shimeí.

19 The ſonnes alſo of Koháth by their families: Amrám, and Izehár, Hebrón, and Vzziel.

20 And the ſonnes of Merarí by their families: Mahlí and Muſhí. Theſe are the families of Leui, according to the houſes of their fathers.

21 Of Geſhōn came the familie of the Libnites & the familie of the Shimeites: theſe ate the families of the Geſhōnites.

22 The ſumme whereof (^h after the nōber of all the males from a moneth olde and aboue) was counted ſeuē thouſand and ſiue hundreth.

^h Onelie nō-
bring the ma-
le children.

23 ¶ The families of the Geſhōnites ſhal pitch behinde ⁱ Tabernacle Weſtwarde.

24 The captaine and ⁱ ancient of the houſe of the Geſhōnites ſhalbe Eliaſaph the ſonne of Laél.

ⁱ Or, father.

25 And the charge of the ſonnes of Geſhōn in the Tabernacle of the Congregation ſhalbe the Tabernacle, & the paulion, the couering thereof, & the vaile of the dore of the Tabernacle of the Congregation,

ⁱ Their charge
was to ca-
ry ⁱ couerings
& hangings of
the Tabernacle.

26 And the hanging of the courte, & the vaile of the dore of the courte, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the ſeruite: theteof.

27 ¶ And of Koháth came the familie of the Amramites, & the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth olde & aboue was eight thouſand and

k Doing euerie one his duetie in the Sanctuarie

and six hundred, hauing the charge of y^e Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shalbe Elizaphan the sonne of Vzziel:

l The chief things within the Sanctuarie were committed to the Kohathites

31 And their charge shalbe the Aike, and the table, and the candellsticks, and the altars, and the instruments of the Sanctuarie that they minister with, and the vail, and all that serueth thereto.

m Of prince of prince.

32 And Eleazar the sonne of Aaron the Priest shalbe chief captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the n^ober of all the males, from a moneth olde and aboue was six thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: thei shal pitch on the Northside of the Tabernacle.

n The woodworke & y^e rest of the instruments were committed to their charge.

36 And in the charge & custodie of the sonnes of Merari shalbe the boardes of the Tabernacle, and the barres thereof, & his pillars, & his sockets, & all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins & their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Cōgregacion Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, and the charge of the children of Israel: but the stranger that commeth nere, shalbe slaine.

a That none shulde entre into the Tabernacle contrary to Gods appointmēt

39 The whole summe of the Leuites, w^h Moses & Aaron nombred at the commandement of the Lord throughout their families, *euen* all the males from a moneth olde & aboue, was two and twentie thousand.

o So that y^e first borne of the children of Israel were mo by 273

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

p So that now the Leuites shulde satisfie vnto the Lord for the first borne of Israel, (see for the 273, which were more then the Leuites, for whome they payed money.

41 And thou shalt take the Leuites to me for all the first borne of the childre of Israel (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all y^e first borne males rehearsed by

name (from a moneth olde and aboue, according to their n^ober were two & twentie thousand, two hundred & thre.

44 ¶ And the Lord spake vnto Moses, sayig,

45 Take the Leuites for all the first borne of the children of Israel, and the cattel of the Leuites for their cattel, & the Leuites shalbe mine, (I am the Lord)

46 And for the redeming of the two hundred & thre, which are more then the Leuites of the first borne of the children of Israel)

47 Thou shalt also take five shekels for euerie persone: after the weight of the Sanctuarie shalt thou take it: * the shekel con-
Exod 30, 13. leu 27, 25

48 And y^e shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redeemed, being more then the Leuites:

50 Of the first borne of the children of Israel toke he the money: *euen* a thousand thre hundred thre score and five shekels after the shekel of the Sanctuarie.

q Of the two hundred & thre, w^h were more then the Leuites.

51 And Moses gaue the money of the that were redeemed, vnto Aaron & to his sonnes according to the worde of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

The offices of the Leuites, when the hoste removed
46 The n^ober of the thre families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

Take the summe of the sonnes of Kohath frō among the sonnes of Leui, after their families, & houses of their fathers, frō a thirtie yere olde & aboue euen vntil fiftie yere olde, all that entre into the assemblie to do the worke in the Tabernacle of the Congregation.

This shalbe the office of the sonnes of Kohath in the Tabernacle of the Cōgregacion about the Holiest of all.

¶ When the hoste remoueth, then Aaron & his sonnes shal come & take downe the couering vail, & shal couer the Aike of the Testimonie therewith.

And they shal put thereon a couering of badgers skins, and shal spread vpon it a cloth altogether of blew silk, and put to the barres thereof:

And vpon the table of shewe bread they shal spread a cloth of blew silk, and put thereon the dishes, & y^e mens cups, & goblets, & couerings to couer it with, & the bread shalbe thereon continually:

And they shal spread vpon them a couering of skarlet, and couer the same with a couering of badgers skins, and put to the barres thereof.

a The Leuites were nombred after thre sorts: first at a moneth olde w^h thei were consecrate to the Lord, next at 25 yere olde w^h they were appointed to serue in y^e Tabernacle, & at 30 yere olde to beare the burthen of the Tabernacle
b Which denieth the Sanctuarie from y^e Holiest of all.

c That is, put the vpon their sholders to carie it for the barres of the Arke coulde neuer be removed, Exod 25, 15

d Meaning to couer y^e bread,

- Exod. 25, 14.*
Exod. 25, 38.
- 9 Then they shal take a cloth of blewē filke, and couer the * candlestick of light with his lampes and his snuffers,* and his snoffedishes, and all the oyle vessels thereof, which they occupie about it.
- 10 So they shal put it, and all the instrumēt thereof in a couering of badgers skins, and put it vpon the * barres.
- e The Ebrewē worde signifieth an instrument made of two staves or barres
f Which was to burne incense read Exod 30, 1.*
- 11 Also vpon the golden altar they shal spreade a cloth of blewē filke, and couer it with a couering of badgers skins, & put to the barres thereof.
- 12 And they shal take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blewē filke, and couer them with a couering of badgers skins, & put them on the barres.
- 13 Also they shal take away the ashes from the altar, & spread a purple cloth vpon it,
- g Of the burnt offering.*
- 14 And shal put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhokes & the besomes, and the basens, *euen* all the instruments of the altar: & they shal spread vpon it a couering of badgers skins, & put to the barres of it.
- 15 And whē Aarōn & his sonnes haue made an end of couering the *h* Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterwarde the sonnes of Kohāth shal come to beare it, but they shal not *i* touche *any* holy thing lest they dye. This is the charge of the sonnes of Kohāth in the Tabernacle of the Congregation.
- h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.
i Before it be couered*
- 16 ¶ And to the office of Eleazār the sonne of Aarōn the Priest *perteineth* the oyle for the light, and the * swete incense and the *k* dailie meat offering, and the * anointing oyle, with the oversight of all the Tabernacle, and of all that therein is, *both* in the Sāduarie & in all the instrumēt thereof.
- Exod 30, 34.
k Which was offered at morning and evening.
Exod. 30, 33.*
- 17 ¶ And the Lord spake vnto Moyses and to Aarōn, saying,
- l Committing by your negligence that the holy things be not wel wrapped, and so they by touching thereof perill.
m Shewing what part euerie man shal beare.*
- 18 Ye shal not cut of the tribe of *y* families of *y* Kohathites from among *y* Leuites:
- 19 But thus do vnto them, that they may liue & not dye, when they come nere to the moste holy things: let Aarōn and his sonnes come and appoint *n* them, euerie one to his office, and to his charge.
- 20 But let them not go in, to se when the Sanctuarie is folden vp, lest they dye.
- 21 ¶ And *y* Lord spake vnto Moyses, saying,
- 22 Take also the summe of the sonnes of Gershōn, euerie one by *y* houses of their fathers throughout their families:
- 23 From thirtie yere olde and aboue, vntil fiftie yere olde shalt thou nōbre them, all that *o* entre into *y* assemblie for to do seruice in *y* Tabernacle of *y* Congregation.
- n Which was receiued into the companye of them that ministered in the Tabernacle of the Congregation.*
- 24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.
- 25 They shal beare *y* curtaines of the Tabernacle, & the Tabernacle of the Cōgregation, his couering, and the couering of badgers skins, that is on hie vpon it, and *y* vaile of the *o* dore of the Tabernacle of the Congregation:
- o Which vaile hāged betwene *y* Sāduarie and the court.*
- 26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, *p* which is nere the Tabernacle & nere the altar round about, with their cordes, and all the instrumentes for their seruice, and all that is made for them: so shal they serue.
- p Which court compassed bothe the Tabernacle of the Cōgregation & *y* altar of burnt offering.*
- 27 At the commandement of Aarōn and his sonnes shal all the seruice of the sonnes of *y* Gershonites be done, in all their charges and in all their seruice, & ye shal appoint them to kepe all their charges.
- 28 This is the seruice of the families of *y* sonnes of the Gershonites in the Tabernacle of the Congregation, & their watch shalbe vnder the *q* hand of Ithamār the sonne of Aarōn the Priest.
- q Vnder the charge and oversight.*
- 29 ¶ Thou shalt number the sonnes of Merarī by their families, & by the houses of their fathers:
- 30 From thirtie yere olde & aboue, euen vnto fiftie yere olde shalt thou nōbre them, all that entre into the assemblie, to do the seruice of the Tabernacle of the Cōgregation.
- 31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregation: the * boardes of *Exod. 26, 31.* the Tabernacle with the barres thereof, and his pillers, and his sockets.
- 32 And the pillers round about the court, with their sockets and their pins, and their cordes, *w* all their instrumentes, euen for all their seruice, & by *r* name ye shal rekē the instrumentes of their office & charge.
- r Ye shal make an inuentoarie of all the things, *w* ye comit to their charge.*
- 33 This is the seruice of the families of the sonnes of Merarī, according to all their seruice in the Tabernacle of the Congregation vnder the hād of Ithamār the sonne of Aarōn the Priest.
- 34 ¶ Then Moyses and Aarōn and the princes of the Congregation nombred the sonnes of *y* Kohathites, by their families and by the houses of their fathers,
- 35 Frō thirtie yere olde & aboue, euen vnto fiftie yere olde, all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.
- 36 So the *s* numbers of them throughout their families were two thousand, seuen hundred and fiftie.
- s As the number of them.*
- 37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moyses and Aarōn did number according to the commandemēt of the Lord by the *t* hand of Moyses.
- t God appointing Moyses to be *y* minister & exerceuter thereof.*

- 38 Also the numbers of the sonnes of Gershón throughout their families and houses of their fathers,
- 39 From thirtie yere olde and vpward, euen vnto fiftie yere olde: all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.
- 40 So the numbers of them by their families, & by the houses of their fathers were two thousand six hundred & thirtie.
- 41 These are the nōbers of y families of y sonnes of Gershón: of all that did seruice in the Tabernacle of the Congregation, whome Mosēs & Aarōn did nōber according to the commandement of the Lord.
- 42 ¶ The nōbers also of the families of the sonnes of Merari by their families, & by the houses of their fathers,
- 43 Frō thirtie yere olde & vpward, eue vnto fiftie yere olde: all that entre into y assemblie for the seruice of the Tabernacle of the Congregation.
- 44 So the numbers of them by their families were thie thousand, & two hundred.
- 45 These are y summes of y families of the sonnes of Merari, whome Mosēs & Aarōn nōbred according to the commandemēt of the Lord, by the hand of Mosēs.
- 46 So all the numbers of the Leuites, which Mosēs, & Aarōn, & the princes of Israēl nombred, by their families & by the houses of their fathers,
- 47 Frō thirtie yere olde & vpward, euen to fiftie yere olde, euerie one that came to do his dutie, office, seruice and charge in the Tabernacle of the Congregation.
- 48 So the numbers of them were eight thousand five hundred and foure score.
- 49 According to the cōmandement of y Lord by y hād of Mosēs did Aarōn nōber thē, euerie one according to his seruice, & according to his charge. Thus were thei of that tribe nōbred, as the Lord commāded Mosēs.
- C H A P. V.
- 2 The Leprous & the polluted shalbe cast forthe 6 The purging of sinne 15 The tryal of the suspect wife.
- 1 And y Lord spake vnto Mosēs, sayig,
- 2 Commande the children of Israēl y they put out of the holte euerie leper, and euerie one y hathe an issue, & whosoever is defiled by the dead.
- 3 Bothe male and female shal ye put out: out of y holte shal ye put thē, that they defile not their tētes amōg whome I dwel.
- 4 And the children of Israēl did so, and put thē out of y holte, euen as y Lord had cōmanded Mosēs, so did y childrē of Israēl.
- 5 ¶ And y Lord spake vnto Mosēs, saying,
- 6 Speake vnto the childrē of Israēl, Whē a man or woman shal commit anie sinne that men commit, and trasgresse against the Lord, when that persone shal trespas,
- 7 Then they shal cōfesse their sinne which
- thei haue done, and shal restore the damage thereof with his principal, and put the fift parte of it more thereto, and shal giue it vnto him, against whome he hathe trespassed.
- 8 But if the man haue no kinsman, to whome he shulde restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shal make atonement for him.
- 9 And euerie offering of all the holy things of the childrē of Israēl, which they bring vnto the Priest, shalbe his.
- 10 And euerie mans halowed things shalbe his: that is, whatsoeuer anie man giueth the Priest, it shalbe his.
- 11 ¶ And y Lord spake vnto Mosēs, saying,
- 12 Speake vnto the children of Israēl, and say vnto them, If anie mā's wife turne to euil, and commit a trespas against him,
- 13 So that another man lie with her fleshly, and it be hid frō the eies of her husband, and kept close, and yet she be defiled, and there be no witnes against her, nether she taken with the maner,
- 14 If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,
- 15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephāb of barley meale, but he shal not powre oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to minde:
- 16 And the Priest shal bring her, & set her before the Lord.
- 17 Then the Priest shal take the holy water in an earthe vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shal take it and put it into the water.
- 18 After, the Priest shal set the woman before the Lord, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielousie offering, and the Priest shal haue bitter and cursed water in his hand,
- 19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, nether thou hast turned to vnciennes from thine husband, be free from this bitter and cursed water.
- 20 But if thou hast turned from thine husband, and so art defiled, and some man haue lien with thee beside thine husband,
- 21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be accused, and detestable for quiii.

Leui 6. 5.

e If he be dead, to whome the wrong is done, and also haue no kinsman.

d Or, things offered to the Lord, as first-frutes, &c. Leui 10. 12.

e By breaking the band of marriage, and playing the harlot

f Ebr If the spirit of ielousie come upon him.

f Onely in the sinne offering, & this offering of ielousie were neither oyle nor incense offered. g Or making the sinne known, and not purging it. h Which also is called the water of purification or sprinkling, read Chap 19. 9.

i It was so called by the effect, because it declared the woman to be accused and turned to her destruction.

k Bothe because she had committed so heinous a fault, and forwarde her selfe in denying the same.

p Which were of competent age to serue therein, that is, betwene 30. and 50.

p Whosoever of the Leuites that had any mager or charge in the Tabernacle. q En According to the month, or worde. r So that Mosēs nether added nor diminished from that which y Lord commāded him.

Leuit. 13. 3.

Leui 15. 2.

Leui 21. 1.

o Or, in a place out of the holte. a There were three manner of sinnes, of y Lord, of y Leuites, & of the Israēlites

Leui 6. 3.

b Commit anie fault willingly.

¹³² *Ex 17, 18 fall.*

the othe amōg thy people, & y^e Lord cause thy thigh to rott, and thy belly to swel:

22 And that this cursed water maie go into thy bowels, to cause thy belly to swel, and thy thigh to rott, The woman shal answer, Amen, Amen.

¹ That is, be it so, as thou wilt, as p^{er} 41, 14 deu 27, 14 m Shal wash the curses, & are written, m to the water in the vessel.

23 After, the Priest shal write these curses in a booke, and shal blot them out with the bitter water,

24 And shal cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitterneſſe, shal entre into her.

25 The Priest shal take the ielousie offering out of the womans hand, & shal shake the offering before the Lord, and offer it vpon the altar.

¹³² *Or, perfume.*
¹ Where the incense was offered.

26 And the Priest shal take an handful of the offering for a memorial thereof, and burne it vpon the altar, and afterward make y^e woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her housband) then shal the cursed water, turned into bitterneſſe, entre into her, and her belly shal swel, and her thigh shal rott, & the woman shal be accursed amōg her people.

¹³² *Or, innocent.*

28 But if the woman be not defiled, but be cleane, she shal be fre and shal coſciue & beare.

29 This is the lawe of ielousie, when a wife turneth frō her housband & is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then shal he bring the woman before y^e Lord, and the Priest shal do to her according to all this lawe,

¹³² *The man might accuse his wife and not be reproved.*

31 And the man shal be fre from sinne, but this woman shal beare her iniquitie.

CHAP. VI.

¹³² *The lawe of the consecration of the Nazarite. 24 The manner to blesse the people.*

1 And the Lord spake vnto Moſes, saying;

2 Speake vnto the children of Iſraēl, and say vnto them, When a man or a woman doeth separate theſelues to vowe a vowe of a Nazarite to separate him ſelfe vnto the Lord,

¹³² *a Which separated them ſelues from the world, & dedicated them ſelues to God: whose figure was accomplished in Christ.*

3 He shal absteine frō wine & ſtōg drinke, and shal drinke no ſōwre wine nor ſōwre drinke, nor shal drinke anie licour of grapes, nether shal eat fresh grapes nor dried.

4 As long as his abſtinenſe endureth, shal he eat nothing y^e is made of the wine of y^e vine, nether the kernels, nor the huske.

¹³² *Indg. 13, 15. 1 Sam. 1, 11.*

5 While he is ſeparate by his vowe, the razor shal not come vpon his head, vntil the dayes be out, in the which he separateth him ſelfe vnto the Lord, he shal be holie, and shal let the lockes of the heere of his

head growe.

6 During the time that he separateth him ſelfe vnto the Lord, he shal come at no dead body:

¹³² *b As at burials, or mournings.*

7 He shal not make him ſelfe vnclane at the death of his father, or mother, brother, or ſiſter: for the consecration of his God is vpon his head.

¹³² *c In that he ſuffered his heere to growe, he ſignified y^e he was consecrated to God.*

8 All the dayes of his ſeparacion he shal be holy to the Lord.

¹³² *d Which ſōg here is a ſigne that he is dedicate to God.*

9 And if anie dye ſodely by him, or he be ware, then the head of his consecration shal be defiled, and he shal ſhaue his head in the day of his clenſing: in the ſeuenth day he shal ſhaue it.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the dore of the Tabernacle of the Congregation.

11 Then the Priest shal prepare the one for a ſin offering, and the other for a burnt offering, & shal make an atonement for him, becauſe he ſinned by the dead: ſo shal he halowe his head the ſame day,

¹³² *e By being preſent, where the dead was.*

12 And he shal consecrate vnto the Lord the daies of his ſeparacion, and shal bring a lambe of a yere olde for a trespaſs offering, and the firſt 2 daies shal be voyde: for his consecration was defiled.

¹³² *f Beginning at the eight day, when he is purified.*

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shal come to the dore of the Tabernacle of the Congregation,

¹³² *g So that he shal beginne his vowe anewe.*

14 And he shal bring his offering vnto the Lord, an he lambe of a yere olde without blemish for a burnt offering, and a ſhe lābe of a yere olde without blemish for a ſin offering, and a ram without blemish for peace offerings,

15 And a basket of vnleauened bread, of cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offering, and their drinke offerings:

¹³² *Leu. 2, 15.*

16 The which the Priest shal bring before the Lord, and make his ſin offering and his burnt offering.

17 He shal prepare also the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shal make his meat offering, and his drinke offering.

18 And y^e Nazarite shal ſhaue the head of his consecraciō at the dore of the Tabernacle of the Congregation, and shal take the heere of the head of his consecraciō, and put it in the fire, which is vnder the peace offering.

¹³² *18, 29 h In token his vowe ended.*

19 Then the Priest shal take the ſodē ſoulder of the ram, and an vnleauened cake out of the basket, & a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath ſhaue his consecraciō.

¹³² *i For the heere, which was consecrated to y^e Lord, might not be caſt into anie profane place.*

20 And the Priest shal shake them to and fro

¹³² *Exod. 29, 17.*

ſo

*Or, with the
leaves*

fi o before the Lord: this is an holy thing for the Priest ^o besides the shaken breast, & besides the heaue shulder: so afterward the Nazarite may drinke wine.

*k At the least
he shal do
this, if he be
able to offre
no more*

21 This is the lawe of the Nazarite, which he hath vowed, *and* of his offering vnto the Lord for his consecracion, ^k besides that that he is able to bring: according to the vowe which he vowed, so shal he do after the lawe of his consecracion.

22 ¶ And ^y Lord spake vnto Moses, saying,

*l That is, pray
for them, &c.
cf 35, 19*

23 Speake vnto Aaron and to his sonnes, saying, Thus shal ye ^l blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, an kepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

*m They shal
pray in my Na-
me for them*

27 So they shal put my ^m Name vpon the children of Israel, and I wil blesse them.

CHAP. VII.

a The heades or princes of Israel offre at the setting vp of the Tabernacle, 10 And at the dedicacion of the altar. 19 God speaketh to Moses from the Mercisat.

Exod 40, 18.

Or, vessels

Or, captain

1 **N**OW when Moses had finished the setting vp of the Tabernacle, and ^a anointed it and sanctified it, and all the instruments thereof, and the altar with all the ^a instrumētts thereof, and had anointed them and sanctified them,

*a Like hor-
litters to ke-
pe the things,
y were caried
in them, from
wether*

2 Then the ^a princes of Israel, heades ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were nouored) offered,

3 And brought their offering before ^y Lord, six ^a couered chariots, and twelue oxen: one chariot for two princes, and for euerie one an ox, and they offered them before the Tabernacle.

*b That is, to
carie things &
stuffe in*

4 And the Lord spake vnto Moses, saying, 5 Take *these* of them, that they may be to do the ^b seruice of the Tabernacle of the Congregacion, and thou shalt giue them vnto the Leuites, to euerie man according vnto his office.

6 So Moses toke the chariots and the oxen, and gaue them vnto the Leuites:

7 Two chariots and foure oxen he gaue to the sonnes of Gershon, according vnto their ^c office.

*c For their vse
to cary with*

8 And foure chariots and eyght oxen he gaue to ^y sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

*d The holie
things or the
sacramente must
be caried vpon
their sholders,
and not dra-
wen with oxen,
Chap 4, 15
e That is, whe
the first sacri-
fice was offe-
red thereupon by
Aaron, Leuit.
9, 4*

9 But to the sonnes of Kohath he gaue none, ^d because the charge of the Sanctuarie belonged to them, which they did beare vpon their sholders.

10 ¶ The princes also offered in the ^e dedicacion for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And ^y Lord said vnto Moses, One prince ce one day, and another prince: another day shal offer their offering, for the dedicacion of the altar.

12 ¶ So then on the first day did ^l Nahshon ^l The offering of Nahshon. the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a ^a meat offering, *Leuit. 2, 6.*

14 An *incens* cup of golde of ten *shekels*, ful of incens,

15 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

16 An he goat for a sin offering,

17 And for peace offerings, two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day ^l Nethaneel, the sonne of Zuár, prince of the tribe of Issachar did offer: ^l The offering of Nethaneel.

19 Who offered for his offering a siluer charger of an hundreth & thirty *shekels* weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled w^o oyle, for a meat offering,

20 An *incens* cup of golde of ten *shekels*, ful of incens,

21 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

22 An he goat for a sin offering,

23 And for peace offerings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Nethaneel the sonne of Zuár.

24 ¶ The third day ^l Eliab the sonne of Helon prince of ^y childre of Zebulun offered. ^l The offering of Eliab

25 His offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

26 A golden *incens* cup of ten *shekels*, ful of incens,

27 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

28 An he goat for a sin offering,

29 And for peace offerings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day ^l Elizur ^y sonne of Shedeur prince of ^y childre of Reuben offered. ^l The offering of Elizur.

31 His offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

32 A goldē *incens* cup of ten *shekels*, ful of incens, *q. iiii.*

- 33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 34 An he goat for a sin offering,
- 35 And for a peace offering, two bullockes, five rams, five he goates, and five lambes of an yere olde: this was the offering of Elizúr the sonne of Shedeúr.
- ¶ The offering of Shelumiél. 36 ¶ The fife day ¶ Shelumiél the sonne of Zurišhaddái, prince of the children of Siméon offered.
- 37 His offering was a siluer charger of an hūdreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 38 A golden incens cup of ten shekels ful of incens,
- 39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 40 An he goat for a sin offering,
- 41 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Shelumiél the sonne of Zurišhaddái.
- ¶ The offering of Eliašaph. 42 ¶ The sixt day ¶ Eliašaph the sonne of Deuél prince of the children of Gad offered.
- 43 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 44 A golden incens cup of ten shekels ful of incens,
- 45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering,
- 46 An he goat for a sin offering,
- 47 And for a peace offering, two bullocks, five rams, five he goates, five lambes of a yere olde: this was the offering of Eliašaph the sonne of Deuél.
- ¶ The offering of Eliašama. 48 ¶ The seuenth day ¶ Eliašama the sonne of Ammiúd prince of the children of Ephraím offered.
- 49 His offering was a siluer charger of an hūdreth, & thintie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,
- 50 A golden incens cup of ten shekels, ful of incens,
- 51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 52 An he goat for a sin offering,
- 53 And for a peace offering, two bullocks, five rams, five he goates, five lambes of a yere olde: this was the offering of Eliašama, the sonne of Ammiúd.
- ¶ The offering of Gamliél. 54 ¶ The eyght day offered ¶ Gamliél the sonne of Pedazúr, prince of the children of Manasséh.
- 55 His offering was a siluer charger of an hundreth & thintie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 56 A golden incens cup of ten shekels, ful of incens,
- 57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 58 An he goat for a sin offering,
- 59 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Gamliél the sonne of Pedazúr.
- ¶ The offering of Abidán. 60 ¶ The ninth day ¶ Abidán the sonne of Gideoní prince of the children of Beniamín offered.
- 61 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 62 A golden incens cup of ten shekels, ful of incens,
- 63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 64 An he goat for a sin offering,
- 65 And for a peace offering two bullocks, five rams, five he goates, five lambes of a yere olde: this was the offering of Abidán the sonne of Gideoní.
- ¶ The offering of Ahiezér. 66 ¶ The tenth day ¶ Ahiezér the sonne of Ammišhaddái, prince of the children of Dan offered.
- 67 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 68 A golden incens cup of ten shekels ful of incens,
- 69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 70 An he goat for a sin offering,
- 71 And for a peace offering, two bullocks, five rams, five he goates, five lambes of a yere olde: this was the offering of Ahiezér the sonne of Ammišhaddái.
- ¶ The offering of Pagiel, of Ashér. 72 ¶ The eleuenth day ¶ Pagiel the sonne of Ocrán, prince of the childré of Ashér offered.
- 73 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 74 A golden incens cup of ten shekels, ful of incens,
- 75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 76 An he goat for a sin offering,
- 77 And for a peace offering, two bullocks, five rams, five he goates, five lambes of a yere olde: this was the offering of Pagiel the sonne of Ocrán.

- ¶ The offering of Ahiré.** 78 ¶ The twelueth day ¶ Ahiré the sonne of Enán, prince of the children of Naphtalí offered.
- 79 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,
- 80 A golden incens cup of ten shekels, ful of incens,
- 81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering.
- 82 An he goat for a sinne offering,
- 83 And for peace offerings two bullockes, fwe rams, fwe he goats, fwe lambes of a yere olde: this was the offering of Ahiré, the sonne of Enán.
- f This was the offering of the princes, when Aaron did dedicate the Altar.** 84 This was the dedication of the Altar by the princes of Israél, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incens cups of golde,
- 85 Euerie charger, containing an hundreth & thirtie shekels of siluer, and euerie boule seuentie: all the siluer vessel contained two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.
- 86 Twelue incens cups of golde ful of incens, containing ten shekels euerie cup, after the shekel of the Sanctuarie: all the golde of the incens cups was an hundreth and twentie shekels.
- 87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offerings, and twelue he goats for a sinne offering.
- 88 And all the bullockes for the peace offerings were foure & twentie bullockes, the rams sixtie, the he goats sixtie, the lambes of a yere olde sixtie: this was the dedication of the Altar, after that it was anointed.
- g By Aaron.** 89 And when Mosés wét into the Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from the Merciseat, that was vpon the Arke of the Testimonie betwene the two Cherubims, and he spake to him.
- h That is, the Sanctuarie**
- i According as he had promised, Exod 25, 22.**
- 4 And this was the worke of the Candelsticke, *euen* of golde beaten out with the hammer, bothe the shaft, and the floures thereof* was beaté out with the hammer: *Exod 25, 28.*
- b** accordig to the paterne, which the Lord had shewed Mosés, so made he the Candelsticke.
- b And not set together of diuers pieces**
- 5 ¶ And the Lord spake vnto Mosés, saying,
- 6 Take the Leuites from among the children of Israél, and purifie them.
- 7 And thus shalt thou do vnto them, when thou purifiest them, Spinkle ^c water of purification vpon them, & let them shauce all their flesh, and wash their clothes: so thei shalbe cleane.
- c In Ebrewé, it is called the water of sinne, because it is made to purge sinne, as Chap. 19, 9.**
- 8 Then thei shal take a yong bullocke with his meat offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.
- 9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble ^d all the Congregation of the children of Israél.
- d That thou maiest do this in presence of them all.**
- 10 Thou shalt bring the Leuites also before the Lord, & the children of Israél shal put their hands vpon the Leuites.
- e Meanig, certeine of them in the name of the whole.**
- 11 And Aaron shal offer the Leuites before the Lord, as a shake offering of the childre of Israél, that thei may execute the seruice of the Lord.
- 12 And the Leuites shal put their hands vpon the heades of the bullockes, and make thou the one a sinne offering, & the other a burnt offering vnto the Lord, that thou maiest make an atonement for the Leuites.
- 13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.
- 14 Thus thou shalt separate the Leuites from among the children of Israél, & the Leuites shalbe ^f mine.
- f That is, they that are first borne**
- Chap. 3, 45.**
- 15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.
- 16 For thei are frely giuen vnto me from among the children of Israél, for ^g suche as open anie wombe: for all the firstborne of the children of Israél haue I taken the vnto me.
- g That is, they that are first borne**
- Chap. 3, 9.**
- 17 ¶ For all the firstborne of the children of Israél are mine, bothe of man and of beast: since the day that I smote euerie firstborne in the land of Egypt, I sanctified them for my self.
- Exod 13, 2. Luk. 2, 20.**
- 18 And I haue taken the Leuites for all the firstborne of the children of Israél,
- 19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israél, to do the seruice of the children of Israél in the Tabernacle of the Congregation, and to make

CHAP. VIII.

a The orde of the Lampes 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when thei are receiued to seruice, and when thei are dismissed.

1 And the Lord spake vnto Mosés, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shal giue light toward the forefront of the Candelsticke.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candelsticke, as the Lord had commanded Mosés.

a To that parte which is ouer against the Candelsticke, Exod. 35, 37

g Which seruice the Leuites shalbe els do.

^h Because the
Leuites go in
to the Sanctu-
arie in their
name.

an atonement for the children of Israël, that there be no plague among the children of Israël, when the children of Israël come nere vnto ^h the Sanctuarie.

10 ¶ The Mosés and Aarón & all the Congregation of the children of Israël did with the Leuites, according vnto all that the Lord had commanded Mosés concerning the Leuites: so did the children of Israël vnto them.

21 So the Leuites were purified, and washed their clothes, & Aarón offred the as a shake offering before the Lord, & Aarón made an atonemēt for the, to purifie the.

22 And after that, went the Leuites in to do their seruice in the Tabernacle of ^h Cōgregation, ¹ before Aarón & before his sonnes: as the Lord had commanded Mosés concerning the Leuites, so thei did vnto them.

23 ¶ And ^h Lord spake vnto Mosés, saying, 24 This also *belongeth* to the Leuites: from five and twentie yere olde and vpwarde, thei shal go in, to execute *their* office in the seruice of the Tabernacle of the Cōgregation.

25 And after the age of fiftie yere, thei shal cease from executing the ¹ office, and shal serue no more:

26 But thei shal minister ¹ with their brethren in the Tabernacle of the Congregation, to kepe things committed to their charge, but thei shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.

CHAP. IX.

^a The Passeouer is commanded againe. ²⁹ The punishment of him that kepeth not the Passeouer. ¹⁵ The cloude conducteth the Israelites through the wilderness.

1 And the Lord spake vnto Mosés in the wilderness of Sináí, in the first moneth of the secōde yere, after thei were come out of the land of Egypt, saying,

2 The childre of Israël shal also celebrate the ^a Passeouer at the time appointed therunto.

3 In the fourtēth day of this moneth at ^a euen, ye shal kepe it in his due season: according to ^a all the ordinances of it, and according to all the ceremonies thereof shal ye kepe it.

4 Then Mosés spake vnto the children of Israël, to celebrate the Passeouer.

5 And thei kept the Passeouer in the fourtēth day of the first moneth at euen in ^h wilderness of Sináí: according to all that the Lord had commanded Mosés, so did the children of Israël.

6 ¶ And certein men were defiled ^h by a dead man, thar thei might not kepe the Passeouer the same day: and thei came before Mosés and before Aarón the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not ^c offer an offering vnto the Lord in the time thereunto appointed among the children of Israël?

8 Then Mosés said vnto them, Stand stil, and I wil heare what the Lord wil cōmande concerning you.

9 ¶ And the Lord spake vnto Mosés, saying,

10 Speake vnto the children of Israël, and say, If anie among you, or of your posteritie shalbe vncleane by the reason of a corps, or be in a long iourney, ^d he shal kepe the Passeouer vnto the Lord.

11 In the fourtēth day of the ^c seconde moneth at euen thei shal kepe it: with vnleauened bread and sowe heibes shal thei eat it.

12 They shal leaue none of it vnto the morning, ^e nor breake anie bone of it: according to all the ordinance of the Passeouer shal thei kepe it.

13 But the man that is cleane and is not in a ^f iourney, and is negligent to kepe the Passeouer, the same persone shalbe cut of from his people: because he broght not the offering of the Lord in his due season, that man shal beare his ^g sinne.

14 And if a stranger dwel among you, and wil kepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, & as the manner thereof is, so shal he do: ^e ye shal haue one lawe bothe for the stranger, & for him that was borne in the same land.

15 ¶ And whē the Tabernacle was reared ^{Exod 40, 34.} vp, a cloude couered the Tabernacle, *namely* the Tabernacle of the Testimonie: & at euen the ^e was vpon the Tabernacle, as the ^g appearance of fire vntil morning.

16 So it was alwaie: the cloude couered it by ^h day, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israël iourneied: & in the place where the cloude abode, there the children of Israël pitched their tentes.

18 At the ^h commandement of the ^h Lord the children of Israël iourneied, and at the commandement of the Lord thei pitched: as long as the cloude abode vpon the Tabernacle, ^h they laye stil.

19 And when the cloude taryed stil vpon the Tabernacle a long time, the children of Israël kept the ¹ watch of the Lord, & iourneied not.

20 So when the cloude abode ^h a fewe daies vpon the Tabernacle, thei abode in their tentes according to the commandement of the Lord: for thei iourneied at the commandement of the Lord.

^c Or celebrate the Passeouer the fourtēth day of the first moneth.

^d And can not come where ^h Tabernacle is, when others kepe it ^e So that the vncleane, and thei thar are not at home, haue a month longer grāted vnto them *Exod 12, 46. iohn 19, 36.*

^f When ^h Passeouer is celebrate

^g Or, punishment of his sinne.

Exod. 12, 49.

^g Like a pillar read *Exod. 13, 21.*

^h Or, moneth. ^h Who taught the what to do by the cloude.

¹ Cor. 10, 11. ^h Or, camped.

¹ Thei waited whē the Lord wolde signifye ether their departure, or thei abode by the cloude. ^h Or, daies of vnto.

^h Suche office as was princiful, as to beare burthens and suche like ¹ In singing psalmes, instructing, counselling and keeping ^h things in orde.

Exod 12, 1. leui. 23, 5. numb. 28, 16. deut 16, 2. Exod. 12, 6. deut. 16, 6.
^a Euen in all pointes as the Lord hath commanded.

^h By touching a corps, or being at the same.

- 21 And thogh the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, the they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.
- 22 O^a if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israël ^a abode still, and iourneyed not: but when it was taken vp, they iourneyed.
- 23 At the commandemēt of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the ^k hand of Moſes.
- CHAP. X.
- 2 ^a The use of the silver trumpettes 11 The Israelites departe from Sinái 14 The captaynes of the hoſte are nombred. 30 Hobáb refuſeth to go with Moſes his ſonne in lawe.
- 1 And the Lord ſpake vnto Moſes, ſaying,
- 2 Make thee two trumpets of ſiluer: of an whole piēce ſhalt thou make them, that thou maiest vſe the for the aſſembling of the Congregation, and for the departure of the campe.
- 3 And whē they ſhal blowe with the, all the Congregation ſhal aſſemble to thee before the doie of the Tabernacle of the Congregation.
- 4 But if they blowe with one, then the princes, or heads ouer the thouſands of Israël ſhal come vnto thee.
- 5 But if ye blowe an alarme, then the cape of the that pitche on the ^b Eaſt parte, ſhal go forwarde.
- 6 If ye blowe an alarme the ſeconde time, the hoſte of them ſhal lie on the ^c South ſide ſhal marche: for they ſhal blowe an alarme when they remoue.
- 7 But in aſſembling the Congregation, ye ſhal blowe with out an alarme.
- 8 And the ſonnes of Aarón the Prieſt ſhal ^d blowe the trumpets, and ye ſhal haue the as a lawe for euer in your generacions.
- 9 And when ye go to warre in your land againſt ^e y^e enemye that vexeth you, ye ſhal blowe an alarme wth the trūpets, and ye ſhal be remēbred before the Lord your God, and ſhal be ſaued from your enemies.
- 10 Also in the day of your ^e gladnes, and in your feaſt daies, and in the beginning of your monethes, ye ſhal alſo blowe the trūpets ^e ouer your burnt ſacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.
- 11 ¶ And in the ſeconde yere, in the ſeconde moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Teſtimonie.
- 12 And the children of Israël departed on their iourneys out of ^e deſert of Sinái, and ^e cloude reſted in the wildernes of Parán.
- 13 So they ^f firſt toke their iourney at the comādemēt of the Lord, by ^e hād of Moſes.
- 14 ¶ In the firſt place wēt the ſtander of the hoſte of the children of Iudáh, according to their armies: and ^g Nahſhón the ſonne of Amminadáb was ouer his bāde.
- 15 And ouer the bande of the tribe of the children of Iſſachái was Nethaneél the ſonne of Zuár.
- 16 And ouer the bande of the tribe of the children of Zebulún was Eliáb the ſonne of Helón.
- 17 When ^e Tabernacle was taken downe, then the ſonnes of Gerſhón, and the ſonnes of Meraií wēt forwarde bearing ^g the Tabernacle.
- 18 ¶ After, departed the ſtāderd of the hoſte of Reubén accordig^g to their armies, & ouer his bāde was Elizúr ^g ſōne of Shedeúr.
- 19 And ouer the bande of the tribe of the childre of Simeón was Shelumiel the ſonne of Surishaddái.
- 20 And ouer the bande of the tribe of the children of Gád was Eliafáph the ſonne of Deuél.
- 21 The Kohathites alſo wēt forwarde and bare the ^h Sanctuarie, & the ^h former did ſet vp the Tabernacle againſt they came.
- 22 ¶ Then the ſtander of the hoſte of the children of Ephraím went forwarde according to their armies, and ouer his bāde was Eliſhamá the ſonne of Ammiúd.
- 23 And ouer the bande of the tribe of the ſonnes of Manaſſéh was Gamliél the ſonne of Pedazúr.
- 24 And ouer the bande of the tribe of the ſonnes of Beniamín was Abidán the ſonne of Gideoní.
- 25 ¶ Laſt, ^e ſtāderd of the hoſte of ^e childre of Dan marched, ^h gatherig all the hoſtes according to their armies: & ouer his bāde was Ahíezer the ſonne of Ammiſhaddái.
- 26 And ouer the bande of the tribe of the children of Aſſér was Pagíel the ſonne of Ocrán.
- 27 And ouer the bande of the tribe of the children of Naphtalí was Ahirá the ſonne of Enán.
- 28 ¶ Theſe were the remouings of the children of Israël according to their armies, when they marched.
- 29 ¶ After, Moſes ſaid vnto ^m Hobáb the ſonne of Reuél ^h Midianite, the father in lawe of Moſes, We go into the place, of ^h Lord ſaid, I wil giue it you: Come thou with vs, and we wil do thee good: for the Lord hath promiſed good vnto Israël.
- 30 And he answered him, I wil not go: but I wil departe to mine owne countrey, and to my kinred.

Exod. 40. 36.

k Under the charge & gouernement of Moſes.

a Or of worke beaten out wth the hammer.

b That is, the hoſte of Iudáh and they that are vnder his enſigne.
c Meaning the hoſte of Reuben

d So that onely the Prieſts muſt blowe ^e trumpets, ſo long as the Prieſthode laſted

e When ye reioyce that God hath remoued any plague
Or, when you offer burnt offerings

Or, in keeping this order in their iourneys.
f Firſt Sinái to Parán, Chap. 33. 1

Chap. 2. 3.

Chap. 1. 7.

g With all the appertinances thereof.

h Upon their ſhoulders
Chap. 4. 4.
i The Merarites and Gerſhons.

k Leauing none behind nor any of ^e former that ſained in ^e way.

l This was ^e order of their hoſte whē they remoued

m Some thinke that Reuél, Iethró, Hobáb, and Keni were all one: Kymhá ſaith ^e Reuél was Iethros father: ſo Hobáb was Moſes father, in law.

31 The he said, I pray thee, leaue vs not: for thou knowest our cāping places in the wil dernes: therefore y maicst be our guide.

^a Ebr eyes vnto
71.

32 And if thou go with vs, what goodnes y Lord shal shewe vnto vs, the same wil we shewe vnto thee.

ⁿ Mount Si-
nai, or Horēb.

33 ¶ So they departed from the ⁿ mount of the Lord, thre daies iourney: and the Arke of the couenant of the Lord wēt before them in the thre daies iourney, to se- arche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

^{Psal. 68. 2.}
^o Declare thy
might and
power.

35 And when the Arke went forward, Mo- ses said, * Rife vp, Lord, and let thine enemies be scatered, and let them that ha- re thee, flee before thee.

36 And when it rested, he said, Returne, o Lord, to the ⁿ manie thousands of Israēl.

^a Ebr to the ten
thousand thou-
sands.

CHAP. XI.

1 The people murmureth, and is punished with fire.
4 The people lusteth after flesh. 6 They lothe Man-
na. 11 The weak faith of Moses. 16 The Lord deuiceth the burthen of Moses to seuenty of the An-
cientes. 31 The Lord sendeth quailes. 33 Their
lust is punished.

^a Ebr, as inist
complainers
^b Ebr it was e-
uill in the eares
of the Lord.

¶ **W**Hē the people became ⁿ murmu- rers, ⁿ it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost parte of the hoste.

^{Psal. 78. 21.}

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fi- re was quenched.

^{Or, burning.}

3 And he called y name of that place ⁿ Ta- berāh, because the fire of the Lord burnt among them.

^a Which we-
re of those strā-
gers that came
out of Egypt
with them.
Exod. 12. 38

4 ¶ And a number of ^a people that was a- mong them, fel a lusting, and ^b turned away, and the children of Israēl also wept and said, Who shal giue vs flesh to eat?

^b From God
^c For a smale
price, or good
cheape.

5 We remember the fish which we did eat in Egypt for ^c naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.

^d For the gree-
dy lust of
flesh
Exod. 16. 31.
Wisd. 16. 20.

6 But now our soule is ^d dried away, we can se nothing but this ⁿ M A N.

^{Psal. 78. 24.}

7 (The ⁿ M A N also was as ⁿ coriāder sede, & his coulour like the coulour of ^e bdeliū.

^{Isa. 6. 31.}
^e Which is, a
white perle, or
precious stone.

8 The people went about and gathered it, and ground it in milles, or bet it in mor- ters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vn- to the taste of fresh oyle.

9 And when the dewe fel downe vpon the hoste in the night, the ⁿ M A N fel with it)

10 ¶ Then Moses heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto y Lord, Wherefo-

re hast thou ⁿ vexed thy seruant? and why haue I not founde ⁿ fauour in thy sight, seing thou hast put the charge of all this people vpon me?

<sup>Or, enill intrea-
ted</sup>
^f Or, wherein
haue I dis-
pleased thee.

12 Haue I ⁿ conceived all this people? or haue I begotten them? that thou shuldest say vnto me, Cary them in thy bosome (as a nurse beareth y sucking childe) vnto the ⁿ land, for the which thou swarest vnto their fathers?

^g Am I their
father, that no-
ne may haue y
charge of the
but I?

13 Where shulde I haue flesh to giue vnto all this people? for they wepe vnto me, saying, Giue vs flesh that we may eat.

^h Of Canaan
promised by
an othe to our
fathers.

14 I am not able to beare all this people a- lone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy sight, kil me, that I beholde not my mi- serie.

ⁱ I had rather
dye, then to se
my grief and
miserie thus
daily increas-
ed by their re-
bellion.

16 ¶ Then y Lord said vnto Moses, Gather vnto me seuenty men of the Elders of Is- raēl, whome thou knowest, that they are the Elders of the people, & gouerners ouer them, and bring them vnto the Taber- nacle of the Congregation, and let them stand there with thee,

17 And I wil come downe, & talke with thee there, * and take of the Spirit, which is vpon thee, and put vpon them, and they shal beare the burthē of the people with thee: so thou shalt not beare it alone.

^k I wil distri-
bute my Spirit
among them, as
I haue done to
thee.

18 Furthermore thou shalt say vnto the people, ⁿ Be sanctified against tomorowe, and ye shal eat flesh: for you haue wept in the eares of the Lord, saying, Who shal giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

^l Prepare your
selues that ye
be not vnicu-
se.

19 Ye shal not eat one day nor two daies, nor fiue daies, nether ten daies, nor twen- ty daies,

20 But a whole moneth, vntil it come out at your nostrels, and be lothesome vnto you, because ye haue ⁿ contemned the Lord, which is ⁿ among you, and haue wept before him, saying, Why came we hither out of Egypt?

^m Or, cast him
of, because ye
refused Manna
which he ap-
pointed as mo-
ste mete for
you

21 And Moses said, Six hundreth thousand fotemen are ⁿ there of the people, ⁿ among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

ⁿ Who lea-
derth and go-
uerneth you.
^o Of whome
I haue the
charge.

22 Shal the shepe and the beues be slaine for them, to finde them? ether shal all the fish of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is ⁿ the Lords hand shortened? thou shalt se now whether my worde shal come to passe vn- to thee, or no.

^{Isa. 50. 2}
^o

24 ¶ So Moses went out, and tolde the peo- ple the wordes of the Lord, and gathered seuenty men of the Eiders of the people, and set the round about the Tabernacle.

25 Then

25 Thē the Lord came downe in a cloude, and spake vnto him, and "toke of the Spirit, that was vpon him, and put it vpon the seuentie Anciēt men: and when the Spirit reited vpon them, then they prophecied, and did not p cease.

p From that day the Spirit of prophecie did not faile them

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit reited vpon them, (for they were of them that were writē, and went not out vnto the Tabernacle) & they prophecied in the hoste.

27 Then there ran a yong man, and tolde Mosēs, and said, Eldad and Medad do prophecie in the hoste.

28 And Ioshua the sonne of Nun the seruāt of Mosēs one of his q yong men, answered and said, My lord Mosēs, "forbid them.

q Or, a yong mā whome he had chosen from his yong the
r Suche blinde zeale was in the Apostles, Mar 9, 38. Luk 9, 4.

29 But Mosēs said vnto him, Enuyest thou for my sake? yea, wolde God that all the Lords people were Prophetes, & that the Lord wolde put his Spirit vpon them.

30 And Mosēs returned into the hoste, he and the Elders of Israël.

Exod 16, 13. Psal. 78, 26.

31 Then there went forth a winde from the Lord, and "brought quailes from the Sea, and let them fall vpon the campe, a daies iourney on this side, & a daies iourney on the other side, round about the hoste, and they were about two cubites about the earth.

f Of Homer read Leui 27, 16 also it signifieth an heape, as Exod 8, 14 and 15, 15

32 Then the people arose, all that day, and all the night, and all the next day and gathered the quailes: he that gathered the least, gathered ten f Homers ful, and they spred them abroad for their vse round about the hoste.

Psal. 78, 35.

33 While the flesh was yet betwene their tethe, before it was chewed, euē the wrath of the Lord was kindled against the people, and the Lord "smote the people with an exceeding great plague.

Or, grones of paine.

34 So the name of the place was called, "Kibroth-hattaauah: for there they buried the people that fel a lusting.

35 Frō Kibroth-hattaauah the people toke their iourney to Hazeróth, and abode at Hazeróth.

CHAP. XII.

1 Aarón and Miriám grudge against Mosēs 10 Miriám is striken with leprosie, and healed at the prayer of Mosēs.

Or, murmured
a Zipporah was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name Ecclē 45, 4.

A Afterward Miriám and Aarón "spake against Mosēs, because of the womā of Ethiopia whome he had married (for he had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Mosēs? hath he not spoken also by vs? and the Lord heard this.

b And so bare w their grudge, although he knewe the

3 (But Mosēs was a very "meke man, aboute all the men that were vpon the earth)

4 And by and by the Lord said vnto Mosēs, & vnto Aarón, & vnto Miriám, Come out ye thre vnto the Tabernacle of the Congregation: and they thie came forth.

5 Then the Lord came downe in the pillar of the cloude, and stode in the dore of the Tabernacle, & called Aarón and Miriám, and they bothe came forth.

6 And he said, Heare now my wordes, If there be a Piophet of the Lord among you, I wil be knowen to him by a "vision, & wil speake vnto him by dreame.

c These were the two ordinarie meanes.

7 My seruāt Mosēs is not so, who is faithful in d all mine house.

d In all Israël which was his Church Exod. 33, 11.

8 Vnto him wil I speake "mouth to mouth, and by vision, & not in daikē wordes, but he "shal se y similitude of y Lord. wherefore then were ye not afraied to speake against my seruāt, euen against Mosēs?

e So farre as anye man was able to comprehend, w he calleth his backe partes, Exod. 33, 23

9 Thus the Lord was very angry with thē, and departed.

10 Also the cloude departed from the "Tabernacle: & beholde, Miriám was leprous like snowe: and Aarón loked vpo Miriám, and beholde, she was leprous.

f Frō the dore of the Tabernacle.

11 Then Aarón said vnto Mosēs, Alas, my Lord, I beseeche thee, lay not the sinne vpo vs, which we haue foolishly committed & wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whome the flesh is halfe consumed, while he commeth out of his mothers wombe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the skin.

13 Thē Mosēs cryed vnto the Lord, saying, O God, I beseeche thee, heale her now.

14 ¶ And the Lord said vnto Mosēs, If her father had "spit in her face, shulde she not haue bene ashamed seuen dayes? let her be "shut out of the hoste seuen dayes, & after she shal be receiued.

h In his displeasure

Leu 13, 46.

15 So Miriám was shut out of the hoste seuen dayes, and the people remoued not, til Miriám was brought in againe.

CHAP. XIII.

4 Certaine men are sent to searche the land of Canaan. 24 They bring of the fruite of the land 31 Caleb comforteth the people against the discouraging of the other spies.

1 Then after ward the people remoued from Hazeróth, & pitched in the wildernesses of a Parán.

a That is, in Richmā, & was in Parán, Chap 33, 18

2 ¶ And the Lord spake vnto Mosēs, saying,

3 Sēd thou men out to search the land of Canaan which I giue vnto the children of Israël: of euerie tribe of their fathers shal ye send a man, "suche as are all rulers among them.

b After y people had required it of Mosēs, as it is Deu 1, 22, then y Lord spake to Mosēs so to do

4 Thē Mosēs sent them out of the wildernesses of Parán at the commandement of y Lord: all those men were "heades of the children of Israël.

Or, rulers

5 Also their names are these: of the tribe of Reubén, Shánáa the sonne of Zaccúr:

- 6 Of the tribe of Simeón, Shaphát the sonne of Hoií:
 7 Of the tribe of Iudáh, Caléb the sonne of Iephunnéh:
 8 Of the tribe of Issachár, Igál the sonne of Ioséph:
 9 Of the tribe of Ephráim, ^{Or, Ioshúa.} Oshéa the sonne of Nun:
 10 Of the tribe of Beniamín, Paktí the sonne of Raphú:
 11 Of the tribe of Zebulún, Gaddiél the sonne of Sodí:
 12 Of the tribe of Ioséph, ^{to wit,} of the tribe of Manasséh, Gaddí the sonne of Sufí:
 13 Of the tribe of Dan, Ammiél the sonne of Gemallí:
 14 Of the tribe of Ashér, Sethúr the sonne of Michaél:
 15 Of the tribe of Naphtalí, Nabbí the sonne of Vophsí:
 16 Of the tribe of Gad, Geuél the sonne of Machí.
 17 These are the names of the ^c mē, which Mosés sent to spie out the land: and Mosés called the name of Oshéa the sonne of Nun Iehoshúa.
 18 So Mosés sent them to spie out the land of Canaan, and said vnto thé, Go vp this way toward the South, and go vp into the mountaines,
 19 And consider the land what it is, and the people that dwel therein, whether they be strong or weake, ether few or many,
 20 Also what the land ^{is} that they dwel in, whether it be ^d good or bad: and what cities ^{they be,} that they dwel in, whether they dwel in tentes, or in walled townes:
 21 And what the land ^{is}: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then ^{was} the time of the first ripe grapes)
 22 ¶ So they went vp, & searched out the land, from the wildernesses of ^e Zin vnto Rehób, to go to Hamáth,
 23 And thei ascended toward the South, and came vnto Hebrón, where were Ahimán, Sheshái and Talmaí, the sonnes of ^f Anák. And ^g Hebrón was buylt seuen yere before Zoán in Egypt.
 24 ¶ Thé they came to the riuer of Eshcól, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, and brought of the pomegranates and of the figges.
 25 That place was called the ^{Or, the valley of Eshcól, that is, of grapes.} riuer Eshcól because of the clustre of grapes, which the children of Israël cut downe thence.
 26 Then after fourty daies they turned againe from searching of the land.
 27 And they went and came to Mosés and to Aarón & vnto all the Cōgregacion of the children of Israël, in the wilderness of

- Parán, to Kadésh, and brought to them, and to all the Congregation tidings, and shewed them the frute of the land.
 28 And they tolde ⁱ him, and said, We came vnto the land whether thou hast sente vs, & surely it floweth with ^h milke & honie: and here is of the frute of it.
 29 Neuertheles the people be ⁱ strong that dwel in the land, and the cities ^{are} walled and exceeding great: and moreover, we sawe the ^h sonnes of Anák there.
 30 The Amalekites dwel in ^h Southecō-trey, and the Hittites, and the Iebusites, and the Amorites dwel in the mountaines, and the Canaanites dwel by the Sea and by the coste of Iorden.
 31 Then Caléb killed the people ^{Or, murmuring against Mosés.} before Mosés, & said, Let vs go vp at once, and possesse it: for vndoubtedly we shal ouercome it.
 32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we.
 33 So they brought vp an euil reporte of the lād which they had searched for the children of Israël, saying, The land which we haue gone through to searche it out, is a land that ⁱ eateth vp the inhabitants thereof: for all the people that we sawe in it, are men of great stature.
 34 For there we sawe gyātes, the sonnes of Anák, ⁱ which come of the gyantes, so that we seemed in our sight like greshoppers: and so we were in their sight.
 35 The gyantes were so cruel that they spoiled & killed one another, and those that came to them.

C H A P. XIII.

² The people murmur against Mosés ¹⁰ They wolde haue stoned Caléb and Ioshúa ¹³ Mosés pacifieth God by his prayer. ⁴⁵ The people that wolde entre into the land, contrary to Gods wil, are slaine.

- 1 THEN all the Congregation lifted vp their voice, and cryed: and ^a the people wept that night,
 2 And all the children of Israël murmured against Mosés and Aarón: and the whole assemblie said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead.
 3 Wherefore now hathe ^h Lord brought vs into this lād to fall vpon the sword: our wiues, and our children shal be ^b a praye: were it not better for ys to returne into Egypt?
 4 And they said one to another, Let ys make a captaine and returne into Egypt.

- 5 Then Mosés and Aarón ^c fel on their faces before all the assemblie of the Congregation of the children of Israël.
 6 ¶ And Ioshúa the sonne of Nun, and Caléb the sonne of Iephunnéh ^d two of them that searched the land, ^d rent their clothes,
 7 And

^h Called also Kadésh-barzéa

ⁱ That is, Mosés
^{Exod. 33. 3.}

^h Ahimán, Sheshái, and Talmaí, whome Caléb slew afterward.

^{Or, murmuring against Mosés.}

ⁱ The gyantes were so cruel that they spoiled & killed one another, and those that came to them.

^a Such as were affraid at the reporte of the ten spies.

^b To our enemies the Canaanites.

^c Lamenting & people & praying for them.

^d Ecclē 48. 9.
^{1. Mach. 3. 26.}
^d For sorowe, hearing their blasphemie.

- 7 And spake vnto all the assemblie of the children of Israél, saying, The land which we walked through to searche it, is a very good land.
- 8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.
- 9 But rebel not ye against the Lord, neither feare ye the people of the land: for they are *but* bread for vs: their shielde is departed from them, and the Lord is with vs, feare them not.
- 10 And all the multitude said, ^e Stonethé with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israél.
- 11 And the Lord said vnto Mosés, How long wil this people prouoke me, and how long wil it be, yer they beleue me, for all the signes which I haue shewed among them?
- 12 I wil smite them with the pestilence and destroy them, and wil make thee a generation and migatier then they.
- 13 But Mosés said vnto the Lord, ^e When the Egyptians shal heare it, (for thou brightest this people by thy power from among them)
- 14 Then they shal say to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, & that thou, Lord, art sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)
- 15 That thou wilt kil this people as ^g one man: so the heathen which haue heard the fame of thee, shal thus say,
- 16 Because the Lord was not able to bring this people into the land, which he swaie vnto them, therefore hathe he flaine them in the wilderness.
- 17 And now, I beseeche thee, let the power of my Lord be great, according as thou hast spoken, saying,
- 18 The Lord is slowe to angre, and of great mercie, and forguuing iniquitie, and sinne, but not making the wicked innocent, & visitting the wickednes of the fathers vpon the children, in the third and fourth generation:
- 19 Be merciful, I beseeche thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiven this people from Egypt, euen vntil now.
- 20 And the Lord said, I haue forgien^h it, according to thy request.
- 21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the Lord.
- 22 For all those men which haue sene my glorie, and my miracles which I did in Egypt, and in the wilderness, & haue tempted me this ten times, and haue not obeyed my voyce,
- 23 Certainely thei shal not see the land, whereof I swaie vnto their fathers: nether shal anie that prouoke me, see it.
- 24 But my seruant * Caléb, because he had another spirit, & hath followed me stil, euen him wil I bring into the land, whether he went, and his sede shal inhe-ⁱrit it.
- 25 Now the Amalekites and the Canaanites remaine in the valley: ^l wherefore turne backe tomorrow, and get you into the wilderness, by the way of the red Sea.
- 26 ¶ After, the Lord spake vnto Mosés and to Aaron, saying,
- 27 How long shal I suffre this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israél, which they murmure against me.
- 28 Tel them, As I liue (saith the Lord) I wil surely do vnto you, euen as ye haue spoken in mine eares.
- 29 Your carkeises shal fall in this wilderness, & all you that were counted through all your numbers, from twentie yere olde and aboue, which haue murmured against me,
- 30 Ye shal not douteles come into the lād, for the which I lifted vp mine hand, to make you dwel therein, saue Caléb the sonne of Iephunnéh, and Ioshúa the sonne of Nun.
- 31 But your children, (which ye said shulde be a praye) them wil I bring in, and they shal know the land which ye haue refused:
- 32 But euen your carkeises shal fall in this wilderness.
- 33 And your children shal wander in the wilderness, fourtie yeres, & shal beare your whoredomes, vntil your carkeises be wasted in the wilderness.
- 34 After the number of the dayes, in the which ye searched out the land, euen fourtie dayes, * euerie day for a yere, shal ye beare your iniquitie, for * fourtie yeres, and ye shal fele my breache of promise.
- 35 I the Lord haue said, Certainely I wil do so to all this wicked companie, that are gathered together against me: for in this wilderness they shalbe consumed, and there they shal dye.
- 36 And the men which Mosés had sent to searche the land (which, when they came againe, made all the people to mur-

e We shal safely overcome them

f This is the condition of the that wolde persuade in Gods cause, to be persecuted of the multitude.

Exod. 32, 12

Exod. 13, 21

g So that none shal escape.

Deut. 9, 28

Exod. 34, 6

psal 103, 8

psal 142, 2

Exod. 20, 5

Exod. 34, 7

h In that he destroyed not them utterly, but left their posteritie and certene to enter.

i That is, son-
drie times and
often.

l Ios. 14, 6.
k A meke and
obedient spirit,
and not rebel-
lious.

m And lie in
ways for you.
n For I wil
not defend
you

Psal 106, 26

Chap. 26, 65.
o 32 10.

Deut. 1, 35

Gen. 14, 22

n The worde
signifieth, to be
shepherdes, or
to wander like
shepherdes to
and fro.
o Your infide-
lity and dis-
obedience ag-
ainst God
Exod. 4, 6.
p Whether my
promises be
true or no.

mure against him, and brought vp a slander vpon the land.)

1. Cor. 10. 10.
ebr. 3. 10.
iude. 5.

37 Eue those men that did bring vp that vile slander vpon the lād, *shal dye by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Calēb the sonne of Iephunnah, of those me that went to search the land, shal liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people forowed greatly.

Deut. 1. 41.

40 ¶ And they rose vp early in the morning, and gat them vp into the top of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hath promised for we haue sinned.

g They confesse they sinned by rebelling against God, but consider not they offered in going vp without Gods commandement.

41 But Moses said, Wherefore transgresse ye thus the commandement of the Lord? it wil not so come wel to passe.

42 Go not vp: for the Lord is not among you, lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shal fall by y sword: for in as much as ye are returned awaie from the Lord, the Lord also wil not be with you.

r. They coulde not be raised by any means.

44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

Deut. 1. 44.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, *and consumed them vnto Hormah.

C H A P. X V.

¶ The offerings which the Israelites shal offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

1 And the Lord spake vnto Moses, saying,

Leu. 23. 10.

a Into the lād of Canaan.

2 Speake vnto the children of Israel, and say vnto them, *When ye be come into y land of your habitacions, which I giue vnto you,

Leu. 23. 21.

Or, separate

Exod. 29. 18.

3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice * to fulfil a vowe, or a fre offering, or in your feastes, to make a * swete sauour vnto y Lord of the heard, or of the flocke,

Leu. 2. 1.

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with y fourth parte of an Hin of oyle.

b Read Exod. 29. 40.

5 Also thou shalt prepare the fourth parte of an Hin of wine to be powred on a lambe, appointed for the burnt offering or a meat offering.

6 And for a ram, thou shalt for a meat offering, prepare two tēth deales of fine floure, mingled with the third parte of an Hin of oyle.

7 And for a drinke offering, thou shalt offer the third parte of an Hin of wine, for a swete sauour vnto the Lord.

c The licour was so called, because it was powred on y thing that was offered.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfil a vowe or a peace offering to the Lord,

9 The let him offer with y bullocke a meat offering of thre tēth deales of fine floure, mingled with halfe an Hin of oyle.

Or, three Omers.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a swete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number that ye prepare offer, so shal ye do to euerie one according to their number.

d Euerie sacrifice of beastes must haue their meat offering & drinke offering, according to this proportion

13 All that are borne of the countrey, shal do these things thus, to offer an offering made by fire of swete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and wil make an offering by fire of a swete sauour vnto the Lord, as ye do, so he shal do.

15 *One ordinance shal be both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generacions: as you are,

Exod. 12. 48. chap. 9. 14.

so shal the stranger be before the Lord.

16 One lawe and one maner shal serue both for you & for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, and say vnto them, When ye be come into y land, to the which I bring you,

19 And when ye shal eat of the bread of the lād, ye shal offer an heaue offering vnto the Lord.

20 Ye shal offer vp a cake of the first of your dowe for an heaue offering: * as the heaue offering of the barne, so ye shal lift it vp.

e Which is made of the first corne ye gather

Leu. 23. 14.

21 Of the first of your dowe ye shal giue vnto y Lord an heaue offering in your generations.

22 ¶ And if ye haue erred, & not obserued all these comandementes, which the Lord hath spoken vnto Moses,

f As by ouer sight or ignorance, read

Leu. 4. 1.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, & henceforward among your generations.

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a swete sauour vnto the Lord, with the meat offering & drinke offering thereto, according to the maner, and an he goat for a sin offering.

g Some read, from the eyes of the Congregation: that is, which is hid from the Congregation.

Leu. 4. 1.

25 And

- 25 And the Priest shal make an atonement for all the Congregation of the children of Israël, and it shalbe forgiuen them: for it is ignorance: and thei shal bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.
- 26 Then it shalbe forgiuen all the Cōgregation of the children of Israël, and the it anger that dwelleth among them: for all the people were in ignorance.
- Leui. 4. 27.* 27 ¶ But if anie one persone sinne through ignorance, then he shal bring a she goat of a yere olde for a sinne offering.
- 28 And the Priest shal make an atonement for the ignorant persone, when he sinneth by ignorance before the Lord, to make reconciliation for him: & it shalbe forgiuen him.
- 29 He that is borne among the children of Israël, and the stranger that dwelleth among them, shal haue bothe one lawe, who so doeth sinne by ignorance.
- Ex. with an hee bnd: that is, a cōsump of God* 30 ¶ But the persone that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shalbe cut of from among his people,
- 31 Because he hathe despised the worde of the Lord, and hathe broken his commandement: that persone shalbe vterly cut of: his iniquitie shalbe vpon him.
- b He shal suffer the punishment of his sinne.* 32 ¶ And while the children of Israël were in the wilderness, thei founde a man that gathered sticks vpon the Sabbath day.
- 33 And thei that founde him gathering sticks, brought him vnto Moses & to Aaron, and vnto all the Congregation,
- Leui 24. 12.* 34 And thei put him in^a waide: for it was not declared what shulde be done vnto him.
- 35 Then the Lord said vnto Moses, This man shal dye the death: & let all the multitude stone him with stones without the hoste.
- 36 And all the Congregation brought him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.
- 37 ¶ And the Lord spake vnto Moses, saying
- Deut 22. 12. mat. 23. 5.* 38 Speake vnto the children of Israël, and byd them that thei make them fringes vpon the borders of their garments throughout their generacions, and put vpon the fringes of the borders a ybade of blew filke.
- 39 And he shal haue the fringes, that when ye loke vpon the, ye may remember all the commandements of the Lord, & do the: & that ye like not after your owne heart, nor after your owne eyes, after the which ye go a whoring:
- d By leauing Gods commandements and following your owne iustices.* 40 That ye may remember and do all my
- commandements, and be holy vnto your God.
- 41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.
- C H A P. X V I.
- 1 The rebellion of Kórah, Dathan and Abirám. 31 Kórah and his companie perisheth 41 The people the next day murmure. 49. 14700. are slaine for murmuring.*
- 1 **N**OW Kórah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went a parte with Dathán, and Abirám the sonnes of Eliáb, & On the sonne of Péleth, the sonnes of Reuben:
- Chap 27. 3. eccl. 45. 22. iude 21. Or, take other with him*
- 2 And thei rose vp against Moses, with certaine of the children of Israël, two hundred and fiftie captaines of the assembly, famous in the Congregation & men of renoume.
- Or, before Moses.* 3 Who gathered them selues together against Moses, and against Aaron, and said vnto them, ^a Take to muche vpon you, seeing all the Congregation is holy, ^b euerie one of them, and the Lord is among them: wherefore then lift ye your selues about the Congregation of the Lord?
- a Or, let it suffice you: meaning to haue abused them thus long b All are a like holy: therefore none ought to be preferred above another: thus the wicked reason against Gods ordinance*
- 4 But when Moses heard it, he fel vpon his face,
- 5 And spake to Kórah & vnto all his companie, saying, Tomorrow the Lord wil shewe who is his, and who is holy, & who ought to approche nere vnto him: & whome he hathe chosen, he wil cause to come nere to him.
- c To be the Priest & to offer.* 6 This do therefore, Take you censers, bothe Kórah, and all his companie,
- 7 And put fire therein, and put incense in them before the Lord tomorrow: and the man whome the Lord doeth chose, the same shalbe holy: ^d ye take to muche vpon you, ye sonnes of Leui.
- d He leaeth the same to their charge justely, wherewith thei wrongfully charged hi.* 8 Againe Moses said vnto Kórah, Heare, I pray you, ye sonnes of Leui.
- 9 Semeth it a small thing vnto you that the God of Israël hathe separated you from the multitude of Israël, to take you nere to him self, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?
- 10 He hathe also taken thee to him, and all thy brethren the sonnes of Leui with thee, and like ye the office of the Priest also?
- e To serue in the Congregation, as in the verse before.* 11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmur against him?
- 12 ¶ And Moses sent to call Dathán, and Abirám the sonnes of Eliáb: who answered We wil not come vp.
- 13 Is it a small thing that thou hast brought

^f Thus thei
spake contemp-
tuously, preter-
ring Egypt to
Canaan.

vs out ^f of a land that floweth with milke
and hony, to kil vs in the wildernes, ex-
cept thou make thy self Lord and ruler
ouer vs also?

14 Also thou hast not broght vs vnto a lād
that floweth with milke and honie, nether
giuen vs inheritance of fieldes and vine-
yardes: wilt thou put out ^y eyes of these
men? we wil not come vp.

^g Wilt thou
make the, that
searched ^y lād,
beluee that
thei sawe not
^y, which thei
sawe?
Gen. 4.4.

15 Thē Mofēs waxed verie angrie, & said
vnto the Lord, * Loke not vnto their of-
fring, I haue not taken so muche as an as-
se frō thē, nether haue I huite anie of thē.

16 And Mofēs said vnto Kórah, Be thou &
all thy companie ^h before the Lord: *bothe*
thou, thei, and Aarón tomorowe:

^h At the dore
of the Taber-
nacle.

17 And take euerie man his censor, and put
incens in them, and bring ye euerie man
his censor before the Lord, two hundreth
and fiftie censors: thou also and Aarón, e-
uerie one his censor.

18 So thei toke euerie man his censor, and
put fire in them, and laied incens thereon,
and stode in the dore of the Tabernacle
of the Cōgregacion with Mofēs & Aarón.

ⁱ All that we-
re of there fac-
tion.

19 And Kórah gathered all the multitude
against them vnto the dore of the Taber-
nacle of the Congregation: then the glo-
rie of the Lord appeared vnto all the Cō-
gregacion.

20 And the Lord spake vnto Mofēs and to
Aarón, saying,

21 Separate your selues frō amōg this Cō-
gregacion, ^y I may consume thē at once.

<sup>Or, of euerie
generation.</sup>

22 And thei fel vpon their faces and said,
O God ^y God of the spirits, of all flesh,
hathe not one man *onely* sinned, and wilt
thou be wrath with all the Cōgregacion?

23 And the Lord spake vnto Mofēs, saying,

24 Speake vnto the Congregation & say,
Get you away frō about the Tabernacle
of Kórah, Dathán and Abirám.

25 Then Mofēs rose vp, & went vnto Da-
thán and Abirám, and the Elders of Israél
followed him.

26 And he spake vnto the Congregation,
saying, Departe, I pray you, frō the tentes
of these wicked men, and touche nothing
of theirs, lest ye perish ^k in all their sinnes.

^k With them
that haue com-
mitted in ma-
nye sinnes

27 So thei gate them away frō the Taber-
nacle of Kórah, Dathán and Abirám on
euerie side: and Dathán, & Abirám came
out and stode in the dore of their tentes
with their wiues, and their sonnes, & their
litle children.

28 And Mofēs said, Hereby ye shal knowe
that ^y Lord hathe sent me to do all these
workes: for *I haue not done them* of mine
owne ^l minde.

^l I haue not
forged the of
mine owne
braue

29 If these mē dye the cōmune death of all
men, or if thei be visited after ^y visitaciō
of all men, the Lord hathe not sent me.

^m Or, shewe a
strange sight.

30 But if the Lord make ^m a newe thing, &

the earth open her mouth, & swalowe thē
vp w^h all that thei haue, & thei go downe
quicke into ⁿ ^y pit, thē ye shal vnderitād
that these men haue prouoked the Lord.

^{Or, brl.}
ⁿ Or, depe &
darcke place
of the earth.

31 ¶ And as sone as he had made an end of
speaking all these wordes, euen the grou-
de claued a sunder that was vnder them,

32 And the earth * opened her mouthe, and
swallowed them vp, with their families, &
all the men that were with Kórah, and all
their goods.

Chap 27.3.
dent 11.6.
Psal 106.17.

33 So thei & all that thei had, went downe
aliue into the pit, & the earth couered thē:
so thei perished from among the Cōgre-
gacion.

34 And all Israél that were about thē, fled
at the crye of thē: for thei said, *Let vs flee*,
lest the earth swalowe vs vp.

35 But there came out a fire from the Lord,
and consumed the two hundreth and fiftie
men that offred the incens.

36 ¶ And ^y Lord spake vnto Mofēs, saying,
37 Speake vnto Eleazár, the sonne of Aa-
rón the Priest, that he take vp the censers
out of the burning, and skater the fire be-
yonde the altar: for thei are halowed,

38 The censers, *I say*, of these sinners, that de-
stroyed ^d them selues: and let them make of
them broad plates for a couering of the
Altar: for they offred thē before the Lord,
therefore thei shalbe holy, and thei shalbe
a signe vnto the children of Israél.

^o Which we-
re the occasiō
of their owne
death.

39 Then Eleazár the Priest toke the brasen
censers, which thei, that were burnt, had of-
fired, and made broad plates of them for
a couering of the Altar.

^p Of Gods
iudgements a-
gainst rebell.

40 *It is* a remembrance vnto the children
of Israél, that no stranger which is not of
the seide of Aarón, come nere to offer in-
cens before the Lord, that he be not like
^q Kórah and his companie, as the Lord
said to him by the hand of Mofēs.

^q Who presu-
med about his
vocation.

41 ¶ But on the morowe all the multitude
of the children of Israél murmured a-
gainst Mofēs and against Aarón, saying,
Ye haue killed the people of the Lord.

42 And when the Cōgregacion was gathe-
red against Mofēs & against Aarón, then
thei turned their faces toward the Ta-
bernacle of the Cōgregacion: & beholde,
the cloude coueted it, & the glorie of the
Lord appeared.

<sup>Or, sed: twiſte
desire to see
on.</sup>

43 Then Mofēs and Aarón were come be-
fore the Tabernacle of the Cōgregaciō.

44 ¶ And the Lord spake vnto Mofēs, sayiḡ,

45 Get you vp from among this Congre-
gacion: for I wil consume them quickly:
then thei fel vpon their faces.

46 And Mofēs said vnto Aarón, Take the
censer and put fire therein of the ^r Altar,
& put *therem* incens, & go quickly vnto
the Congregation, & make an atonement
for them: for there is wrath gone out frō
the

^r For it was
not laudful to
take anie o-
ther fire, but
of the Altar
of burnt of-
fing, Leuit 10

the Lord: the plague is begonne.

c God had begone to punish the y people.

47 Then Aarón toke as Moſes commāded him, and ran into the middes of the Congregation, and beholde, the plague was begone among the people, & he put in incens, & made an atonemēt for the people.

c God drew backe his hād & ceaſed to puniſhe them.

48 And when he ſtoode betwene the dead, & the that were aliue, y plague was ſtayed.
49 So they dyed of this plague fourtene thouſand and ſeuē hundredeth, beſide the that dyed in the conſpiracie of Kóiah.
50 And Aarón went againe vnto Moſes before the dore of the Tabernacle of the Congregation, & the plague was ſtayed.

CHAP. xvii.

a The twelue rods of the twelue princes of the tribes of Iſraél: Aarons rod buddeth, and beareth bloſſoms, to For a teſtimonie againſt the rebellious people.

a While he was in y dore of the Tabernacle.

1 And the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the childrē of Iſraél, & take of euerie one of them a rod, after y houſe of their fathers, of all their princes according to the familie of their fathers, *euen* twelue rods: and thou ſhalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euerie rod ſhalbe for the head of the houſe of their fathers.

Exod 25, 22.

4 And thou ſhalt put the in the Tabernacle of the Congregation, before the Arke of the Teſtimonie, * where I wil declare my ſelfe to you.

b To be the Leui Prielt

5 And the mans rod, whome I choſe, ſhal bloſſom: and I wil make ceaſe from me the grudgings of the children of Iſraél, which grudge againſt you.

c Though Iosephs tribe was deuided into two in y diſtribution of the land, yet here it is but one, and Leui maketh a tribe

d To declare that God did choſe y houſe of Leui to ſerue him in y Tabernacle.

6 ¶ Then Moſes ſpake vnto the children of Iſraél, & all their princes gaue him a rod, one rod for euerie prince, according to y houſes of their fathers, *euen* twelue rods, & the rod of Aarón was among their rods.

7 And Moſes laid the rods before the Lord in the Tabernacle of the Teſtimonie.

8 And when Moſes on the morowe went into the Tabernacle of the Teſtimonie, beholde, the rod of Aarón for the houſe of Leui was budded, and brought forth the buddes, & brought forth the bloſſoms & bare ripe almondes.

9 Then Moſes brought out all the rods ſiō before the Lord vnto all the children of Iſraél: and they looked vpon them, & toke euerie man his rod.

Ebr 9, 4.

10 ¶ After, y Lord ſaid vnto Moſes, * Bring Aarons rod againe before the Teſtimonie to be kept for a tokē to the rebellious children, & thou ſhalt cauſe their murmurings to ceaſe ſiō me, y they dye not.

e Grudging y Aarón ſhulde be the Prielt
f The Chaldee text deſcribeth thus their murmuring: We dye by the ſword: the earth ſwalloweth vs up, y periliſcedoeth conſume vs.

11 So Moſes did as the Lord had commāded him: ſo did he.

12 ¶ And the children of Iſraél ſpake vnto Moſes, ſaying, Beholde, we are dead, we periſh, we are all loſt:

13 Whoſoeuer cometh nere, or approacheth to the Tabernacle of the Lord, ſhal dye: ſhal we be conſumed and dye?

CHAP. xviii.

1 The office of Aarón & his ſonnes, 2 With the Leuites 3 The Priests parts of the offerings 20 God is their portion 26 The Leuites haue the tithes, and offer the tenthes thereof to the Lord.

1 And y Lord ſaid vnto Aarón, Thou, & thy ſonnes and thy father's houſe with thee, ſhal beare the iniquitie of the Sanctuarie: bothe thou & thy ſonnes with thee ſhal beare y iniquitie of your Priests office.

a If you trefpas in aunc thing concerning the ceremonies of the Sanctuarie, or your office, you ſhal be puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Leui of the familie of thy father, which ſhalbe ioyned with thee, and miniſter vnto thee: but thou, and thy ſonnes with thee ſhal miniſter before the Tabernacle of the Teſtimonie.

3 And they ſhal kepe thy charge, euen the charge of all y Tabernacle: but they ſhal not come nere the inſtruments of the Sanctuarie, nor to the altar, leſt they dye, bothe they & you:

b That is, the things, which are committed to thee: or, y thou doſt enioyne them.

4 And they ſhal be ioyned with thee, & kepe the charge of the Tabernacle of the Congregation for all y ſeruiſe of the Tabernacle: & no ſtranger ſhal come nere vnto you.

c Which was not of y tribe of Leui.

5 Therefore ſhal ye kepe the charge of the Sanctuarie, and the charge of the altar: ſo there ſhal fall no more wrath vpon the children of Iſraél.

6 For lo, I haue taken your brethren y Leuites ſiō among y children of Iſraél, which as a gift of yours, are giue vnto the Lord, to do the ſeruiſe of the Tabernacle of the Congregation.

Chap 3, 41.

7 But thou, & thy ſonnes with thee ſhal kepe your Priests office for all things of the altar, and within the vaile: therefore ſhal ye ſerue: for I haue made your Priests office an office of ſeruiſe: therefore the ſtranger that commeth nere, ſhal be ſlaine.

Or, 2 ſi.

8 ¶ Againe y Lord ſpake vnto Aarón, Beholde, I haue giuen thee the keeping of mine offerings, of all the halowed things of the childrē of Iſraél: vnto thee I haue giuen them for the anointings ſake, and to thy ſonnes, for a perpetual ordinance.

d As the firſt fruit, firſt borne, & y reſt.

9 This ſhalbe thine of y moſte holie thiſgs, reſerued from the fire: all their offering of all their meat offering, and of all their ſin offering, and of all their trefpas offering, w they bring vnto me, that ſhalbe moſt holly vnto thee and to thy ſonnes.

e That w was not burned, ſhulde be the Priests.

10 In the moſt holy place ſhalt thou eat it: euen the male ſhal eat of it. it is holy vnto thee.

f That is, in y Sanctuarie, betwene y ſcour & the Holie of all.

11 This alſo ſhalbe thine: the heaue offering of their gift, with all the ſhake offerings of the children of Iſraél: I haue giuen them vnto thee & to thy ſonnes & to thy ſi.

g Read Leuit.
10, 14.

h That is, the
chiefest, or the
best

daughters wth thee, to be a duetie for euer:
all the cleane in thine house shal eat of it.

12 All the ^h fat of the oyle, and all the fat
of the wine, and of the wheat, which they
shal offer vnto the Lord for their first fru-
tes, I haue giuen them vnto thee.

13 And the first ripe of all that is in their
lād, which they shal bring vnto the Lord,
shalbe thine: all the cleane in thine house
shal eat of it.

Leuit. 27, 28.

14 *Euerie thing separte from the cōmu-
ne vse in Israél, shal be thine.

Exod. 13, 2 &
22, 29.

Leu. 27, 26.
chap. 3, 13.

15 All that ^{first} openeth the *matrice of a-
nie flesh, which they shal offer vnto the
Lord, of man or beaſt, shalbe thine: but
the first borne of man shalt thou rede-
me, and the first borne of the vncleane
beaſt shalt thou redeme.

16 And those that are to be redemed, shalt ^y
redeme from the age of a moneth, accor-
ding to thy estimation, for the money of
five shekels, after the shekel of the San-
ctuarie, * which is twentie gerahs.

Exod. 30, 13.

Leu. 27, 25.

chap. 3, 17.

Exod. 45, 13.

1 Because thes
are appointed
for sacrifice.

17 But the first borne of a kowe, or the first
borne of a shepe, or the first borne of a
goat shalt thou not redeme: for they are
holy: thou shalt sprinkle their blood at
the altai, and thou shalt burne theyr fat: ^{it}
is a sacrifice made by fire for a swete sa-
uour vnto the Lord.

Exod. 29, 26.

Leu. 7, 30.

18 And the flesh of them shalbe thine, * as
the shake breast, and as the right shulder
shalbe thine.

19 All the heaue offerings of the holy things
which the children of Israél shal offer vnto
the Lord, haue I giuen thee, & thy son-
nes, and thy daughters with thee, to be a
duetie for euer: ^{it is} a perpetual couenant
of salt before the Lord, to thee and to
thy sede with thee.

k That is, sure,
stable, & incor-
ruptible

l Of Canaan.

Deu. 10, 9.

Exod. 18, 2.

Leu. 13, 14.

Exod. 44, 28.

20 ¶ And the Lord said vnto Aarón, Thou
shalt haue none inheritance in their land,
nether shalt thou haue anie parte among
them: * I am thy parte & thine inheritance
among the children of Israél.

21 For beholde, I haue giue the childré of
Leui all the tenth in Israél for an inheri-
tance, for their seruice which they serue in
the Tabernacle of the Congregation.

22 Nether shal the children of Israél anie
more ^m come nere ^y Tabernacle of the Cō
gregation, lest they susteine sinne, & dye.

m To serue
therein for ^y
Leuites are
put in their
place.

23 But the Leuites shal do the seruice in ^y
Tabernacle of ^y Cōgregation, & they shal
beare ⁿ their sinne: ^{it is} a lawe for euer in
your generacions, ^y among the childré of
Israél they possesse none inheritance.

n If they for-
sake their offi-
ce, they shalbe
punished.

24 For the tithes of the children of Israél,
which they shal offer as an offering vnto ^y
Lord, I haue giuen the Leuites for an in-
heritance: therefore I haue said vnto thé,
Among the childré of Israél ye shal pos-
sesse none inheritance.

25 ¶ And ^y Lord spake vnto Moſes, sayig,
26 Speake also vnto the Leuites & say vnto
them, When ye shal take of the childré of
Israél the tithes, w^{ch} I haue giuen you of thé
for your inheritance, then shal ye take an
heaue offering of that same for the Lord, ^{e-}
^{uen} the tenth parte of the tithe.

27 And your heaue offrig shalbe rekeued vn-
to you, as the ^o corne of the baine, or as
the abundance of the wine presse.

o As accepta-
ble as ^y frute
of your owne
ground, or vi-
neyard

28 So ye shal also offer an heaue offering vn-
to the Lord of all your tithes, which ye
shal receiue of the children of Israél, and
ye shal giue thereof the Lords heaue of-
fring to Aarón the Priest.

29 Ye shal offer of all your ^p gifts all the
Lords heaue offerings: of all ^y ^a fat of the
same shal ye offer the holy things thereof.

p Which ye
haue receiued
of the childré
of Israél
q Read verſ. 12

30 Therefore thou shalt say vnto thé, Whe-
ye haue offred the fat thereof, then it shal-
be counted vnto the Leuites, as the encre-
ase of the corne floore, or as ^y encrease of
the wine presse.

31 And ye shal eat it in all ^r places, ye, and
your households: for it is your wages for
your seruice in the Tabernacle of the Cō
gregation.

r As is in the
ii verſ

32 And ye shal beare no sinne by the rea-
son of it, when ye haue offred the fat of it:
nether shal ye pollute the holy ^t things of
the children of Israél, lest ye dye.

t Ye shal not
be punished
therefor.
u The offerings
which the Is-
raelites haue
offred to God.

CHAP. XIX.

2 The sacrifice of the red kowe. 9 The sprinkling water.
11 He that toucheth the dead. 14 The man that dyeth
in a tent.

¶ And the Lord spake to Moſes, and to
Aarón, saying,

2 ¶ This is the ordinance of the lawe, which
the Lord hath commāded, saying, Speake
vnto the children of Israél that they bring
thee a red kowe without blemish, wherein
is no spot, vpon the which neuer came
yoke.

a According
to this lawe &
ceremonie, ye
shal sacrifice
^y red kowe.

3 And ye shal giue her vnto Eleazár the
Priest, that he may bring her ^w without the
hoſte, and caue her to ^b be laine before
his face.

Ebr. 13, 11.
b By another
Priest.

4 Then shal Eleazár the Priest take, of her
blood with his ^{*} finger, & sprinkle it befo-
re the Tabernacle of the Congregation
seuen times,

Ebr. 9, 13.

5 And caue ^y kowe to be burnt in his sight:
with her ^{*} skin, & her flesh, and her blood,
and her dounge shal he burne ^{her}.

Exod. 29, 13.
Leu. 4, 11.

6 Then shal the Priest take cedar wood, &
hyſſope and skarlet lace, and cast them in
the middes of the fire where the kowe
burneth.

7 Then shal the ^c Priest wash his clothes,
and he shal wash his flesh in water, and
then come into the hoſte, and the Priest
shalbe vncleane vnto the euen.

c Meaning, Eleazár.

8 Also he that ^d burneth her, shal wash his
clo-

d The inferior
Priest w^{ch} he
led her & bus-
ned her.

clothes in water, and wash his flesh in water, and be vncleane vntil euen.

- 9 And a man, *that is* cleane, shal take vp the ashes of the kowe, & put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israhel for *e* a sprinkling water: it is a sinne offering.

e Or the water of sepe-
ration, because
that they that
were sepa-
rate for their
vncleannes, we
re sprinkled
therewith &
made cleane,
Chap 8, 7 It is
also called
holy water, be-
cause it was
ordained to
an holy vse,
Chap 5, 17
f With the
sprinkling wa-
ter.

g So that he
shulde not be
esteemed to be
of the holy
people, but as
a polluted &
excommunicate
person.

h By a covering
of cloth.

i Of the red
kove burnt
for sinne
j Water of f
fountaine or
riner.
k One of the
Priests which
is cleane

l Because he
had bene amog
them that we-
re vncleane:
or els had tou-
ched the wa-
ter, as ver. 21.

- 10 Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israhel, and vnto the stranger that dwelleth among them, a statute for euer.

- 11 He that toucheth the dead bodie of anie man, shalbe vncleane euen seuen daies.

- 12 He shal purifie him selfe *f* therewith the third day, and the seuenth day he shalbe cleane: but if he purifie not him selfe the third day, then the seuenth day he shal not be cleane.

- 13 Whosoever toucheth the corps of anie man that is dead, and purgeth not him selfe, defileth *g* the Tabernacle of the Lord, & that persone shalbe *h* cut of from Israhel, because the sprinkling water was not sprinkle: vpon him: he shalbe vncleane, and his vncleannes shal remaine stil vpon him.

- 14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes,

- 15 And all the vessels that be open, which haue no *i* covering fastened vpo them, shal be vncleane.

- 16 Also whosoever toucheth one that is slaine with a sworde in *j* the fiede, or a dead persone, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

- 17 Therefore for an vncleane persone thei shal take of the burnt ashes of the *k* sin offering, and *l* pure water shal be put thereto in a vessel.

- 18 And a *m* cleane persone shal take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persones that were therein, and vpon him that touched the bone, or *n* the slaine, or the dead, or the graue.

- 19 And the cleane persone shal sprinkle vpon the vncleane the third day, and the seuenth day, and he shal purifie him selfe the seuenth day, & *o* wash his clothes, & wash him selfe in water, & shalbe cleane at euē.

- 20 But the man that is vncleane and purifieth not him selfe, that persone shalbe cut of from amog the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: *p* therefore shal he be vncleane.

- 21 And it shalbe a perpetual lawe vnto the, that he that sprinkleth the sprinkling wa-

ter, shal wash his clothes: also he that toucheth the sprinkling water, shal be vncleane vntil euen.

- 22 And whatsoeuer the vncleane persone toucheth, shal be vncleane: and the persone that toucheth *q* him, shalbe vncleane vntil the euen.

q That is vncleane

CHAP. XX.

- 1 Miriam dyeth 2 The people murmure. 3 They haue water out of the rocke. 4 Edom denieth the Isra-
elites passage. 25. 28 The death of Aarón, in whose
rowme Eleazar succedeth.

- 1 Then the children of Israhel came with the whole Congregation to the desert of Zin in the first *a* moneth, and the people abode at Kadés: where *b* Miriam dyed, and was buried there.

a This was
fourtie yeres
after their de-
parture from
Egypt

- 2 But there was no water for the Congregation, and they *c* assembled them selues against Moses and against Aarón.

b Moses and
Aarons sister
c Another
rebellion was
in Raphidim,
Exod 17, and
this was in
Kadés

- 3 And the people chode with Moses, and spake, saying, Wolde God we had perished, *d* when our brethren dyed before *e* the Lord.

d Chap 11, 33.
e Exod. 17, 2.

- 4 *f* Why haue ye thus broght the Congregation of the Lord vnto this wilderness, *g* where we, and our cattel shulde dye there?

- 5 Wherefore now haue ye made vs to come vp fro Egypt, to bring vs into this miserable place, *h* which is no place of sede, nor figs, nor vines, nor pomgranates: nether is there anie water to drinke.

- 6 Then Moses and Aarón went from the assemblie vnto the dore of the Tabernacle of the Congregation, and fel vpon their faces: and the glorie of the Lord appeared vnto them.

- 7 *i* And the Lord spake vnto Moses, saying,

- 8 Take the *j* rod, and gather thou and thy brother Aarón the Congregation together, and speake ye vnto the rocke before their eies, & it shal giue forthe his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

d Where with
thou didest
miracles in
Egypt, and di-
dest deade *e*
Sea

- 9 Then Moses toke the rod fro before the Lord, as he had commanded him.

- 10 And Moses and Aarón gathered *k* the Congregation together before the rocke, and *l* Moses sayd vnto them, Heare now, ye rebels: *m* shal we bring you water out of this rocke?

e The punish-
ment, which
followed he-
reof, declared
that Moses &
Aarón bele-
ued not the
Lords promes,
as appeareth
vers 12

- 11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.

- 12 *n* Agayne the Lord spake vnto Moses & to Aarón, Because ye beleued me not, to *o* sanctifie me in the presence of the children of Israhel, therefore ye shal not bring this Congregation into the land which *p* I haue giuen them.

f That *q* chil-
dren of Israhel
shulde beleue
and acknow-
ledge my po-
wer, & so ho-
nour me
g Or, strife, &
congregation.

- 13 This is the water *r* of Meribáh, because the children of Israhel stroue with the Lord, *s* *t*

^h By shewing
himself almightie
& maiey-
ing his glo-
rie
ⁱ Because Iaa-
kób or Israél
was Eliaus bro-
ther, who was
called Edóm.

and he ^h was sanctified in them.

¹⁴ ¶ Then Mosés sent messengers from Ka-
désht vnto y King of i Edóm, saying, Thus
saith thy brother Israél, Thou knowest
all the trauaile that we haue had,

¹⁵ How our fathers went downe into E-
gypt, and we dwelt in Egypt a long time,
where the Egyptians handled vs euil &
our fathers.

¹⁶ But when we cryed vnto the Lord, he he-
ard our voyce, and sent an Angel, & hath
brought vs out of Egypt, & beholde, we are
in y citie Kadésht, in thine vtmost border.

¹⁷ I pray thee that we may passe through
thy countrey: we wil not go through the
fieldes nor the vineyardes, nether wil we
drinke of the water of the welles: we wil
go by the ^h kings way, and nether tume
vnto the right hand nor to the left, vntil
we be past thy borders.

¹⁸ And Edóm answered him, Thou shalt
not passe by me, lest I come out against
thee with the sworde.

¹⁹ Then the children of Israél said vnto
him, We wil go vp by the hie way: & if I
and my cattel drinke of thy water, I wil
then paye for it: I wil onely (without anie
harne) go through on my fete.

²⁰ He answered againe, Thou shalt not
go through. The ^h Edóm came out against
him with muche people, and with a migh-
ty power.

²¹ Thus Edóm denied to giue Israél passa-
ge through his coutrie: wherefore Israél
turned away from him.

²² ¶ And when the children of Israél with
all the Congregation departed from ^h Ka-
désht, they came vnto the mount Hor.

²³ And the Lord spake vnto Mosés and to
Aarón in the mount Hor nere the coste
of the land of Edóm, saying,

²⁴ Aarón shalbe ¹ gathered vnto his peo-
ple: for he shal not entre into the land, w
I haue giuen vnto the children of Israél,
because ye ² disobeyed my commandement
at the water ³ of Meribáh.

²⁵ Take ⁴ Aarón and Eleazár his sonne, &
bring them vp into the mount Hor,

²⁶ And cause Aarón to put of his garmēt
& put them vpon Eleazár his sonne: for
Aarón shal be gathered ⁵ to his fathers, and
shal dye there.

²⁷ And Mosés did as the Lord had commā-
ded: & they went vp into the mount Hor,
in the sight of all the Congregation.

²⁸ And Mosés put of Aarons clothes, and
put them vpon Eleazár his sonne: so Aa-
rón dyed there in the top of the mouēt: and
Mosés and Eleazár came downe from of
the mount.

²⁹ When all the Congregation sawe that
Aarón was dead, all the house of Israél
wept ⁶ for Aarón thurtie dayes.

CHAP. XXI.

¹ *Israél vanquisheth King Arád* ² *The fiery serpen-
tes are sent for the rebellion of the people* ³⁴ *Si-
hon and Og are ouercome in battel.*

¹ **W**Hen King ⁷ Arád the Canaanite, ^{Chap 33.43.}
which dwelt toward the South,
heard tel that Israél came by the ⁸ waie of
the spies, then fought he against Israél, and
toke of them prisoners.

² So Israél vowed a vowe vnto the Lord,
and said, If thou wilt deliuer ⁹ and giue this
people into mine hand, then I wil vtterly
destroie their cities.

³ And the Lord heard the voyce of Israél,
and deliuered ¹⁰ them the Canaanites: & they
vtterly destroyed them and their cities, &
called the name of the place ¹¹ Hormáh.

⁴ ¶ After, they departed from the mount
Hor by the way of the red Sea, to ¹² com-
passe the land of Edóm: and the people
were sore grieued because of the way.

⁵ And the people spake against God and
against Mosés, saying, Wherefore haue ye
brought vs out of Egypt, to dye in the wil-
dernes? for ¹³ here is nether bread nor water,
and our soule ¹⁴ lotheth this light ¹⁵ bread.

⁶ ¶ Wherefore the Lord sent ¹⁶ a fiery serpen-
tes among the people which stōg the peo-
ple: so that manie of the people of Israél
died.

⁷ Therefore the people came to Mosés and
said, We haue sinned: for we haue spo-
ken against the Lord, and against thee:
praye to the Lord, that he take away the
serpents from vs: and Mosés prayed for
the people.

⁸ And the Lord said vnto Mosés, Make thee
a fiery serpent, and set it vp ¹⁷ for a signe,
that as manie as are bitten, may loke vpon
it, and liue.

⁹ ¶ So Mosés made a serpent of brasle, and
set it vp for a signe: and when a serpent
had bitten a man, then he looked to the ser-
pent of brasle, and ¹⁸ liued.

¹⁰ ¶ And the children of Israél departed
thence, and pitched in Obóth.

¹¹ ¶ And they departed from Obóth, and
pitched ¹⁹ in Iie-abarím, in the wilderness,
which is before Moáb on the Eastside.

¹² ¶ They remoued thence, and pitched
vpon the riuier of Záred.

¹³ ¶ Thence they departed, and pitched on
the other side of Arnón, which is in the
wildernes, and commeth out of the costes
of the Amorites: (for Arnón is the border
of Moáb, betwene the Moabites and the
Amorites)

¹⁴ Wherefore it shalbe spoken in the boke
of ²⁰ the battels of the Lord, what thing
he did in the red Sea, and in the riuers of
Arnón,

¹⁵ And at the streame of ²¹ y riuers that goeth
downe to y dwelling of Ar, and lieth vpō
the

^a By that way
which their
spies, that fear-
ed the dan-
gers, found to
be most safe.

¹⁰ Or, destruid.

^b For they
were torbid-
den to destroy
it, Deut 2.5.

^c Meaning Mā-
na, which they
thought did not
nourish
Wisd 16.3.

^d For they
were stōg ther-
with, were so
inflamed with
the heat there-
of, that they
died.

¹⁷ Or, vpon a po-
le.

¹⁸ Or, recovered.

^{Chap 33.47.}

¹⁹ Or, in the head
of Abarim,
or hills.

^e Which se-
meth to be the
boke of the
Iudges, or as
some thinke, a
boke which is
lost

²⁰ Or, (How God
destroyed) Pha-
rah (the egipt)
with a whirle
winde, and the
vallies of Ara-
na.

¹⁰ Or, hie way.

¹⁰ Or, come not

¹⁰ Or, the Edoms-
ites.

^k To passe by
another way

^{Chap 33 37.}

¹ Read Gen
25.8

¹⁰ Or, rebelled.

¹⁰ Or, rise

^{Chap 33.38.}
^{Deut. 32.50.}

^{Deut. 10.6.}
^{32.50.}

¹⁰ Or, married.

the border of Moáb.

16 ¶ And from thence *they turned* to Beér: the same is the well where the Lord said vnto Moſes, Aſſemble the people, and I wil giue them water.

Gen. 22. 14

*f Ye that receiue the com-
munion the-
reof giue praife
for it.*

*g Moſes and
Aaron heade
of the people
enely ſmote
rocks with
rod or ſtaffe,
which gaue
water as a
well, that were
depe digged.*

17 ¶ Then Iſraél ſang this ſong, *Riſe vp well, ſing ye vnto it.*

18 The princes digged this well, y^e captaines of the people digged it, euen the ſla-
weguier, with their itaues. And from the
wildernes *they came* to Mattanáh,

19 ¶ And from Mattanáh to Nahaliél, and
from Nahaliél to Bamoth,

20 ¶ And ſiô Bamóth in the valley, that is
in the plaine of Moáb, to the top of Piſ-
gáh that loketh toward Iericho.

21 ¶ Then Iſraél ſent meſſengers vnto Si-
hón, King of the Amorites, ſaying,

Deu. 2. 26.

iudg 11. 19.

22 *Let me go through thy land: we wil not
turne aſide into the fields, nor into the vi-
neyardes, neither drinke of the waters of y^e
welles: we wil go by the kings way, vntil
we be paſt thy countrey.

Deu. 29. 7.

23 *But Sihón gaue Iſraél no licence to paſ-
ſe through his countrey, but Sihón aſſem-
bled all his people, and went out againſt
Iſraél into the wildernes: and he came to
Iahóz, and fought againſt Iſraél.

Joſh 12. 3.

psal 134. 11.

amos 2. 9

h The riuier.

24 *But Iſraél ſmote him with the edge of
the ſwoorde, and conquered his land, from
Arnón vnto ^h Iabók, *euen* vnto the child-
dré of Ammón: for the border of the chil-
dren of Ammón *was* ſtrong.

*i. For the peo-
ple were tall
and ſtrong li-
ke gyats. Deu
2. 20*

*k El's daughters
l For if it had
bene the Moa-
bites, the Iſra-
elites might
not haue pos-
ſeſſed it, Deu.
2. 9*

25 And Iſraél toke all theſe cities, & dwelt
in all the cities of the Amorites in Heſh-
bón and in all the ^m villages thereof.

26 For ^k Heſhbon was the citie of Sihón
the King of the Amorites, which had
fought before time againſt the King of the
Moabites, and had taken all his land out
of his hand, *euen* vnto Arnón.

27

27 Wherefore they that ſpake in prouer-
bes, ſay, Come to Heſhbon, let the citie of
Sihón be buyt and repared:

*l Meaning,
warre*

28 For ^l a fire is gone out of Heſhbon, and
a flame from the citie of Sihón, and ha-
the conſumed Ar of the Moabites, and
the lords of Bamóth in Arnón.

*m Chemóſh
was the Idole
of the Moabi-
tes, 1 Kin 11.
33 who was
not able to de-
fende his wor-
ſhippers, & to-
ke y^e idole for
their father
"El's light",*

29 Wo be to thee, Moáb: o people of ^m Che-
móſh, thou art vndone: he hathe ſuffred his
ſonnes to be purſued, and his daughters to
be in captiuitie to Sihón the King of the
Amorites.

30 Their ⁿ empire is loſt from Heſhbon
vnto Dibón, and we haue deſtroyed them
vnto Nópah, which *reacheth* vnto Me-
debá.

31 ¶ Thus Iſraél dwelt in the land of the
Amorites.

32 And Moſes ſent to ſearch out Iazér,
and they toke the townes belonging there-
to, and roted out the Amorites that were
there.

33 ¶ And they turned and went vp toward *Deu. 3. 1. &*
Baſhán: & Og the King of Baſhán came *29. 3.*
out againſt them, he, and all his people, to
fight at Edréi.

34 Then the Lord ſaid vnto Moſes, Feare
him not: for I haue deliuered him into
thine hand & all his people, and his land: *Pſal 133. 22.*
*and thou ſhalt do to him as thou dideſt
vnto Sihón the King of the Amorites,
which dwelt at Heſhbon.

35 They ſmote him therefore, and his ſon-
nes, and all his people, vntil there was no-
ne left him: ſo they conquered his land.

CHAP. XXII.

*King Balák ſendeth for Balaám to curſe the Iſraeli-
tes. 12 The Lord forbiddeth him to go. 22 The
Angel of the Lord meeteth him, & his aſſe ſpeaketh.
38 Balaám proteſteth that he wil ſpeake nothing,
but that which the Lord putteth in his mouth.*

1 **A**fter, the children of Iſraél departed
and pitched in the plaine of Moáb
on the ^a other ſide of Iordén from Ieri-
chó.

*a Being at Je-
richó, it was
beyond Ior-
dén: but whe-
re the Iſrae-
lites were, it
was on this
ſide*

2 ¶ Now Balák the ſonne of Zippór ſawe
all that Iſraél had done to the Amorites.
3 And the Moabites were ſore afraid of
the people, becauſe they were manie, and
Moáb ^c fretted againſt the children of
Iſraél.

c It was vexed.

4 Therefore Moáb ſaid vnto the ^b Elders
of Midián, Now ſhal this multitude like
vp all that are rounde about vs, as an oxe
licketh vp the graſſe of the field: and Ba-
lák the ſonne of Zippór *was* King of the
Moabites at that time.

*b Which we-
re the heades
& gouerners.*

5 *He ſent meſſengers therefore vnto Ba-
laám the ſonne of Beór to Pethór (which
is by the ^c riuier of the land of the childrē
of his folke) to call him, ſaying, Behol-
de, there is a people come out of Egypt,
which couer the face of the earth, and lie
ouer againſt me.

Joſh. 24. 2.

6 Come now therefore, I pray thee, and
cuſe me this people (for they are ſtrong-
er then I) ſo it may be that I ſhal be able
to ſmite the and to driue them out of the
lād: for I knowe that he, whome thou bleſ-
ſeſt, is bleſſed, and he whome thou curſeſt,
ſhal be curſed.

*c To wit,
Euphrates,
vpon y^e which
ſtoode this ci-
tie Pethor.*

7 And the Elders of Moáb, and the Elders
of Midián departed, hauing ^d the rewarde
of the ſoothſaying in their hand, and they
came vnto Balaám, & toide him the wor-
des of Balák.

*d Thinking to
bribe him wth
giſtes to curſe
the Iſraelites.*

8 Who answered them, Tary here this
night, and I wil giue you an answer, as the
Lord ſhal ſay vnto me. So ^e the princes
of Moáb abode with Balaám.

*e Whome be-
fore he called
Elders mean-
ing, the go-
uerners, & af-
ter called the
ſeruants: that
is, ſubiectes to
their King.*

9 Then God came vnto Balaám, and ſaid,
What men are theſe with thee?

10 And Balaám ſaid vnto God, Balák the
ſonne of Zippór, King of Moáb hathe
ſent vnto me, ſaying,

Balák. Balaám

Numbers.

11 Beholde, *there is* a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shal be able to ouercome them in battel, and to driue them out.

f He warned him by a dreame y he shulde not consent to the kings wicked request

12 And God *f* said vnto Balaám, Go not thou with them, nether curse the people, for they are blessed.

13 And Balaám rose vp in the morning, and said vnto the princes of Balák, Returne vnto your land: for the Lord hath refused to giue *s* me leaue to go with you.

g Els he shewed him selfe willing, couetousnes had so blinded his heart.

14 So the princes of Moáb rose vp, and wēt vnto Balák, and said, Balaám hath refused to come with vs.

15 ¶ Balák yet sent againe mo princes, and more honoi able then they.

16 Who came to Balaám, and said to him, Thus saith Balák the sonne of Zippór,

h Be not thou stayed, I pray thee, from coming vnto me.

h The wicked seke by all means to further their naughty enterprises, though they knowe that God is against them

17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaám answered, and sayd vnto the seruantes of Balák, * If Balák wolde giue me his house ful of siluer and golde, I cannot go beyonde the worde of the Lord my God, to do lesse or more.

Chap 24. 13.

19 But now, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me *i* more.

i Because he tempted God so require his contrary to his commandement, his petition was granted, butt earned to his owne cōdemnation.

20 And God came vnto Balaám by night, and said vnto him, If the mē come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.

21 So Balaám rose vp early, and saddled his asse, and went with the princes of Moáb.

22 And the wrath of God was kindled, because he *k* went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes were with him.

k Moped rather with couetousnes, thē to obey God.

23 And * when the asse sawe the Angel of *l* Lord stād in the way, and his sworde drawn in his hand, the asse turned out of *l* waye and went into the field, but Balaám smote the asse, to turne her into the way.

l Pet. 2. 16. Jude 11.

24 *l* Againe the Angel of the Lord stode in a path of the vineyardes, *having* a wall on the one side, and a wall on the other.

l The seconde time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dashed Balaams fote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stode in a narowe place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaám:

10. 4. 11

therefore Balaám was very wrath, and smote the asse with a staffe.

28 Then the Lord *m* opened the mouth of *m* the asse, and she said vnto Balaám, What *m* haue I done vnto thee, that thou hast smitten me nowe thre times? *m* Gaue her power to speake.

29 And Balaám said vnto the asse, Because thou hast mocked me: I wolde there were a sworde in mine hand, for now wolde I kil thee.

30 And the asse said vnto Balaám, Am not I thine asse, which thou hast ridden vpon *n* since thy first time vnto this day? haue I vsed at anie time to do thus vnto thee? *n* Since thou hast bene my master

Who said, Nay.

31 And the Lord *o* opened the eies of Balaám, and he sawe the Angel of the Lord standing in the way with his sworde drawē in his hand: then he bowed him selfe, and fel flat on his face.

o For whose eyes the Lord doeth not open, they can neither se his anger, nor his loue.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse thre times? beholde, I came out to withstand thee, because *p* thy way is not straight before me.

p Boebe thy heart is corrupt and thine enterprise wicked.

33 But the asse sawe me, and turned fro me now thre times: for els, if she had not turned fro me, surely I had euē now slaine thee, and saved her aliue.

34 Then Balaám said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stodest in the way *q* against me: now therefore if it displease thee, I will turne *q* home againe.

q Or, before me, or, so meete me.

35 But the Angel said vnto Balaám, Go with the men: but *r* what I say vnto thee, that shalt thou speake. So Balaám went with the princes of Balák.

r Elu I wil reuerence to me

36 And when Balák heard that Balaám came, he went out to mete him vnto a citie of Moáb, which is in the *r* border of Arnón, euen in the vtmost coste.

r Nere the place, where the Israelites camped.

37 Then Balák said vnto Balaám, Did I not send for thee to call thee? wherefore camest thou not vnto me? am I not able in dede to promote thee vnto honour.

38 And Balaám made answer vnto Balák, Lo, I am come vnto thee, & can I now say *s* anie thing at all? the worde that God putteth in my mouth, that shal I speake.

s Of my selfe I can speake nothing: onely what God reueleth y wil I utter, seme it good or bad

39 So Balaám went with Balák, and they came vnto the citie of Huzóth.

40 Then Balák offered bullockes, and shepe, and sent *t* thereof to Balaám, and to *t* princes that were with him.

t Or, of freere: or, a populus cūctis.

41 And on the morow Balák toke Balaám, and brought him vp into the hie places of Baal, that thence he might se the vtmost parte of the people.

t Where the idole Baal was worshipped.

CHAP. XXIII.

u Balaám causeth seue Altars to be build. *u* God teacheth him what to answer *u* In stede of cursing he blessingh Israel. *u* God is not like man.

u And

AND Balaám said vnto Balák, Buylde me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

And Balák did as Balaám said, and Balaám and Balaám offred on *euery* altar a bullocke and a ram.

Then Balaám said vnto Balák, Stand by the burnt offering, & I wil go, if so be that the Lord wil come and mete me: & whatsoever he sheweth me, I wil tel thee: so he went for the alone.

And God met Balaám, and Balaám said vnto him, I haue prepared seuen altars, & haue offred vpon *euery* altar a bullocke and a ram.

And the Lord put an answer in Balaás mouth, and said, Go againe to Balák, and say on this wise.

So when he returned vnto him, lo, he stode by his burnt offering, he, & all the princes of Moáb.

Then he vttered his parable, and said, Balák the King of Moáb hathe broght me from Aiam out of the mountaines of the East, saying, Come, curse Iakób for my sake: come, and detest Israël.

How shal I curse, where God hathe not cursed? or how shal I detest, where the Lord hathe not detested?

For fró the top of the rocks I did se him, and from the hils I did beholde him: lo, the people shal dwel by them selues, and shal not be rekened among the nations.

Who can tel the dust of Iakób, and the number of the fourth parte of Israël? Let me dye the death of the righteous, and let my last end be like his.

Then Balák said vnto Balaám, What hast thou done vnto me? I toke thee to curse mine enemies, and beholde, thou hast blessed them altogether.

And he answered, and said, Must I not take hede to speake that, which the Lord hathe put in my mouth?

And Balák said vnto him, Come, I pray thee, with me vnto another place, whence thou maiest se them, and thou shalt se but the vtmost parte of them, and shalt not se them all: therefore curse the out of that place for my sake.

And he broght him into Sede-sophím to the top of Pisgáh and buylt seuen altars, & offred a bullocke, & a ram on *euery* altar.

After, he said vnto Balák, Stand here by thy burnt offering, and I wil mete the Lord yonder.

And the Lord met Balaám, and put an answer in his mouth, and said, Go againe vnto Balák, and saie thus.

And when he came to him, beholde, he stode by his burnt offering, and the princes of Moáb with him: so Balák said vnto

him, What hathe the Lord said?

And he vttered his parable, & said, Rise vp, Balák, and heare: hearken vnto me, thou sonne of Zippór.

God is not as man, that he shulde lie, neither as the sonne of man that he shulde repent: hathe he said, and shal he not do it? and hathe he spoken, and shal he not accomplish it?

Beholde, I haue receiued commandement to blesse: for he hathe blessed, & I can not alter it.

He seeth none iniquitie in Iakób, nor seeth no transgression in Israël: the Lord his God is with him, & the ioyful shoute of a King is among them.

God broght them out of Egypt: their strength is as an unicorn.

For there is no forcerie in Iakób, nor soothsaying in Israël: according to this time it shalbe said of Iakób and of Israël, What hathe God wrought?

Beholde, the people shal rise vp as a lió, and lift vp him self as a yong lion: he shal not lie downe, til he eat of the preie, and til he drinke the blood of the slaine.

Then Balák said vnto Balaám, Nether curse, nor blesse them at all.

But Balaám answered, and said vnto Balák, Tolde not I thee, saying, All that the Lord speaketh, that must I doe?

Again Balák said vnto Balaám, Come, I pray thee, I wil bring thee vnto another place, if so be it wil please God, that thou maiest thence curse them for my sake.

So Balák broght Balaám vnto the top of Peór, that looketh toward Ieshmón.

Then Balaám said vnto Balák, Make me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

And Balák did as Balaám had said, and offred a bullocke and a ram on *euery* altar.

CHAP. XXIII

Balaám prophesieth of the great prosperitie that shulde come vnto Israël 17 Also of the coming of Christ. 20 The destruction of the Amalekites and of the Kenites.

WHen Balaám sawe that it pleased the Lord, to blesse Israël, then he went not, as certeine times before, to set diuinations, but set his face toward the wilderness.

And Balaám lift vp his eies, and looked vpó Israël, which dwelt according to their tribes, and the Spirit of God came vpon him.

And he vttered his parable, and said, Balaám the sonne of Beór hathe said, and the man, whose eies were shut vp, hathe said,

He hathe said, which heard the wordes of God, and sawe the vision of the Almighty.

a For among the Gentiles the Kings oft times vied to sacrifice, as did Priests

b Or, vnto phier

b Appeared vnto him

c Taught him what to say

d Or, prophetic

e Or, Syria.

d Cause that all men may hate & detest them

e But shal haue religion & lawes a parte & the iohane multitude, as the dust of the earth

g The feare of Gods iudgements cauled him to wish to be ioyned to the household of Abraham thus & wicked haue their consciences wounded when they consider Gods iudgements

h Or, into the field of the that spied to war, lest the enemy should approach.

h Gods enemies are compelled to confesse that his gouernment is iust, constant, & without change or repentance.

i Thei triumph as victorious Kings ouer their enemies.

k Considering what God shal worke this time for the deliuerance of his people, all the world shal wonder.

l Thus & wicked imagine of God, that, that which he wil not grante in one place, he wil do it in another.

Chap. 23, 5.

a Where the Israelites camped.

Chap. 23, 5.

b His eies were shut vp before in respect of & cleare visions & he sawe after: some read were open.

e Psal 106, 30.

^f He was zealous to main-
taine my glo-
rie
anger away from the children of Israél,
while he ^f was zealous for my sake among
them: therefore I haue not consumed the
children of Israél in my ielouſie.

Eccle 45,24
1 Mac. 2,54.
12 Wherefore ſaye to him, Beholde,* I giue
vnto him my couenant of peace,

13 And he ſhal haue it, and his ſede after
him, *even* the couenant of the Prieſts offi-
ce for euer, becauſe he was zealous for his
God, and hath made an ^s atonement for
the child: en of Israél.

^g He hath
pacified Gods
wrath.
14 And the name of the Iſraelite thus ſlay-
ne, which was killed with the Midianitiſh
woman, was Zimrí the ſonne of Salú, prin-
ce ^h of the familie of the Simeonites.

^h Of the ſon-
ne of the father
15 And the name of the Midianitiſh womā,
that was ſlaine, was Cozbí the daughter
of Zur, who was head ouer the people of
his fathers houſe in Midián.

16 ¶ Againe the Lord ſpake vnto Moſes,
ſaying,

Chap 31,2.
17 *Vexe the Midianites, and ſmite them:

ⁱ Cauſing you
to ſomet both
corporal and
ſpiritual for-
nication by
Balams couſel,
Chap 31,16.
reu 2,14.
18 For they trouble you with their ^h wiles,
wherewith they haue beguiled you as con-
cerning Peór, & as concerning their ſiſter
Cozbí the daughter of a prince of Mi-
dián, which was ſlaine in the day of the
plague becauſe of Peór.

C H A P. X X V I.

2 The Lord cōmandeth to number the children of Israél
in the plaine of Moáb, from rwēty yere olde & aboue.
37 The Leuites and their families 64 None of them,
that were nombred in Sinai, go in to Canaan ſauē Ca-
lēb, and Iſhua.

^a Which ca-
me for their
whoredome &
idolatrie
And ſo after the ^a plague, the Lord
ſpake vnto Moſes, & to Eleazar the
ſonne of Aa: ſon the Prieſt, ſaying,

Chap. 1,3.
2 Take the number of all the Congrega-
cion of the children of Iſraél * from twē-
ty yere olde and aboue through out their
fathers houſes, all that go forth to warre
in Iſraél.

3 So Moſes & Eleazar the Prieſt ſpake vn-
to them in the plaine of Moáb, by Iordén
^b towarde Ierichó, ſaying,

^b Where the
riuer is nere
to Ierichó.
Chap. 1,1.
4 From twenty yere olde and aboue y^r ſhal
number the people, as the * Lord had cōman-
ded Moſes, and the child: en of Iſraél, whē
they came out of the land of Egypt.

Gen 46,9.
exod 6,14.
1. Chron 3,1.
Reuben.
5 ¶ *Reubén y^r fiſt borne of Iſraél: y^r chil-
drē of Reubén were: Hanóch, of whome ca-
me the familie of the Hanochites, and of
Pallú the familie of the Palluites:

6 Of Heſrón, the familie of the Heſroni-
tes: of Carmí, the familie of y^r Carmites.

7 Theſe are y^r families of the Reubenites:
and they were in number thre & fourtie
thouſand, ſeuē hundredeth and thirty.

8 And the ſonnes of Pallú, Eliáb:

Chap. 16,2.
^c In that re-
belliō wher-
of Kórah was
head.
9 And the ſonnes of Eliáb, Nemuel, & Da-
thán, and Abiám: this Dathán and Abi-
ám were famous in the Congregation,
and ſtroue againſt Moſes and againſt Aa-
rón in ^c the aſſembly of Kórah, whē they

ſtroue againſt the Lord.

10 And the earth opened her mouth, and
ſwalowed them vp with Kórah, when the
Congregation dyed, what time the fire
conſumed two hundredeth and fifty men,
who were ^d for a ſigne:

11 Notwithſtanding, all the ſonnes of Kó-
rah dyed not.

12 ¶ And the childrē of Simeón after their
families were: Nemuel, of whome came y^r fam-
ilie of the Nemuelites: of Iamín, the fam-
ilie of the Iaminites: of Iachín, the fam-
ilie of the Iachinites:

13 Of Zérah, the familie of the Zarhites:
of Shaúl, the familie of the Shaulites.

14 Theſe are the families of the Simeoni-
tes: two and twenty thouſand and two
hundredeth.

15 ¶ The ſonnes of Gad after their fami-
lies were: Zephón, of whome came y^r familie
of the Zephonites: of Haggí, the familie
of the Haggites: of Shuni, the familie of
the Shunites:

16 Of Ozni, the familie of the Oznites:
of Eri, the familie of the Erites:

17 Of Aród, the familie of the Arodites: of
Arelí, the familie of the Arelites.

18 Theſe are the families of the ſonnes of
Gad, according to their numbers, fouity
thouſand and five hundredeth.

19 ¶ The ſonnes of Iudáh, Er & Onán: but Er
and Onan dyed in the land of ^e Canaan. *Gen 38,6*

20 So were the ſonnes of Iudáh after their
families: of Sheláh came the familie of the
Shelanites: of Phárez, y^r familie of y^r Phar-
zites, of Zérah, the familie of y^r Zarhites.

21 And the ſonnes of Phárez were: of Heſ-
rón, the familie of y^r Heſronites: of Ha-
múl, the familie of the Hamulites.

22 Theſe are the families of Iudáh, after
their numbers, ſeuēty ad ſix thouſand and
five hundredeth.

23 ¶ The ſonnes of Iſſachár, after their fa-
milies were: Tolá, of whome came the fami-
lie of the Tolaites: of Puá, the familie of
the Punites:

24 Of Iaſhúb y^r familie of y^r Iaſhubites: of
Shimrón the familie of the Shimronites.

25 Theſe are the families of Iſſachái, after
their numbers, thre ſcore and foure thou-
ſand and thre hundredeth.

26 ¶ The ſonnes of Zebulún, after their fa-
milies were: of Séied, the familie of y^r Sar-
dites: of Elón, the familie of the Elonites:
of Iahleél, the familie of the Iahleelites.

27 Theſe are the families of the Zebulun-
ites, after their nōbers, thre ſcore thouſand
and five hundredeth.

28 ¶ The ſonnes of Ioſéph, after their fa-
milies were Manafféh and Ephráim. *Manaſſen*

29 The ſonnes of Manafféh were. of * Ma-
chír, y^r familie of y^r Machirites: & Machír
begate Gileád: of Gileád came y^r familie
t.ii.

^d That is, for
an example y^r,
other ſhulde
not murmure
and rebelle a-
gainſt Gods
miniſters.
Simeón.

^e Before Iſaa-
k's went into
Egypt Gen.
38,6, & 7.

Gen 46,27

Iſſachár

Zebulen

Manaſſen

10, 17, 3.

- of the Giliadites.
- 30 These are the sonnes of Giliád: of Izér, the familie of the Iezerites: of Hélek, the familie of the Helekites:
- 31 Of Asriel, the familie of the Asrielites: of Shéché, the familie of the Shichmites.
- 32 Of Shemidá, the familie of the Shemidaïtes: of Hépher, the familie of the Hépherites.
- Chap. 27. 1. 33 ¶ And Zelophehad's sonne of Hépher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahláh, and Noáh, Hogláh, Milcáh and Tirzáh.
- 34 These are the families of Manasséh, and the number of them, two and fifty thousand and seven hundred.
- Ephraim. 35 ¶ These are the sonnes of Ephraim after their families: of Shutheláh came the familie of the Shuthalmites: of Bechéi, the familie of the Bachrites: of Táhan, the familie of the Tahanites.
- 36 And these are the sonnes of Shutheláh: of Erán the familie of the Eranites.
- 37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and five hundred. these are the sonnes of Ioséph after their families.
- Beniamin. 38 ¶ These are the sonnes of Beniamin after their families: of Belá came the familie of the Baleites: of Ashbéi, the familie of the Ashbelites: of Ahirám, the familie of the Ahiramites:
- 39 Of Shuphám, the familie of the Shuphamites: of Huphám, the familie of the Huphamites.
- 40 And the sonnes of Belá were Ard and Naamán: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.
- 41 These are the sonnes of Beniamin after their families, and their numbers, five and forty thousand and six hundred.
- Dan 42 ¶ These are the sonnes of Dan after their families: of Shuhám came the familie of the Shuhamites: these are the families of Dan after their households.
- 43 All the families of the Shuhamites were after their numbers, three score and four thousand, and four hundred.
- Asher. 44 ¶ The sonnes of Ashér after their families were: of Iimnáh, the familie of the Iimnites: of Isuí, the familie of the Isuites: of Beriáh, the familie of the Beriites.
- 45 The sonnes of Beriáh were, of Hebéi the familie of the Heberites: of Malchiél, the familie of the Malchielites.
- 46 And the name of the daughter of Ashér was Sárach.
- 47 These are the families of the sonnes of Ashér after their numbers, three and fifty thousand and four hundred.
- Naphthali. 48 ¶ The sonnes of Naphthalí, after their families were of Iahzeél, the families of the Iahzeelites: of Guní, the familie of the Gunites.
- 49 Of Izér, the familie of the Izrites: of Shillém, the familie of the Shillemites.
- 50 These are the families of Naphthalí according to their households, & their number, five & forty thousand & four hundred.
- 51 These are the numbers of the children of Israél: six hundred, and one thousand, seven hundred and thirty.
- 52 ¶ And the Lord spake unto Moses, saying,
- 53 Unto these the land shall be divided for an inheritance, according to the number of names.
- 54 ¶ To manie thou shalt give the more inheritance, and to fewe thou shalt give lesse inheritance: to euerie one according to his number shall be given his inheritance.
- 55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit:
- 56 According to the lot shall the possession thereof be divided betwene manie & fewe.
- 57 ¶ These also are the numbers of the Levites, after their families: of Gershón came the familie of the Gershonites: of Kohát the familie of the Kohathites: of Merarí the familie of the Merarites.
- 58 These are the families of Leuí, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohát begate Amram.
- 59 And Amrá's wife was called Iochébed the daughter of Leuí, who was borne unto Leuí in Egypt: and she bare unto Amram Aarón, & Moses, and Miriam their sister.
- 60 And unto Aarón were borne Nadab, & Abihú, Eleazár, and Ithamar.
- 61 ¶ And Nadab and Abihú dyed because they offered strange fire before the Lord.
- 62 And their numbers were three & twenty thousand, all males from a moneth olde and aboue: for they were not nombred among the children of Israél, because there was none inheritance given them among the children of Israél.
- 63 ¶ These are the numbers of Moses and Eleazár the Priest which nombred the children of Israél in the plaine of Moáb, nere Iordén, toward Ierichó.
- 64 And among these there was not a man of them, whom Moses and Aarón the Priest nombred, when they tolde the children of Israél in the wilderness of Sináí.
- 65 For the Lord said of them, ¶ They shall dye in the wilderness: so there was not left a man of them, save Caléb the sonne of Iephunnéh, & Ioshúa the sonne of Nun.
- Wherein appeareth the great power of God, that so wonderfully increased his people
- Chap. 33. 54. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65.

CHAP. XXVII.

- 1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise shewed unto Moses. 16 Moses prayeth for a gouernour to the people. 18 Ioshua

Chap. 26. 33.
de 36. 12.
Joſ 17. 3.

¹² Iſhúa is appointed in his ſtead.

Then came the daughters of * Zelopheád, the ſonne of Hépher, the ſonne of Gileád, the ſonne of Machir, the ſonne of Manaſſéh, of the familie of Manaſſéh, the ſonne of Joſeph, (and the names of his daughters were theſe, Mahláh, Noáh, and Hogláh, and Milcáh, and Tirzáh)

2 And ſtoode before Moſés, and before Eleazár the Prieſt, and before the princes, and all the aſſembly, at the dore of y^e Tabernacle of the Congregation, ſaying,

Chap. 26. 1.
or 31.

3 Our father * dyed in the wildernes, and he was not among the aſſembly of them that we: e aſſembled againſt y^e Lord in the cõpaine of Kórah, but dyed in his ^a ſinne, and had no ſonnes.

^a According as all mē dye, for as muche as they are ſinners.

4 Wherefore ſhulde the name of our father be taken away from among his familie, becauſe he hath no ſonne? giue vs a poſſeſſion among the brethren of our father.

^b That is, their matter to be ſuaged, to knowe what he ſhulde determine, as he did all hard matters

5 Then Moſés broght their ^b cauſe before the Lord.

6 And the Lord ſpake vnto Moſés, ſaying,

7 The daughters of Zelopheád ſpeake right: thou ſhalt giue them a poſſeſſion to inherit among their fathers brethrē, and ſhalt turne the inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children of Iſraél, ſaying, If a man dye & haue no ſonne, then ye ſhall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye ſhall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye ſhall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye ſhall giue his inheritance vnto his next kinſeman of his familie, and he ſhall poſſeſſe it: and *this* ſhall be vnto the children of Iſraél a lawe of ^c iudgement, as the Lord hath commanded Moſés.

^c Meaning an ordinance to iudge by

Deu. 32. 49.

12 ¶ Againe y^e Lord ſaid vnto Moſés, * Go vp into this moũt of Abarím, and beholde the land which I haue giuen vnto the children of Iſraél.

Chap. 20. 24.

13 And when thou haſt ſene it, thou ſhalt be gathered vnto thy people alſo, * as Aaron thy brother was gathered.

Chap. 20. 12.

14 For ye were * diſobedient vnto my worde in the deſert of Zin, in the ſiſſie of the aſſembly, to ſanctifie me in the waters before their eyes. * That is the water of Meribáh in Kadéſh in the wildernes of Zin.

Exod. 17. 7.
10. 1. triſe.

15 ¶ Then Moſés ſpake vnto the Lord, ſaying,

^d Who as he hath created ſo he gouerneth the hear-tes of all mē.

16 Let the Lord God of ^e the ſpirits of all fleſh appoint a man ouer the Congregation,

17 Who may ^e go out and in before them, & lead them out and in, that the Congregation of the Lord be not as ſhepe, which haue not a ſhepherd.

^e That is, gouernace them & do his duetie, as a chaſt. 1. 10.

18 And y^e Lord ſaid vnto Moſés, Take thee Iſhúa the ſonne of Nun, in whome is the Spirit, and ^f put thine hands vpon him,

^f And ſo appoint him gouernour.

19 And ſet him before Eleazár the Prieſt, and before all the Congregation, and giue him a charge in their ſight.

20 And ^g giue him of thy glorie, that all y^e Congregation of the children of Iſraél may obeie.

^g Cõmend him to y^e people as mete for y^e office, & appointed by God.

21 And he ſhall ſtand before Eleazár the Prieſt, who ſhall aſke counſel for him * by the ^h iudgement of Vrim before the Lord: at his worde they ſhall go out, and at his worde they ſhall come in, *bothe* he, and all the children of Iſraél with him & all the Congregation.

^h According to his office: ſignifying that y^e ciuile magiſtrat coulde execute nothing but that w^h he knewe to be y^e wil of God

22 So Moſés did as the Lord had commanded him, & he toke Iſhúa, & ſet him before Eleazár the Prieſt, and before all the Congregation

23 Then he put his hands vpon him, & giue him a ⁱ charge, as the Lord had ſpoken by the hand of Moſés.

ⁱ How he ſhuld gouerne hiſſelfe in his office

CHAP. XXVIII.

4 The daily ſacrifice 9 The ſacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Paſſeouer, 26 Of the firſt frutes.

1 And the Lord ſpake vnto Moſés, ſaying,

2 Commande the children of Iſraél, and ſay vnto them, Ye ſhall obſerue to offer vnto me in their due ſeaſon mine offering ^a my bread, for my ſacrifices made by fire for a ſwete ſauour vnto me.

^a By bread, he meaneth all manner of ſacrifice

3 Alſo thou ſhalt ſay vnto them, * This is y^e offering made by fire which ye ſhall offer vnto the Lord, two lambes of a yere olde without ſpot, dayly, for a continual burnt offering.

Exod. 29. 38.

4 One lambe ſhalt thou prepare in y^e morning, and the other lambe ſhalt thou prepare at euen.

5 * And the tēth parte of an * Ephah of fine floure for a * meat offering mingled with y^e fourth parte of an * Hin of beaten oyle.

Exod. 26. 36.
Leu. 2. 1.

Exod. 29. 40.

6 *This ſhall be* a dailie burnt offering, as was made in y^e moũt Siná: for a ſwete ſauour: *it is* a ſacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth parte of an Hin for one lambe: in the holy place cauſe to powre the drinke offering vnto the Lord.

8 And the other lambe thou ſhalt prepare at eue: as the meat offering of the morning and as y^e drinke offering thereof ſhalt thou prepare *this* ^b for an offering made by fire of ſwete ſauour vnto the Lord.

^b The meat offering & drinke offering of y^e eueniſg ſacrifice.

9 ¶ But on the Sabbath day ye ſhall offer two lambes of a yere olde, without ſpot, and

t. iii.

^c Of one meat
fare Ephraim.

^d Which was
offred euerie
day at mor-
ning and at e-
uening

^e That is, the
wine that shal
be powred vpon
the sacrifici-
ce.

Exod. 12, 18.
Leu. 23, 15.
Leu. 23, 20.

Leu. 23, 7.
^f Or solemne
assemblie.

^g *Exod. 16, 24.*

^h In counting
seven wekes
from the Pas-
scouer to Wit-
sonside, as *Le-
uit. 23, 15.*

two ^c tenth deales of fine floure for a meat
offring mingled with oyle, & the drinke
offring thereof.

¹⁰ *This* is the burnt offering of euerie Sab-
bath, beside the ^d continual burnt offering,
and drinke offering thereof.

¹¹ ¶ And in the beginning of your mone-
thes, ye shal offer a burnt offering vnto the
Lord, two yong bullockes, and a ram, and
seuē lambes of a yere olde, with out spot,

¹² And thre tenth deales of fine floure for
a meat offering mingled with oyle for one
bullocke, and two tenth deales of fine
floure for a meat offering, mingled with
oyle for one ram,

¹³ And a tenth deale of fine floure mingled
with oyle for a meat offering vnto one la-
be, for a burnt offering of swete sauour: *as is*
an offering made by fire vnto the Lord.

¹⁴ And their ^e drinke offerings shalbe halfe
an Hin of wine vnto one bullocke, & the
third parte of an Hin vnto a ram, and the
fourth parte of an Hin vnto a labe: this is
y^e burnt offering of euerie moneth, through-
out the moneths of the yere.

¹⁵ And one he goat for a sin offering vnto
the Lord shalbe prepared, besides the con-
tinual burnt offering, & his drinke offering.

¹⁶ *Also the fourteenth day of the first mo-
neth ^{is} the Passecouer of the Lord.

¹⁷ And in the fiftenth day of the same mo-
neth is the feast: seven daies shal vnleaued
bread be eaten.

¹⁸ In the ^f first day shalbe an holy ^f conuoca-
cion, ye shal do no seruile worke therein.

¹⁹ But ye shal offer a sacrifice made by fire
for a burnt offering vnto the Lord, two
yong bullockes, one ram, and seuē lambes
of a yere olde: se that they be without blemish.

²⁰ And their meat offering shal be of fine
floure mingled with oyle: thre tenth dea-
les shal ye prepare for a bullocke, and two
tenth deales for a ram:

²¹ One tenth deale shalt thou prepare for
euerie lambe, *even* for the seuē lambes.

²² And an he goat for a sin offering, to ma-
ke an atonement for you.

²³ Ye shal prepare these, beside the burnt
offring in the morning, which is a conti-
nual burnt sacrifice.

²⁴ After this maner ye shal prepare through-
out all the seuē dayes, for the ^g mainte-
ning of the offering made by fire for a swe-
te sauour vnto the Lord: it shal be done
beside the continual burnt offering and
drinke offering thereof.

²⁵ And in the seuenth day ye shal haue an
holy conuocation, wherein ye shal do no
seruile worke.

²⁶ ¶ Also in y^e day of your first frutes, when
ye bring a newe meat offrig vnto y^e Lord,
according to ^h your wekes ye shal haue

an holy conuocation, and ye shal do no ser-
uile worke *in it*:

²⁷ But ye shal offer a burnt offering for a
swete sauour vnto the Lord, two yōg bul-
lockes, a ram, and seuē lambes of a yere
olde,

²⁸ And their meat offering of fine floure
mingled with oyle, thre tenth deales vnto
a bullocke, two tenth deales to a ram,

²⁹ And one tenth deale vnto euerie lambe
throughout the seuē lambes,

³⁰ And an he goat to make an atonemēt for
you:

³¹ (Ye shal do *this* besides the cōtinual burnt
offring, and his meat offering:) ^h se they be
without blemish, with their drike offrigs. *hbr they shal be to you.*

CHAP. XXXIX.

¹ Of the thre principal feasts of the seuenth moneth:
to wit, the feast of trumpets, ² The feast of reconcili-
acion, ³ And the feast of Tabernacles.

¹ M^O:eouer in the first day of the ^a fe-
uenth moneth ye shal haue an holy
conuocation: ye shal do no seruile worke
therein: ^{it} shalbe a day of blowing the tru-
pets vnto you.

^a Which com-
taineth part of
September, &
parte of Octo-
ber
Leu. 23, 24.

² And ye shal make a burnt offering for a
swete sauour vnto the Lord: one yōg bul-
locke, one ram, & seuē lambes of a ye-
re olde, without blemish.

³ And their meat offering shal be of fine flou-
re mingled with oyle, thre tēth deales vn-
to the bullocke, and two tenth deales vnto
the ram,

⁴ And one tenth deale vnto one lambe,
for the seuē lambes,

⁵ And an he goat for a sin offering to make
an atonement for you,

⁶ Beside the burnt offering of the ^b moneth,
& his meat offering, and y^e cōtinual burnt
offring, and his meat offering & the drinke
offerings of the same, according to their
maner, for a swete sauour: *it is* a sacrifice
made by fire vnto the Lord.

^b Which must
be offred in y^e
beginning of e-
uerie moneth.
^c Which is for
morning & eue-
ning

⁷ ¶ * And ye shal haue in the tenth day of
y^e seuenth moneth, an holy ^d conuocation:
and ye shal humble your soules, and shal
not do anie worke therein: *Leu. 16, 30.*
Ex. 23, 27.

^d Which is y^e
feast of recon-
ciliation.

⁸ But ye shal offer a burnt offering vnto the
Lord for a swete sauour: one yong bul-
locke, a ram, and seuē lambes of a yere
olde: se they be without blemish.

⁹ And their meat offering shal be of fine
floure mingled with oyle, thre tenth dea-
les to a bullocke, & two tenth deales to a
ram,

¹⁰ One tēth deale vnto euerie labe, through-
out the seuē lambes,

¹¹ An he goat for a sin offering, (beside y^e sin
offring to make the atonement and the
continual burnt offering and the meat of-
fring thereof) & their drinke offerings.

¹² ¶ And in the fiftenth day of the seuēth
moneth ye shal haue an holy ^e conuocation:
ye shal

^e That is, of-
fied euerie
morning & e-
uening
^f Meaning the
feast of y^e Ta-
bernacles.

- ye shal do no seruile worke therein, but ye shal kepe a feast vnto y^e Lord seuen dayes.
- 13 And ye shal offer a burnt offering for a sacrifice made by fire of swete sauour vnto the Lord, thirtene yong bullockes, two rams, & fourtene lambes of a yere olde: they shalbe without blemish.
- 14 And their meat offering shalbe of fine floure mingled with oyle, thre tenth deales vnto euery bullocke of y^e thirtene bullockes, two tenth deales to ether of y^e two rams,
- 15 And one tenth deale vnto eche of the fourtene lambes,
- 16 And one he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.
- ¶ The seconde day of y^e feast of Tabernacles. 17 ¶ And the seconde day ye shal offer twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,
- 18 With their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,
- 19 And an he goat for a sin offering (beside the continual burnt offering and his meat offering) and their drinke offerings.
- ¶ The third day. 20 ¶ Also the third day ye shal offer eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,
- 21 With their meat offering & their drinke offerings, for the bullockes, for the rams, & for the lambes, after their number according to the s maner,
- g According to the ceremonies appointed thereunto. 22 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering and his drinke offering.
- ¶ The fourth day. 23 ¶ And the fourth day ye shal offer tē bullockes, two rams, & fourtene lambes of a yere olde without blemish.
- 24 Their meat offering & their drinke offerings, for the bullockes, for the rams, and for the lambes according to their number after the maner,
- 25 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.
- ¶ The fift day. 26 ¶ In the fift day also ye shal offer nine bullockes, two rams, and fourtene lambes of a yere olde without blemish,
- 27 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,
- 28 And an he goat for a sin offering, beside the continual burnt offering and his meat offering and his drinke offering.
- ¶ The sixt day. 29 ¶ And in the sixt day ye shal offer eight bullockes, two rams, & fourtene lambes of a yere olde without blemish,
- 30 And their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their nōber,
- after the maner,
- 31 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offerings.
- 32 ¶ In the seuenth day also ye shal offer seuen bullockes, two rams & fourtene lambes of a yere olde without blemish,
- 33 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,
- 34 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.
- 35 ¶ In the eight day, ye shal haue a solempne assemble: ye shal do no seruile worke therein,
- 36 But ye shal offer a burnt offering, a sacrifice made by fire for a swete sauour vnto the Lord, one bullocke, one ram, & seuen lambes of a yere olde without blemish,
- 37 Their meat offering and their drinke offerings for the bullocke, for the ram, & for the lambes according to their number, after the maner,
- 38 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drinke offering.
- 39 These things ye shal do vnto y^e Lord in your feastes, beside your h vowes, & your fire offerings, for your burnt offerings, & for your meat offerings, & for your drinke offerings and for your peace offerings.
- h Beside y^e sacrifices y^e you shal vowe or offer of your owne mindes.
- CHAP. XXX.
- 3 Concerning vowes. 4 The Vowe of the maid, 7 Of the wife, 10 Of the widow, or deuorced.
- 1 ¶ Then Moses spake vnto the childre of Israel according to all that the Lord had commanded him,
- 2 Moses also spake vnto the heades of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,
- 3 Whosoever voweth a vow vnto y^e Lord, or sweareth an othe to bide him selfe by a bonde, he shal not breake his promises, but shal do accordig to all that proceedeth out of his mouth.
- 4 If a woman also vowe a vowe vnto the Lord, & bide her selfe by a bōde, being in her fathers house, in y^e time of her youth,
- 5 And her father heare her vowe & bōde, wherewith she hath bounde her selfe, and her father holde his peace concerning her, then all her vowes shal stand & euerie bonde, wherewith she hath bounde her selfe, shall stand.
- 6 But if her father disallowe her the same daye that he heareth all her vowes & bondes, wherewith she hath bounde her selfe, they shal not be of value, and the Lord wil forgieue her, because her father disallowed her.
- a Because they might declare them to the Israelites.
- b For in so doing, he doeth approue her.
- c By not approving or consenting to her vowe.

7 And if she haue an ho^d sbād whē she vow-
eth or ^d pronounceth ogh^e with her lippes,
wherewith she bindeth her selfe,

^d Either by o-
ath, or iohne
promiss

8 If her housband heard it and holdeth his
peace cōcerning her, the same day he hea-
reth it, then her vowe shal stand, and her
bondes wherewith she bindeth her selfe
shal stand in effect.

9 But if her housband disallowe her the sa-
me day that he heareth it, then shal he ma-
ke her vowe which she hathe made, & that
that she hathe pronouced with her lippes,
wherewith she bonde her selfe, of none
effect, and the Lord wil forgieue her.

^e For she is
an subiectio of
her housbād,
& can perfor-
me nothing
without his
consent
^f For ther
are not vnder
the autoritie of
man
^g Her housbād
being alive

10 But euerie vowe of a widowe, and of her
that is deuorced (wherewith she hathe bō-
de her selfe) shal stand in effect with her.

11 And if she vowed in her housbandes
house, or bōde her selfe strictly with an
othe,

12 And her housband hathe heard it, & hel-
de his peace concerning her, not disallow-
ing her, then all her vowes shal stand, &
euerie bonde, wherewith she bōd her selfe,
shal stand in effect.

13 But if her housband disanulled them,
the same day that he heard them, nothing
that proceeded out of her lippes concer-
ning her vowes or concerning her bōdes,
shal stand in effect: for her housband hathe
disanulled them, and the Lord wil forgieue
her.

^o Euer the bōdes
of her selfe

14 So euerie vowe, and euerie othe or bon-
de, made to ^h humble the soule, her hous-
band may stablish it, or her housband
may breake it.

^h To mortifie
her selfe by ab-
stinence, or o-
ther bodely
exercises

15 But if her housband holde his peace cō-
cerning her f. 6. day to day, thē he stabi-
sheth all her vowes and all her bondes
which she hathe made: he hathe cōfirmed
them because he held his peace concern-
ing her the same day that he heard them.

ⁱ And warne
her not the
same day that
he heareth it,
as verſe 9.

16 But if he ^k breake them after that he ha-
the heard them, then shal he beare her
inquitie.

^k Not the same
day he heard
them, but so-
me day after,
if firme shalbe
imputed to
him & not to
her.

17 These are the ordināces which the Lord
commanded Moſes, betwene a man & his
wife, & betwene the father and his daugh-
ter, being yong in her fathers house.

CHAP. XXXI.

8 Five Kings of Midian & Balaam are slaine 18 One-
ly the maidens are reserved alive 27 The praye is equal-
ly deuoted 49 A present giuen of Israel.

1 And the Lord spake vnto Moſes, say-
ing,

Chap. 31, 17.

2 *Reuenge the children of Israel of the
Midianites, & afterward shalt thou be
gathered vnto thy people.

Chap. 27, 13.

^a As he had cō-
māded, Chap.
25, 17 declar-
ing also that
the iurme doe
against his peo-
ple is done a-
gainst him.

3 And Moſes spake to the people, saying,
Harnes some of you vnto warre, and let
them go against Midian, to execute the
vengeance of the Lord * against Midian.

4 A thousand of euerie tribe through out all

the tribes of Israel, shal ye send to the
warre.

5 So there were taken out of the thousands
of Israel, twelue thousand prepared vnto
warre, of euerie tribe a thousand.

6 And Moſes sent them to the warre, ^{even}
a thousand of euerie tribe, and ^{sent} them
with Phinehas the sonne of Eleazar the
Priest to the warre & the holy instruments:
that is, the trumpets to blowe ⁱⁿ his
hand.

^o For hee grea-
tlye
to the Lord,
Chap. 25, 13

7 And they warred against Midian, as
the Lord had commanded Moſes, & slue
all the males.

8 They slue also 5 Kings of Midian among
them that were slaine. *Eui and Rekem, &
Zur, & Hur & Réba five kings of Midian,
and they slue *Balaam the sonne of Beor
with the sword:

18, 13, 23.

^c The false
prophet who ga-
ue counsell how
to cause the
children to of-
fend their God

9 But the children of Israel toke the womē
of Midian prisoners, and their children &
spoyled all their cattel, & all their floc-
kes, and all their goods.

10 And they burnt all their cities, wherein
they dwelt, and all their villages with
fire.

^o Or palaces &
gates, as in
1, 2.

11 And they toke all the spoyle & all the
praye bothe of men & beastes.

12 And they broght the ^d captiues and that
which they had taken, and the spoyle vnto
Moſes and to Eleazar the Priest, and vnto
the Congregation of the children of Is-
rael, into the campe in the plaine of Moab,
which was by Iordē toward Ierichō.

^d As the wo-
men & their
children.

13 Then Moſes and Eleazar the Priest, &
all the princes of the Congregation went
out of the campe to meete them.

14 And Moſes was angry with the captai-
nes of the hoste, with the captaines ouer
thousands, & captaines ouer hundreds,
which came from the warre and battel.

15 And Moſes said vnto them, What haue
ye sauēd all the ^e women?

^e As Moſes ha-
d said, Ye ought
to haue spared
the

16 Beholde, ^f these caused the children of
Israel through the ^g counsel of Balaam,
commit a trespass against the Lord, ^h as cō-
cerning Peor, and there came a plague a-
mong the Congregation of the Lord.

^h Chap. 25, 2.
2 Pet. 2, 15.
ⁱ For worship-
ping of Peor.

17 Now therefore, ⁱ slay all the males a-
mong the children, & kil all the women
that haue knowen man by carnal copula-
tion.

ⁱ Judg. 31, 11.
^j That is, all
the children.

18 But all the women children that haue
not knowen carnal copulation, kepe alive
for your selues.

19 And ye shal remaine without the hoste
seuē dayes, all that haue killed any perso-
ne, ^k and all that haue touched any dead,
& purifie bothe your selues & your priso-
ners the third day and the seuenth.

Chap. 15, 2.

20 Also ye shal purifie euerie garment and
all that is made of skins & all worke of
goates heere, & all things made of wood.

21 ¶ And

*Or, consumed in
the Lawe.
Chap 19, 12.*

*The third
day: & before
it be molten
Chap 19, 9.
It shalbe
walked.*

*The prae is
first deuicd e-
qually among
all*

*Of the prae
that fallerh to
the soldiers*

*The Israe-
lites & had not
bene at warre,
of euerie fiftie
eith paid one
to the Lord: &
5 soldiers, one
of euerie five
hundredeth.*

*For we know
the bed of man*

*This is the
porci on that
soldiers gaue
to the Lord*

*a Meaning of
the maidens, or
virgines which
had not com-
panied with
man.*

- 21 ¶ And Eleazár the Priest said vnto the men of warre, which went to the battel, This is the ordinance of the lawe which the Lord commanded Moses,
- 22 As for golde, and siluer, brasse, yron, tynne, and lead:
- 23 *Euen* all that may abyde the fire, ye shal make it go through the fire, and it shalbe cleane: yet, it shalbe ^a purified with * the water of purification: and all that suffreth not the fire, ye shal cause to passe by the ¹ water.
- 24 Ye shal wash also your clothes the seueneth day, and ye shalbe cleane: and afterward ye shal come into the Hoste.
- 25 ¶ And the Lord spake vnto Moses, saying,
- 26 Take the summe of the prae that was taken, *bothe* of persones and of cattel, thou and Eleazár the Priest, & the chief fathers of the Congregation.
- 27 And deuide the prae ¶ betwene the soldiers that went to the warre, and all the Congregation.
- 28 And ^y shalt take a tribute vnto the Lord of the ^k men of waire, which went out to battel: one persone of five hundredeth, *bothe* of the persones, and of the beues, & of the asses, and of the shepe.
- 29 Ye shal take it of their halfe and giue it vnto Eleazár ^y Priest, as an heaue offering of the Lord.
- 30 But of the halfe of the children of Israel thou shalt take ¹ one, taken out of fiftie, *bothe* of the persones, of the beues, of the asses, and of the shepe, *euen* of all the cattel: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.
- 31 And Moses and Eleazár the Priest did as the Lord had commanded Moses.
- 32 And ^y bootye, *to wit*, the rest of the prae which the men of warre had spoiled, was ^x hundredeth seuentie and five thousand ¹ shepe,
- 33 And ^luentie and two thousand beues,
- 34 And thre score and one thousand asses,
- 35 And two and thirtie thousand persones, in all of women that had ^{ly} lye by no man.
- 36 And the halfe, *to wit*, the parte of them that went out to warre touching the number of shepe, was thie hundredeth seuen and thirtie thousand, and five hundredeth.
- 37 And the ^m Lords tribute of the shepe was six hundredeth and seuentie and five.
- 38 And the beues were six and thirtie thousand, whereof the Lords tribute was seuentie and two.
- 39 And the asses were thirtie thousand and five hundredeth, whereof the Lords tribute was thre score and one:
- 40 And ⁿ of persones sixtene thousand, whereof ^y Lords tribute was two & thirtie persones.
- 41 And Moses gaue ^y tribute of the Lords offering vnto Eleazár the Priest, as ^y Lord had commanded Moses.
- 42 And of the ^o halfe of the children of Israel, which Moses deuicd from the men of warre,
- 43 (For the halfe that pertained vnto the Congregation) was thre hundredeth thirtie and seuen thousand shepe and five hundredeth,
- 44 And six and thirtie thousand beues,
- 45 And thirtie thousand asses, and five hundredeth,
- 46 And sixtene thousand persones.
- 47 Moses, I say, toke of the halfe that pertained vnto the ^p children of Israel, one taken out of fiftie, *bothe* of the persones & of the cattel, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.
- 48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:
- 49 And said to Moses, Thy seruants haue taken the summe of the men of waire which are vnder ^{our} autoritie, and there lacketh not one man of vs.
- 50 ¶ We haue therefore brought a present vnto the Lord, what euerie man founde of iewels of golde, bracelets, and cheines, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.
- 51 And Moses and Eleazár the Priest toke the golde of them, and all wrought iewels.
- 52 And all the golde of ^y offering that they offred vp to the Lord, (of the captaines ouer thousands and hundreds) was sixtene thousand seuen hundredeth & fiftie shekels,
- 53 (For the men of waire had spoiled, euerie man for him ^r self)
- 54 And Moses and Eleazár the Priest toke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a ^s memorial of the children of Israel before the Lord.

CHAP. XXXII.

The request of the Reubenites and Gadites, 16 And their promes vnto Moses 20 Moses granteth their request 33 The Gadites, Reubenites, and halfe the tribe of Manasse, conquer and buyld cities on the side Iordan

NOW the children of ^a Reubén and the children of Gád had an exceeding great multitude of cattel: and they sawe the land of Iazér, and the land of ^b Gileád, that it was an apt place for cattel.

2 Then the children of Gád, and the chil-

*o Of that part
which was ge-
ne vnto them,
in deuicd ^y
spoile.*

*p Which had
not bene at
warre.*

*For vnder ^{our}
bande*

*q The captai-
nes by this fre
offring acknow-
ledge ^y great
benefit of God
in preseruing
his people.*

*r And gaue no
porci on to their
captaines.*

*s That ^{the} Lord
might remem-
ber ^y children
of Israel.*

*a Reubén ca-
me of Leáb, &
Gad of Zil-
páh her hand-
maide*

*b Which mon-
teine was so
named of the
heape of ston-
es ^y Iakob
made as a si-
gne of the co-
uenant betwe-
ne him & La-
bán, Gen 31, 47*

dren of Reubén came, & spake vnto Moyses and to Eleazár the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataróth, and Dibón, and Iazer, and Nímáth, and Heshbón, and Elealeh, and Shebam, and Nebó, and Beón,

4 Which countrey the Lord smote before the Congregation of Israél, is a land mete for cattel, and thy seruants haue cattel:

5 Wherefore, said thei, If we haue founde grace in thy sight, let this land be giuen vnto thy seruants for a possession, & bring vs not ouer Iordén.

6 And Moyses said vnto the childre of Gad, and to the children of Reubén, Shal your brethren go to warre, and ye tary here:

7 Wherefore now "discourage ye y heart of the children of Israél, to go ouer into the land, which the Lord hath giuen the?

8 Thus did your fathers when I sent them from Kadés-barnéa to se the land.

9 For *when they went vp euen vnto the ryuer of Eshcol, and sawe the land: they discouraged the heart of the children of Israél, that thei wolde not go into the lād, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 "None of the men that came out of Egypt * from twentie yere olde and aboue, shal se the land for the which I sware vnto Abraham, to Izhák, and to Iaakób, because thei haue not "wholie folowed me:

12 Except Caleb the sonne of Iephunnéh the Kenézite, & Ioshúa the sonne of Nun: for thei haue constantly folowed the Lord.

13 And the Lord was verie angry with Israél, and made them wander in the wilderness fortie yeres, vntil all the generacion that had done "euil in the sight of the Lord were consumed.

14 And beholde, ye a e risen vp in your fathers steade as an increase of sinneful me, stil to augment the fearce wrath of the Lord, toward Israél.

15 For if ye turne away frō following him, he wil yet againe leaue the people in y wilderness, and ye shal destioye all this folke.

16 And thei went nere to him and said, We wil buylde shepe foldes here for o shepe, and for our cattel, and cities for our children.

17 But we our selues wil be ready armed to go before the children of Israél, vntil we haue brought them vnto their "place: but our children shal dwel in the defenced cities, because of the inhabitants of the land.

18 We wil not returne vnto our houses, vntil the children of Israél haue inherited, euerie man his inheritance.

19 Nether wil we inherit with the beyode

Iordén and on that side, because our inheritance is fallen to vs on this side Iordén Eastward.

20 ¶ And Moyses said vnto them, If ye wil do this thing, and go armed "before the Lord to warre:

21 And wil go euerie one of you in harness ouer Iordén before the Lord, vntil he hath cast out his "enemies from his sight:

22 And vntil the land be subdued before the Lord, then ye shal returne and be innocent toward the Lord, and toward Israél: and this land shalbe your possession before the Lord.

23 But if ye wil not do so, beholde, ye haue sinned against the Lord, and be sure, that your sinne "wil finde you out.

24 Builde you then cities for your children and foldes for your shepe, and do that ye haue spoken.

25 Then the children of Gad & the children of Reubén spake vnto Moyses, sayig, Thy seruants wil do as my lord commandeth:

26 Our children, our wiues, our shepe, and all our cattel shal remaine there in the cities of Gileád,

27 But *thy seruants wil go euerie one armed to warre before the Lord for to fight, as my lord sayeth.

28 So concerning them, Moyses * commanded Eleazár the Priest, & Ioshúa the sonne of Nun, and the chief fatheis of the tribes of the children of Israél:

29 And Moyses said vnto them, If the children of Gad, and the children of Reubén, wil go with you ouer Iordén, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gileád for a possession:

30 But if thei wil not go ouer with you armed, then thei shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reubén answered, saying, As the Lord hath said vnto thy seruants, so wil we do.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iordén.

33 ¶ So Moyses gaue vnto the, euen to the childre of Gad, & to the children of Reubén, & to half the tribe of Manasséh the sonne of Ioséph. y kingdome of Sihón King of the "Amorites, and the kingdome of Og, King of Bashán, the land with the cities thereof and coastes, euen the cities of the countrey round about.

34 ¶ Then the children of Gad buyt Dibón, and Ataróth, and Aroér,

35 And Atróth, Shophán, and Iazer, and Iogbeháh.

Josh 1.13.

f Before the Arke of the Lord.

g That is, the inhabitants of the land.

h The Lord wil graunte you this land if ye require.

i Ye shal assuredly be punished for your sinne.

Josh. 4.18.

k Moyses gaue charge y his promes made to the Reubenites & others shulde be performed after his death, so that thei brake not their

l That is attributed to the Lord which his messenger speaketh

Deut 3.12. Josh 13.8 & 22.4.

m The Amorites dwelled on bothe sides of Iordén: but here he maketh mention of them that dwell on this side: Josh 10.12. he speaketh of them that inhabited beyode Iordén.

36 And Beth-nim-áh, and Beth-har-án, de- fenced cities: also shepe foldes.
37 And the child-é of Reubén built Hesh- bón, and Elealéh, & Kiriatháim,
38 And Nebó, and Baal meon, and turned their names, and Snibmáh: & gaue other names vnto the cities which they built.
39 And the children* of Machir the sonne of Manasséh went to Gileád, & toke it & put out the Amorites that dwelt therein.
40 Then Moses gaue Gileád vnto Machir the sonne of Manasséh, and he dwelt there in.
41 * And Iair the sonne of Manasséh wét & toke the final townes thereof, and called them^a Hanórh Iair.
42 Also Nobáh went & toke Kenáth, with the villages thereof and called it Nobáh, after his owne name.

Gen. 30.23.

Deut. 3.14.

^a That is, y^e vil- lages of Iair.

^a From when- ce they depart- ed, and where- after they ca- me.

Exod. 12.37.

^b Either mea- ning their too- lus, or their men or autori- tie.

Exod. 13.20.

^c At y^e comma- dement of the Lord Exo. 14.2

Exod. 15.22.

Exod. 15.27.

Exod. 16.1.

CHAP. XXXIII.
1 Two & fourtie journeyes of Israel are nombred 52 They are commanded to kill the Canaanites
2 These are the 4 journeyes of the childre of Israél, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.
3 And Moses wrote their going out by their journeyes according to the commandement of the Lord: so these are the journeyes of their going out.
4 Now they* departed frō Ramésés y^e first moneth, *even* y^e fifteth day of the first moneth, on the morowe after the Pascheouer: & the children of Israél went out with an lue hand in the sight of all the Egyptians.
5 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their^b gods also the Lord did execution.)
6 And the children of Israél removed from Ramésés, and pitched in Succóth.
7 And they departed from Succóth, & pitched in Ethám, which is in the edge of the wilderness.
8 And they removed from Ethám, & turned againe vnto^c Pi-hahróth, which is before Baal-zephón, and pitched before Migdól.
9 And they departed from before Hahiróth, and* went through the middes of the Sea into the wilderness, and went three dayes journey in the wilderness of Ethám, and pitched in Maráh.
10 And they removed from Maráh, and came vnto* Elím, and in Elím were twelue fountains of water, and seuentie palme trees, and they pitched there.
11 And they removed from Elím, and camped by the red Sea.
12 And they removed from the red Sea, & laye in the* wilderness of Sín.
13 And they toke their journey out of the

wildernes of Sín, and set vp their tentes in Dopikáh.
14 And they departed from Dopikáh and lay in Alúsh.
15 And they removed from Alúsh, and lay in* Rephidim, where was no water for y^e people to drinke.
16 And they departed from Rephidim, and pitched in the* wilderness of Sínai.
17 And they removed from the desert of Sínai, and pitched* in Kibroth Hattaauáh.
18 And they departed frō Kibroth Hattaauáh, and lay at Hazeróth.
19 And they departed from Hazeróth, and pitched in Rithmáh.
20 And they departed from Rithmáh, and pitched at Rimmón Paréz.
21 * And they departed from Rimmón Paréz, and pitched in Libnáh.
22 And they removed from Libnáh, & pitched in Rissáh.
23 And they journeyed from Rissáh, & pitched in Kehelathah.
24 And they went from Kehelathah, & pitched in mount Shápher.
25 And they removed frō mount Shápher, and lay in Haradáh.
26 And they removed from Haradáh, and pitched in Makhelóth.
27 And they removed from Makhelóth, & lay in Taháth.
28 And they departed from Taháth, & pitched in Taráh.
29 And they removed from Taráh, & pitched in Mithkáh.
30 And they wét from Mithkáh, & pitched in Hashmonáh.
31 And they departed from Hashmonáh, & lay in Moseróth.
32 And they departed from Moseróth, and pitched in Bene-iaakan,
33 And they removed from Bene-iaakan, & lay in Hor-hagidgád.
34 And they went from Hor-hagidgád, & pitched in Iotbáthah.
35 And they removed from Iotbáthah, & lay in Ebronáh.
36 And they departed from Ebronáh, and lay in Ezion-gáber.
37 And they removed from Ezion-gáber, & pitched in the* wilderness of Zín, which is Kadésh.
38 And they removed from Kadésh, & pitched in mount Hor, in the edge of the lād of Edóm.
39 * (And Aaron the Priest went vp into mount Hor at the commandement of the Lord; and diéd there, in the fourtieth yere after the children of Israél were come out of the land of Egypt, in the first day of the^d fifth moneth.
40 And Aaron was an hundreth, & thie and twéty yere olde, when he diéd in mount Hor.

Exod. 19.1.

Chap. 11. 34.

Chap. 17. 22. & 13. 26

Chap. 20. 22.

Deut. 32. 50.

^d Which y^e Ebrewes call Ab, and answereth to part of Iulic & part of August.

Chap. 31. 1. 40. And King Arad y Canaanite, w^d dwelt in the South of the land of Canaan, heard of the coming of y^e childre of Israél.
Chap. 31. 10. 41. And they departed from mount^e Hor, and pitched in Zalmonáh.
 42. And they departed from Zalmonáh, & pitched in Punón.
 43. And they departed from Punón, and pitched in Obóth.
 44. And they departed from Obóth, & pitched in Iie-abarim, in y^e borders of Moáb.
Num. 25. 4. 45. And they departed from Iim, and pitched in Dibón-gad,
 46. And they removed from Dibón-gad, & lay in Almón-diblaháim.
 47. And they removed from Almon-diblaháim, and pitched in the mounteines of Abarim before Nebó.
Or. field. 48. And they departed from the mounteines of Abarim, and pitched in the playne of Moáb, by Iordén toward Ierichó.
Chap. 25. 1. 49. And they pitched by Iordén, from Bethieffhimóth vnto Abel-shittim in the playne of Moáb.
 50. ¶ And the Lord spake vnto Moses in the playne of Moáb, by Iordén toward Ierichó, saying,
Deut. 7. 2. 51. Spake vnto the children of Israél, and say vnto them, *When ye are come ouer Iordén to entre in to the land of Canaan,
Josh. 11. 11. 52. Ye shal then driue out all y^e inhabitants of the land before you, & destroy all their pictures, and breake a funder all their images of metal, & plucked downe all their hit places.
 53. And ye shal possesse the land and dwell therein: for I haue giuen you the land to possesse it.
Chap. 25. 13. 54. And ye shal inherit the land by lot according to your families: *to the more ye shal giue more inheritance, & to the fewer the lesse inheritance. where the lot shal fall to anie mā, that shalbe his: according to the tribes of your fathers shal ye inherit.
 55. But if ye wil not driue out the inhabitants of the land before you, then those w^h ye let remaine of them, shal be y^e prickles in your eies, and thornes in your sides, and shal vex you in the land wherein ye dwell.
Josh. 23. 13. 56. Moreouer, it shal come to passe, that I shal do vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan.
 17 Certaine men are assigned to deuide the land.
 1. And the Lord spake vnto Moses, saying,
 2. Commande the children of Israél, and say vnto them, When ye come into the land of Canaan, this is the land that shal fall vnto your inheritance: that is, the land

of Canaan with the coastes thereof.
 * And your Southquarter shalbe from Iosh. 11. 2. the wildernes of Zin, to the borders of Edóm: so that your Southquarter shalbe from the salt Sea coast Eastward:
 4. And the border shal compasse you from the Southe to Maaleh-akrabbím, and reach to Zin, & go out from the Southe to Kadesh-barnéa: thence it shal stretch to Hazar-addár, and go along to Azmón.
 5. And the border shal compasse from Azmón vnto the riuer of Egypt, and shal go out to the sea.
 6. And your Westquarter shal be the great sea: euen that border shalbe your West-coast.
 7. And this shal be your Northquarter: ye shal make out your border from the great sea vnto mount^e Hor.
 8. From mount Hor ye shal point out til it come vnto Hamáth, and the end of the coast shalbe at Zedád.
 9. And y^e coast shal reache out to Ziphron, & go out at Hazar-enán. this shalbe your Northquarter.
 10. And ye shal marke out your Eastquarter from Hazar-enán to Shephám.
 11. And the coast shal go downe from Shephám to Ribláh, and from the Eastside of Ain: and the same border shal descend & go out at the side of the Sea of Chinneréth Eastwarde.
 12. Also that border shal go downe to Iordén, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.
 13. ¶ Then Moses commanded the children of Israél, saying, This is the land which ye shal inherit by lot, which y^e Lord commanded to giue vnto nine tribes and halfe the tribe.
 14. *For the tribe of the children of Reuben, according to the householdes of their fathers, and the tribe of the children of Gad, according to their fathers householdes, and halfe the tribe of Manasséh, haue receiued their inheritance.
 15. Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordén toward Ierichó full East.
 16. ¶ Again the Lord spake to Moses, saying,
 17. These are the names of the men which shal deuide the lād vnto you: Eleazar the Priest, and Ioshua the sonne of Nun.
 18. And ye shal take also a prince of euerie tribe to deuide the land.
 19. The names also of the men are these: Of the tribe of Iudáh, Caléb the sonne of Iephunnéh.
 20. And of the tribe of the sonnes of Siméon, Shemuél the sonne of Ammihúd.
 21. Of the tribe of Beniamín, Elidád the sonne

Or, according to y^e scorpione.

b Which was Nilus, or, as some thinke, Rhinocorura

c Which is called Mediterranean.

d Which is a mouerine neere Tyre & Sidon & not y^e Hor in the wildernes, where Aarón dyed.

e Which in y^e Gospel is called y^e lake of Genazareth.

f One of the brades or chief men of euerie tribe.

g Meaning the description of the land.

sonne of Chissón.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasséh, the prince Hanniel the sonne of Ephód.

24 And of the tribe of ý sonnes of Ephráim, the prince Kemuel, ý sonne of Shiph-tán

25 Of the tribe also of ý sonnes of Zebu-lún, he prince Elizaphán, ý sonne of Par-nách.

26 So of the tribe of ý sonnes of Issachár, the prince Paltiel the sonne of Azzán.

27 Of the tribe also of ý sonnes of Ashér, the prince Ahihúd the sonne of Shelomi.

28 And of the tribe of the sonnes of Naph-tali, the prince Pedahél, the sonne of Am-mihúd.

29 These are they, whome the Lord com-manded to deuide the inheritance vnto the children of Israél, in the land of Ca-náan.

CHAP. XXXV.

Unto the Levites are giuen cities and suburbs. 11 The cities of refuge 16 The lawe of murder. 30 For one mans finnes shal no man be condemned.

1 And the Lord spake vnto Moses in ý plaine of Moáb by Iordén, toward Ierichó, saying,

2 *Commande the children of Israél, that they giue vnto the *Leuites of the inher- itance of their possession, ^b cities to dwell in: ye shal giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shal haue the cities to dwell in, & then suburbs shalbe for their cattel, and for their substance, & for all their beastes.

4 And the suburbs of the cities, which ye shal giue vnto the Leuites, from the wall of the citie outwarde, shalbe a thousand cubites round about.

5 And ye shal measure without the citie of the Eastside, ^c two thousand cubites: and of the Southside, two thousand cubites: & of the Westside, two thousand cubites: & of the Northside, two thousand cubites: & the citie shalbe in the mddes. this shalbe the measure of the suburbs of their cities.

6 And of the cities which ye shal giue vnto the Leuites, ^d there shalbe six cities for refuge, which ye shal appoint, that he which killeth, may flee thither: & to them ye shal adde two and fourty cities mo.

7 All the cities which ye shal giue to ý Leuites, shalbe eight and fourty cities: them shal ye giue with their suburbs.

8 And concerning the cities which ye shal giue, of the possession of the children of Israél: of many ye shal take mo, and of fewe ye shal take lesse: euerie one shal giue of his cities vnto the Leuites, accor-

ding to his inheritance, which he inheri- teth.

9 ¶ And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israél, and say vnto them, * When ye be come ouer Iordén into the land of Canáan,

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth anie persone vnwares, may flee thither.

12 And these cities shalbe for you a refuge from the ^d auenger, that he which killeth, dye not, vntil he stand befoie the Cõgre- gacion in iudgement.

13 And of the cities which ye shal giue, six cities shal ye haue for refuge.

14 Ye shal appoint thre ^e on this side Ior- dén, and ye shal appoint thre cities in the land of Canáan which shalbe cities of re- fuge.

15 These six cities shalbe a refuge for the children of Israél, and for the stranger, and for him that dwelleth among ^f you, that euerie one which killeth anie perso- ne vnwares, may flee thither.

16 *And if one ^g smite an other with an in- strument of yron that he dye, he is a mur- therer, ^h & the murtherer shal dye ý death.

17 Also if he smite him by casting a ⁱ stone, wherewith he may be slaine, and he dye, he is a murtherer, ^j and the murtherer shal dye the death.

18 Or if he smite him with an hád weapon of wood, wherewith he may be slaine, if he dye, he is a murtherer, ^k and the murtherer shal dye the death.

19 The reuenger of the blood him selfe shal slay the murtherer: when he meteth him, he shal slay him.

20 But if he thrust him ^l of hate, or hurle at him by laying of wait, that he dye,

21 Or smite him through enemitie with his hand, that he dye, he that smote him shal dye the death: ^m for he is a murtherer: the re- uenger of the blood shal slay the murthe- rer when he meteth him.

22 But if he pushed him ⁿ vnaduisedly, and ^o not of hatred, or cast vpon him anie ^p thing, without laying of wait,

23 Or anie stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dye, & was not his ene- mie, nether soght him anie harme,

24 Then the Congregation shal iudge be- twene the slayer & the ^q auenger of blood according to these lawes.

25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, and the Congregation shal restore him vnto the citie of his refuge, whither he was fled: and he shal abide there vnto the death of the ^r hie Priest, which is anointed with the holy oyle.

v.iii.

g And be iud- ges ouer eue- rie piece of grounde that shoulde fall to aue by lot, to rhiniet that all enings might be done order ly & without contention.

10/11 21, 2.

a Because thei had no inheri- tance assigned them in ý lād of Canáan b Gou wolde haue the scate red through all ý lāne, be- cause ý people might be pre- ferred by the in ý obedience of God & his lawe

c So ý in all were thre thousand: and in the com- passe of the ie two thou- sand they might plant & sowe.

Deut 4.41. 10/11 21, 2.

Exod. 11, 167 deu. 19, 2. 10/11 20, 24

d Meaning, the next of ý kindred, who ought to pur- sue the cause

e Among the Reubenites, Gadites, and halie the tribe of Manasséh.

f Ebr among them.

Exod 21, 14. f Wittingly, and willingly.

g That is, a big and dan- gerous stone: in Ebr with a stone of his hand.

Deu. 19, 11.

10/11, 10/11, 2. Exod 21, 23. 10/11, 10/11, 24

h That is, his next kinma.

i Under this figure is de- clared, ý our finnes colde not be remit- ted, but by the death of the hie Priest, Je- sus Christ,

26 But if the slayer come without the borders of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the cite of his refuge, and the reuenger of blood slay the murderer, he shal be giltles,

By the sentence of the iudge

28 Because he shulde haue remained in the cite of his refuge, vntil the death of the hye Priest: and after the death of the hye Priest: the slayer shal retorne vnto y^e land of his possession.

I A lawe to iudge: murderers done, ether of purpose or vnadvisedly

29 So these things shalbe a lawe of iudgement vnto you, throughout your generations in all your dwellings.

Deut 17.6. & 19.15. Mat 18.16. 2. cor. 13.1.

30 Whosocuer killeth anie persone, the iudge shal slay the murderer, through *witnesses: but *one witnes shal not testifie against a persone to cause him to die.

in Which purpolly h. th. committed murder.

31 Moreouer ye shal take no recompense for the life of y^e murderer, which is ^m worthe to die: but he shal be put to death.

32 Also ye shal take no recompense for him that is fled to the cite of his refuge, that he shuld come againe, and dwel in the land, before the death of the hye Priest.

for murder in So God is mindful of the blood wrongfully shed y^e he maketh his donne creature to demand vengeance thereof.

33 So ye shal not pollute the land wherein ye shal dwel: for blood defileth the land: and the land can not be ^a clenfed of the blood that is shed therein, but by y^e blood of him that shed it.

34 Defile not therefore the land which ye shal inhabite, for I dwel in the middes the reof: for I the Lord dwel among the children of Israél.

CHAP. XXXVI.

An ordre for the mariage of the daughters of Zelophehad 7 The inheritances colde not be giuen from one tribe to another.

It seemeth y^e tribes contended who might marry theire daughters to haue their inheritance: and therefore the sonnes of Ioseph propoled the matter to Moses.

Chap. 27.1. Iosh 17.3. Meaning Moises.

Then ^a the chief fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasséh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chief fathers of the children of Israél,

2 And said, *The Lord commanded ^b my lord to giue the land to inherite by lot to the children of Israél: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to anie of the sonnes of the ^{ether} tribes of the childre of Israél

then shal their inheritance be taken away from the inheritance of our fathers, & shal be put vnto the inheritance of the tribe whereof they shalbe. so shal it be taken away from the lot of our inheritance.

4 Also when the Iubile of the children of Israél commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so shal their inheritance be take away from the inheritance of the tribe of our fathers.

c Signifying y^e at no time it colde retorne for in y^e Iubile all things returned to their owne tribes.

5 Then Moses commanded the children of Israél, according to the worde of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd ^d wel.

d For the tribe colde not haue continued in the inheritance which was the maintenance thereon: shuld haue bene abalinated to others.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shal be wyues, to whome they thinke best, oney to the familie of the tribe of their father shal they mary:

7 So shal not the inheritance of the children of Israél remoue from tribe to tribe, for euerie one of the children of Israél shal ioyn him selfe to the inheritance of the tribe of his fathers.

8 And euerie daughter that possesseth anie inheritance of the tribes of the children of Israel, shal be wife vnto one of the familie of the tribe of her father: that the children of Israél may enioye euerie man the inheritance of their fathers.

e When there is no male to inherit.

9 Nether shal the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Israél shal sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For *Mahláh, Tirzáh, and Higláh, and Milcáh, and Noáh the daughters of Zelophehad were married vnto their fathers brothers sonnes,

Chap. 27.2.

12 They were wyues to ^{certaine} of the families of the sonnes of Manasséh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the ^f commandements and ^f lawes which the Lord commanded by the hand of Moses, vnto the children of Israél in the plaine of Moáb, by Iordén toward Ierichó.

f Touching the ceremonial and iudicial lawes.

THE

THE FIFTH BOKE OF

Mofés, called* Deuteronomie.

THE ARGUMENT.

The wonderful loue of God toward his Church is liuely set forth in this boke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, Deu. 9, 7, they had deserved to haue bene cut off from the nuber of his people, and for euer to haue bene deprived of the vse of his holy worde, & sacraments: yet he did euer preserve his Church euen for his owne mercies sake, and wolde stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goodes, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moste sharply punished) to feare and obey the Lord, to embrace and kepe his Lawe without adding ther vnto or diminishing there from. For by his worde he wolde be knowen to be their God, and they his people: by his worde he wolde gouerne his Church, and by the same they shulde learne to obey him. By his worde he wolde discerne the false Prophet from the true, light from darknes, error from knollage, and his owne people from all other nations and infiteles: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreable to his holy wil, seme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this worde and preseruacion of his Church: giuing vnto them an especial charge for the executing thereof: whome therefore he willett to exercise them selues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had to fore instructed their fathers in all things appertaining, bothe to his spiritual seruice, and also for the maintenance of that societe which is betwene men: so he prescribeth here anewe, all suche lawes and ordinances, which ether concerne his Diuine seruice, or els are necessarie for a comon weale: appointing vnto euery estate and degree their charge and duetie: as wel, how to rule and lue in the feare of God, as to nourish friendship towards their neighbours, and to preserve that ordre which God hathe established among men: threatening with all, moste horrible plagues to them that transgress his commandements, and promising all blessings & felicitie to suche as obserue and obey them.

* That is, a seconde lawe: so called, because the Lawe w^{ch} God gaue in mount Sinai, is here repeated, as though it were a newe Law and this boke is a commentarie or exposition of the 10 commandments.

CHAP. I.

1 A breue rehearsal of things done before, fro Horéb vnto Kadesh-barnea. 32 Moses reproveth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.

a In the countrey of Moab.

b So that the wilderness was betwene y^e Sea and this plaine c. Moab.

c In Horéb, or Sinai, forty yeres before this y^e Lawe was giuen: but because all y^e were, then of age and iudgement were now dead, Moses repeateth the same to the youth which ether the were not borne, or had not iudgement.

d By these examples of Gods fauour their minde are prepared to receiue the Law.

e The seconde time.

f In y^e secōde yere, and secōde month, Nom. 10. 11.

The wordes which Mofés spake vnto all Israel, on this side Iordén in the wilderness, in the plaine, ouer against y^e red Sea, betwene Parán & Tóphel, and Labán, and Hazeroth,

and Di-zaháb.

2 There are eleue daies journey from Horéb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yere, that Mofés spake vnto the children of Israel according vnto al that the Lord had giue him in commandement vnto them,

4 After that he had slaine Sihón the King of y^e Amorites which dwelt in Heshbón, and Og King of Bashán, which dwelt at Ashtaróth in Edréi.

5 On this side Iordén in the land of Moab began Mofés to declare this Law, saying,

6 The Lord our God spake vnto vs in Horéb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you and departe, and go vnto the

mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley. bothe South ward, and to the sea side, to the land of y^e Canaanites, and vnto Lebanón: euen vnto the great riuier, the riuier Peráth.

8 Beholde, I haue set the land before you: go in and * possesse that land which the Lord sware vnto your fathers, Abrahám, Izhák, and Izaakób, to giue vnto the and to their seide after them.

9 ¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath multiplied you: & beholde, ye are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so manie mo as ye are, and blesse you, as he hathe promised you)

12 How can I alone beare your cumbrance and your charge, and your strife?

13 Bring you men of wisdom and of vnderstanding, and * knowen among your tribes, and I wil make them rulers ouer you:

14 Then ye answered me & said, The thing is good that thou hast commanded vs to do.

15 So I toke the chief of your tribes, and knowen men, and made the rulers ouer

* Or, Ephraím.

Gen. 15, 18. & 17, 7.

g By the commandment of Iehoua my father in lawe. Exod. 18, 19.

h Not so muche by y^e courses of nature, as miraculouly,

i Signifying how great a burden it is, to gouerne the people.

k Whose goodlines and vprightnes is knowen.

l Declaring what sort of men ought to haue a publicke charge, read Exod. 22.

you, captaines ouer thousands, and captaines ouer hundreds, & captaines ouer fifty, and captaines ouer ten, and officers among your tribes.

Iob. 7. 24.

16 And I charged your iudges that same time, saying, Hcare the *controuersies* betwene your brethren, and iudge righteously betwene euerie man and his brother, and the stranger that is with him.

Leu. 19. 15.

chap. 16. 19.

1. sam. 17. 7.

prom. 24. 23.

eccl. 4. 2. 5.

zarn. 2. 2.

m And you are his lieutenants.

17 Ye shal haue no respect of persone in iudgement, * but shal heare the small as well as the great: ye shal not feare the face of man: for the iudgemēt is ^m Gods: and the cause that is to hard for you, bring vnto me, and I wil heare it.

18 Also I cōmanded you the same time all the things which ye shulde do.

19 ¶ Then we departed from Horéb, and went through all that great and terrible wildernes, (as ye haue sene) by the way of y^e mounteine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnéa.

n So that the faute was in them selues y^e they dyd not soner possesse the inheritance promised.

20 And ⁿ I said vnto you, ye are come vnto the mounteine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hathe layed y^e lād before thee: go vp & possesse it, as y^e Lord y^e God of thy fathers hathe said vnto thee: feare not, nether be discouraged.

• Read Nōb. 35. 1.

22 ¶ Then ye came vnto me euerie one, & said, We wil sēd mē before vs, to seache vs out the land and to bring vs worde againe, what way we must go vp by, and vnto what cities we shal come.

23 So the saying pleased me wel, and I toke twelue men of you, of euerie tribe one.

Nomb. 13. 24. Or, valley of the cliffer of gaper.

24 *Who departed, and went vp into the mouēine, & came vnto the ^rruer Eshcōl, and searched out the land.

25 And toke of the frute of the lād in their hands, and brought it vnto vs, and brought vs worde againe, and ^psaid, It is a good land, which the Lord our God doeth giue vs.

p. To wit, Caléb, & Ioshua: Moyses preferreth the better part to y^e greater, that is, two so sen.

26 Notwithstanding, ye wolde not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tentes, and said, Because the Lord ^q hated vs, therefore hathe he broght vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

q Suche was the Iewes vnthankfulness, that they couēted Gods escape as a lōue hated.

28 Whether shal we go vp ^rour ^rbrethrē haue discouraged our hearts, saying, The people ^u greater, and taller then we: the cities ^{are} great and walled vp to heauen: and moreouer we haue sene the sonnes of the * Anakims there.

r The other sen, not Caléb & Ioshua.

Nomb. 13. 29. f Declaring y^e no renouice our owne force, & constantly to followe our vocation, and depend on the Lord, is y^e true boldenes, and agreable to God.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ^r who goeth before you, he shal fight for you, according

to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou hast sene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 *Who went in the way before you, to seache you out a place to pitche your tentes in, in fire by night, y^e ye might se what way to go, and in a cloude by day.

Exod. 13. 24.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 *Surely there shal not one of these mē of this froward generacion, se y^e good land, which I sware to giue vnto your fathers, which I sware to giue vnto your fathers, 36 Saue Caléb the sonne of Iephūnēh: he shal se it, * and to him wil I giue the land that he hathe troden vpon, and to his children, because he hathe cōstantly followed the Lord.

Nomb. 14. 23.

Iosh. 14. 6.

37 *Also the Lord was angry with me for your sakes, saying, * Thou also shalt not go in thither,

Nomb. 20. 12.

Ex. 27. 14.

Chap. 3. 26.

Ex. 4. 21. 22.

38 But Ioshua the sonne of Nun which stādeth before thee, he shal go in thither: encourage him: for he shal cause Israēl to inherit it.

34. 4.

t Which misleadeth vnto thee.

39 Moreouer, your ^u children, which ye said shulde be a pray, and your sonnes, which in that day had no knowledge betwene good and euil, they shal go in thither, and vnto them wil I giue it, and they shal possesse it.

u Which were vnder twenty yere olde, as Nomb. 14. 31.

40 But as for you, turne backe, & take your iourney into the wildernes by the way of the red Sea.

41 Thē ye answered and said vnto me, We haue sinned against the Lord, * we wil go vp, and fight, according to all that y^e Lord our God hathe commanded vs: and ye armed you euerie man to the warre, & were ready to go vp into the mounteine.

x This declarereth mans nature, who wil do that which God forbidder, and wil not do that w^h he comandeth.

42 But the Lord said vnto me, Say vnto thē, Go not vp, nether fight, (for I am ^y not amōg you) lest ye fall before your enemies.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

43 And whē I tolde you, ye wolde not heare, but rebelled against the commandemēt of the Lord, and were presumptuous, and went vp into the mounteine.

44 Then the Amorites which dwelt in that mounteine came out against you, & chased you (as becs vse to do) and destroyed you in Seir, ^{euē} vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord wolde not ^z heare your voyce, nor incline his cares vnto you.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting y^e losse of your brethren, thē repenting for your finnes.

46 So ye abode in Kadēsh a long time, according to the time that ye had remained before.

CHAP. II.

1 Israel is forbidden to fight with the Edomites, *9* Moabites, *19* And Ammonites. *33* Sihon King of Heshbón is discomfited.

a They obeyed, after that God had chastised them.

b Eight and thirtie yere, as ver 14

c This was the seconde time: for before they had caused the Israelites to returne, Nöb. 20, 31.

Gen 36, 8.

d And given thee meanes wherewith thou maist make recompence: also God wil direct thee by his providence, as he hath done

e Or, wilderness.

f Or, be sege.

g Which were the Moabites & Ammonites. *f* Signifying that as these yeres were drun out for their finnes: so the wicked wher their finnes are ripe can not auoide Gods plagues

Nom 21, 12.

h He sheweth hereby, that as God is true in his promises: so his threatenings are not in vaine. *i* His plague & punishment to destroye all that were twentie yere olde and above.

Then *a* we turned, and toke our iourney into the wilderness, by the waie of the red Sea, as the Lord spake vnto me: and we compassed mount Seir *a* *b* long time.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long ynough: turne you Northwarde.

4 And warne thou the people, saying, Ye shal go through the *c* coast of your brethren the children of Esäu, which dwel in Seir, and they shal be afraid of you: take ye good hede therefore.

5 Ye shal not prouoke them: for I wil not giue you of their land so muche as a fore breadth, ** because* I haue giue mount Seir vnto Esäu for a possession.

6 Ye shal bye meat of them for money to eat, and ye shal also procure water of the for money to drinke.

7 For the Lord thy God hath *d* blessed thee in all thy workes of thine hand: he knoweth thy walking through this great wilderness, & the Lord thy God hath bene with thee this foitie yere, *and* thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esäu which dwelt in Seir, through the way of the *e* plaine, from Elath, & from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not *f* vex Moab, nether prouoke them to battel: for I wil not giue thee of their land for a possession, because I haue giuen Ar vnto the children *g* of Lot for a possession.

10 The *h* Emims dwelt therein in times past, a people great, & many, and tall, as the Anakims.

11 They also were taken for gyantes as the Anakims: whome the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whome the children of Esäu chased out and destroyed them before them, and dwelt in their stede: as Israel shal do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, *said* I, and get you ouer the riuier ** Zeréd*: and we went ouer the riuier Zeréd.

14 The *s* space also wherein we came from Kadesh-barnea vntil we were come ouer the riuier Zeréd, *was* eight and thirtie yeres, vntil all the generacion of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in dede the *h* hand of the Lord was against them, to destroye them from among

the hoste, til they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying, *18* Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come nere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammon *anie* possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land *i* of gyants: for gyants dwelt therein a foie time, whome the Ammonites called Zamzumims:

21 A people *that was* great, & many, & tall, as the Anakims: but the Lord destroyed them before them, & they succeded them in their inheritance, and dwelt in their stede:

22 As he did to the children of Esäu which dwelt in Seir, when he destroyed the Horims before them, & they possessed them, and dwelt in their stede vnto this day.

23 And the Auims which dwelt in Hazerim *euen* vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stede.

24 ¶ Rise vp therefore, *said* the Lord: take your iourney, and passe ouer the riuier Arnon: beholde, I haue giuen into thy hand Sihon: the *k* Amorite, King of Heshbón, and his land: begin to possesse it and prouoke him to battel.

25 This day wil I *l* begin to send thy feare & thy dread, vpon all people vnder the heauens, which shal heare thy fame & shal tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon King of Heshbón, with wordes of peace, saying,

27 ¶ Let me passe through thy land: I wil go by the hie way: I wil nether turne vnto the right hand nor to the left.

28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: onely I wil go through on my fote,

29 (As the *m* children of Esäu which dwelt in Seir, and the Moabites which dwelt in Ar, did vnto me) vntil I be come ouer Iordén, into the land which the Lord our God giueth vs.

30 But Sihon the King of Heshbón wolde not let vs passe by him: for the Lord thy God had *n* hardened his spirit, and made his heart obstinat, because he wolde deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Beholde, I

i Who called the selues Rephaims: that is, prefeuers, or phisicians to heale & reforme vices: but were in dede Zamzumims, that is, wicked & abominable.

Or, Gax.

k According to his promise made to Abraham, Gen 15, 21

l This declarereth that the hearts of men are in Gods hands: ether to be made faint, or bold

Nom 21, 23.

m Because neither intreaty nor exaples of others tolde moue him, he wolde not complace of his iust destruction

n God, in his election & reprobacion doeth not onely appoint the end, but the means tending to the same

haue begonne to giue Sinón and his land before thee : begin to possesse and inherit his land.

Nomb. 21, 23. 32 *Then came out Sihón to mete vs, him self with all his people to fight at Iaház.

Abt. before vs. 33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

o God had cured Canaan & therefore he wolde not that any of y wic ked race shul de be prefer med. 34 And we toke all his cities the same time, & destroyed euerie citie, mé, & o women, & children: we let nothing remaine. 35 Onely the cattel we toke to our selues, & the spoile of the cities which we toke, 36 From Aroér, which is by the banke of the riuer of Arnón, & from y citie that is vpó the riuer, eué vnto Gileád: there was not one citie that escaped vs: for the Lord our God deliuered vp all before vs.

Or into our hand.

Or, founde.

37 Onely vnto the land of the children of Ammón thou camest not, nor vnto anye place of the riuer Iabbók, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

3 Og King of Bashán is slaine. 11 The signes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iordén armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Nomb. 21, 33.

chap. 29, 7.

a Therefore beside the commandment of the Lord, they had like occasio of his parte to fight against him.

Nomb. 21, 24.

Then we turned, and went vp by the way of Bashán: * and Og King of Bashán came out against vs, he, and all his people to fight at Edréi.

2 And the Lord said vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto *Sihón King of y Amorites, which dwelt at Heshbón.

Nomb. 21, 32.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, & all his people: and we smote him, vntil none was left him aliue,

4 And we toke all his cities the same time, nether was there a citie which we toke not from them, *euen* thre score cities, and all the countrey of Argób, the kingdome of Og in Bashán.

b At villages & small townes.

5 All these cities were fenced with hie walles, gates and barres, beside b vnwal led townes a great many.

6 And we ouerthrewe them, as we did vnto Sihón King of Heshbón, destroying euerie citie, with men, c women, & children.

c Because this was Gods appointment, therefore it may not be iudged cruel.

7 But all the cattel and the spoile of the cities we toke for our selues.

8 Thus we toke at that time out of the hád of two Kings of the Amorites, the land that was on this side Iordén from the riuer of Arnón vnto mount Hermón:

9 (Which Hermón the Sidoniás call Shi rión, but the Amorites call it Shenír)

10 All the cities of the plaine and all Gi-

leád, and all Bashán vnto Salcháh, and Edréi, cities of the kingdome of Og in Bashán.

11 For onelie Og King of Bashán remained of the remnant of the gyants, d who se bed was a bed of yron: is it not at Rabbáth among the children of Ammón: the length thereof is nine cubites, and foure cubites the bredth of it, after the cubite of a man.

d The more terrible y this gyant was, the greater occasion had they to glorifie God for y victories.

12 And this land which we possessed at that time, from Aroér, which is by the riuer of Arnón, and halfe mount Gileád, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

Nomb. 32, 32.

13 And the rest of Gileád, and all Bashán, the kingdome of Og, gaue I vnto the half tribe of Manasséh: *euen* all the coutrey of Argób with all Bashán, which is called, The land of gyantes.

14 Iair the sonne of Manasséh toke all the countrey of Argób, vnto the coastes of Geshuri, and called them after his owne name, Bashán, Hauoth Iair vnto c this day.

e Meaning whé he wrote this historie.

15 And I gaue parte of Gileád vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gileád, and vnto the riuer of Arnón, halfe the riuer and the borders, *euen* vnto the riuer f Iabbók, which is the border of the children of Ammón:

f Which separateth y Ammonites from the Amorites.

17 The plaine also and Iordén, & the borders f. om Chinnéréth *euen* vnto the Sea of the plaine, to wit, the salt Sea vnder the springs of Pisgáh Eastwarde.

or, at Ashtipisgáh.

18 ¶ And I commanded s you the same time, saying, The Lord your God hathe giuen you this land to possesse it: ye shal go ouer armed before your brethren the children of Israël, all men of warre.

g That is, the Reubenites, Gadites, and half Manasséh, as Nomb. 32, 28.

19 Your wiues onelie, & your children, & your cattel (for I knowe y ye haue muche cattel) shal abide in your cities, which I haue giuen you,

20 Vntil the Lord haue giue rest vnto your brethren as vnto you, and that ther also possesse the land: which y Lord your God hathe giuen them beyond Iordén: the shal ye * returne euerie man vnto his possessiõ, which I haue giuen you.

Iosh. 22, 4.

21 ¶ And I charged Ioshúa the same time, saying, Thine eies haue sene all that the

Nomb. 27, 18.

Lord your God hathe done vnto these two Kings: so shal the Lord do vnto all the kingdomes whither thou goest.

h So that the victories came not by your owne wisdom strength or multitude.

22 Ye shal not feare the: for the Lord your God, he shal fight for you.

23 And I besought the Lord the same time, saying,

i He speaketh according to y common and corrupt speech: or them sh attribute that power vnto a doles y onelie appertemeth vnto God.

24 O Lord God, thou haste begonne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes,

- ¹⁰⁷ *wonder.* workes, and like thy power
- 25 I pray thee let me go ouer and se the good land that is beyond Iordén, that goodlie ^k mountaine, and Lebanón.
- 26 But ^k Lord was angry with me for your sakes, and wolde not heare me: and ^k Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.
- 27 Get thee vp into the top of Pisgáh, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & beholde it with thine eyes, for thou shalt not go ouer this Iordén:
- 28 But charge Ioshúa, and encourage him, and bolden him: for he shal go before this people, and he shal deuide for inheritance vnto them, the land which thou shalt se.
- 29 So we abode in the valley ouer against Beth-Peór.

CHAP. IIII.

- ¹ *An exhortacion to obserue the Lawe without adding thereto or diminishing. 6 There standeth our wisdom. 9 We must teache it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the Iude because he loued their fathers. 43 He thre cities of refuge.*

- ¹ **N**ow therefore hearken, o Istraél, vnto the ordinances and to the lawes w^h I teache you to ^a do, that ye may liue and go in, & possesse the land, which the Lord God of your fathers giueth you.
- 2 Ye shal ^b put nothing vnto the worde which I commande you, neither shal ye take ought there from, that ye may kepe the commandements of the Lord your God which I commande you.
- 3 Your ^d eyes haue sene what the Lord did because of Baal-Peór, for all the men that followed Baal-Peór, the Lord thy God hathe destroyed euerie one frō amōg you.
- 4 But ye that did cleaue vnto ^e Lord your God, are aliue euerie one of you this day.
- 5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye shulde do euen so with in the land whither ye go to possesse it.
- 6 Kepe them therefore, and do them: for that is your ^f wisdom, and your vnderstanding in the sight of the people, which shal heare all these ordinances, and shal say, "Onely this people is wise, and of vnderstanding and a great nation."

- 7 For what nation is so great, vnto whome the gods come so neie vnto them, as the Lord our God is ^g nere vnto vs, in all that we call vnto him for?

- 8 And what nation is so great, that hathe ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

- 9 But take hede to thy selfe, and ^h kepe thy soule diligently, that thou forget not the things which thine eyes haue sene, & that they departe not out of thine heart, all the

daies of thy life: but teache the thy sonnes, and thy sonnes sonnes:

- 10 *Forget not* the day that thou stodest before the Lord thy God in Horéb, when ⁱ Lord said vnto me, Gather me the people together, and I wil cause them heare my wordes, that they may learne to feare me all the dayes that they shal liue vpon the earth, and that they may teache their children:

- 11 Then came you nere & ^j stode vnder the mountaine & the mountaine ^j burnt with fire vnto the middes of heauen, and there was darcknes, cloudes and mist.

- 12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but sawe no similitude, saue a voyce.

- 13 Then he declared vnto you his couenant which he commanded you to ^k do, euen the ten commandements, and wrote them vpon two tables of stone.

- 14 And the Lord commanded me that same time, that I shulde teache you ordinances and lawes, which ye shulde obserue in the land, whither ye go, to possesse it.

- 15 Take therefore good hede vnto your selues: for ye sawe no ^l image in the day that the Lord spake vnto you in Horéb out of the middes of the fire:

- 16 That ye corrupt not your selues, & make you a grauen image or representation of anie figure: *whither it be* the likenes of male or female,

- 17 The likenes of anie beast that is on earth or the likenes of anie fethered foule that flieth in the aire:

- 18 Or the likenes of anie thing that crepeth on the earth, or the likenes of anie fish that is in the waters beneth the earth,

- 19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the hoste of heauen, shuldest be driuen to worship them and serue them, which the Lord thy God hathe ^m distributed to all people vnder the whole heauen.

- 20 But the Lord hathe také you and brought you out of the ⁿ yron fornace: out of Egypt to be vnto him a people and inheritance, as *appeareth* this day.

- 21 And the Lord was angry with me for your wordes, and sware that I shulde not go ouer Iordén, & that I shulde not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.

- 22 For I must dye in this land, and shal not go ouer Iordén: but ^o ye shal go ouer, and possesse that good land.

- 23 Take hede vnto your selues, lest ye forget the couenant of the Lord your God w^h he made with you, & lest ye make you anie grauen image, or likenes of anie thing, as

^k He meaneth Zio, where ⁱ temple shulde be built and God honored

^l As before he sawe by the spirit of prophetic ⁱ good mountaine, w^h was Zio, ^o here his eyes were lifted vp above the order of nature to beholde all the plentiful land of Canaan.

^a For this doctrine standeth not in bare knowledge, but in practise of life.

^b Think not to be more wise then I am

^c God will not be serued by halues, but will haue full obedience

^d Gods iudgements executed vpon other idolaters ought to serue for our instruction.

^e And were wor idolaters.

^f Because all men naturally desire wisdom, he sheweth how to attain vnto it.

^g Or, justly.

^h Helping vs, and deliuering vs out of all dangers

ⁱ He addeth all these wordes to shewe that we can neuer be careful enough to kepe the lawe of God and to teache it to our posterities.

^j The law was giuen with fearful miracles, to declare both that God was the author thereof, & also that no flesh was able to abide ⁱ rigour of the same.

^k God ioieth this conduction to his couenant.

^l *Ebr. falsis.* Signifying ⁱ destruction is prepared for all them that make anie image to represente God.

^m He hathe appointed the for to issue mā

ⁿ He hathe deliuered you out of most miserable seruitude, and freely chosen you for his children.

^o Most good and true appearance in that that he, being deprived of such an excellent treasure, doeth not care what he must enioy it.

- the Lord thy God hath charged thee.
- 24** For the Lord thy God is a consuming fire, and a ielous God.
- 25** ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make anie grauen image, or likenes of anie thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger,
- 26** I will call heauen and earth to recorde against you this day, that ye shall shortly perish from the land, whereunto ye go ouer Iordén to possesse it: ye shall not prolong your daies therein, but shall vtterly be destroyed.
- 27** And the Lord shall scatter you among the people, & ye shall be left fewe in number among the nations, whether the Lord shall bring you:
- 28** And there ye shall serue gods, *euē* the worke of mans hand, wood, & stone, which neither see, nor heare, nor eat, nor smel.
- 29** But if from thence thou shalt seke the Lord thy God, thou shalt finde him, if thou seke him with all thine heart, and with all thy soule.
- 30** When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,
- 31** (For the Lord thy God is a merciful God) he wil not forsake thee, neither destroy thee nor forget the couenant of thy fathers, which he swore vnto them.
- 32** For inquire now of the daies ye are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauē vnto the other, if there came to passe suche a great thing as this, or whether anie suche like thing hath bene heard.
- 33** Did euer people heare his voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?
- 34** Or hath God assayed to go & take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mighty hand, & by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?
- 35** Vnto thee it was shewed, that thou mightest knowe, that the Lord he is God, and that there is none but he alone.
- 36** Out of heauē he made thee heare his voyce to instruct thee, & vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.
- 37** And because he loued thy fathers, therefore he chose their sede after them, and hath brought thee out of Egypt in his sight, by his mighty power,
- 38** To thrust out nations greater and mightier than thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.
- 39** Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen above, and vpon the earth beneath: there is none other.
- 40** Thou shalt kepe therefore his ordinances, and his commandments which I command thee this day, that it may go well with thee, and with thy childre after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.
- 41** ¶ Then Moses separated thre cities on this side of Iordén toward the sonne rising:
- 42** That the slayer shulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:
- 43** That is, * Bézer in the wildernes, in the plaine cuntry of the Reubenites: and Ramóth in Gileád among the Gadites: & Golán in Bashán among them of Manasséh.
- 44** ¶ So this is the lawe which Moses set before the children of Israël.
- 45** These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israël after they came out of Egypt,
- 46** On this side Iordén, in the valey ouer against Beth-peór, in the land of Sihón King of the Amorites, which dwelt at Heshbón, whome Moses and the children of Israël smote, after they were come out of Egypt:
- 47** And they possessed his land, and the lād of * Og King of Bashán, two Kings of the Amorites, which were on this side Iordén toward the sonne rising:
- 48** From Aroér, which is by the banke of the riuer Arnón, euē vnto mount Sión, which is Hermón,
- 49** And all the plaine by Iordén Eastward, euē vnto the Sea, of the plaine, vnder the * springs of pīsgáh.
- C H A P. V.
- 1** Moses is the meane betwene God and the people.
- 6** The Lawe is repeated. **23** The people are afraid at Gods voyce. **29** The Lord wiseth that the people wolde feare him. **32** They must nether decline to the right hand nor left.
- 1** ¶ Then Moses called all Israël, and said vnto them, Heare o Israël the ordinances and the lawes which I propose to you this day, that ye may learne them, and take hede to obserue them.
- 2** * The Lord our God made a couenant with vs in Horéb.

^a Some read, ³ God made not this couenāt, that is, in such ample sort & with such signes and wonders ^b So plainly that you neede not to doute thereof.

Exod. 20. 2.
Leu. 16. 1.

Psal. 96. 7.
^c Or, seruants.
^c God bindeth vs to serue him onely, without superstition and idolatrie

Exod. 34. 7.
Ier. 32. 18.
^d That is, of his honour, not permitting it to be giuen to other.

^e The first degree to kepe & comandements is, to loue God

^f Meaning, since God permitteeth six daies to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

^g Not for a shewe, but for true obedience, and due reverence.

Matth. 5. 21.
Luk. 18. 27.
Rom. 13. 9.
Rom. 7. 7.
^h He speaketh not onely of resolution, but that there be no motion or affection

The Lord ^a made not this couenāt with our fathers, ^{onely}, but with vs, ^{onely} with vs all here alieue this day.

The Lord talked with you ^b face to face in the mount, out of the middes of the fire.

(At that time I stode betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraide at the sight of the fire, & went not vp into the mount) and he said,

⁶ ¶ I am the Lord thy God, which haue broght thee out of the land of Egypt, frō the house of bondage.

⁷ Thou shalt haue none ^c other gods before my face.

⁸ Thou shalt make thee no grauen image, or anie likenes of that ^{is} in heauen aboue, or which is in the earth beneth, or that is in the waters vnder the earth.

⁹ Thou shalt nether bowe thy self vnto them, nor serue them: for ^I the Lord thy God am a ^d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

¹⁰ And shewing mercie vnto thousands of them that ^e loue me, and kepe my commandements.

¹¹ Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him guiltles, that taketh his Name in vaine.

¹² Kepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

¹³ Six daies ^f thou shalt labour, and shalt do all thy worke:

¹⁴ But the seuenth day is the Sabbath of the Lord thy God: ^{is} thou shalt not do anie worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruante, nor thy maide, nor thine oxe, nor thine asse, nether anie of thy cattel, nor the stranger that is within thy gates: that thy man seruāt and thy maide may rest aswel as thou.

¹⁵ For, remember that thou wast a seruant in the lād of Egypt, and that the Lord the God broght thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

¹⁶ ¶ Honour thy father & thy mother, as the Lord thy God hath commanded thee: that thy daies may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

¹⁷ * Thou shalt not kil.

¹⁸ * Nether shalt thou commit adulterie.

¹⁹ * Nether shalt thou steale.

²⁰ Nether shalt thou beare false witness against thy neighbour.

²¹ * Nether shalt ^h thou covet thy neighbours wife, nether shalt thou desire thy

neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hath.

²² ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and ⁱ added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

²³ And when ye heard the voyce out of the middes of the darkenes, (for ^{is} mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your Elders:

²⁴ And ye said, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, & ^{we} haue heard his voyce out of ^{is} middes of the fire: we haue sene this day that God doeth talke with man, and he ^{li} li- ueth.

²⁵ Now therefore, why shulde we dye: for this great fire wil consume vs: if we heare the voyce of the Lord our God anie more, we shal dye.

²⁶ For what ^{is} flesh was there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, & liued?

²⁷ Go thou nere and heare all that ^{is} Lord our God saith: and declare thou vnto vs all that the Lord our God sayeth vnto thee: and we wil heare it, and do it.

²⁸ Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

²⁹ * Oh ^{is} that there were such an heart in them to feare me, and to kepe all my commandementes alway: that it might go wel with them, and with their children for euer.

³⁰ Go, say vnto them, Returne you into your tentes.

³¹ But stand thou here with me, & I wil tel thee all the commandements, and the ordinances, and the lawes, which thou shalt teache them: that they may do them in the land which I giue them to possesse it.

³² Take hede therefore, that ye do as the Lord your God hath commanded you: ⁱ turne not aside to the right hand nor to the left,

³³ ^{is} walke in all the wayes which the Lord your God hath commanded you, that ye may ^{li} liue, and that it may go wel with you: & that ye may prolong your dayes in the land which ye shal possesse.

C H A P. VI.

ⁱ An exhortation to feare God, and kepe his commandements, which is, to loue him with all thine heart: The x.iii.

ⁱ Teaching vs by his exāple to be content wth his worde & adde nothing thereto.

Exod. 19. 19.
Chap. 4. 8.

^{Or, man}

Exod. 30. 29.

^h He requireth of vs nothing but obedience, shewing also of our selues we are unwilling therevnto

ⁱ Ye shal nether adoe nor diminish

^m As by obedience, God giueth vs all felicitie: soof disobedience, God pcedeth all our miseries.

same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the Lawe.

Or, iudgements.

A reuerent feare and loue of God, is the first beginning to kepe Gods commandements.

b Which hath the abundance of all things appertaining to mans life.

Mat 22, 37. mar 12, 29. luk 10, 27.

Chap. 31, 18.

c Some read, y thair wher them vpon thy children: to wit, that they may printe the more depely in memorie.

Or, signes of remembrance.

d That when y entreth in, thou maiest remember them.

e Let not welthe and ease cause thee to forget Gods mercies, wherby thou wast deliuered out of miserie f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By denying of his power refusing lausful meanes, & abusing his graces.

THese now are the comandements, ordinances, and lawes, which the Lord your God commanded me to teache you, that ye might do them in the land whither ye go to possesse it:

2 That thou mightest ^a feare the Lord thy God, and kepe all his ordinances, and his commandements which I commade thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, o Israél, and take hede to do it, that it may go wel with thee, and that ye may increase mightly ^b in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, o Israél, The Lord our God is Lord onely,

5 And ^{*} thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 ^{*} And these wordes which I commande thee this day, shalbe in thine heart.

7 And thou shalt ^c rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe ^e as frontlets betwene thine eyes.

9 Also thou shalt write them vpon the ^d postes of thyne house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he swa-
re vnto thy fathers, Abraham, Izhák, and Iakób, to giue to thee, with great and goodly cities which thou buyldedst not,

11 And houses ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art ful,

12 ^e Beware lest thou forget the Lord, which brought thee out of the land of Egypt, fro the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt ^f sweare by his Name.

14 Ye shal not walke after other gods, after anie of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrathe of the Lord thy God be kindeled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shal not ^g tempt the Lord your God, as ye did tempt him in Massáh:

17 But ye shal kepe diligently the comman-

demets of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the sight of the Lord: that thou maiest prosper, and that thou maiest go in, and possesse that good land which the Lord swa-
re vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When ⁱ thy sonne shal aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great & euil vpon Egypt, vpon Pharaoh, and vpon all his housholde, before our eyes,

23 And ^k brought vs out from thence, to bring vs in, and to giue vs the land which he swa-
re vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, & to feare ^j the Lord our God, that it may go euer wel with vs, & that he may preserue vs a liue as at this present.

25 Moreouer, this shal be our ^l righteousness before the Lord our God, if we take hede to kepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles 8 The electio dependeth on the fre loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatrie.

WHEN the Lord thy God shal bring thee into the land whither thou goest to possesse it, ^{*} & shal roote out manie nacions before thee: the Hittites, and the Girgashites, & the Amorites, & the Canaanites, & the Perizzites, & the Hiu-
uites, and the Jebusites, seuen naciós greater and mightier then thou,

2 And the Lord thy God shal giue them ^a before thee, then thou shalt smite them: thou shalt vtterly destroy the: thou shalt make no ^{*} couenant with them, nor haue compassion on them,

3 Nether shalt thou make mariages with them, nether giue thy daughter vnto his sonne nor take his daughter vnto thy sonne.

4 For they wil cause thy sonne to turne away from me, & to serue other gods: then wil the wrath of the Lord waxe hote against you and destroy thee sodenly.

5 But thus ye shal deale with them, ^b Ye shal

*h Here he ex-
demneeth all
mans good in-
tentions.*

*i God requi-
reth nor onely
y we serue him
all our life, but
also y we take
paine y our po-
steritie may see
forthe his glo-
rie.*

*k Nothing
ought to moue
vs more to true
obedience the
y great benefi-
tes w we haue
receiued of
God.*

*l But because
none coulde ful-
ly obey y la-
we, we must ha-
ue our recours
to Christo be-
iustified by
faith.*

Chap. 31, 20.

*a Into thy po-
wer.*

*Exod 23, 32.
& 34, 12.*

*Or, one of idls.
b God wolde:
haue his serai.
ce pure with-
out all idola-
trous ceremo-
nies and so-
perstitions.*

shal ouerthrowe their altars, and breake downe their pillers, and ye shal cut downe their groues, & buine their grauen images with fire.

Chap. 14. 2.
Exod. 19. 1.
1 pet. 2. 8.

6 *For thou art an holy people vnto the Lord thy God, *the Lord thy God hath chosen thee, to be a precious people vnto him selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were mo in nōber then anie people: for ye were the fewest of all people:

c Frely, and dig
no cause in
you more thē
in others so
do.

8 But because y Lord cloued you, & because he wolde kepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mighty hand and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

d And so put
difference be-
tweene him &
aioles

9 That thou maiest knowe, d that the Lord thy God, he is God, the faithful God wkepe the couenant and mercie vnto them that loue him and kepe his commandements, euen to a thousand generations,

e Meaning, ma-
nifestly, or in
this life.

10 And rewardeth e them to their face that hate him, to bring them to destruction: he wil not defende to reward him that hateth him, to his face.

11 Kepe thou therefore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and obseue and do them, then the Lord thy God shal kepe with thee the couenant, & the fmercy which he swaie vnto thy fathers.

f This couenāt
is grounded
vpon his fre
graces: it is fo-
re in recogni-
sing th it use
diance he ha-
thet respect to
his merite &
not to their
merites.

13 And he wil loue thee, and blesse thee, & multiplie thee: he wil also blesse the frute of thy wombe, and the frute of thy land: thy corne and thy wine, and thine oyle & the increase of thy kine, and the flockes of thy shepe in the land, which he swaie vnto thy fathers to giue thee.

Exod. 23. 26.

14 Thou shalt be blessed aboue all people: *there shalbe nether male nor female barē among you, nor among your catel.

Exod. 9. 14.

15 Moreover, the Lord wil take away from thee all infirmities, and wil put none of the euil diseases of Egypt (which y knowest) vpon thee, but wil send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shal giue thee: s thine eie shal not spare them, neither shalt thou seue their gods, for that shalbe thy destruction.

g We eght not
to be mercifull
where God co-
mandeth iue-
ritie
Exod. 23. 33.

17 If thou say in thine heart, These nations are mo then I, how can I cast them out?

18 Thou shalt not feare them, but remember what y Lord thy God did vnto Pha-

raoh, and vnto all Egypt:

19 The great tentacions which thine eyes sawe, and the signes and wondes, and the mightie hand & stretched out arme, whereby the Lord thy God brought thee out: so shal the Lord thy God do vnto all the people, whose face thou fearest.

10r plagues
miracles, at Chap.
29. 3. Exod. 15. 26
Exod. 16. 4.

20 *Moreover, the Lord thy God wil send hornettes among them vntil they that are left, and hide them selues from thee, be destroyed.

Exod. 23. 28.
10sh 24. 12.
h There is
not so smale
a creature, & I
will not arme
to fight on thy
side against
them

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God wil roote out these nations before thee by litle and litle: thou maist not consume them at once, lest the beastes of the field increafe vpo thee.

23 But the Lord thy God shal giue them before thee, and shal destroy them with a mighty destruction, vntil they be brought to nought.

i So y it is
your comoditie
y God ac-
complish not
his promises so
sone as you
wolde wish.

24 And he shal deliuer their Kīgs into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntil thou hast destroyed them.

25 The grauen images of their gods shal ye burne with fire, and *couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou k be snared therewith: for it is an abomination before the Lord thy God.

10sh. 7. 1.
2. mac 12. 40.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but utterly abhorre it, and counte it moste abominable: for it is *accursed.

k And be intri-
ced to idola-
trie.

Leui 27. 28.
nomb. 21. 3.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his childre 14 The heart ought not to be proude for Gods benefites 19 The forgetfulness of Gods benefites causeth destruction.

1 Y E shal kepe all the commandements which I comāde thee this day, for to do the: that ye may liue, & be multiplied, and go in, and possesse the land which the Lord swaie vnto your fathers.

a Shewing y
it is not y-
nough to hea-
re y wordes, ex-
cept we expre-
sse it by exā-
ples of life.

2 And thou shalt remember all the way which y Lord thy God led thee this forty yere in the wildeines, for to humble thee and to proue thee, to knowe what was in thine heart, whether thou woldest kepe his commandements or no.

b Which is de-
clared in affli-
ctiōs, either by
paciēce, or by
grudging a-
gainst Gods
visitation.

3 Therefore he humbled thee, and made thee hungry, & fed thee with man which thou knewest not, nether did thy fathers knowe it, that he might teache thee that man liueth not by bread onely, but by euerie worde that proceedeth out of the mouth of the Lord, doeth a man liue.

c Man liueth
not by meat,
but by y pow-
er of God, &
groweth in
strength to
nourish vs
As they y go
bare foied.

4 Thy raymēt waxed not olde vpon thee, nether did thy fote d swel those fourtie yeres.

CHAP. IX.

5 Knowe therefore in thine heart, that as a man nouitereth his sonne, so the Lord thy God nouritereth thee.

e So y^e his affli-
cions are signes
of his fatherly
loue toward
vs

6 Therefore shalt thou kepe the commandments of the Lord thy God, that thou maist walke in his wayes, and feare him.

Or, meriti.

7 For the Lord thy God bringeth thee into a good land, a lād in the which are riuers of water and fountaines, & depths that spring out of valeis and mountaines:

8 A land of wheat and barley, and of vineyardes, and figtrees, & pomgranates: a lād of oyle oliue and honey:

f Where there
are mines of
metall

9 A lād wherein thou shalt eat bread without scarcetie, nether shalt thou lacke anie thing therein: a lād whose stones are y^e o^o, & out of whose mountains thou shalt digge brasle.

g For to receiue
Gods benefi-
ces, & not to
be thankfull,
is to cōtēne God
in them.

10 And when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keping his commandemēt, and his lawes, and his ordinances, which I commande thee this day:

12 Lest when thou hast eaten and filled thy selfe, & hast buylt goodly houses & dwelt therein,

13 And thy beastes, and thy shepe are increased, and thy siluer and golde is multiplied, & all that thou hast is encreased,

h By attributing
Gods benefi-
ces to thine
owne wisdom
& labour, or to
good fortune.

14 Then thine heart^h be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

Nomb. 20, 11.

15 Who was thy guide in the great and terrible wildernes (wherein were fry serpēts, and scorpions, and drought, where was no water, who brought for the water for thee, out of the rocke of flinte:

Exod. 16, 15.

16 Who fed thee in y^e wildernes with *MAN, which thy fathers knewe not,) to humble thee, and to proue thee, that he might do thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hād hath prepared me this abundance.

i If things con-
cerning this li-
fe precede o-
nely of Gods
mercie: muche
more spiritual
gifts & life e-
uerlasting

18 But remember the Lord thy God: for it is he which giueth thee power to get substance to establish his couenāt which he sware vnto thy fathers, as appeareth this day.

k Or, take to
winnes y^e hea-
uen & y^e earth,
as Chap. 4, 26

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I k^e testifie vnto you this day that ye shal surely perish.

20 As the naciōs which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

4 God doeth them not good for their owne righteousness, but for his owne sake 7 Moses putteth them in remembrance of their sinnes 17 The two tables are broken. 26 Moses prayeth for the people.

1 H^eare o^o Israēl, Thou shalt passe o-uer Iordén^a this day, to go in & possesse naciōs greater & mightier then thy selfe, & cities great & walled vp to heauen,

a Meaning,
shortely.

2 A people great and tall, *even* the children of the Anakims, whome thou knowest, and of whome thou hast heard say, Who can stand before the children of Anák?

b By y^e report
of the spies,
Nomb. 13, 29.

3 Vnde stand therefore that this day the Lord thy God is he which goeth out before thee as a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast thē out and destroy them sodenly, as y^e Lord hath said vnto thee.

c To guide
thee & gouerne
thee

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my^d righteousness y^e Lord hath brought me in, to possesse this land: but for y^e wickednes of these naciōs the Lord hath cast them out before thee.

d Man of him-
selfe can deser-
ue nothing but
Gods anger, &
if God spare
anie it cometh
of his great
mercie.

5 For thou entrest not to inherit their land for thy righteousness, or for thy vpriht heart, but for the wickednes of those naciōs, the Lord thy God doeth cast thē out before thee, and that he might perfourme the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhák, and Iakób.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a^e stifnecked people.

e Like stubbe-
ne oxen w^h will
not endure
their masters
yoke

7 Remember, & forget not, how y^e prouokedst the Lord thy God to angrer in the wildernes: fince the day that thou didest depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

f He prouoketh
by y^e length of
time, y^e their re-
bellioⁿ was mo-
re great, & more
tolerable.

8 Also in Horéb ye prouoked the Lord to angrer so that y^e Lord was wroth with you, *even* to destroy you.

9 When I was gone vp in to the mount, to receiue the tables of stone, the tables, I say, of y^e couenāt, which the Lord made with you: and I abode in the mount forty dayes and fortie nightes, & I nether ate bread nor yet dranke water:

Exod. 34, 16.

10 *Then the Lord deliuered me two tables of stone, written with the finger of God, and in them was continued according to all the wordes which the Lord had said vnto you in the mounte out of the middes of the fire, in the day of the assemblie.

Exod. 31, 18.

11 And when the fortie dayes and fortie nightes were ended, the Lord gaue me the two tables of stone, the tables, I say, of the

g That is mira-
culously, & not
by y^e hand of
men.

coue-

- couenant.
- Exod 32,7.* 12 And the Lord said vnto me, * Arise, get thee downe quicklye from hence: for thy people which thou hast brought out of Egypt, haue ^h corrupt their wayes: they are sone turned out of the way, which I commanded them: they haue made the a molten image.
- h* So sone as man declineth from the obedience of God, his wayes are corrupt.
- 13 Furthermore, the Lord spake vnto me, saying, I haue sene this people, and beholde, it is a stiffnecked people.
- Signifying* 14 ^h Let me alone, that I may destroye the, and put out their name from vnder heauē, and I wil make of thee a mightie nacion, and greater then they be.
- h* That is, frō the Law: wherein he declareth what is the cause of our perdition.
- 15 So I returned, and came downe from the Mount (& the Mount burnt with fire, and the two Tables of the couenāt were in my two hands)
- 16 Then I looked, & beholde, ye had sinned against the Lord your God: for ye had made you a molten calf, and had turned quickly out of the ^k way which the Lord had commanded you.
- 17 Therefore I toke the two Tables, & cast them out of my two hands, and brake the before your eyes.
- 18 And I fel downe before the Lord, fortie daies, and fortie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of ^l the Lord, in that ye prouoked him vnto wrath.
- 19 (For I was afraid of the wrath and indignacion, wherewith the Lord was moued against you, *euen* to destroye you) yet the Lord heard me at that time also.
- 20 Likewise the Lord was verie angry with Aarōn, *euen* to ^m destroye him: but at that time I prayed also for Aarōn.
- h* Whereby he sheweth what danger they are in, y haue aueried, & resist not wickednes
- 21 And I toke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, & stamped him and grounde him fine, *euen* vnto verie dust: and I cast the dust thereof into the riuer, that descended out of the ⁿ Mount.
- m* Horib, as Sinai.
- Nomb. 11, 3.* 22 Also ⁿ in Taberāh, and in ⁿ Massāh, and in Kibrothhattauāh ye prouoked ^o the Lord to anger.
- Exod. 17, 7.* 23 Likewise when the Lord sent you from Kadesh-barnēa, saying, Go vp, and possesse the land which I haue giuen you, the ye ^p rebelled against the commandemēt of the Lord your God, and belkued him not, nor hearkened vnto his voyce.
- Nomb. 11, 34.* 24 Ye haue bene rebellious vnto the Lord, since the date that I knewe you.
- a* At the returne of y spies.
- 25 Then I fel downe before the Lord ^q fortie daies and fortie nights, as I fel downe before, because the Lord had said, that he wolde destroye you.
- q* Whereby as signified that God requireth earnest continuance in prayer.
- 26 And I prayed vnto the Lord, and said, O Lord God, destroye not thy people &

thine inheritance, which thou hast redeemed through thy greatnes whome y^r hast brought out of Egypt by a mightie hand.

- 27 ^p Remember thy seruants Abraham, Ishāk, and Iaakōb: loke not to the stuburnes of this people, nor to their wickednes, nor to their sinne,
- p* The godlie in their prayers grōde on Gods promises, & cōfesse their sinnes.

28 Lest the countrey, whence thou broughtest them, say, * Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out, to slaye them in the wilderness.

Nomb. 14, 16.

- 29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X

h The seconde tables put in the Arke, & The tribe of Leui dedicate to the seruice of the Tabernacle. 12 *h* What the Lord requireth of him. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

- 1 **I**N the same time the Lord said vnto me, * Hewe thee two Tables of stone *Exod. 34, 1.* lyke vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon y^r Tables the wordes that were vpon the first Tables, which thou brakist, and thou shalt put them in the Arke.

- 3 And I made an Arke of ^a shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.
- a* Which wood is of long continuance.

4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the daye of the ^b assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed, and came downe frō the Mount, & put the Tables in y^r Arke which I had made: and there they be, as the Lord commanded me.

- 6 ¶ And the children of Israel toke their journey from Beerōth of the children of Iaakān to ^c Moserā, where Aarōn dyed, & was buryed, and Eleazār his sonne became Priest in his steade.
- c* This mountaine was also called Hor. Nomb. 20, 28.

7 ¶ From thence they departed vnto Gudgodāh, and from Gudgodāh to Iotbāth a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to ^d minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices & to declare y^r Lawe to the people.

- 9 Wherefore Leui hath no parte nor inheritance with his brethren: for the Lord is his ^e inheritance, as the Lord thy God hath promised him.
- e* So God turned y^r curie of Iaakōb, Gen. 49, 7, vnto blessing.

10 And I taried in the Mount, as at the first time, fortie daies and fortie nights, and the Lord heard me at that time also, and the Lord wolde not destroye thee.

11 But the Lord said vnto me, Arise, go forth in the iourney before the people, that thei may go in and possesse the land, which I swaie vnto their fathers to giue vnto them.

12 ¶ And now, Israël, what doeth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou kepe the commandements of the Lord, and his ordinances, which I commande thee this day, for thy welth?

14 Beholde, heauen, and the heauen of heauens, the Lords thy God, and the earth, with all that therein is.

15 Notwithstanding, the Lord set his delite in thy fathers to loue them, and dyd chose their sede after them, *even* you aboue all people, as *appeareth* this day.

16 ¶ Circumcise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie, & terrible, which accepteth no^{*} persones nor taketh reward:

18 Who doeth right vnto the fatherles and widowe, and loueth the stranger, giuing him sode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 *Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and ¹ shalt sweare by his Name.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes haue sene.

22 Thy fathers went downe into Egypt ^{*}with seuentie persones, & now the Lord thy God hath made thee, as the^{*} starres of the heauen in multitude.

CHAP. XI.

1 An exhortacion to loue God, and kepe his Lawes 10 The praises of Canaan. 18 To meditate continually the words of God. 19 To teache is vnto the children. 26 Blessing and cursing

1 Therefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.

2 And ^a consider this day (for I speake not to your children, which haue nether knowen nor sene) the chastisemēt of the Lord your God, his greatnes, his mightie hand,

and his stretched out arme, And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the holste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouerfloe them, as thei pursued after you, and the Lord destroyed them vnto this day:

5 And ^b what he did vnto you in the wilderness, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, and all their substance that^c thei had in the middes of all Israël.

7 For your eyes haue sene all the great actes of the Lord which he did.

8 Therefore shal ye kepe ^c all the commandements, which I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

9 Also that ye may prolong *your* daies in the land, which the Lord swaie vnto your fathers, to giue vnto them and to their sede, *even* a land that floweth with milke and honie.

10 ¶ For the land whether thou goest to possesse it, is not as the land of Egypt, ^d whence ye came, where thou sowedst thy sede, and wateredst it with^d thy^d fete as a garden of herbes:

11 But the land whether ye go to possesse it, ^e is a land of mountaines and valleis, ^e drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God ^e are alwaies vpon it, from the beginning of the yere, ^e vnto the end of the yere.

13 ¶ If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & serue him with all your heart, and with all your soule,

14 I also wil giue raine vnto your land in due time, ^e the first raine and the latter, that thou maiest gather in thy wheat, and thy wine, and thine oyle.

15 Also I wil sed grasse in thy fields for thy cattel, that thou maiest eat, and haue ynough.

16 But beware lest your heart ^f deceaue you, and lest ye turne aside, and serue other gods, and worship them,

17 And so ^f y angre of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perishe quickly from

f For all our finnes & transgressions God requireth nothing but to turne to him & obey him.

g Although he was Lord of heauē & earth, yet wolde he chuse none but you.

h Cut off all⁶ your euil affections, here. 4. 4

i Chro 19. 7. iob. 34. 19. rom. 3. 11.

chap 6. 13. mat. 4. 10.

i Read Chap 6. 13.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

b As for cōcerning his benefices, as his corrections.

c *Abir. was at their fete.*

e Because ye haue felt both his chastisements and his benefices.

d Or, labour. d. As by making gutters for the water to come out of the river Nilus to water the land.

e In the sede time, & toward haruest.

f By diuining to your selues foolish deuotions according to your owne fantasies.

a Ye, which haue sene Gods graces wth your eyes, ought rather to be moued, than your children, who haue onely heard of the.

from the good land, which the Lord giueth you.

Chap. 6. 6.

18 ¶ Therefore shal ye lay vp these my wordes in your heart & in your soule, & *binde them for a signe vpon your hand, & they maie be as a frontelet betwene your eyes,

Chap. 4. 10. & 6. 6.

19 And ye shal *teache them your children, speaking of the, when thou fittest in thine house, and when thou wakest by the waie, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, & vpon thy gates,

21 That your dayes maie be multiplied, & the dayes of your children, in the land w^{ch} the Lord sware vnto your fathers to giue them, as long as s the heauens are aboue the earth.

g As long as the heauens endure.

22 ¶ For if ye kepe diligently all these commandements, which I commande you to do: *that is*, to loue the Lord your God to walke in all his waies, & to cleaue vnto hi,

23 Then wil the Lord cast out all these nations before you, and ye shal possesse great nations and mightier then you.

24 Jo. 1. 3. h This was accomplished in Dauid & Salomons time

24 *All the places where s the soles of^h your fete shal treade, shalbe yours: your coast shalbe from the wildernes and from Lebanon, and from the Riuers, *even* the riuers Perath, vnto the vttermoſt Sea.

i Called mediterraneum.

25 No man shal stand against you: for the Lord your God shal cast the feare and dread of you vpon all the lãd that ye shal tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

Chap. 28. 2. & 30. 1.

27 *The blessing, if ye obey the commandements of the Lord your God which I commande you this day:

28 And y^e curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, w^{ch} ye haue not *known.

k He requeth y^e malice of me w^{ch} leave that w^{ch} is certaine, so follow that w^{ch} is vncertaine

29 ¶ Whẽ the Lord thy God therefore hath brought thee into the land, whether thou goest to possesse it, then thou shalt put the *blessing vpon mount Gerizim, and the curse vpon mount Ebãl.

Chap. 27. 13. 28. 2. 3.

30 Are they not beyonde Iordẽ on y^e parte, where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgãl, beside the groue of Mo:eh?

l Or, place.

31 For ye shal passe ouer Iordẽ, to go in to possesse the land, which the Lord your God giueth you, and ye shal possesse it, & dwel therein.

Chap. 1. 32.

32 Take hede therefore that ye *do all the commandements and the lawes, which I set before you this day.

CHAP. XII.

a To destroy the idolatrous places. 1. & To serue God

where he commandeth and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods words.

1 These are the ordinances & the lawes, which ye shal obserue and do in the land (which the Lord God^a of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

a Whereby they are admonished to forsake none other God.

2 *Ye shal viterly destroy all the places where in the nations which ye shal possesse, serued their gods vpon the hie mountains & vpon the hilles, and vnder euerie grene tre.

Chap. 28.

3 *Also ye shal ouerthrowe their altars, & breake downe their pillars, & burne their groues with fire: & ye shal hewe downe the grauen images of their gods, & abolish their names out of that place.

b Wherein they sacrificed to their idoles.

4 Ye shal not so do vnto the Lord your God,

c Ye shal not serue y^e Lord w^{ch} superstitions.

5 But ye shal seeke the place which the Lord your God shal *chose out of all your tribes, to put his Name there, & there to dwel, and thither thou shalt come,

d Kin. 8. 29. 2 chro 6. 6. & 7. 12.

6 And ye shal bring thither your burnt offrings, and your sacrifices, & your tithes, & the^d offering of your hands, & your vowes, & your fre offrings & the first borne of your kine & of your shepe.

d Meaning the first fruits.

7 And there ye shal eat before the Lord your God, and ye shal reioyce in all that ye put your hãd vnto, *both* ye, & your householdes, because the Lord thy God hath blessed thee.

e Where his Aske shalbe.

8 Ye shal not do after all these things y^e we do^f here this day: *that is*, euerie man whatsoever smeth him good in his owne eyes.

f Not y^e they sacrificed after their fancies, but y^e God wolde be serued more purely in y^e lãd of Canaan.

9 For ye are not yet come to rest, & to y^e inheritance w^{ch} the Lord thy God giueth thee.

10 But when ye go ouer Iordẽ, & dwel in the land, which the Lord your God hath giuen you to inherit, & when he hath giuen you s rest from all your enemies rounde about, & ye dwel in safetie,

g It had not bene ynough to conquer, except God had maintained the in rest vnder his protectiõ.

11 When there shalbe a place which y^e Lord your God shal chose, to cause his Name to dwel there, thither shal ye bring all that I commande you: your burnt offrings, & your sacrifices, your tithes, and the offering of your hands, and all your^h special vowes which ye vow vnto the Lord:

h Or, that which ye chaſt out for your vowes.

12 And ye shal reioyce before y^e Lord your God, ye, & your sonnes & your daughters, & your seruants, and your maidens, and y^e Leuite that is within your gates: *for he hath no parte nor inheritance with you.

Chap. 10. 9. h As was declared euer by y^e placing of y^e Arke, as in Shiloh 243 yeres, or as some write, more the 300 yeres, & in other places till the temple was buyt.

13 Take hede that thou offer not thy burnt offrings in euerie place that thou seeſt:

14 But in the place which the Lord shal chose in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do all that I commande thee.

f As God ha-
the giuen thee
power & abili-
tie.

k Puerie one
might eat at
home aswel
beast appoin-
ted for sacrific-
ce as *g* other.

l Meaning,
whatsoever
was offered to
g Lord, might
not be eaten,
but where he
had appointed.

Eccles. 7. 32.

Gen. 28. 14.
chap. 19. 8.

m By be strong
as constant.
n Because the
life of beasts
is in their
blood.

n That which
whom will offer
in sacrifice.

o God by pro-
mes biddeth
him selfe to
do good to
the that obey
his words.

15 Notwithstanding thou maist kil and eat
flesh in all thy gates, whatsoeuer thine
heart desireth, according to the blessing
of the Lord thy God which he hath gi-
uen thee: *both* the vncleane and the cleane
may eat thereof, *as* of the roe bucke, &
of the hart.

16 Onely ye shall not eat *g* blood, but pow-
re it vpon the earth as water.

17 Thou maist not eat within thy gates
the tithe of thy corne; nor of thy wine,
nor of thine oyle, nor *g* first borne of thy
kine, nor of thy shepe, nether anie of thy
vowes which thou vowest, nor thy fre of-
frings, nor the offering of thine hands;

18 But thou shalt eat it before the Lord thy
God, in the place which *g* Lord thy God
shal chose, thou, and thy sonne, and thy
daughter, and thy seruant, and thy maid,
and the Leuite, that is within thy ga-
tes: and thou shalt reioyce before *g* Lord
thy God, in all that thou puttest thine
hand to.

19 Beware, that thou forsake not the Le-
uite, as long as thou liuest vpon the earth.

20 When the Lord thy God shal enlarge
thy border, *as* he hath promised thee,
and thou shalt say, I wil eat flesh, (because
thine heart logeth to eat flesh) thou maist
eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God
hath chose to put his Name there, be far
from thee, the thou shalt kil of thy bullo-
ckes, and of thy shepe which the Lord ha-
th giuen thee, as I haue commanded thee,
& thou shalt eat in thy gates, whatsoeuer
thine heart desireth.

22 Euen as the roe bucke and the hart is
eaten, so thou shalt eat them: *both* the vn-
cleane & the cleane shal eat of the alike.

23 Onely be sure that thou eat not the blo-
od: for the blood *m* is the life, and *g* maist
not eat the life with the flesh.

24 Therefore thou shalt not eat it, but pow-
re it vpon the earth as water.

25 Thou shalt not eat it, that it may go
wel with thee, and with thy children after
thee, when thou shalt do that which is
right in the sight of the Lord:

26 But thine holy things which thou hast,
and thy vowes thou shalt take vp, and co-
me vnto *g* place which *g* Lord shal chose.

27 And thou shalt make thy burnt offerings
of the flesh, and of the blood vpon the al-
tar of the Lord thy God; and the blood
of thine offerings shal be powred vpon the
altar of the Lord thy God, & thou shalt
eat the flesh.

28 Take hede, and heare all these wordes
which I command thee, *g* it may go wel
with thee, and with thy children after thee
for euer, when *g* doest that which is good
& right in the sight of the Lord thy God.

29 When the Lord thy God shal destroy
the nations before thee, whether thou go-
est to possesse them, & thou shalt possesse
them and dwel in their land,

30 Beware, lest thou be taken in *p* a snare af-
ter the, after that they be destroyed befo-
re thee, & lest thou aske after their gods,
saying, How did these nations serue their
gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy
God: for all abomination, which the
Lord hateth, haue they done vnto their
gods: for they haue burned bothe their
sonnes and their daughters with fire to
their gods.

32 Therefore whatsoeuer I commande you,
take hede you do it: thou shalt put no-
thing thereto, nor take ought therefrom.

CHAP. XIII.

*The inciters to idolatrie must be slaine, some they neuer
so holy, & so nere of kindred or frendship, as of great in
multitude or power.*

1 If there arise among you a prophet or a
dreamer of *a* dreames, (& giue thee a
signe or wondre,

2 And the signe and the wondre, which he
hath tolde thee, come to passe) sayig, *b* Let
vs go after other gods, which thou hast
not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes
of *g* prophet, or vnto that dreamer of drea-
mes: for *g* Lord your God *e* proueth you,
to knowe whether ye loue the Lord your
god w all your heart, and w all your soule.

4 Ye shal walke after the Lord your God &
feare him, and shal kepe his command-
ments, and hearken vnto his voyce, and ye
shal serue him, & cleaue vnto him.

5 But that prophet, or *g* dreamer of drea-
mes he shal *d* be slaine, because he hath
spoken to turne you away from the Lord
your God (w brought you out of the land
of Egypt, and deliuered you out of the
house of bondage) to thrust thee out of the
way, wherein the Lord thy God comman-
ded thee to walke: so shalt thou take the
euil away forthe of the middes of thee.

6 If *e* thy brother, the sonne of thy mo-
ther, or thine owne sonne, or thy daugh-
ter, or the wife, that lieth in thy bosome, or
thy fende, which is as thine owne *f* soule,
entice thee secretly, saying, Let vs go and
serue other gods, (which thou hast not
knowen, thou, *f* say, nor thy fathers)

7 Anie of the gods of the people which are
rownde about you, nere vnto thee or far
off: om thee, from the one end of *g* earth
vnto the other:

8 Thou shalt not consent vnto him, nor he-
are him, nether shal thine eye pite him,
nor shewe mercie, nor kepe him secret:

9 But *g* shalt euil kil him: *e* thine hand shal
be first vp o him to put him to death, & the
the

p By followg
their supersti-
tions & idola-
tries, & thinkg
so true was
thereby.

q They thought
nothing to dea-
re to offer to
their idoles.

Chap. 4. 2.
in sh. 1. 7.
prou 36. 6.
ren 22. 18.

a Which fan-
tasy he hath
things reuol-
led vnto him
as dreames.
b He sheweth
whereunto *g*
false prophets
tend

c God ordeli-
neth all these
things *g* has
may be know-
en.

d Being conde-
ned by testimonies
& condemned
by the iudges.

e All natural
affections must
give place to
Gods honour.

f Whome thou
lovest as thy
life.

g As *g* witness
is charged.
Chap. 17. 7.

the hands of all the people.

10 And thou shalt stone him with stones, & he dye (because he hath gone about to thrust thee away fro the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

Chap. 17. 13. 11 That all Israel may heare & feare, & do no more anie suche wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities which the Lord thy God hath giuen thee to dwel in)

Ebr. children of Belial 13 "Wicked men are gone out from among you, & haue drawn away y inhabitants of their citie, sayig, Let vs go & serue other gods, which ye haue not knowen,

h Which are appointed to se fautes punished. 14 Then ^h thou shalt seke, & make searche & enquire diligently: and if *it be true*, & the thing certeine, that suche abomination is wrought among you,

15 Thou shalt eue slaye the inhabitants of y citie with the edge of the sworde: destroy it vtterly, & all that is therein, & the cattel thereof with the edge of the sworde.

i Signifying y no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God 16 And thou shalt gather all the spoile of it into the middes of the strete thereof, & burne with fire the citie & all the spoile thereof euerie whit, vnto the Lord thy God: and it shalbe an heape for euer: it shal not be buyt againe.

k Of y spoyle of y idolatrous & cursed citie. Read Chap. 7. 26. 17 And there shal cleaue nothing of y ^k dāned thing to thine hād, y the Lord maie turne from the fearcenes of his wrath, & shewe thee mercie, and haue compassion on thee and multiplie thee, as he hath sworne vnto thy fathers:

18 *When thou shalt obey the voyce of the Lord thy God, and kepe all his commandements which I commāde thee this day, that thou do that which is right in y eyes of the Lord thy God.

CHAP. XIII.

1 The manners of the Gentiles in marking thē selues for the dead, may not be folowed. 4 What meates are cleane to be eaten, and what not. 29 The tithe for the Leuite, stranger, fatherles, and widows.

Leuit. 19. 28. 1 **Y**E are the children of the Lord your God. *Ye shal not cut your selues, nor make you *ame* baldnes betwene your eies for the dead.

Chap. 7. 6. & 26. 26. 2 *For thou art an holy people vnto y Lord thy God, & the Lord hath chosen thee to be a ^a precious people vnto him selfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eat no maner of abomination.

b This ceremonial Lawe instructed y Jewes to seke a spiritual purenes, such in their meat & drinke. 4 These are the beasts, which ye shal eat, the bese, the shepe, and the goat, The hart, & the roe bucke, and y bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

6 And euerie beast y paiteth the hoofe, and

cleaueth y clift into two clawes, and is of y beasts that cheweth y cud, that shal ye eat.

7 But these ye shal not eat, of them that chewe the cud, and of them that deuide & cleaue y hoofe *onely*: the camel, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofe: *therefore* they shalbe vncleane vnto you:

8 Also the swine, because he deuiddeth the hoofe, & cheweth not the cud, shalbe vncleane vnto you: ye shal not eat of their flesh, nor touche their dead carcases.

9 ¶ These ye shal eat, of all that are in the waters: all that haue finnes and scales shal ye eat. *Leuit. 11. 2.*

10 And whatsoever hath no finnes nor scales, ye shal not eat: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eat:

12 But these are thei, whereof ye shal not eat: y egle, nor y gosshawke, nor y osprey,

13 Nor the glead nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of *rauens*,

15 Nor the ostriche, nor y nightcrowe, nor y ^y femcaw, nor the hawke after her kinde, *Or, raven*

16 Nether the lytle owle, nor the great owle, nor the redshanke,

17 Nor the pellicane, nor the swāne, nor y comorant:

18 The storcke also, and the heron in his kinde, nor the lapwing, nor ^{*} the backe. *Leuit. 11. 20*

19 And euerie creeping thing y flieth, shalbe vncleane vnto you: it shal not be eaten.

20 But of all cleane foules ye may eat.

21 Ye shal eat of nothing that ^c dyeth alone, but thou shalt giue it vnto the ^d stranger that is within thy gates, that he may eat it: or thou maiest sel it vnto a stranger: for thou art an holy people vnto y Lord thy God. Thou shalt not ^{*} seeth a kid in his mothers milke. *Exod. 23. 19, and 34. 26.*

22 Thou shalt ^e giue the tithe of all the increase of thy sēde, that commeth forth of the field yere by yere.

23 And thou shalt eat before the Lord thy God (in the place which he shal chose to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kyne and of thy shepe, that thou maiest leane to feare the Lord thy God alway.

24 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shal chose to set his Name, ^f whē the Lord thy God shal blesse thee.

25 Then shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shal chose.

26 And thou shalt bestowe the money for what soeuer thine heart desireth: whe-
y.iii.

*c Because their blood was not shed, but remaineth in them.
d Which is not of thy religion.*

Exod. 23. 19, and 34. 26.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

f When he shal giue thee abillie

Or, kinde 29.

ther it be oxe, or shepe, or wine or strong drinke, or whatsoeuer thine heart desireth: & shalt eat it there before y Lord thy God, and reioyce, *both* thou, & thine household.

g After the Priest hath received y Lords parte.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath nether parte nor inheritance with thee.

h Besides the yercly tithes that were giue to y Leuites, these were laid vp in store for y poore.

28 ¶ At the end of thre yere y shalt bring forth the all the tithes of thine increase of y same yere, & lay it vp within thy gates. 29 Then the Leuite shal come, because he hath no parte nor inheritance with thee, & the stranger, and the fatherles, and the widowe, which are within thy gates, and shal eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 2 God blesseth them that kepe his commandments. 3 To helpe the poore. 4 The fredome of seruants. 5 The first borne of the cattel must be offered to the Lord.

1 At the terme of seuen yeres thou shalt make a fredome.

a He shall one ly release his debtors, & are not able to pay for y yere

2 And this is the maner of y fredome: euery creditour shal quite the lone of his had w he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for the yere of y Lords fredome is proclaimed.

3 Of a stranger thou maist require it: but y which thou hast with thy brother, thine hand shal remit:

h For if thy debt be rich, he may be constrained to pay.

4 b Saue when there shalbe no poore with thee: for the Lord shal blesse thee in the lād, which the Lord thy God giueth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of y Lord thy God to obserue & do all these commandments, which I commande thee this day.

chap. 28. 12.

6 For y Lord thy God hath blessed thee, as he hath promised thee: & thou shalt lend vnto manie nations, but thou thy self shalt not borrowe, & thou shalt reigne ouer manie nations, and they shal not reigne ouer thee.

On the 15th day of the 7th month.

7 ¶ If one of thy brethré with thee be poore within any of thy gates in thy land, w the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine had from thy poore brother:

Matt. 23. 42. Luke 6. 34.

8 ¶ But thou shalt open thine had vnto him, and shalt lend him sufficient for his nede which he hath.

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

9 Beware y there be not a wicked thought in thine heart, to say, The seuenth yere, y yere of fredome is at hand: therefore y griueth thee to loke on thy poore brother, and thou giuest him nought, & he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, & let it not griue

thine heart to giue vnto him: for because of this y Lord thy God shal blesse thee in all thy workes, & in all that thou puttest thine hand to.

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

11 ¶ Because there shalbe euer some poore in the land, therefore I commande thee, saying, Thou shalt open thine hand vnto thy brother, to thy nedie, and to thy poore in thy land.

c To trie yong charitie, Mat. 26. 11.

d Thou shalt be liberal.

12 ¶ If thy brother an Ebrewe sel him selfe to thee, or an Ebrewesse, and serue thee six yere, euē in the seuenth yere thou shalt let him go fre from thee.

Ezod. 21. 2. 12. 14. 15.

13 And when thou sendest him out fre fro thee, y shalt not let him go away empty,

e In token y thou dost acknowledge the benefite which God hath giuen thee by his labours.

14 But shalt giue him a liberal rewarde of thy shepe, & of thy corne, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I wil not go away from thee, because he loueth thee & thine house, & because he is wel with thee,

Ezod. 21. 6.

17 ¶ Then shalt thou take a naule, and perce his eare through against the dore, and he shal be thy seruāt for euer: and vnto thy mayd seruāt thou shalt do likewise.

f To the yere of iubile, Levit. 25. 40.

18 Let it not griue thee, when thou lettest him go out: for he hath serued thee six yeres, which is the double worke of an hired seruāt: & the Lord thy God shal blesse thee in all y thou doest.

g For the blessed seruāt serued but thre yeres, and had six

19 ¶ All the first borne males that come of thy cattel, & of thy shepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt do no worke with thy first borne bullocke, nor sheare thy first borne shepe.

h For they are the Lords.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which the Lord shal chose, *both* y, & thine household.

21 ¶ But if there be anye blemish therein, as if *Leuit. 22. 20. it be lame, or blinde, or haue anye euil fault, chap. 17. 1. y shalt not offer it vnto y Lord thy God, Ezod. 34. 19. 14.*

22 But shalt eat it within thy gates: the vncleane, and the cleane shal eat it alike, i as the roe bucke, and as the hart.

i. Thou shalt aswel eat thereof as y roe bucke, and other wilde beasts.

23 Onely thou shalt not eat the blood thereof, but powre it vpon y grounde as water.

CHAP. XVI.

1 Of Easter. 2 Whistide. 3 And the feast of tabernacles. 4 Whas officers ought to be ordained. 5 Idolatrie forbidden.

1 Thou shalt kepe y moneth of a Abib & thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God broght thee out of Egypt by night.

a Read Ezod. 13. 4.

2 Thou shalt theretore offer the Passouer vnto the Lord thy God, of shepe and bullockes in the place where the Lord

b Thou shalt eat the Easter Lamb. Chap. 12. 8.

shal

- Exod. 12, 14.* 3 Thou shalt eat no leavened bread with it: but seven dayes shalt thou eat unleavened bread therewith, *even* the bread of tribulacion: for thou camest out of the land of Egypt in haste, that thou maiest remember the day when thou camest out of thy land of Egypt, all thy dayes of thy life.
- 4 And there shall be no leaven sene with thee in all thy coastes seven dayes long: nether shall there remaine the night any of the flesh vntil the morning which thou offeredst the first day at euen.
- d This was chiefly accomplished, when the temple was buylt.* 5 Thou maiest not offer the Passecouer within any of thy gates, which the Lord thy God giueth thee:
- 6 But in the place which the Lord thy God shall chosse to place his Name, there thou shalt offer the Passecouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.
- e Which was institute to put them in remembrance of their deliuerance out of Egypt: & to continue them in the hope of Iesus Christ, of whome this lamb was a figure* 7 And thou shalt roste and eat it in thy place which the Lord thy God shall chosse, and shalt returne on the morow, and go vnto thy tentes.
- 8 Six dayes shalt thou eat unleavened bread, and the seventh day shall be a solemne assemblie to the Lord thy God: thou shalt do no worke therein.
- f Beginning at 9 the next morning after the Passecouer, Leviticus 23, 15 Exodus 13, 4* 9 ¶ Seven weekes shalt thou number vnto thee, and shalt begin to number the seven weekes, when thou beginst to put the sickle to the corne:
- 10 And thou shalt keepe the feast of weekes vnto the Lord thy God, *even* a fre gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.
- 11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates, & the stranger, and the fatherles, and the widow, that are among you, in the place which the Lord thy God shall chosse to place his Name there,
- 12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.
- g That is, the 15 day of the seventh month, Leviticus 23, 14* 13 ¶ Thou shalt obserue the feast of the Tabernacles seven daies, when thou hast gathered in thy corne, and thy wine.
- 14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, and the widow, that are within thy gates.
- 15 Seven daies shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chosse: where the Lord thy God shall bless thee in all thine increase, & in all thy workes of thine hands, thou shalt in any case be glad.
- Exod. 23, 15. & 34, 20. Ecclesiastes 10, 6.* 16 ¶ Three times in the yere shall all thy ma-

- les appeare before the Lord thy God in thy place which he shall chosse: in thy feast of the unleavened bread, & in thy feast of thy weekes, & in the feast of the Tabernacles: & they shall not appeare before the Lord empty.
- 17 Euerie man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.
- 18 ¶ Judges and officers shalt thou make thee in all thy cities, where the Lord thy God giueth thee, throughout thy tribes: & they shall iudge thy people with righteous iudgement.
- 19 Wrest not thou the Lawe, nor respect any persone, nether take rewarde: for the rewarde blindeth the eyes of the wise, & peruerteth the wordes of the iust.
- 20 That which is iust and right shalt thou followe, that thou maiest liue, & possesse the land which the Lord thy God giueth thee.
- 21 ¶ Thou shalt plant thee no groue of any trees nere vnto the altar of the Lord thy God, which thou shalt make thee.
- 22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.
- h According to the abilitye that God hath giuen him.*
i He gaue authoritye to that people for a time to chaunge them selues magistrates.
k The magistrate must constantly follow the tenor of the Lawe, and in nothing decline from iustice.
l Thou shalt not serue God for facious sake, as hypocrites do.
m Shewing that the crime can not be excused by the frailtie of the persone.
n Whereby he condemneth all religion and seruing of God which he hath not commanded.

C H A P. X V I I.

1 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the iudge. 12 The contemner must dye. 15 The election of the King. 16 & 17 What things he ought to auoide. 18 And what he ought to embrace.

- 1 Thou shalt offer vnto the Lord thy God no bullocke nor shepe wherein is able mish or any euil fauored thing: for that is an abominacion vnto the Lord thy God.
- 2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,
- 3 And hath gone & serued other gods, & worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not commanded,
- 4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, thou shalt seeke abominacion is wrought in Israel,
- 5 Then shalt thou bring forth the that man, or that woman (which haue committed that wicked thing) vnto thy gates, and shalt stone them with stones, til they dye.
- 6 ¶ At thy mouth of two or thre witnesses shall he that is worthy of death, dye: but at the mouth of one witnes, he shall not dye.
- 7 The hands of the witnesses shall be first vpō him, to kil him: and afterwarde the hands of all the people: so thou shalt take the wicked away from among you.
- 8 ¶ If there rise a matter to hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie y.iiii.
- 9 Num. 35, 30. Chap 19, 15. Mat 18, 16. 2 cor 13, 1.*
d Whereby they declared that they testified & crucified
e To signifie a commune consent to maintain Gods honour and true religion.

within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chose,

f Who shal giue sentence as the Priests shal him by the Lawe of God.

9 And thou shalt come vnto the Priests of the Leuites, & vnto the ^f iudge that shal be in those dayes, and aske, and thei shal shewe thee the sentence of iudgement,

10 And thou shalt do according to y^e thing which they of that place (which the Lord hathe chofen) shewe thee, and thou shalt obserue to do according to all that they informe thee..

g Thou shalt obey their sentence that the conseruer may haue an end.

11 According to the Lawe, which they shal teach thee, and according to the iudgemēt which thei shal tel thee, shalt thou do: thou shalt not decline from the thing which they shal shewe thee, *neither* to the right hand, nor to the left.

h So long as he is the true minister of God, and pronoueth according to his worde.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that stādeth before the Lord thy God to ^h minister there) or vnto the iudge, that man shal dye, and thou shalt take away euil frō Israēl.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nacions that are about me,

15 Then thou shalt make him King ouer thee, whome the Lord thy God shal chofe: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a ⁱ stranger ouer thee, w^h is not thy brother.

i Who is not of thy nation, lest he change arug religion into idolatrie, and bring thee to slaue: k To seuerge their iniuries, and to take the of their best horses, 1 King 10, 28. l From the Lawe of God.

16 In anie wise he shal not prepare him manie houses, nor bring the people againe to ^h Egypt for to increase the nōber of horses, seing the Lord hathe said vnto you, Ye shal henceforth go no more again that way.

17 Neither shal he take him manie wiues, lest his heart ^l turne away, neither shal he gather him muche siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this ^m Lawe repeted in a booke, by the ⁿ Priests of the Leuites.

m Meaning, Deuteronomie. n He shal cause it to be writ by them, or, he shal write it by their example.

19 And it shalbe with him, and he shal read therein all dayes of his life, that he may learne to feare the Lord his God, & to kepe all the wordes of this Lawe, and these ordinances, for to do them:

o Whereby is meant, that Kings ought to toloue their subiects, as nature bindeth one brother to loue apother.

20 That his heart be not lifted vp aboue his ^o brethren, and that he turne not from the commandement, to the right hand or to the left, *but* that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israēl.

CHAP. XVIII.

The portion of the Leuites. 6 Of the Leuites coming from another place. 2 To auoyde the abominations

of the Gentiles. 15 God wil not leaue the wiues of a true Prophet. 20 The false prophet shal be flaine. 22 How he may be knowne.

1 THE Priests of the Leuites, and all the Tribe of Leui ^a shal haue no parte nor inheritance with Israēl, ^a *but* shal eat the offrings of the Lord made by fire, and his ^a inheritance.

Nomb 18, 20. Chap 10, 9. 1 Cor 9, 13.

a That is, the Lords parte of his inheritance.

2 Therefore shal they haue no inheritance amōg their brethren: for the Lord is their inheritance, as he hathe said vnto them.

3 ¶ And this shalbe ^b the Priests due tie of the people, that they, which offer sacrifice, whether it be bullocke or shepe, shal giue vnto the Priest the ^b shulder, and the two chekes, and the mawe.

b The right shulder, Nomb 18, 16.

4 The first frutes *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hathe chofen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shal come out of anie of thy cities of all Israēl, where he remained, and come with ^c all the desire of his heart vnto the place, which the Lord shal chofe,

c Meaning, to serue God vnfainedly, and not to take ease.

7 He shal then minister in the Name of ^d the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like porciōs to eat ^d beside that which commeth of his sale of his patrimonie.

d Not constrained to liue of him selfe.

9 When thou shalt come into ^e the land which the Lord thy God giueth thee, thou shalt not learne to do after the abominacions of those nacions.

10 Let none be founde among you that maketh his sonne or his daughter to ^e go through the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a forcerer,

e Signifying they were purged by this ceremonye of passing betweene two o fires.

11 Or ^f a charmer, or that counselleth with spirits, or a sothefayer, or that ^f asketh counsel at the dead.

Leu. 20, 27. 1 Sam. 28, 7.

12 For all that do suche things are abominaciō vnto the Lord, and because of these abominacions the Lord thy God doeth cast them out before thee.

13 Thou shalt be ^f vpright therefore with the Lord thy God.

f Without hypocricie, or mixture of false religion.

14 For these nacions which thou shalt possesse, hearken vnto those that regard the times, & vnto forcerers: as for thee, the Lord thy God hathe not suffered thee so.

Ex. 22, 18. 1 Cor 10, 14.

15 ¶ The Lord thy God wil raise vp vnto thee a ^g Prophet like vnto me, frō amōg you, *euē* of thy brethren: vnto him ye shal hearken,

Act. 7, 37.

g Meaning a continual succession of Prophets, til Christ shal come.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the

the

Exod. 20. 19.

the assemblie, when thou saidest, * Let me heare the voyce of my Lord God no more, nor se this great fire anie more, that I dye not.

17 And the Lord said vnto me, Thei haue wel spoken.

Ios. 1. 45.
act 3. 21

h Which promes is not onely made to Christ, but to all that teache in his Name, Isa 59. 21.

i By executing punishment vpon him.

18 * I wil raise the vp a Prophet from among their brethren like vnto thee, and wil put my wordes in his mouth, and he shal speake vnto them all that I shal commaunde him.

19 And whosoeuer wil not hearken vnto my wordes, which he shal speake in my Name, I wil require it of him.

20 But the prophet that shal presume to speake a worde in my Name, which I haue not commaunded him to speake, or that speake in the name of other gods, euen the same prophet shal dye.

21 And if thou thinke in thine heart, How shal we knowe the worde which the Lord hathe not spoken?

h Vnder this sure note he compriseth all other tokens

22 When a prophet speaketh in the Name of the Lord, if the thing followe not, nor come to passe, that is the thing which the Lord hathe not spokē, but the prophet hathe spokē it presumptuously: thou shalt not therefore be afayed of him.

C H A P. X I X.

e The franchised towne 14 Not to remoue thy neighbours bondes. 16 The punishment of him that beareth false witness.

Chap 12. 29.

1 W H E the Lord thy God * shal roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

Exod 21. 19.
numb 35. 9.
Ios. 20. 2.

a Make an open & ready way.

b Which killeth against his wil & bare no hatred in his heart.

2 * Thou shalt separate thre cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

Thou shalt prepare thee the waie, & diuide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euerie manslayer may flee thither.

3 ¶ This also is y cause wherefore the manslayer shal flee thither, and liue: who so killeth his neighbour ignorantly, & hated him not in time passed:

4 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tre, if the head slip from the helue, and hitte his neighbour that he dyeth, y same

c That murderer be not committed vpon murder

Numb. 35. 12.

d Or, eae not be judged to death

5 shal flee vnto one of the cities, & liue, 6 Left the auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, & slay him, although he be not worthy of death, because he hated him not in time passed.

7 Wherefore I commaunde thee, sayig, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God enlarge thy coastes (as he hath sworn vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou kepe all these commandements to do them, which I commaunde thee this day: to wit, that thou loue the Lord thy God, and walke in his waies for euer) * the shalt thou adde thre cities mo for thee besides those thre,

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, & smite any man that he dye, and flee vnto any of these cities,

12 Then the Elders of his citie shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may dye.

13 Thine eye shal not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go wel with thee.

14 ¶ Thou shalt not remoue thy neighbours mark, which thei of olde time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witness shal not rise against a man for any trespass, or for any sinne, or for any faute that he offendeth in, * but at the mouth of two witnesses or at the mouth of thre witnesses shal the matter be established.

16 ¶ If a false witness rise vp against a man to accuse him of trespass,

17 Then bothe the men which strue together, shal stand before the Lord, & before the Priests and the Iudges, which shalbe in those daies,

18 And the Iudges shal make diligent inquisition: and if the witness be founde false, and hathe giuen false witness against his brother,

19 * Then shal ye do vnto him as he had thoght to do vnto his brother: so thou shalt take euil away for the of the middes of thee.

20 And the rest shal heare this, and feare; and shal henceforth comit no more any suche wickednes among you.

21 Therefore thine eye shal haue no compassion, but life for life, eye for eye, to the hand for to the, hand for hand, fote for fote.

C H A P. X X.

3 The exhortacion of the Priest when the Israelites go to battel 5 The exhortacion of the officers shewig who shalde go to battel 10 Peace must first be proclaimed 19 The trees that beare fruite, must not be destroyed.

^a Meaning, vpo
iudic occasion:
for God per-
mittech not his
people to fight
w^h he is scowth
good to them

WHEN thou shalt go forthe to warre against thine enemies, & shalt te horses and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battel, then the Priest shall come forthe to speake vnto the people,

3 And shall say vnto them, Heare, o Israel: ye are come this day vnto battel against your enemies: let not your hearts faint, nether feare, nor be amazed, nor adread of them.

Chap 28, 7.

^b Is present to
defend you w^h
his grace and
power.

4 For the Lord your God is goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath bought a newe house, and hath not dedicated it? let him go and returne to his house lest he dye in the battel, and another man dedicate it.

^c For when
chei tired first
to dwell in an
house, thei ge-
ue thanks to
God, acknow-
ledging y^e they
had that bene-
fice by his gra-
ce
^d The Hebrew
wordes signifi-
eth to make
commune or pro-
phane, Leui,
29, 25.

6 And what man is there that hath planted a vineyard, and hath not eaten of the frute? let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

Judg 7, 2.

8 And let the officers speake further vnto the people, & say, Whosoever is afraid and faint hearted, let him go and returne vnto his house, lest his brethrens heart faint like his heart:

9 And after the officers haue made an end of speaking vnto the people, thei shall make captaines of the armie to gouerne the people.

10 When thou comest nere vnto a citie to fight against it, thou shalt offer it peace.

Numb 21, 22.
chap. 2, 26.
^e If it accept
peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

Exod 12, 28.

14 Onely the women, and the children, and the cattel, and all that is in the citie, when all the spoile thereof shalt thou take vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which

are not of the cities of these nations here.

^f For God had
appointed that
the Canaanites
shulde be de-
stroyed, & ma-
de y^e Israelites
executors of
his wil, Chap.
7, 1.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt utterly destroye them: to wit, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teache you not to do after all their abominacions, which thei haue done vnto their gods, and so ye shulde sinne against the Lord your God.

19 When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees thereof, by smiting an axe into them: for thou maiest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

^g Some read,
For man shall be
in shade of the
tree of y^e field,
to come out in
y^e siege against
thee.

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortres against the citie that maketh warre with thee, vntil thou subdue it.

CHAP. XXXI.

¹ Inquisition for murther 11 Of the woman taken in warre 15 The birthright can not be changed for affection 18 The disobedient child. 23 The bodie may not hang all night.

IF one be founde to slayne in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knownen who hath slayne him,

^a This Lawe
declareth how
horrible a thing
murder is, se-
ing y^e for one
man a whole
countrey shall
be punished,
except a re-
medy be founde.

2 Then thine Elders and thy Iudges shall come forthe, and measure vnto the cities that are round about him that is slayne:

3 And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is nether cared nor sowed, and strike of the heifers necke there in the valley.

^b Or saugh.
^c That the
blood shed of
the innocent
beast in a fol-
larie place,
might make
them abhorre
the fact.

5 Also the Priests the sonnes of Leui (whome the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forthe, and by their worde shall all strife and plague be tryed.

6 And all the Elders of that citie that came nere to the slayne man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, nether haue our eyes sene it.

8 O Lord, be merciful vnto thy people Israel, whome thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, & the blood shall be forgieue them.

^c This was the
prayer, which
the Priests made
to the audience
of the people.

9 So shalt thou take away the crye of innocent blood

CHAP. XXXI.

blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt se among the captiues a beautiful woman, and hast a desire vnto her, & woldest take her to thy wife,

12 Then thou shalt bring her home to thine house, ^d and she shall haue her head, and pare her nailes,

^d Signifying that her former life must be changed before she could be joynt to the people of God
^e As having renounced parents and country
^f This only was permitted in the warres: otherwise the Israelites could not marry strangers.

13 And she shall put of the garment that she was taken in, and she shall remaine in thine house, ^e and bewaile her father & her mother a moneth long: and after that shalt thou go in vnto her, and marry her, and she shall be thy ^f wife.

14 And if thou haue no fauour vnto her, then ^g thou maiest let her go whether she wil, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

^g This declarereth that the pluralitie of wives came of a corrupt affection.

15 ¶ If a man haue two wiues, one loued and another ^h hated, and they haue borne him children, bothe the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that he appointeth his sonnes to be heyres of that which he hathe, he may not make the sonne of the beloued first borne before the sonne of the hated, which is ⁱ his first borne:

ⁱ Or, while the fruit of the hated liueth

17 But he shall acknowledge the sonne of ^j the hated for ^j his first borne, & giue him ^k double porcion of all that he hathe: for he is the first of his strength, and to ^k him belongeth the right of the first borne.

^h As much as to two of the others

ⁱ Except he be unworthy, as was Reuben Isaaks sonne.

18 If anie man haue a sonne that is stubborne and disobedient, which wil not hearken vnto the voyce of his father, nor the voyce of his ^l mother, and they haue chastened him, and he wolde not obey them,

^l For it is the mothers due: also to instruct her children.

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he wil not obey our admonition, he is a riotous, and a drunkard.

^m Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is more horrible.

21 Then all the men of his citie shall ⁿ stone him with stones vnto death: so thou shalt take away euil from among you, that all Israel may heare it and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, & thou hangest him on a tree,

^o For Gods Lawe by his death is satisfied, and nature abhorreth crueltie Gal 3.13.

23 His body shall not remaine ^p all night vpon ^p the tree, but thou shalt bury him ^p the same day: for the ^q curse of God is on him that is hanged: Defile not therefore thy land, ^q & thy Lord thy God giueth thee to inherit.

^r He commandeth to haue care of our neighbours goods.

^s The woman may not weare mans apparel, nor man the womans.

^t Of the dam and her yong birdes.

^u Why they should haue batlements. ^v Not to mixe diuers kinds together. ^w Of the wife not being founde a virgine. ^x The punishment of adulterie.

1 ¶ Thou ^y shalt not se thy brothers ox ^{Exod 23.4} nor his shepe go astray, and ^a with- ^a drawe thy selfe from them, ^a but shalt bring them againe vnto thy brother. ^a As though thou sawest it not.

2 And if thy brother be not ^b nere vnto thee, or if thou knowe him not, then ^b thou shalt bring it into thine house, and it shall ^c remaine with thee, vntil thy brother seke after it: then shalt thou deliuer it to him againe. ^b Shewing, ^c brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt ^d thou do with his ^d asse, and so shalt thou do with his raiment, and shalt so do with all losse things of thy brother, which he hath loste: if thou ^e hast found them, thou shalt not withdrawe thy selfe from them. ^c Much more are thou bounde to do for thy neighbours persons.

4 ¶ Thou shalt not se thy brothers asse nor his ox fall downe by the way, and withdrawe thy selfe from them, ^f but shalt lifte them vp with him.

5 ¶ The ^g woman shall not weare that which pertaineth vnto the man, neither shall ^g a man put on womans raiment: for all that ^g do so, are abomination vnto the Lord thy God. ^d For that were to alter the order of nature, & to despise God.

6 ¶ If thou finde a birdes nest in the way, in anie tree, or on the ground, whether they be yong or egges, and the dam sitting vpon the yong, or vpon the egges, ^h thou shalt not take the dam with the yong, ^e If God desireth crueltie done to little birdes, how much more to man, made according to his image?

7 But shalt in anie wise let the dam go, and take the yong to thee, ⁱ & thou maiest prosper and prolong thy dayes.

8 ¶ When thou buydest a newe house, thou shalt make a batlement on thy roof, that thou lay not blood vpon thine house, if ^j anie man fall thence.

9 ¶ Thou shalt not ^k sowe thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the frute of the vineyard. ^f The tenor of this Lawe is, to walke in simplicitie, & not to be curious of newe inventions.

10 ¶ Thou shalt not plowe with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sortes, as of wellé and lincé together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vestment, where- with thou couerest thy selfe. ^{Num. 15.38}

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay ^l slanderous things vnto her charge, and bring vp an euil name vpon her, an ^m I say, I took this wife, and when I came to her I found her not a maid, ^g That is, be- cause on an occasion she is falsified.

15 Then shalt thou ⁿ goe to the maid and hit ⁿ with a rod, and shalt ^o bring forth the ^o signs of the ^o chastitee. ^{Leuit. 22.11}

maidés virginie, vnto the Elders of the citie to the gate.

16 And the maidés father shal say vnto the Elders, I gaue my daughter vnto this mā to wife, and he hateth her:

17 And lo, he laieth slanderous things vnto her charge, sayig, I found not thy daughter a maid: lo, these are the tokens of my daughters virginie: and they shal spreade y^e vesture before the Elders of the citie.

b Meaning the shere, wherein the signes of her virginie were.

18 Thē the Elders of the citie shal take that man and chastice him,

19 And shal condemne him in an hundred shekels of siluer, and giue them vnto the fatherⁱ of y^e maid; because he hathe broght vp an euil name vpo a maid of Israël: & she shal be his wife, & he may not put her away all his life.

i For the shame of the child redoundeth to y^e shame of the parents: therefore he was recompensed when she was found.

20 ¶ But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for she hathe wrought follie in Israël, by playing the whore in her fathers house: so thou shalt put euil away from among you.

Leuit. 20, 10.

22 ¶ If a man be found lying with a womā married to a man, then they shal dye euen bothe twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israël.

23 ¶ If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto y^e gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, being in the citie, and y^e man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

Deut. desire.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so^k is this matter.

Deut. no fine worthy death.

k Meaning, y^e the innocent can not be punished.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

Exod. 20, 16.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde,

29 Then the man that lay with her, shal giue vnto the maidés father fifty shekels of siluer: and she shal be his wife, because he hathe humbled her: he can not put her away all his life.

l He shal not lye with his stepmother: meaning hereby all other degrees forbidden. *Leu. 18,*

30 ¶ No man shal take his fathers wife,

nor shal vncouer his fathers skirt.

CHAP. XXXIII.

1 What men might not be admitted to office. *9* What they ought to auoid when they go to warre. *15* Of the fugitive seruant. *17* To flee all kinds of whoredome. *19* Of vsurie. *21* Of vovues. *24* Of the neighbours Vine and corne.

1 One that is hurt by bursting, or that hathe his priue mēbre cut of, shal entre into the Congregation of the Lord.

a Either to be are officer, or to marry a wife.

2 A bastard shal not entre into the Congregation of the Lord: euen to his tenth generacion shal he not entre into the Congregation of the Lord.

b This was to cause them to lye chastely, that their posteritie might not be reiectēd.

3 The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

Num. 22, 5. Nehem. 13, 5.

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaám the sonne of Beór, of Pethór in Aram-naharáim, to curse thee.

c Hereby he condemneth all, that further not the childre of God in their vocatiō.

5 Neuertheles, the Lord thy God wolde not hearken vnto Balaám, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seke their peace nor their prosperitie all thy daies for euer.

d Thou shalt haue nothing to do with them.

7 Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of the in their third generacion, shal entre into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

10 If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shal not entre into the hoste,

11 But as euen he shal wash him selfe with water, and when the sunne is downe, he shal entre into the hoste.

12 Thou shalt haue a place also without the hoste whether thou shalt resort,

f For the necessity of nature.

13 And thou shalt haue a paddle among thy weapōs, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt couer thine excrements.

g Meaning hereby that his people shoulde be pure bothe in soule and body.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shal be holy, that be se no filthy thing in thee and turne away from thee.

h This is meēt of the heathē who sed for their masters crueltie and embraced the true religio.

15 Thou shalt not deliuer the seruant vnto his master, which is escaped from his master

master

maſter vnto thee.

16 He ſhal dwell with thee, *even* among you, in what place he ſhal choſe, in one of thy cities where it liketh him beſt: thou ſhalt not vex him.

26. 1. 1. 1.

17 ¶ There ſhalbe no whore of the daughters of Iſraél, neither ſhal there be a whorekeeper of the ſonnes of Iſraél.

1. Forbidding hereby that anye gaine gotten of euil things, ſhulde be applied to the ſeruite of God, Mic. 1. 7. Exod. 22. 25. leu. 25. 36.

18 Thou ſhalt neither bring the hire of a whore, nor y^e price of a dog into the houſe of the Lord thy God for anye vow: for *euē* bothe theſe are abominacion vnto the Lord thy God.

1. This was permitted for a time for the hardenes of their heart. 1. If thou ſawe thy charitie to thy brother, God wil declare his loue toward thee.

19 ¶ Thou ſhalt not giue to vſurie to thy brother: as vſurie of money, vſurie of meat, vſurie of anye thing that is put to vſurie.

20 Vnto a ſtranger thou maiest lend vpō vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may bleſſe thee in all that thou ſetteſt thine hand to, in the lād whether thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vow vnto y^e Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely requite it of thee, and ſo it ſhulde be ſinne vnto thee.

22 But when thou abſteineſt from vowing, it ſhalbe no ſinne vnto thee.

1. If the vowe be laural and godly

23 That which is gone out of thy lippes, thou ſhalt kepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: for thou haſt ſpoke it with thy mouth.

1. Being hired for to labour.

24 ¶ When thou comeſt vnto thy neighbours vineyard, then thou maiest eat grapes at thy pleaſure, as muche as thou wilt: but thou ſhalt put none in thy veſſel.

1. To bring home to thine houſe. Mat. 23. 1.

25 Whē thou comeſt into thy neighbours corne, thou maiest plucke the eares with thine hand, but thou ſhalt not moue a ſickle to thy neighbours corne.

CHAP. XXI.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherles and widowe.

1. Hereby God approueth not that light diuorcement, but permitteſt it to auoide further incompence, Marth. 19. 7.

1 W H E N a mā taketh a wife, and marrieth her, if ſo be ſhe finde no fauour in his eyes, becauſe he hath eſpied ſome filthines in her, then let him write her a bil of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And whē ſhe is departed out of his houſe, and gone her way, and mary with another man,

3 And if the later houſband hate her, and write her a letter of diuorcement, and put it in her hād, and ſend her out of his houſe, or if the later man dye which toke her to wife:

Then her fiſt houſband, which ſent her away, may not take her againe to be his

wife, after that ſhe is defiled: for that is abominacion in the ſight of the Lord, and thou ſhalt not cauſe y^e lād to ſinne, which y^e Lord thy God doeth giue thee to inherit.

1. Soling that by dimittig her, he iudged her to be vncleane and defiled

4 ¶ When a man taketh a newe wife, he ſhal not go a warfare, neither ſhalbe charged with anye buſines, but ſhalbe free at home one yere, and reioyce with his wife which he hath taken.

1. That they might learne to knowe one anothers conditions and ſo afterwaile in godly peace

5 ¶ No man ſhal take the nether nor y^e upper millſtone to pledge: for this gage is his liuing.

1. Nor anye thing, whereby a man receiue his liuing.

6 ¶ If anye man be found ſtealing anye of his brethren of the children of Iſraél, and maketh marchād of him, or ſelleth him, that theſe ſhal dye. ſo ſhalt thou put euil away from among you.

7 ¶ Take hede of the plague of leproſie, that thou obſerue diligently, & do according to all that the Priests of the Leuites ſhal teache you: take hede ye do as I commanded them.

1. Leu. 13. 8.

8 Remember what the Lord thy God did vnto Miriām by the way after that ye were come out of Egypt.

1. Num. 12. 10.

9 ¶ When y^e ſhalt aſke againe of thy neighbour anye thing lent, thou ſhalt not goe to his houſe to ſet his pledge.

1. As though y^e wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

10 But thou ſhalt ſtand without, and the mā that borrowed it of thee, ſhal bring y^e pledge out of the dores vnto thee.

11 Furthermore if it be a poore bodie, thou ſhalt not ſlepe with his pledge,

12 But ſhalt reſtore him the pledge when y^e ſunne goeth downe, y^e he may ſlepe in his rayment, & bleſſe thee: & it ſhalbe righteousnes vnto thee, before y^e Lord thy God.

1. Though he woulde be vnrathful, yet God wil not forget it.

13 ¶ Thou ſhalt not oppreſſe an hired ſeruant that is needy and poore, neither of thy brethren, nor of the ſtranger that is in thy land within thy gates.

14 ¶ Thou ſhalt giue him his hire for his day, neither ſhal the ſunne go downe vpon it: for he is poore, & therewith ſuſtaineth his life: leſt he crye againſt thee vnto the Lord, and it be ſinne vnto thee.

1. Leu. 19. 13. Job. 4. 15.

15 ¶ The fathers ſhal not be put to death for the children, nor the children put to death for the fathers, but euerie man ſhal be put to death for his owne ſinne.

1. 2 King. 4. 1. 2 Chro. 25. 4. 1ere. 31. 29. Ezch. 18. 20.

16 ¶ Thou ſhalt not peruert the right of the ſtranger, nor of the fatherles, nor take a widowes rayment to pledge.

1. Because the world did leaſt eſtimate theſe ſortes of people, therefore God hath moſte care to uer them.

17 But remember that thou waſt a ſeruant in Egypt, & how the Lord thy God deliuered thee thence, therefore I commande thee to do this thing.

18 ¶ When y^e cutteſt downe thine harveſt in thy field, & haſt forgotten a ſheaf in the field, thou ſhalt not go againe to ſet it, but it ſhalbe for the ſtranger, for the fatherles, for the widow: that the Lord thy God may bleſſe thee in all the workes

1. Leu. 19. 9. 23. 22.

Deuteronomie.

the Alhedging §
promises ma-
de to our fa-
thers, Abra-
ham, Izhák, &
Isakoh.

Isakóv,

and looked on our aduersitie, and on our labour, and on our oppresion.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenes, bothe in signes & wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euē* a land that floweth with milke and hony.

f In token of a thankful heart, & mindfull of this benefite.

10 And now, lo, I *f* haue brought the first frutes of the land which thou, *o* Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before *ŷ* Lord thy God:

g Signifying *ŷ* God giueth vs not goods for our felices only, but for their vices also, which are committed to our charge.

11 And thou shalt reioyce in all the good things which *ŷ* Lord thy God hath giuen vnto thee and to thine household, *ŷ* and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yere, *which is* the yere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widowe, that they may eat within thy gates, and be satisfied,

h Without hypocrisy.

13 Then thou shalt *h* say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giue it vnto *ŷ* Leuites & to the strangers, to the fatherles, and to the widowe, according to all thy commandements which thou hast commanded me: I haue not transgressed none of thy commandements, nor forgotten them.

Chap 14.27.
i Of malice & contempt.

k Or, for anie necessitie
l By putting them to anie prophane vse.

14 I haue not eaten thereof in my *k* mourning, nor suffered ought to perish *l* through violence, nor giuen ought thereof for the dead, *but* haue hearkened vnto *ŷ* voyce of the Lord my God: I haue done *m* after all that thou hast commanded me.

m As farre as my sinfull nature wolde suffer for els, as David & Paul say, there is not one iust, Psal 14.4. rom 3.10.

15 Loke downe from thine holy habitacio, *euē* from heauen, & blesse thy people Israel, and the land which thou hast giuen vs (as thou swaſt vnto our fathers) the lād that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth commande thee to do these ordinances, and lawes: kepe them therefore, and do them with *n* all thine heart, and with all thy soule.

n With a good & simple conscience
Chap. 7.8.
o 14.2.

17 *Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voice.

o Signifying *ŷ* there is a mutual bode betwene God & his people.

18 *And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) & that thou shouldest kepe all his commandements,

Chap 4.7.
Chap 7.6.
Ver 13.11.

19 And to make thee *p* high above all nations (which he hath made) in praise, & in name and in glory, * & that thou shouldest be

an holie people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

1 They are commanded to write the Law upon stones for a remembrance, & also to buyld an altar. *13* The curſings are giuen on mount ebal

1 Then Moſes with the Elders of Israel *a* commanded the people, saying, Kepe all the commandements, which I commande you this day.

a As Gods minister & charged wth the lawe

2 And when ye shal passe ouer Iordén vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister,

3 *b* And shalt write vpon the all the wordes of this Lawe, when thou shalt come ouer, that thou maiest go into the land wth the Lord thy God giueth thee: a lād that floweth with mylke and hony, as the Lord God of thy fathers hath promised thee.

b God wolde *ŷ* his Law shulde be set vp in the borders of the lād of Canaan, that all *ŷ* looked there might knowe that *ŷ* land was due to his seruice.

4 Therefore when ye shal passe ouer Iordén, ye shal set vp these stones, which I commande you this day in mount Ebal, & thou shalt plaister them with plaister.

5 *And there shalt thou buyld vnto *ŷ* Lord thy God an altar, *euē* an altar of stones: *ŷ* shalt lift none *c* yron instrument vpon the.

Exod 20.25.
10/11 8.31.

6 Thou shalt make the altar of *ŷ* Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

c The altar shulde not be curiously wrought, because it shulde be trowe but for a time: for God wolde haue but one altar in Iudah.

7 And thou shalt offer peace offerings, and shalt eat there and reioyce before *ŷ* Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, *d* wel, and plainly.

d That euerie one may well read it and vnderstand it.

9 ¶ And Moſes & the Priests of the Leuites spake vnto all Israel, saying, Take heed & heare, *o* Israel: this day thou art become the people of the Lord thy God.

10 Thou *e* shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, which I commande thee this day.

e This condition God hath bode thee vnto, that if *ŷ* wilt be his people, thou must kepe his Lawes.

11 ¶ And Moſes charged the people the same day, saying,

12 These shal stand vpon mount Gerizzim, to blesse the people when ye shal passe ouer Iordén: Simeón, & Leui, & Iudáh, & Issachár, & *f* Ioséph, & Beniamin.

f Meaning Ephraim & Manasse

13 And these shal stand vpon mount Ebal to *g* curse: Reuben, Gad, & Aſher, & Zabulón, Dan, & Naphtali.

g Signifying, that if they wolde not obey God for loue, they shulde be made to obey for fear.

14 And the Leuites shal answer & say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be *ŷ* mā *ŷ* shal make anie carved or molten *h* image, *which is* an abomination vnto *ŷ* Lord, the worke of *ŷ* hands of *ŷ* craftesma, & putteth it in a secret place: And all the people shal answer, & say: So be it.

h Vnder this he conuinceth all yecorruptio of Gods seruice, & the transgression of *ŷ* first table
10. contemner & this apperteyneth to *ŷ* second table.

16 Cursed be he that *i* curseth his father & his mother: And all the people shal say: So be it.

- 17** Cursed be he that remoueth his neighbours ^kmarke: And all the people shal say: So be it.
- 18** Cursed be he that maketh the ^lblinde go out of the way: And all the people shal say: So be it.
- 19** Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say: So be it.
- 20** Cursed be he that lieth with his fathers wife: for he hathe vncouered his fathers skirt: And all ^y people shal say: So be it.
- 21** Cursed be he that lieth with anie beast: And all the people shal say: So be it.
- 22** Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shal say: So be it.
- 23** Cursed be he that lieth with his ^mmother in lawe: And all the people shal say: So be it.
- 24** Cursed be he that smiteth his neighbour ^osecretly: And all the people shal say: So be it.
- 25** *Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shal say: So be it.
- 26** *Cursed be he that consumeth not all ^y wordes of this Lawe, to do them: And all the people shal say: So be it.

CHAP. XXVIII.

The promises to them that obey the commandments.

The threatenings to the contrarye.

- 1** ^l If thou shalt obey diligently the voyce of the Lord thy God, and obserue and do all his commandemets, which I commande thee this day, then the Lord thy God wil ^aset thee on high aboue all the nations of the earth.
- 2** And all these blessings shal come on thee, and ^bouertake thee, if thou shalt obey the voyce of the Lord thy God.
- 3** Blessed shalt thou be in the ^ccitie, & blessed also in the field.
- 4** Blessed shalt be the frute ^dof thy body, & the frute of thy ground, and the frute of thy cattel, the increase of thy kine, & the flockes of thy sheepe.
- 5** Blessed shalt be thy basket and thy dough.
- 6** Blessed shalt thou be, when ^ethou comest in, and blessed also when thou goest out.
- 7** The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, & shal flee before thee ^fseuen wayes.
- 8** The Lord shal commande the blessing to be with thee in thy store houses, & in all that thou settest thine ^ghand to, and wil blesse thee in the land which the Lord thy God giueth thee.
- 9** The Lord shal make thee an holy people vnto him selfe, as he hathe sworne vnto thee, if thou shalt kepe the commandemets.

- of the Lord thy God, and walke in his wayes.
- 10** The all people of the earth shal se that ^hthy Name of the Lord is ^hcalled vpon ouer thee, and they shal be afraid of thee.
- 11** And the Lord shal make thee plenteous in goods, in the frute of thy body, & in the frute of thy cattel, and in the frute of thy ground, in the land which the Lord sware vnto thy fathers, to giue thee.
- 12** The Lord shal open vnto thee his good treasure, ⁱeven the ⁱheauē to giue raynes vnto thy land in due season, and to blesse all the worke of thine hands: and thou shalt lend vnto many nations, but shalt not borrowe thy selfe.
- 13** And the Lord shal make thee the head, and not the ^jtail, and thou shalt be aboue onely, and shalt not be beneth, if thou obey the commandements of the Lord thy God, which I commande thee this day, to kepe and to do ^kthem.
- 14** But thou shalt not decline from anie of the wordes, which I commande you this day, ^leither to the right hand or to the left, to go after other gods to serue them.
- 15** *But if thou wilt not obey the voyce of the Lord thy God, to kepe and to do all his commandments & his ordinances, which I commande thee this day, the all these curses shal come vpon thee, and ouertake thee.
- 16** Cursed shalt thou be in the towne, and cursed also in the field.
- 17** Cursed shalt thy basket be, & thy ^mdough.
- 18** Cursed shalt be ⁿthy frute of thy body, and ⁿthy frute of thy land, the increase of thy kine, & the flockes of thy sheepe.
- 19** Cursed shalt thou be when thou comest in, and cursed also when thou goest out.
- 20** The Lord shal send vpon thee cursing, trouble, and ^oshame, in all that which thou settest thine hand to do, vntil thou be destroyed, and perish quickly, because of ^pthy wickednes of thy workes whereby thou hast forsaken me.
- 21** The Lord shal make the pestilence cleaue vnto thee, vn:il he hathe consumed thee from the land, whether thou goest to possesse it.
- 22** *The Lord shal smite thee with a consumption, and with ^qthy seauer, and with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the mildewe, and they shal pursue thee vntil thou perishest.
- 23** And thine heauē that is ouer thine head, shalt be ^rbrasse, and the earth that is vnder thee, yron.
- 24** The Lord shal giue thee for the raine of thy land, dust and ashes: ^seven from ^sheauen shal it come downe vpon thee, vntil thou be destroyed.

^k He condemneth all inu-rses & extor-sions
^l Meaning, that helpeth not & conserleth not his neighbour

^m In committing violence against him.

ⁿ Meaning his wifes mother.

^o For God, ^y seeth in secret, wil reuenge it.
Exek. 22, 12.

Gala 3, 10.

^a He wil make thee the moste excellent of all people

^b When thou thinkest thy selfe for a ^c Thou shalt liue wisely.

^d Thy children & successors.

^e All thinges en-trepries shal haue good suc-esse.

^f Meaning, meane wayes

^g God wil blesse vs, if we do our dutie, & not be yale.

^h In that he is thy God and thou art his people.

ⁱ For nothing in the earth is profitable, but what God sendeth his blessings from heauen

^j Or, the kingdome.

^k *Leu 26, 34*
Lament. 2, 17
Malta 2, 2
Baru 1, 20

^l Or, stone.

^m Or, substance.

ⁿ *Leu 26, 16*

^o Or, drought.

^p It shal giue thee no more moyntaine, then if it were of brasse.
^q Or, out of the earth, as dust raised with a winde.

- 25 And the Lord shal cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt be ¹scattered through all the kingdomes of the earth.
- 26 And thy ^m carkeis shal be meat vnto all foules of the ayre, and vnto the beasts of the earth, and none shal fray them away.
- 27 The Lord wil smite thee with ^y botche of Egypt, and with the emeroides, & with the skab, and with the itche, that thou canst not be healed.
- 28 And the Lord shal smite thee with madness, and with blindnes, & with astonying of heart.
- 29 Thou shalt also grope at noone daies, as the ^m blinde gropeth in darckenes, & shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong, & be pouled euer more & no man shal succour thee.
- 30 Thou shalt betrothe a wife, & another man shal lie with her: thou shalt buylde an house, and shalt not dwel therein: thou shalt plant a vineyard and shalt not ²eat the frute.
- 31 Thine ox shal be slayne before thine eyes, and thou shalt not eat thereof: thine asse shalbe violently takē away before thy face, and shal not be restored to thee: thy shepe shalbe giuen vnto thine enemies, & no man shal rescue them for thee.
- 32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes shal stilloke for them, euen til they fall out, and there shal be no power in thine hand.
- 33 The frute of thy land & all thy labours shal a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway.
- 34 So that thou shalt be mad for the sight which thine eyes shal se.
- 35 The Lord shal smite thee in the knees, & in the thighes, with a soie botche, that thou canst not be healed: euen fro the sole of thy fote vnto the top of thine head.
- 36 The Lord shal bring thee & thy ^p King (which thou shalt set ouer thee) vnto a nation, which nether thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood and stone,
- 37 And thou shalt ³be a wonder, a prouerbe & a comune talke among all people, whether the Lord shal cary thee.
- 38 Thou shalt cary out muche fede into ^y field, and shalt gather but litle in: for the greshoppers shal destroye it.
- 39 Thou shalt plante a vineyard and dresse it, but shalt nether drinke of the wine, nor gather the ^gapes: for the wormes shal eat it.
- 40 Thou shalt haue oliue trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine oliues shal ⁴fall.
- 41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shal go into captiuitie.
- 42 All thy trees and frute of thy lād ^q shal the ^greshopper consume.
- 43 The stranger that is among you, shal clime about thee vp on hye, & thou shalt come downe beneth alowe.
- 44 He shal lend thee, and thou shalt not lend him: he shalbe the head, & thou shalt be the taile.
- 45 Moreover, all these curses shal come vpon thee, and shal pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to kepe his commandements, & his ordinances, which he commanded thee:
- 46 And they shalbe vpon ^r thee for signes and wonders, and vpon thy fede for euer,
- 47 Because thou seruedst not the Lord thy God with ioyfulness & with a good heart for the abundance of all things.
- 48 Therefore thou shalt serue thine enemies which the Lord shal send vpon thee, in hunger and in thirst, and in nakednes, and in nede of all things: & he shal put a yoke of yron vpon thy necke vntil he haue destroyed thee.
- 49 The Lord shal bring a nation vpo thee from far, euen from the end of the worlde, flying ^{swift} as an egle: a nation whose tongue thou shalt not vnderstand:
- 50 A nation of a ⁵ fierce countenance, which wil not regarde the persone of the olde, nor haue compassion of the yong.
- 51 The same shal eat the frute of thy cattel, and the frute of thy land vntil thou be destroyed, and he shal leaue thee nether wheat, wine, nor oyle, ⁶ neither the ⁷ increase of thy kyne, nor the flockes of thy shepe, vntil he haue broght thee to noght.
- 52 And he shal besiege thee in all thy cities, vntil thine hye and strong walles fall downe, where in ⁸ thou trustedst in all the land: and he shal besiege thee in all thy ⁹ cities throughout all thy land, which the Lord thy God hath giuen thee.
- 53 And thou shalt eat the frute of thy ¹⁰ bodie: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemy shal inclose thee:
- 54 So that the man (that is tender and exceeding deintie among you) ¹¹ shalbe grieved at his brother and at his wife, that lyeth in his bosome, & at the remnant of his children, which he hath yet left;
- 55 For feare of giuing vnto anye of them of the flesh of his children, whome he shal

¹ Or, be shaken, before thou be ripe.

^q Under one kinde he containeth all the vermine, w. destroye the frutes of the land, and this is an euident token of Gods curse.

^r Gods plagues shalbe euident signes y he is offended with thee

⁵ Or, barbarous, cruel, as impudent

¹⁰ Or, byburne of thy bullockes.

¹¹ Or, galled.

¹² Leui 26.39. 2 ki: 5.28. lamen 4.10. baruk 2.3.

¹³ Chap 11.9.

eat, because he hath nothing left him in that siege, and straitnes, wherewith thine enemy shalbesiege thee in all thy cities.

^f As came to pass: in 7 daies of Ioram, King of Israel, 2 King. 6, 19, and when the Romans besieged Ierusalem.

^t Hungre shal so baw her, y she shal be ready to eat her childe before it be deuoured.

^u For he that offendeth in owe, is guiltie of all, Iam 2, 10.

^z Declaring y God hathc in shoure meane to plague the wicked, besides them that are ordinarie or written Chap. 10, 22.

^y Signifying y it is a singular gift of God to be in a place where as we may worship God purely & declare our faith & religion.

^u Or, shal be in dore of thy life.

^z Because thei were vniuersal of that miracle, whe the sea gaue place for the to passe through.

56 The tender and deintie woman among you, which neuer wolde venture to set the sole of her fote vpon the grounde (for her softnes and tedernes) shalbe grieved at her housband, that lyeth in her bosome, and at her sonne, & at her daughter,

57 And at her afterbyrth (that shal come out from betwene her fete) and at her children, which she shal beare: for whe all things lacke, she shal eat them secretly, during the siege and straitnes, wherewith thine enemy shalbesiege thee. i thy cities.

58 ¶ If thou wilt not kepe and do all the wordes of this Lawe (that are written in this boke) & feare this glorious & feareful Name THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderful, & the plagues of thy fede, *euen* great plagues and of long continuance, & fore diseases, and of long durance.

60 Moreover, he wil bring vpo thee all the diseases of Egypt, whereof thou wast afraid, and thei shal cleaue vnto thee.

61 And euerie sicknes, and euerie plague, which is not written in the boke of this Lawe, wil the Lord heape vpon thee, vntil thou be destroyed.

62 And ye shalbe left fewe in number, where ye were as the starres of heauē in multitude, because thou woldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroye you, and bring you to noght, and ye shalbe rooted out of the land, whether thou goest to possesse it.

64 And the Lord shal scatter thee among all people, fro the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knownen nor thy fathers, *euen* wood and stone.

65 Also among these nations thou shalt finde no rest, nether shal the sole of thy fote haue rest: for the Lord shal giue thee there a trembling heart, and *loking to returne* til thine eies fall out, & a sorowful minde.

66 And thy life shal hang before thee, and thou shalt feare bothe night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Wolde God it were euening, and at euening thou shalt say, Wolde God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt se.

68 And the Lord shal bring thee into Egypt againe with shippes by the way, whereof I said vnto thee, Thou shalt se it no more againe; & there ye shal sel your sel-

ues vnto your enemies for bondemen and bonde women, & there shalbe no byer.

CHAP. XXIX.

¹ The people are exhorted to obserue the comandements. ¹⁰ The whole people from the hest to the lowest are comprehended vnder Gods couenāt. ¹⁹ The punishment of him that flattereth him selfe in his wickednes. ²⁴ The cause of Gods wrath against his people.

1 These are the wordes of the couenant which the Lord comandeth Moses to make with the children of Israel in the lad of Moab beside the couenāt which he had made with them in Horēb.

2 ¶ And Moses called all Israel, & said vnto them, Ye haue sene all that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his seruants, & vnto all his land,

3 The great tentacions which thine eies haue sene, those great miracles and wonders:

4 Yet the Lord hath not giuen you an heart to perceiue, and eies to se, and cares to heare, vnto this day.

5 And I haue led you fourtie yere in the wilderness: your clothes are not waxed olde vpon you, nether is thy shooe waxed olde vpon thy fote.

6 Ye haue eaten no bread, nether dronke wine, nor strong drinke, that ye might knowe, how that I am y Lord your God.

7 After ye came vnto this place, and Sihon King of Heshbōn, and Og King of Bashan came out against vs vnto battel, and we slew them,

8 And toke their land, and gaue it for an inheritance vnto the Reubenites, and to y Gadites, & to the half tribe of Manassēh.

9 ¶ Kepe therefore the wordes of this couenāt & do them, that ye may prosper in all that ye shal do.

10 Ye stand this day euerie one of you before the Lord your God: your heades of your tribes, your Elders and your officers, *euen* all the men of Israel:

11 Your children, your wiues, & thy stranger that is in thy campe fro the hewer of thy wood, vnto the drawer of thy water,

12 That thou shuldest passe into the couenāt of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establishe thee this day a people vnto him selfe, & that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhāk, and Iaakōb.

14 Nether make I this couenāt, and this othe with you onely,

15 But *aswel* with him that standeth here with vs this day before y Lord our God, as with him that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land

^a That is, the articles, or conditions.

^b At the first giuing of the Lawe, which was fourtie yeres before.

^c The proofe of my power.

^d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

^e Made by mans arte, but manna, which is called the bread of Angels.

Chap. 4, 6.

^f Who knoweth your heartes, & therefore ye may not thinke to dissemble w him.

^g Alluding to them, y when they made a sure couenāt, deuised a beate in swaine, and past betwene the partes deuised, Gen 15, 10.

^h Meaning, their posteritie.

land of Egypt, and how we passed through the middes of the nacions, which ye passed by.

17 And ye haue sene their abominacions & their idoles (wood, and stone, siluer & golde) which were among them,

18 That there shulde not be among you mā nor woman, nor familie, nor tribe, which shulde turne his heart away this day from the Lord our God, to go & serue the gods of these nacions, & that there shulde not be among you ^aanie roote that bringeth fourth gall and wormewood,

ⁱ Suche sinne, as the bitter frute thereof might choke & destroye you
^{Mr. Bassier.}

19 So that when he heareth the wordes of this curse, he ^bblesse him selfe in his heart, saying, I shal haue peace, although I walke according to the stubbernes of mine owne heart, thus adding ^kdronkennes to thirst.

^k For as he is thirsty, desireth to drinke much, so he followeth his appetites, seeketh by all means, & yet can not be satisfied.

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielousie shal smoke against that man, and euerie curse that is written in this booke, shal light vpon him, and the Lord shal put out his name from vnder heauen,

21 And the Lord shal separate him vnto euil out of all the tribes of Israēl, according vnto all the curses of the couenant, that is written in the booke of this Lawe.

ⁱ Gods plagues vpon the that rebell against him, shal be so strange, that all ages shalbe astonished

22 So that the ^lgeneracion to come, ^{euen} your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 (For all that lād shal burne with brimstone and salt: it shal not be sown, nor bring fourth, nor anie grasse shal growe therein, like as in the ouerthrowing of ^{*}Sodom, & Gomorah, Admah, & Zeboim, which the Lord ouerthrewe in his wrath and in his angre)

Gene. 19. 25.

¹ King 9. 8. per. 22. 8.

24 Then shal all nacions say, ^{*}Wherefore hathe the Lord done thus vnto this land? how feare is this great wrath?

25 And they shal answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he broght them out of the lād of Egypt,

26 And went and serued other gods & worshipped them: ^{euen} gods which they knewe not, & which had giuen them nothing,

^{Mr.} which had not giuen them a lād to possess

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euerie curse that is written in this booke.

^{Mr.} In Moses hereby reprooueth their curiosities, which seek those things which are only known to God: & their negligence, that regard not that, which God hath reueiled vnto them, as the Lawe.

28 And the Lord hathe rooted them out of their land in angre, and in wrath, and in great indignacion, and hathe cast them into another land, as appeareth this day.

29 The ^msecret things belong to the Lord our God, but ^ythings reueiled belong vnto vs, and to our children for euer, that we

may do all the wordes of this Lawe.

CHAP. XXX.

¹ Mercie shewed when they repent. 6 The Lord doeth circumsise the heart 11 All excuse of ignorance is taken away. 19 Life and death is set before the. 26 The Lord is their life which obey him.

¹ Now whe all these things shal come vpon thee, ^ether the blessing or the curse which I haue set before thee, and ^y shalt ^aturne into thine heart, among all ^y nacions whether the Lord thy God hathe driuen thee,

^a By calling to remembrance, both his mercies & his plagues

2 And shalt returne vnto ^y Lord thy God, and obey his voyce in all that I commaēde thee this day: thou, & thy children with all thine ^b heart and with all thy soule,

^b In true repentance is none hypocrisy.

3 Then ^y Lord thy God wil cause thy captiues to returne, and haue compasison vpon thee, & wil returne, to gather thee out of all the people, where ^y Lord thy God had scattered thee.

4 Though thou werest cast vnto the vtmost parte of ^e heauen, from thence wil ^y Lord thy God gather thee, & from thence wil he ^d take thee,

^c Euen to the worldes end.

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he wil shewe thee fauour, and wil multiplie thee ^a boue thy fathers.

^d And bring thee into thy country.

6 And the Lord thy God wil ^e circumsise thine heart, and the heart of thy fede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

^e God will purge all thy wicked affections: & thing is not in thine owne power to do.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 ^f Returne thou therefore, & obey the voyce of the Lord, & do all his commandements, which I commande thee this day.

^f If we will haue God to worke in vs with his holy spirit, we must turne againe to him by repentance.

9 And ^y Lord thy God wil make thee plentiful in euerie woike of thine hand, in ^y frute of thy body, and in the frute of thy cattel, and in the frute of the land for thy welth: for ^y Lord wil turne againe & ^g reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

^g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he wileth this manner of speech to declare the loue which he beareth vnto vs.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, & his ordināces, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.

11 ¶ For this commandement which I commande thee this day, is ^h not hid fro thee, neither is it farre of.

^h The Law is so euident that none can pretend ignorance.

12 It is not in heauen, that thou shuldest say, ^{*}Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

ⁱ Rom. 10. 6. By heauen & it is he meaneth places most farre distant.

13 Neither is it beyonde the ⁱ sea, that thou

shuldest say, Who shal go ouer the sea for vs, & bring it vs, and cause vs to heare it, that we may do it?

Even the Lawe & the Gospel
14 But the ^k worde is velle nere vnto thee: ^{euen} in thy mouth & in thine heart, for to do it.

15 Beholde, I haue set before thee this day life & good, death and euil.

So that to loue & obey God, is ourly life & felicitie
16 In that I commande thee this day, ^m to loue the Lord thy God, to walke in his wayes, & to kepe his commandments, & his ordinances, & his lawes ^y thou maifest

He addeth these promises to signifie that it is for our profit y we loue him & not for his.
ⁿ liue & be multiplied, and that the Lord thy God may blesse thee in the land, whether thou goest to possesse it.

17 But if thine heart turne away, so that ^y wilt not obey, but shalt be seduced & worship other gods, and serue them,

18 I pronounce vnto you this day that ye shal surely perish, ye shal not prolong your dayes in the lād whether thou passest ouer Iordén to possesse it.

Chap 4. 26.
19 * I call heauen & earth to recorde this day against you, that I haue set before you life and death, blessing and cursing. therefore ^o chose life, that *both* thou & thy seide may liue,

That is, loue & obey God: which thing is not in mans power, but Gods spirit onely worketh it in his elect.
20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwel in the land which the Lord sware vnto thy fathers, Abraham, Izhák and Iakób, to giue them.

CHAP. XXXI.

27 Moses preparing himselfe to dye, appointeth Ioshua to rule the people 28 He giveth the Lawe to the Levites, that they shoulde read it to the people 29 God giveth the Lawe as a witness betwene him & them 30 God confirmeth Ioshua 31 Moses sheweth them that they wil rebel after his death

1 Then Moses went & spake these wordes vnto all Israél,

2 And said vnto them, I am an hundreth & twentie yeie olde this day: I can no more go out & in: also ^y Lord hath said vnto me, * Thou shalt not go ouer this Iordén.

Nomb 20. 12. Chap. 3. 26.
3 The Lord thy God he wil go ouer before thee: he wil destroy these nacions before thee, & thou shalt possesse them * Ioshua, he shal go before thee, as the Lord hath said.

Nomb. 21. 24.
4 And the Lord shal do vnto the, as he dyd to * Sihón & to Og Kings of the Amorites, & vnto their lād whome he destroyed.

Into your hands.
5 And the Lord shal giue the ^b before you that ye may do vnto them according ⁿ to euery ^m commandment, which I haue commanded you.

Or, be of good courage
6 Plucke ^v vp your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God him selfe doeth go with thee: he wil not fayle thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vn-

to him in the sight of all Israél; Be ^e of a good courage and strong: for ⁿ ou shalt go with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord him selfe doeth ^d go before thee: he wil be with thee: he wil not fayle thee, neither forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priests ^y sonnes of Leui, (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israél,

10 And Moses commanded them, saying,

* Euery seuenth yeie ^e whē ^y yeie of freedom shall be in the feast of the Tabernacles:

11 When all Israél shal come to appeare before the Lord thy God, in the place which he shal chose, thou shalt read this Lawe before all Israél that they may heare it.

12 Gather the people together: men, & women, and children, and thy stranger: that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and kepe, and obserue all ^y wordes of this Lawe,

13 And that their children which ^f haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whether ye go ouer Iordén to possesse it.

14 ¶ Then the Lord said vnto Moses, Beholde, thy dayes are come, that thou must dye: Call Ioshua, & itad ye in the Tabernacle of the Congregation that I may giue him a charge. so Moses & Ioshua wēt, and stode in the Tabernacle of the Congregation.

15 And the Lord appeared in ^y Tabernacle, in the pillar of a cloude: & the pillar of the cloude stode ouer the dore of the Tabernacle.

16 ¶ And ^y Lord said vnto Moses, Beholde, thou shalt slepe with thy fathers, and this people wil rise vp. and go a whoring after the gods of a strange land (whether they go) to dwel therein, & wil forsake me. and breake my couenant which I haue made with them.

17 Wherefore my wrath wil waxe hote against them at ^y day, & I wil forsake them, & wil ^b hide my face from them: then they shal be consumed, and many aduersities & tribulations shal come vpon them: so then they wil say, Are not these troubles come vpon me, because God is not with me?

18 But I wil surely hide my face in ^y day, because of all the euil, which they shal commit, in ^y they are turned vnto other gods.

19 Now

For he that must gouerne ^y people, hath neede to be valiant to resist vice, & constant to maintaine vertue

Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour & assistance.

Before ^y Arke of the couenant, which was the signe of Gods presence, & the figure of Christ.

Which were to be borne when the Lawe was giuen

Or, commanded

In a cloude that was fastened like a pillar.

That is, I will take my fauour from them, as to turne his face toward vs, as to shewe vs his fauour.

i To preferue
you and your
childre fro ido-
latrie, by reme-
bing Gods be-
nefites

k For this is
the nature of
flesh, no longer
to obey God,
then it is wa-
nter the rod

l That these
euils are come
vpon them, be-
cause they for-
sooke me.

19th 1A.

m Of thine
Israhelitic, whē
thou shalt turne
away fro the
doctrine con-
tained therein

n As gouer-
ners, iudges, &
magistrates

o By idola-
trie, worship-
ping images, &
are the worke
of your hādes.

19 Now therefore write ye this song for you, and teache it the children of Israhel: put it in their mouthes, that this song may be my witness against the children of Israhel.

20 For I will bring them into the lād (which I sware vnto their fathers) that floweth with milke and hony, and they shall eat, and fill them selues, and waxe fat: & then shall they turne vnto other gods, and serue them, and contemne me, & breake my couenant.

21 And then when manie aduersities and tribulations shall come vpon them, this song shall answer them to their face as a witness: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imaginacion, which they go about euen now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israhel.

23 And God gaue Ioshua the sonne of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israhel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Levites, which bare the Alike of the couenant of y Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Alike of the couenant of the Lord your God, that it may be there for a witness against thee.

27 For I knowe thy rebellion and thy stiffe necke: behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.

29 For I am sure that after my death ye will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euil wil come vpon you at the length, because ye wil commit euil in the sight of y Lord, by prouoking him to anger through the worke of your hādes.

30 Thus Moses spake in the audience of all the Congregation of Israhel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

1 The song of Moses concerning Gods benefites toward the people, 13 And their ingratitude toward him 20 God menaceth them, 21 And speaketh of the vocation of the Gentiles, 26 Moses commandeth to teache the Lawe

to the childre: 49 God forewarneth Moses of his death.

1 Harken, ye heauens, and I will speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall drop as the raine, and my speache shall still as doeth the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of y Lord: giue ye glorie vnto our God.

4 Perfect is y worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednes: iust, & righteous is he.

5 They haue corrupted them selues toward him by their vice, not being his children, but a frowarde and crooked generacion.

6 Do ye so rewarde y Lord, o foolish people and vnwise: is not he thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of olde: consider the yeeres of so manie generacions: aske thy father, and he will shewe thee: thine Elders, and they will tel thee.

8 Whē the most hie God deuided to the nations their inheritance, when he separated y sonnes of Adam, he appointed the borders of the people according to the number of the children of Israhel.

9 For the Lords porcion is his people: Iakob is the lot of his inheritance.

10 He founde him in the land of the wilderness, in a waste, and roaring wildernes: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stretcheth vp her nest, & floureth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him and there was no strange god with him.

13 He carried him vp to the hie places of the earth, that he might eat y frutes of the fields, and he caused him to sucke hony out of the stone and oyle out of the hard rocke:

14 Butter of kine, and milke of shepe with fat of the lambs, and rams fed in Bashan, and goates, with the fat of the graines of wheat, and the red licour of the grape hast thou dronke.

15 ¶ But he that shoulde haue bene vpright, when he waxed fat, spurned with his hele: thou art fat, thou art grosse, thou art laden with fumes: therefore he forsoke God that made him, and regarded not the strong God of his saluacion.

16 They prouoked him with strange gods: they prouoked him to anger with abominacions.

17 They offered vnto deuils, not to God, but to gods whome they knewe not: newe

a As witnesses
of this peoples
ingratitude.

b He desireth
that he may
speake to Gods
glorie, & that
the people, as
the grene gras-
se, may receiue
the dewe of
his doctrine

c The Ebre-
we worde is
rocke: noting
y God onely is
mightie, faith-
ful, and constant
in his promises.

d Not accord-
ing to y co-
mune creatiō,
but by a new
creature by
his spirit

e When God
by his prou-
idence deuided
the world, he
let for a time
that portio to
the Canaanites,
which shoulde
after be an
inheritance for
all his people
Israhel

f To teache
them to flie.

Or, god of strā-
ge nations

g Meaning of
the lād of Can-
aan, which
was his, in re-
spect of Egypt
h That is, abun-
dance of all
things euen in
the very roc-
kes

i Ebr 6122a

k He sheweth
what is the
principal end
of our voca-
cion

k By changing
his seruice for
their supersti-
tious
l Scripture
collecteth newe,
what neuer
was inuented,
be the error
neuer so olde,

gods that came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, & hast forgotten God that formed thee.

19 The Lord then sawe it, and was angry, for the prouocation of his ^msonnes and of his daughters.

m He calleth the Gods children, not to honour them, but to shewe them from what dignity they are fallen.

20 And he said, I wil hide my face from the; I wil se what their end shalbe: for they are a frowarde generacion, childre in whom is no faith.

Rom. 10, 19.

n Which I haue not fauoured, nor giuen my Lawes vnto them.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to angre with their vanities: * and I wil moue them to ielousie with those which are no ⁿ people: I wil prouoke them to angre with a foolish nacion.

22 For fire is kindled in my wrath, & shal burne vnto the bothome of hel, & shal consume the earth with her increase, & set on fire the fundacions of the mountaines.

23 I wil spend plagues vpon them: I wil bestowe mine arrowes vpon them.

24 They shal be burnt with hunger, and consumed with heat, and with bitter destruction: I wil also send the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

o They shal be slaine bothe in the field & at home.

25 The sworde shal ^o kil them without, and in the chambers feare bothe the yong man and the yong woman, the suckeling with the man of graye heere.

26 I haue said, I wolde scatter the abroad: I wolde make their remembrance to cease from among men,

p Reioycing to see the godly afflicted, & attributing that to them selues, & is wrought by Gods hand.

27 Saue that I feared the furie of the enemy, lest their aduersaries shulde waxe proude, & lest they shulde say, Our hye hand & not the Lord hath done all this.

28 For they are a nacion voyde of counsell, nether is there ^{an}ie vnderstanding in the.

q They wolde consider & scilicet, that was prepared for them, if they had obeyed God

29 Oh that they were wise, then they wolde vnderstand this: they wolde consider their later end.

r Or, delivered them to their enemies.

30 Howe shulde one chase a thousand, and two put tē thousand to flight, except their strong God had solde them, & the Lord had shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

s The fruites of the wicked are as payson, detestable to God, and dangerous for man

33 Their wine is the poyson of dragons, and the cruel gall of aspes.

t Eccles. 28, 2. Rom. 12, 19. Gal. 3, 10.

34 Is not this laid in store with me, & sealed vp among my treasures?

35 * Vengeance and recompense are mine: their fote shal slide in due time: for the daye of their destruction is at hand, and the things that shal come vpon them, make haste.

36 For the Lord shal iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in holde nor left abroad.

u Or, change his made. I will neither bring nor weake in a manner remaine.

37 When men shal say, Where are their gods, their mightie God in whome they trusted?

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: * I kil, and giue life: I wounde, & I make whole: * nether is there ^{an}ie that can deliuer out of mine hand.

v 1. King. 3, 8. Job 13, 2. Wisd. 16, 13.

40 For I ^o lift vp mine hand to heauen, & say, I liue for euer.

w That is, I sweare, read Gen. 14, 22.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I wil execute vengeance on mine enemies, and wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my sworde shal eat flesh) for the blood of the slaine, & of the captiues, when I beginne to take vengeance of the enemy.

43 * Ye nations, praise his people: for he wil auenge the ⁿ blood of his seruants, and wil execute vengeance vpon his aduersaries, and wil be merciful vnto his land, and to his people.

x Rom. 11, 10.

y Whether the blood of Gods people be shed for their sinnes, or trial of their faith, he promisseth to reuenge it.

44 ¶ Then Mosés came and spake all the wordes of this song in the audience of the people, he and ^o Hothéa the sunne of Nun.

z Or, Ishua.

45 When Mosés had made an end of speaking all these wordes to all Israél,

46 Then he said vnto them, * Set your hearts vnto all the wordes which I testifie against you this day, that ye may comande them vnto your childre, that they may obserue and do all the wordes of this Lawe.

aa Chap. 6, 8. & 12, 18.

47 For it is no ^o vaine worde concerning you, but it is your life, and by this worde ye shal prolong your dayes in the land, whether ye go ouer Iordén to possesse it.

ab For I will performe my promises vnto you, Isa. 55, 10.

48 * And the Lord spake vnto Mosés the selfe same day, saying,

ac Rom. 27, 12.

49 Go vp into this mountaine of Abarim, vnto ^o mount Nebó, which is in the land of Moáb, that is ouer against Ierichó: and beholde the land of Canaan, which I giue vnto ^o children of Israél for a possession.

50 And dye in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aarón thy brother dyed in mount Hor, and was gathered vnto his people,

ad Gen. 21, 8.

ae Rom. 20, 25.

af 39, 38.

ag Rom. 10, 12.

ah 27, 14.

51 Because ye * trespassed against me at Meribáh, at Kadés in the wilderness of Zin: for ye ^o sanctified me not among the children

ai Or, of strife: y Ye were not earnest and constant to maintain mine honour.

children of Iſraél.

¶ Thou ſhalt therefore ſe the land before thee, but ſhalt not go thither, *I meane*, into y^e land which I giue the childre of Iſraél.

CHAP. XXXIII.

¶ *Mofes before his death bleſſeth all the tribes of Iſraél.* 26 There is no God like to the God of Iſraél. 29 Nor anie people like vnto his.

a This bleſ-
ſing cometh
not onely a
ſimple prayer,
but an aſſu-
rance of the
effect thereof

b Meaning, in-
ſtant Angels.

c Ebr his Sam-
res, that is the
childre of Iſ-
raél
d As thy diſ-
ciples

e To vs and
our ſucceſſors.

¶ Or, Mofes
¶ Or, Iſraél.

f Reubē ſhal-
be one of the
tribes of Gods
people, though
for his ſinne
his honour be
diminiſhed &
his familie but
ſmale

g Signifying
that he ſhulde
hardely obtai-
ne Iaakobs p-
mes Gen 49,8
Exod. 28, 30.

h He prefer-
red Goas clo-
ſure to all natu-
ral affection,
Exod 32, 29.

i He declareth
that the mini-
ſters of God
haue manie e-
nemies, & ene-
mies more nee-
de to be
prayed for
k Becauſe the
temple ſhulde
be buile in
Zion, w^{as}
in the tribe of
Beniamin, he
ſheweth that
God ſhulde
dwel with him
there
¶ Or, ſoundnes

NOW this is the a bleſſing wherewith Mofes the man of God bleſſed the childre of Iſraél before his death, & ſaid, The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clearely from mount Parán, and he came with ten b thouſands of Saintes, and at his right hand a fry Lawe for them.

Though he loue the people, yet c all thy Saintes are in thine hands: & they are humbled at d thy fete, to receiue thy wordes.

Mofes commāded vs a Lawe for an e inheritance of the Cōgregation of Iaakób.

Thē he was among the righteous people, as King, when the heades of the people, and the tribes of Iſaél were aſſembled.

¶ Let f Reubén liue, and not dye, though his men be a ſmall nombre.

¶ And thus he bleſſed Iudáh, & ſaid, Heare, o Lord, the voice of Iudáh, & bring him vnto his people: his hands ſhalbe g ſufficient for him, if thou helpe him againſt his enemies.

¶ And of Leui he ſaid, Let thy h Thúmim & thine Vrim be w^{ith} thine holy one, whome thou dideſt proue in Maſſáh, and dideſt cauſe him to ſtand at y^e waters of Meribáh.

Who ſaid vnto his father and to his mother, h I haue not ſene him, nether knewe he his brethren, nor knewe his owne children: for they obſerued thy worde, & kept thy cōuenant.

Ther ſhal teache Iaakób thy iudgemēts, and Iſaél thy Lawe: they ſhal put incens before thy face, & the burnt offering vpon thine altar.

Bleſſe, o Lord, his ſubſtance, and accept the worke of his hands: i ſmite through the loines of thē that riſe againſt him, and of them that hate him, that they riſe not againe.

¶ Of Beniamín he ſaid, The beloued of the Lord ſhal k dwel in ſafety by him: the Lord ſhal couer him all the day long, and dwel betwene his ſhoulders.

¶ And of Joſeph he ſaid, Bleſſed of the Lord is his land for the ſwetenes of heauē, for the dewe, and l for the depth lying beneth,

And for the ſwete increaſe of the ſunne, and for the ſwete increaſe of the moone,

And ſo: the ſwetenes of the top of the ancient mountaines, and for the ſwetenes of the olde hilles,

And for the ſwetenes of the earth, & abundance thereof: & the good wil of him that dwelt in the m buſhe, ſhal come vpon the head of Joſeph, and vpon the top of the head of him that was n ſeparated from his brethren.

His beautie ſhalbe like his firſt borne bullocke, and o his hornes as the hornes of an vnicorne: with them he ſhal ſmite the people together, euen the ends of the worlde: theſe are alſo the ten thouſands of Ephraím, and theſe are the thouſands of Manaſſeh.

¶ And of Zebulún he ſaid, Reioyce, Zebulún, in thy p going out, and thou, Iſſachár, in thy tentes.

They ſhal call the people vnto the q mountaine: there they ſhal offer the ſacrifices of righteouſnes: for r they ſhal ſucke of the abundance of the ſea, and of the treasures hid in the ſand.

¶ Alſo of Gad he ſaid, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his pray y arme w^{ith} the head.

And he looked to him ſelfe at the beginning, becauſe there was a porcion of the s Lawe giuer hid: yet he ſhal come with the heads of the people, to execute the iuſtice of the Lord, & his iudgements with Iſaél.

¶ And of Dan he ſaid, Dan is a lions whelp: he ſhal leape from Baſhán.

¶ Alſo of Naphtalí he ſaid, o Naphtalí, ſatiſfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe t the Weſt and the South.

¶ And of Aſher he ſaid, Aſher ſhalbe bleſſed with children: he ſhalbe acceptable vnto his brethren, and ſhal dip his fete in oyle.

Thy ſhoes ſhalbe u yron and braſſe, and thy ſtrength ſhal continue as long as thou liueſt.

¶ There is none like God, o righteous people, which rideth vpon the heauens for thine helpe, & on y^e cloudes in his glorie.

The eternal God is thy refuge, and vnder his armes thou arte for euer: he ſhal caſt out the enemy before thee, and wil ſay, Destroy them.

Thē Iſraél: the founteine of Iaakób ſhal dwel alone in ſafety in a land of wheat & wine: alſo his heauē ſhal drop the dewe.

Bleſſed art thou, o Iſaél: who is like vnto thee, o people ſaued by the Lord, y^e ſhyide of thine helpe, & which is y^e ſworde of thy glorie: therefore f thine enemies ſhalbe in ſubiection to thee, & thou ſhalt tread vpō their hie places.

CHAP. XXXIII.

¶ Mofes ſeeth all the land of Canaan. s He dyeth. 8 Iſraél wepeth 9 Joſhua ſuccedeth in Mofes rowme. 10 The praiſe of Mofes.

1 Which was,
God appea-
ring vnto Mo-
ſes, Exod 3, 2.
Gen 49, 26.

¶ Or, ſtrength

m In thy pro-
ſperous viages
vpon the ſea,
Gen 49, 13
¶ Or, mount Zíſu.

n The tribe of
Zebulún.

o So that the
portion of the
Gadites, and
others on this
ſide Iordén
was Gods,
though it was
not ſo knowne.

p Meaning, ne-
re the ſea.

q Thou ſhalt
be ſtrong, or
thy countrey
full of metal.
It ſometh that
Simeon is left
out becauſe he
was vnder Iu-
dáh & his por-
cion of his in-
heritance, Joſh.
19, 9

r Who was
plentiful in iſ-
ſue as a foun-
taine.

s Thine ene-
mies for feare
ſhal lie & ſai-
ne to be in
ſubiection.

^a Which was a parte of mount Abarim, Nomb. 27.12. Chap. 3.27. 2. Mac. 2.4.

1 Then Moses went from the plaine of Moab vp into mount ^a Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him ^a all the land of Gilead, vnto Dan,

^b Called, Mediterraneum.

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the utmost ^b sea:

3 And the South, and the plaine of the valley of Iericho, the cite of palmertrees, vnto Zoar.

^c Gen. 12.7. & 13.15.

4 And the Lord said vnto him, ^a This is y^e land which I sware vnto Abraham, to Isaac & to Iacob, saying I wil giue it vnto thy seed: I haue caused thee to se it with thine eyes, but y^e shalt not go ouer thither.

5 So Moses the seruant of the Lord dyed there in the land of Moab, according to y^e worde of the Lord.

^c To wit, the Angel of the Lord, Iude 9. ^d That the ieiwes might not haue occasion thereby to commit idolatrie.

6 And ^a he buried hi in a valley in y^e land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto ^d this day.

7 Moses was now an hundred & twety yere olde whe he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirty dayes: so the dayes of weping and mourning for Moses were ended.

9 And ^a Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knewe ^f face to face)

11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mighty ^e hand and all that great feare, which Moses wrought in the sight of all Israel.

^e Hereby appeareth the fauour of God that leaueth not his Church of a gonerour.

^f Vnto whome the Lord did reueile him selfe plainly.

^g Meaning, the power of God working by Moses in the wilderness.

THE BOKE OF IOSHUA.

THE ARGUMENT.

In this boke the holy Ghost setteth moste liuely before our eyes the accomplishment of Gods promyses, who as he promised by the mouthe of Moses, that a Prophet shulde be raised vp vnto the people like vnto him, whome he willeth to obey, Deut. 18.15: so he sheweth him selfe here true in his promyses, as at all other times, and after the deathe of Moses his faithful seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that nether they shulde be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with moste excellent giftes and graces of God, bothe to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which ether belonged to a valiant captaine or a faithful minister. So he overcometh all difficultes and bringeth them in to the land of Canaan: the which according to Gods ordinance he deuident among the people & appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represente Iesus Christ the true Ioshua, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this boke are contained 2597 yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 363. and from thence to the death of Ioseph 290. So that the Genesis containeth 2390. Exodus 140. the other thre boke of Moses 40. Ioshua 27. So the whole maketh 2597 yeres.

CHAP. I.

1 The Lord incourageth Ioshua to invade the land. 4 The borders and limtes of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his worde. 11 Ioshua commandeth the people to prepare the selues to passe ouer Iordan. 12 And exhorteth the Reubenites to execute their charge.

^a The beginning of this boke dependeth on the last chap. of Deut. which was written by Ioshua as a preparation to his historie.



Now after y^e ^a death of Moses the seruāt of the Lord, y^e Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruāt is dead, now therefore arise, go ouer this Iordan, thou, and all this peo-

ple, vnto the land which I giue them, that is, to the children of Israel.

3 ^a Euerie place that the sole of your fote shal tread vpon, haue I giue you, as I said vnto Moses. (chap. 14.2.)

4 ^a Fro the ^b wilderness and this Lebanón cuen vnto y^e great Riuer, the ruer Perath: all the land of the ^c Hittites, cuen vnto the great ^d sea toward the going downe of the sunne, shal be your coast.

5 There shal not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so wil I be with thee: ^a I wil not leaue thee, nor forsake thee.

^b Deut. 31.24. Of Zim, called Kadeth & Paran.

^c Or Euphrates. ^d Meaning the whole land of Canaan.

^e Called, Mediterraneum. Ebr. 13.2.

CHAP. II.

- 6 Be strong and of a good courage: for vnto this people shalt thou deuise the land for an inheritance, which I swaie vnto thou fathers to giue them.
- 7 Onely be thou strong, and of a moste valiant courage, that thou maiest obserue and do according to all the Lawe which Moses my seruant hath commadéd thee: thou shalt not turne away from it to the right hád, nor to the left, that thou maiest prosper whether soeuer thou goest.
- 8 Let not this booke of the Lawe departe out of thy mouth, but meditate therein day and night, that thou maist obserue & do according to all that is written therein: for thou shalt thou make thy way prosperous, & then shalt thou haue good successe.
- 9 Haue not I commanded thee, saying, Be strong and of a good courage, f. are not nor be discouraged: for I the Lord thy God wil be with thee, whether soeuer thou goest.
- 10 ¶ Then Ioshúa commanded the officers of the people, saying,
- 11 Passe through the hoste, and commande the people, saying, Prepare you vitales: for after three daies ye shal passe ouer this Iordén, to go in to possesse the land, which the Lord your God giueth you to possesse it.
- 12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasséh spake Ioshúa, saying,
- 13 *Remember the worde, which Moses the seruant of the Lord commadéd you, saying, The Lord your God hath giuen you rest, and hath giuen you this land.
- 14 ¶ Your wiues, your childre, & your cattel shal remaine in the land which Moses gaue you on this side Iordén: but ye shal go ouer before your brethren armed, all that be men of warre, & shal helpe them,
- 15 Vntil the Lord haue giuen your brethré rest, as wel as to you, & vntil thei also shal possesse the land, which y Lord your God giueth them: then shal ye returne vnto the land of your possession and shal possesse it, which land Moses the Lords seruant gaue you on this side Iordén toward the sunne rising.
- 16 Then thei answered Ioshúa, saying, All that thou hast commanded vs, we wil do, and whether soeuer thou sendest vs, we wil go.
- 17 As we obeyed Moses in all things, so wil we obey thee: onely the Lord thy God be with thee as he was with Moses.
- 18 Who soeuer shal rebele against thy commandement, and wil not obey thy wordes in all that thou commandest him, let him be put to death: onely be strö & of good courage.

007. 199/1224
201. 199/1224

Deut 1. 32.

e He sheweth
wherein confi-
dence true prof-
peritie, cūcā
to obey the
wordes of God
f. S.ewing that
it was not pos-
sible to gouern-
ment without
cōtinuall studie
of Gods word.
Or g. 199/1224
w. 199/1224.

g Meaning fro
the day y this
was proclai-
med.

Nomb 32. 20.

h Which be-
longed to Si-
hón the King
of the Amori-
tes, & Og King
of Bashan
Or, beyond Ior-
dén, Ioseph

i By your re-
quest, but yet
by Gods se-
cret appointe-
ment, Deut 33. 21

k Thei do not
onely promise
to obey him
so long as God
is w him. but
to elpe to
punish all that
rebele against
him.

1 Ioshúa sendeth me to spie Ierichó, whome Raháb hideth.
11 She confesseth the God of Isiaél 12 She requesteth
a signe for her deliuerance 21 The spies returne to
Ioshúa with comfortable tidings.

¶ Then Ioshúa the sonne of Nun sent out of Shittím two men to spie secretly, saying, Go, vewe the land, and also Ierichó: and thei went, and came in to an harlots house, named Raháb, and lodged there.

¶ Then reporte was made to the King of Ierichó, saying, Beholde, there came men hether to night, of the children of Isiaél, to spie out the countrey.

¶ And the King of Ierichó sent vnto Raháb, saying, Bring forth the me that are come to thee, and we are entred into thine house: for thei be come to searche out all the land.

¶ (But the woman had taken the two men and hid them) Therefore said she thus, There came men vnto me, but I wist not whence thei were.

¶ And whē thei shut the gate in the dawke, the men went out, whether the men went I wote not: followe ye after the quickly, for ye shal ouertake them.

¶ (But she had brought the vp to the rooffe of the house, & hyd them with the stalkes of flaxe, which she had spread abroad vpon the rooffe)

¶ And certeine men pursued after them, the way to Iordén, vnto the fourdes, and assone as thei which pursued after them, were gone out, thei shut the gate.

¶ And before thei were a slepe, she came vp vnto them vpon the rooffe,

¶ And said vnto the men, I knowe that the Lord hath giuen you the land, and that the feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

¶ For we haue heard, how the Lord dried vp the water of the read Sea before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iordén, vnto Sihón and to Og, whome ye vtterly destroyed:

¶ And when we hearde it, our heartes did faint, and there remained no more courage in anse because of you: for the Lord your God, he is the God in heauen aboue, and in earth beneth.

¶ Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, ye wil also shewe mercie vnto my fathers house, and giue me a true token,

¶ And that ye wil saue alieue my father and my mother, and my brethren, and my sisters, and all that thei haue: & that ye wil

a Which place was in the plaine of Moab nere vnto Iordén.

Ebr 11. 21.

14m 2. 25.
Or, the mercies of
house, or hostes.

b Though the wicked se the hand of God vpon them, yet thei repēt not, but seeke how thei may by their power resist his meānes.

c Meaning, vpon the houses for then their houses were flat aboue, so y they might do their busines therevpon.

d For so God visited, Deut 33. 7. chap. 51.

Nomb 31. 24.

Or, melted.
Or, fūm

e Herein appeareth the great mercie of God, y in this commāne destruction he wolde drawe a more miserable sinner to repēt & confesse his Name.

*Or, liues.**f We warrant
you on paine
of our liues.*deliuer our^f soules from death.14 And the mé answered her, ^f Our life for you to dye, if ye vtter not this our busi-
nes: and when the Lord hathe giuen vs the
land, we wil deale mercifully and truly
with thee.15 Then she let them downe by a corde
through the windowe: for her house was
vpon the towne wall, and she dwelt vpon
the wall.*g Which was
sere vnto the
citie.*16 And she said vnto them, Go you into the
mountaine, lest the pursuers mete with
you, & hyde your selues there thie daies,
vntil the pursuers be returned: the after-
ward may ye go your way.*h We shal be
discharged of
our othe, if y
doe performe
this condicō
that foloweth:
for so shal y
& those be de-
liuered.*17 And the men said vnto her, ^h We wil
be blameles of this thine othe, which thou
hast made vs sweare.18 Beholde, when we come into the land,
thou shalt binde this corde of red threde
in the windowe, whereby thou lettest vs
downe, and thou shalt bring thy father &
thy mother, and thy brethren, and all thy
fathers housholde home to thee.*i He shal be
giltie of his
owne death.*19 And whosoever then doeth go out at the
dores of thine house into the street, his
blood shal be vpon his head, and we wil
be gylteles: but whosoever shal be with
thee in the house, his blood shalbe on our
head, if anie hand touche him:*k So y others
shulde thinke
to escape by
the same mea-
nes.*20 And if thou vtter this our ^k matter, we
wil be quit of thine othe, which thou hast
made vs sweare.*Or, scarles con-
sidered.*21 And she answered, Accordig vnto your
wordes so be it: then she sent them away,
and they departed, and she bounde the red
corde in the windowe.22 ¶ And they departed, and came into the
mountaine, & there abode thre daies, vn-
til the pursuers were returned: & the pur-
suers fought them throughout all the way,
but founde them not.*l To wit, the
ruer Iordén.*23 So the two men returned, and descen-
ded from the mountaine, & passed ouer,
and came to Ioshúa the sonne of Nun, &
tolde him all things that came vnto them.24 Also they said vnto Ioshúa, Surely the
Lord hathe deliuered into our hands all
the land: for euē all the inhabitants of the
countrie faint because of vs.

C H A P. I I I.

*3 Ioshúa commandeth them to departe whe the Arke re-
moueth. 7 The Lord promisseth to exalt Ioshúa before
the people. 9 Ioshuas exhortacion to the people. 16 The
waters parte asunder whiles the people passe.**a Which ac-
cording to the
Ebrewes was
in Marche, and
about 40 daies
after Moses
death.*1 Then Ioshúa rose verie early, & they
remoued from Shittim, and came to
Iordén, he, & all the children of Israël, &
lodged there, before they went ouer.*b Which time
was giuen for
to prepare the
vittails, Chap.
1, 11.*2 And after ^b thre daies the officers went
throughout the hoste,And commaded the people, saying, Whē
ye se y Arke of the counsant of the Lordyour God, and the Priests of the Leuites
bearing it, ye shal departe from your pla-
ce, and go after it.*Or, a myle.*4 Yet there shalbe a space betwene you &
it, about two thousand cubites by measu-
re: ye shal not come nere vnto it, that ye
may knowe the way, by the which ye shal
go: for ye haue not gone this way in times
past.5 (Now Ioshúa had said vnto the people,
^{*} Sanctifie your selues: for tomorowe the
Lord wil do wonders among you)*Leui. 20, 7.**numb. 31, 18.**1 sam 16, 5.**chap 7, 13.*6 Also Ioshúa spake vnto the Priests, say-
ing, Take vp the Arke of the couenant,
and go ouer before the people: so thei toke
vp the Arke of the couenant, and went be-
fore the people.7 ¶ Then the Lord said vnto Ioshúa, This
day wil I begin to magnifie thee in the
fight of all Israël, which shal knowe,
that^{*} as I was with Moses, so wil I be with
thee.*Chap. 1, 5.*8 Thou shalt therefore comade the Priests
that beare the Arke of the couenant, say-
ing, When ye are come to the brinke of
the waters of Iordén, ye shal stand stil in
Iordén.*c Euen in the
chanel, where
y Arke had
runne, as vers.
17*9 ¶ Then Ioshúa said vnto the children of
Israél, Come hether, and heare the wordes
of the Lord your God.10 And Ioshúa said, ^d Hereby ye shal knowe
that the liuing God is among you, & that
he wil certainly cast out before you the
Canaanites, and the Hittites, and the Hi-
uites, and the Perizzites, and the Gerga-
shites, and the Amorites, and the Iebu-
sities.*d By this mi-
racle in deui-
ding y water.*11 Beholde, the Arke of the couenant of the
Lord of all the worlde passeth before you
into Iordén.12 Now therefore take from among you
^e twelue men out of the tribes of Israël,
out of euerie tribe a man.*e Which shul-
de set vp twel-
ue stones in re-
membrance of
the benefite.*13 And as sone as the soles of the fete of the
Priests (that beare the Arke of the Lord
God the Lord of all the worlde) shal stay
in the waters of Iordén, the waters of Ior-
dén shalbe cut of: for the waters that co-
me from aboue, ^{*} shal stand stil vpon an
heape.*Psal. 114, 3.*14 ¶ Then when the people were departed
from their tentes to go ouer Iordén, the
Priests bearing the ^{*} Arke of the couenāt,
went before the people.*Act 7, 35.*15 And as thei that bare the Arke came vn-
to Iordén, and the fete of the Priests that
bare the Arke were dipped in the brinke
of the water, (^{*} for Iordén vseth to fil all
his ^f bankes all the time of haruest)*Ecd 24, 36.*16 Then the waters that came downe from
aboue, stayed and rose vpon an heape and
departed far frō the citie of Adám, y was
beside Zaretán: but the waters that came
downe*f Because the
ruer was ac-
customed at
this time to
be ful, the mi-
racle is so mu-
che y greater.*

downe towarde the Sea of the wildeines, *even* the salt Sea, sailed, and were cut of: so *ſ* people went right ouer againſt Iericho.

17 But the Priests that bare the Arke of the couenant of the Lord, ſtoode drye within Iordén & ready prepared, and all the Iſraelites went ouer drye, vntill all the people were gone cleane ouer the ſough Iordén.

g Other tary-
arg til the po-
ple were paſt,
or, as ſome
read, iute, as
though they
had bene vpo
the drye land

CHAP. IIII.

2 God cōmāded Ioh a to ſet vp twelue ſtones in Iordén.
18 The waters returne to their olde courſe. 20 Other
twelue ſtones are ſet vp in Gilgāl. 21 This miracle
muſt be declared to the poſteritie.

Deut. 27, 2.

1 **A**Nd when all the people were wholly gone * ouer Iordén, (after the Lord had ſpoken vnto Ioshúa, ſaying,

2 Take you twelue men out of the people, out of euerie tribe a man,

3 And commande you them, ſaying, Take you hence out of the middes of Iordén, out of the place where the Priests ſtoode in a * readines, twelue ſtones, which ye ſhal take away with you, and leaue them in the ^b lodging, where you ſhal lodge this night)

a As Chap. 13
17

b Meaning, *ſ*
place where
they ſhulde
campe.

4 Then Ioshúa called the ^c twelue mē, whom he had prepared of the children of Iſraél, out of euerie tribe a man,

5 And Ioshúa ſaid vnto them, Go ouer before the Arke of the Lord your God, euē through the middes of Iordén, & take vp euerie man of you a ſtone vpo his ſhoulder according vnto the number of the tribes of the children of Iſraél,

c God cōmā-
deth, that not
only we
our ſelues pro-
fit by his won-
derful wor-
kes, but that
our poſteritie
may knowe &
euile thereof
& gloriſie his
name.

6 That this may be a ſigne among you, that when your ^e children ſhal aſke their fathers in time to come, ſaying, What *meane* you by theſe ſtones?

7 Then ye may answer them, That the waters of Iordén were cut of before the Arke of the couenant of the Lord: for whē it paſſed through Iordén, the waters of Iordén were cut of. therefore theſe ſtones are a memorial vnto the children of Iſraél for euer.

8 Then the children of Iſraél did euē ſo, as Ioshúa had cōmāded, & toke vp twelue ſtones out of the middes of Iordén, as the Lord had ſaid vnto Ioshúa, according to the nōber of the tribes of the children of Iſraél, & caried the away with them vnto the lodging, and layed them downe there.

d Beſides the
twelue ſtones
which were
caried by the
tribes and ſet
vp in Gilgāl

9 And Ioshúa ſet vp ^d twelue ſtones in the middes of Iordén, in the place where the ſete of the Priests, which bare the Arke of the couenant, ſtoode, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, ſtoode in the middes of Iordén, vntill euerie thing was finiſhed that the Lord had cōmāded Ioshúa to ſay vnto the people, according to all that Moſes charged Ioshúa: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, and the Priests * before the people.

e Meaning, in
the preſence
or ſight of the
people
Numb 33, 25.

12 * And the ſonnes of Reuben, & the ſonnes of Gad, and halfe the tribe of Manaſſeh went ouer before the children of Iſraél armed, as Moſes had charged them.

13 Euen forty thouſand prepared for warre, went before the ^f Lord vnto battel, into the plaine of Iericho.

f That is, the
Arke

14 That day the Lord magnified Ioshúa in the ſight of all Iſraél, & they * feared him, as they feared Moſes all dayes of his life.

g O, reuerenced
him.

15 And the Lord ſpake vnto Ioshúa, ſaying, 16 Commande the Priests that beare the Arke of the Teſtimonie, to come vp out of Iordén.

g Because the
Arke reſided
Gods preſen-
ce, and the ta-
bles of the
Law cōtained
therin, ſigni-
fied Gods wil
toward his
people.

17 Ioshúa therefore cōmāded the Priests, ſaying, Come ye vp out of Iordén.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, and aſſone as ^h ſoles of the Priests ſete were ſet on the drye land, the waters of Iordén returned vnto their place, and ſlowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iordén the tenth day of the ⁱ fiſt moneth, and pitched in Gilgāl, in the Eaſtſide of Iericho.

h Called Abib
or Niſan, con-
cerning parte
of Marche, and
parte of April

20 Alſo the twelue ſtones, which they toke out of Iordén, did Ioshúa pitche in Gilgāl.

21 And he ſpake vnto the children of Iſraél ſaying, When your children ſhal aſke their fathers in time to come, and ſay, What *meane* theſe ſtones?

22 The ye ſhal ſhewe your childre, and ſay, Iſraél came ouer this Iordén on drye lād:

23 For ^j the Lord your God dried vp the waters of Iordén before you, vntill ye were gone ouer, as the Lord your God did the red Sea, * which he dried vp before vs, till we were gone ouer,

Exod. 14, 21.

24 That all the people of the ^k world may know that the hād of the Lord is mightie, that ye might feare the Lord your God continually.

i Gods bene-
fits ſerue for a
further con-
demnation to
the wicked &
ſerue vp his
to reueren-
ce him, and
bey him.

CHAP. V.

1 The Canaanites are aſſaſe of the Iſraelites 2 Circumciſion is commanded the ſeconde time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioshúa

1 **N**OW whē all ^a the Kings of the Amorites, which were beyonde Iordén Weſtward, and all the Kings of the Canaanite, which were by ^b the Sea, heard that the Lord had dried vp ^c the waters of Iordén before the childre of Iſraél vntill they were gone ouer, their heart fainted: and there was no courage in them anie more becauſe of the children of Iſraél.

a The Amori-
tes were on
bothe ſides
Iordén, where
of two Kings
were ſlaine al-
ready on the
ſide toward
Moib

2 ¶ That ſame time ^d the Lord ſaid vnto Ioshúa, * Make thee

Exod. 4, 25.
b For now
they had left
it about 40
yeres.

returne, and circumcise the sonnes of Israël the second time.

^e Gilgál was so called, because they were there circumcised.

3 Then Ioshúa made him sharpe kniues & circumcised the sonnes of Israël in the hil of the forekinnes.

4 And this is the cause why Ioshúa circumcised all the people, *even* the males that came out of Egypt, because all the men of warre were dead in the wildernes by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernes by the way after they came out of Egypt, were ^d not circumcised.

^d For they looked daily to remoue ^e the Lords comanement which thing they ^f were newe circumcised, colde not do without great danger

Nomb. 14. 23.

6 For the children of Israël walked fourty yeres in the wildernes, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he wolde not shewe the land, ^{*} which the Lord had sworne vnto their fathers, that he wolde giue vs, *even* a land that floweth with milke and honie.

7 So their sonnes whome he raised vp in their steade, Ioshúa circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the cāpe til they ^{*} were whole.

^e For their sore was so grievous, that they were not able to remoue ^f By bringing you into this promised land contrary to the wicked opinion of the Egyptians or the foreskin, whereby you were like to the Egyptians.

9 After, the Lord said vnto Ioshúa, This day I haue taken away the ^f shame of Egypt from you: wherefore he called the name of that place Gilgál, vnto this day.

10 ¶ So the childre of Israël abode in Gilgál, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Ierichó.

11 And they did eat of the corne of the lād, on the morow after the Passeouer, vncleauened bread, and parched corne in the same day.

12 And the M A N ceased on the morow after they had eaten of the corne of the lād, nether had the children of Israël M A N anie more, but did eat of the fruite of the land of Canaan that yere.

Exod. 23. 23.

13 ¶ And when Ioshúa was by Ierichó, he lift vp his eyes and looked: and beholde, there stood a ^{*} man against him, hauing a sworde drawn in his hand: and Ioshúa went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

^g In that that Ioshúa worshipped him, he acknowledgeth him to be God: & in that that he calleth him selfe ^f Lords captaine, he declareth him selfe to be Christ.

Exod. 3. 5. ruth 4. 7. act. 7. 33.

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: the Ioshúa fel on his face to the earth, and ^g did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords hoste said vnto Ioshúa, ^{*} Lose thy shooe of thy foete: for the place whereon thou standest,

is holy: and Ioshúa did so.

CHAP. VI.

3 The Lord instructeth Ioshúa what he shoulde do, as touching Ierichó. 6 Ioshúa commandeth the Priests and warriors what to do. 20 The walles fall. 22 Raháb is saued. 24 All is burnt saue golde and metal. 26 The curse of him that buyldeth the citie.

1 **N**OW Ierichó was ^a shut vp, & ^b closed, because of the children of Israël, none might go out nor entre in.

2 And ^y Lord said vnto Ioshúa, Beholde, I haue giuen into thine hand Ierichó and the King thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shal compass the citie, in going round about ^y citie ^d once: thus shal you do six dayes;

4 And seuen Priests shal beare seuen trumpets of ^e rams hornes before the Arke: & the seventh day ye shal compass the citie seuen times, and the Priests shal blowe with the trumpets.

5 And when they make a lōg blast with the rams horne, & ye heare the sounde of the trumpet, all the people shal shoute with a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euerie man streight before him.

6 ¶ Then Ioshúa the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, ^f Go and compass the citie: and let him that is armed, go forthe before ^y Arke of the Lord.

8 ¶ And when Ioshúa had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, and went forthe before the Arke of the Lord, and blewe with the trōpēts, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes wēt before the Priests, that blewe the trumpets: then the gathering hoste came after the Arke, as they went and blewe the trumpets.

10 (Now Ioshúa had commāded the people, saying, Ye shal not shoute, nether make anie noyse with your voice, nether shal a worde procede out of your mouth, vntil the day that I say vnto you, Shoute, then shal ye shoute)

11 So the Arke of the Lord compassed the citie, and went aboute it ^h once: then they returned into the hoste, and lodged in the campe.

12 And Ioshúa rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, and went before the Arke of the Lord, and going blewe with the trumpets: and the men of armes went before them, but the ⁱ gathering hoste came after

^a That noone colde go out. ^b That noone colde come in. ^c For feare of the Israelites.

^d Euerie day.

^e That the conquest might not be assigned to mā power, but to ^f metecle of God, which ^g most wake things can ouercome that, which seemeth most strong.

^f This is chiefly meant by the Reubenites Gadites, & halfe the tribe of Manassih.

^g Meaning the rereward, wherein was ^h the tribe of Dan, Nomb 10. 15.

^h For that day

ⁱ The tribe of Dā was so called, because it marched last, and gathered vp what foeuer was left of others.

after the Aike of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And when the seuēth day came, they rose early, euē with the dawning of the day, and compassed the citie after the same manner ^k seuē times. onely that day they compassed the citie seuē times.

^k Besides euē-
rie day once
for the space
of six dayes

16 And when the Priests had blown the trumpets the seuēth time, Ioshúa said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And ^l the citie shalbe ^l an execrable thing, bothe it, and all that are therein, vnto the Lord: onely Raháb the harlot shal liue, she, and all that are with her in the house: for she ^m hid the messengers that we sent.

^l That is, ap-
pointed whol-
ly to be de-
stroyed

Chap. 2, 4.

18 Notwithstanding be ye ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israél ⁿ execrable, and trouble it.

Leu. 27, 21.
rom 21, 2.
deut 13, 15.

19 But all siluer, and golde, and vessels of brasse, and yron shalbe ^m consecrate vnto the Lord, and shal come into the Lords treasure.

^m And there-
fore cā not be
put to anie pri-
uate vse, but
must be first
molten, & then
serue for the
Tabernacle

Ebr. 11, 30.

20 So the people shouted, when they had blown trumpets: for whē the people had heard the founde of the trumpet, they shouted with a great shout: and the ⁿ wall fel downe flat: so the people went vp into the citie, euērie man streight before him: ⁿ and they toke the citie.

6-Mos. 22, 25.

21 And they vterly destroyed all that was in the citie, bothe man and woman, yong, and olde, and oxe, and shepe, and asse, with the edge of the sworde.

22 But Ioshúa had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, ⁿ as ye sware to her.

Chap. 2, 14.
Ebr. 11, 31.

23 So the yong men that were spies, ⁿ went in, and brought out Raháb, and her father and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them ⁿ without the hoste of Israél.

ⁿ For it was
not laud for
strangers to
dwel among
the Israelites,
till they were pur-
ged

24 After they burnt the citie with fire, and all that was therein. onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the ^o house of the Lord.

^o Meaning, ^q
Tabernacle

25 So Ioshúa sauēd Raháb the harlot, and her fathers housholde, & all that she had, & she ^p dwelt in Israél euē vnto this day, because she had hid the messengers, which Ioshúa sent to spie out Ierichó.

^p For she was
maied to Sal-
món, prince of
the tribe of
Iudá, Mat. 1, 5

26 ¶ And Ioshúa sware at ^q yē time, saying, Cursed be the man before the Lord, that riseth vp, and buyideth this citie Ierichó:

he shal lay the fundacion thereof in his eldest sonne, & in his yōgest sonne shal he set vp the gates of it.

27 So the Lord was with Ioshúa, and he was famous through all the worlde.

^q He shal busi-
de it to the de-
struction of all
his stocke, &
thing was ful-
filled in Hiel
of Beth-él,
1 King 16, 34.

CHAP. VII.

¹ The Lord is angry with Achán. ⁴ They of Aí put the Israelites to flight. ⁶ Ioshúa prayeth to the Lord. ¹⁶ Ioshúa enquireth out him that sinned, and stoneth him & all his.

^B Vt the children of Israél committed a trespasse in the ^a excommunicate thing: for ^a Achán the sonne of Camí, the sonne of Zabdí, the sonne of Zerah of ^y tribe of Iudá toke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israél.

^a In taking ^y
was cōman-
ded to be de-
stroyed
Chap. 22, 20.
1 chro 2, 7.

2 And Ioshúa sent men from Ierichó to ^b Aí, which is beside Bethauém, on the East side of Beth-él, and spake vnto them, saying, Go vp, and vewe the countrey. And the men went vp, and vewed Aí,

^b This was a
citie of the A-
morites for
there was a-
nother so cal-
led among the
Ammonites,
Iere 49, 3. The
first Aí is cal-
led Aiatb, Iere
10, 28

3 And returned to Ioshúa, and said vnto hī, Let not all ^y people go vp, but let as it were two or thre thousand mé go vp, & smite Aí, and make not all the people to labour thether, for they are fewe.

4 So there went vp thether of the people about thre thousand men, & they fled before the men of Aí.

5 And the ^c men of Aí smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

^c God wolde
by this ouer-
throwe make
the more ear-
nest to search
out and pun-
ish the sinne
committed.

6 ¶ Then Ioshúa rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israél, and put dust vpon their heades.

7 And Ioshúa said, Alas, ^o Lord God, wherefore hast thou brought this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs? wolde God we had bene contēt to dwel on the ^d other side Iordén.

^d This infirmi-
tie of his faith
sheweth how
we are incli-
ned of nature
to distrust

8 Oh Lord, what shal I say, whē Israél turneth their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compass vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie ^e Name?

10 ¶ And the Lord said vnto Ioshúa, Get thee vp, wherefore liest thou thus vpon thy face?

^e Whenthine
enemies shal
blaspheme
thee, & say, ^y
thou wast not
able to defend
vs from them.

11 Israél hath sinned, and they haue transgressed my couenant, which I commāded them, for they haue euē taken of the excommunicate thing, and haue also stollen, and dissembled also, & haue put it euen with

their owne stuffe.

12 Therefore the childrⁿ of Israël can not stande before their enemies, but haue turned their backs before their enemies, because they be execrable: nether wil I be with you anie more, except ye ^f destroy the excommunicate from among you.

f Then, to suffer wickednes unpunished is, to refuse God willingly

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against tomorowe. for thus saith the Lord God of Israël, *There is* an execrable thing among you, *o* Israël, therefore ye can not stand against your enemies, vntil ye haue put the *ex* execrable thing from among you.

g Meaning the man that toke of the thing forbidden.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: & the familie which the Lord shal take, shal come by the households: & the household which the Lord shal take, shal come man by man.

h That is, foude gyltie, either by iorres, or by the iudgement of Vrim, Nomb 27, 21.

15 And he that is ^b taken with the excommunicate thing, shal be burnt with fire, he, & all that he hathe, because he hathe transgressed the couenant of the Lord, and because he hathe wrought folly in Israël.

16 ¶ So Ioshúa rose vp early in ^y morning & brought Israël by their tribes: & the tribe of Iudah was taken.

17 And he brought the families of Iudah, & toke the familie of the Zarlites, and he brought the familie of the Zabites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achán the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshúa said vnto Achán, My sonne I beseeche thee, giue glorie to the Lord God of Israël, and ⁱ make confession vnto him, and shew me now what thou hast done: hide it not from me.

i By declaring the truth for God is glorified when the truth is confessed

20 And Achán answered Ioshúa, and said, In dede, I haue sinned against the Lord God of Israël, and thus, and thus haue I done.

k Suche a robe as the garment as the robes of Babyloa did wear

21 I sawe among the spoyle a goodly ^k Babylonish garment, & two hundred shekels of siluer, and a wedge of golde of fyfye shekels weight, and I coveted them, and toke them: and beholde, they lye hid in the earth in the middes of my tent, & the siluer vnder it.

l Some re d, 22 a plate others, a rod, and some a tongue in this iudgement onely appointed to God, and to whome he wil reueile it to man he hithe comanded not to punish the childe for the fathers faulte, Deut, 24, 16.

22 ¶ Then Ioshúa sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they toke them out of the tēt, and brought them vnto Ioshúa, and vnto all the children of Israël, and layed them before the Lord.

24 Then Ioshúa toke Achán the ^l sonne of Zerah, and the siluer, & the garment and the ^m wedge of golde and his ⁿ sonnes, &

his daughters, and his oxen, and his asses, and his shepe, and his rent, and all that he had: and all Israël with him brought them vnto the valley of Achó.

25 And Ioshúa said, ⁿ In as muche as thou hast troubled vs, the Lord shal trouble thee this day: and all Israël threw stones at him, and burned them with fire, & stoned them with stones.

n He declareth y this is Gods iudgement, because he had offended, and caused others to be saue.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achó., vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Aí 29 The King thereof is hanged 30 Ioshúa setteth up an altar. 32 He writeth the Lawe vpon stones. 35 And readeth it to all the people.

1 **A** Fre: ^y Lord said vnto Ioshúa, *Feare not, nether be thou faint hearted: take all the men of warre with thee and arise, go vp to Aí: beholde, I haue giuen into thine hand the King of Aí, and his people, and his citie, and his land.

Deut 7, 18. & 21, 23.

2 And thou shalt do to Aí and to the King thereof, as thou didst vnto * Ierichó and to the King thereof. neuertheles ^y spoyle thereof and * the cattel thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the ^a backside thereof.

Chap. 6, 22.

Deut. 20, 14.

a Meaning on the Westside, as vers 9.

3 ¶ Then Ioshúa arose, and all the men of warre to go vp against Aí: and Ioshúa chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye ^b shal lye in wait against the citie on the backside of the citie: go not very far frō the citie, but be ye all in a readiness.

b God wolde not destroy Aí by miracle, as Iericho, so that content that other nations might feare y power & policie of his people.

5 And I and all the people that are with me, wil appoche vnto the citie: and when they shal come out against vs, as they did at the first time, then wil we flee before them.

6 For they wil come out after vs, til we haue brought them out of the citie: for they wil say, They flee before vs as at the first time: so we wil flee before them.

7 Then you shal rise vp from lying in wait and ^c destroy the citie: for the Lord your God wil deliuer it into your hand.

c Or, shal destroy (the inhabitants) of the citie.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shal ye do: beholde, I haue charged you.

9 ¶ Ioshúa then sent them forth, and they went to lie in wait, and abode betwene Beth-él and Aí, on the Westside of Aí: but Ioshúa lodged that night among the people.

c With y rest of the army.

10 And

10 And Ioſhua roſe vp early in ^{d That is, view} morning, and ^{ed them & let} nombred the people: and he and the Elders of Iſraél went vp before the people ^{them in a ray.} againſt Aí.

11 Alſo all the men of warre that were with him wēt vp & diue nere, and came againſt the citie, & pitched on the Northſide of Aí: and there was a valley betwene them and Aí.

12 And he toke about ſiue thouſand men, ^{e He ſent theſe ſewer, that the} & ſet them to lie in wayt betwene Beth-él & Aí, on the Weſtſide of the citie.

13 And the people ſet all the hoſte that was on the Northſide againſt the citie, & the lieis in wayte on the Weſt, againſt the citie: & Ioſhua went the ſame night into ^{f To the intet} the middes of the valley.

14 ¶ And whe the King of Aí ſawe it, then the men of the citie haſted & roſe vp early, and went out againſt Iſraél to battel, he & all his people at the time appointed, before the plaine: for he knewe not that ^{g As it} ame lay in waite againſt him on the backſide of the citie.

15 Then Ioſhua and all Iſraél ^{h As it} were beaten before the, fled by the way of the wildernes.

16 And all the people of the citie were called together, to purſue after them: & they purſued after Ioſhua, and were drawn away out of the citie,

17 So that there was not a man left in Aí, nor in Beth-él, that went not out after Iſraél: and they left the citie open, & purſued after Iſraél.

18 The Lord ſaid vnto Ioſhua, ^{i Or, liſt vnto} Stretch out the ſpeare that is in thine hand ^{to ſign} towards Aí: for I wil giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, towards the citie.

19 And thei that lay in waite, aroſe quickly out of their place, & ran aſſone as he had ſtretched out his hand, and they entred into the citie, and toke it, and haſted, and ſet the citie on fire.

20 And the men of Aí looked behinde the, & ſawe it: for lo, the ſmoke of the citie aſcended vp ^{j Or, ſawe the} to heauen, and they had no power to flee this way or that way: for ^{Or, ſawe} the people that fled to the wildernes, turned backe vpon the purſuers.

21 When Ioſhua and all Iſraél ſawe that they that lay in waite, had takē the citie, & that the ſmoke of the citie mounted vp, then they turned againe and ſlew the me of Aí.

22 Alſo the ^{k Which came} other iſſued out of the citie againſt the: ſo were they in the middes of Iſraél, theſe ^{out of the am-} be-^{buth.} on ^{Deut 7,2.} the one ſide, & the other reſt on the other ſide. & they ſlew the, ſo that they let none of them ^l remaine not eſcape.

23 And the King of Aí they toke alive, &

brought him to Ioſhua.

24 And when Iſraél had made an end of ſlaying all the inhabitants of Aí in ^{m For the ſire,} the field, ^{if they had be} that is, in ^{fore ſet in the} the wildernes, where they chaſed them, and when they were all fallen on the edge of the ſword, vntil they were conſumed, all the Iſraelites returned vnto Aí, & ^{n That it ſhoulde} ſmote ^{not be} with the edge of the ſworde.

25 And all that fel that day, borthe of men and women, were twelue thouſand, euen all the men of Aí.

26 For Ioſhua drewe not his hand backe againe which he had ſtretched out with the ſpeare, vntil he had vntely deſtroyed all the inhabitants of Aí.

27 ¶ Onely the cattel & the ſpoyle of this citie, Iſraél toke for a pray vnto them ſelues, according vnto the worde of the Lord, which he commanded Ioſhua.

28 And Ioſhua burnt Aí, and made it an heape for ^{o That it ſhoulde} euer, & a wildernes vnto this day.

29 And the King of Aí he hanged on a tre, vnto the eucning. And aſſone as the ſunne was downe, Ioſhua commanded ^{p Accordig} that they ſhoulde take his carkeis downe from the tre, and caſt it at the entring of the gate of the citie, and ^{to it w} lay thereon a great heape of ^{mailed, Deut} ſtones, ^{21,23} that remaineth vnto this day.

30 ¶ Then Ioſhua buylt an altar vnto the Lord God of Iſraél, in mount Ebál,

31 As Moſes the ſeruant of the Lord had commanded the children of Iſraél, as it is written in ^{q Exod. 28,28.} the booke of the Lawe of Moſes, ^{Deut 27,6.} an altar of whole ſtone, ouer which no mā had liſt an yron and they offered thereon burnt offerings vnto the Lord, & ſacrificed peace offerings.

32 Alſo he wrote there vpon the ſtones, ^{r Meaning the} a rehearſal of the Lawe of Moſes, which he wrote in the preſence of the children of Iſraél.

33 And all Iſraél (and then Elders, and officers & their iudges ſtoode on this ſide of the Arke, and on that ſide, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) aſwel the ſtranger, as he that is borne in the countrey: halfe of them were ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebál, ^{s Deut. 11,29.} as Moſes the ſeruant of the Lord had commanded before, that they ſhoulde bleſſe the people of Iſraél.

34 Then afterwaie he red all the wordes of the Lawe, the bleſſings and curſings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moſes had commanded, which Ioſhua red not before all the Congregation of Iſraél, ^{t Deut 31,25.} aſwell ^{o So neither} as the women and the children, ^{young nor olde,} as the ſtranger that was conuerſant among them. ^{man no. 50.}

C H A P. IX.

*1 Diuers Kings assemble them selues against Ioshúa.
2 The craft of the Gibeonites is Ioshúa maketh a league with them 23 For their craft they are condemned to perpetual silauntie.*

^a In respect of the plaine of Moab.

^b The maigrie Sea called Me diterranean

^c But one more the
2 Sam. 21. 1.

^e Because they were all wor-
ne.

^d For y Gibeonites and the Hittites were all one people.

^e Euen the idolaters for feare of death wil pretend to honour y true God & receiue his religiõ

^f This is your hand.

^f The wicked lacke no art nor spare no li-
es to set forth their policie, when they wil deceiue y seruants of God.

And when all the Kings ^a were beyond Iordén, in the mountaines & in the valleris, and by all the coastes of the ^b great Sea ouer against Lebanón (as the Hittites, & y Amorites, the Canaanites, the Perizzites, the Hittites, & the Jebusites) heard thereof,

They gathered them selues together, to fight against Ioshúa, & against Israél with one accord.

* But the inhabitants of Gibeón heard what Ioshúa had done vnto Ierichó, and to Aí.

And therefore they wrought craftely: for they went, and fained them selues embassadours and toke olde sackes vpon their asses, and olde bottels for wine, bothe rent & cloude vp,

And olde shooes and clouted vpon their fete: also the raiment vpon them was olde, & all their prouision of bread was dried, & moulded.

So they came vnto Ioshúa into the hoste to Gilgál, & said vnto him, and vnto the men of Israél, We be come from a farre countrey: now therefore make a league with vs.

Thē the men of Israél said vnto the Hittites, It may be that thou dwellest among vs, how then can I make a league with thee?

And they said vnto Ioshúa, We are thy seruants. Then Ioshúa said vnto thē, Who are ye? & whence come ye?

And they answered him, From a very far countrey thy seruants are come for the Name of the Lord thy God: for we haue heard his fame & all that he hath done in Egypt,

And all that he hath done to the two Kings of the Amorites that were beyond Iordén, to Sihón King of Heshbón, & to Og King of Bashán, which were at Ashtaróth.

Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitales with you for the iourney, & go to mete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

This our bread we toke it hot with vs for vitales out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

Also these bottels of wine which we filled, were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great iourney.

And these me accepted their tale concerning their vitales, & counseled not with the mouth of the Lord.

So Ioshúa made peace with them, & made a league with thē, that he wolde suffer them to liue: also the Princes of the Congregation sware vnto them.

But at the end of thre daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

And the children of Israél toke their iourney, and came vnto their cities the third day, and their cities were Gibeón, & Chephutáh, & Beeróth & Kiriathiearím.

And the children of Israél sware them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israél: wherefore all the Congregation murmured against the Princes.

Then all the princes said vnto all the Congregation We haue sworne vnto thē by the Lord God of Israél: now therefore we may not touche them.

But this we wil do to them, & let them liue, lest the wrath be vpon vs because of the othe which we sware vnto them.

And the Princes said vnto them againe, Let them liue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

Ioshúa then called them, and talked wth them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

Now therefore ye are cursed, and there shal none of you be freed frõ being bondmen, and hewers of wood, and drawers of water for the house of my God.

And they answered Ioshúa and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruants Mosés to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, & haue done this thing:

And beholde now we are in thine hand: do as it seemeth good & right in thine eyes to do vnto vs.

Euen so did he vnto them, and deliuered them out of the hand of the children of Israél, that they slewe them not.

And Ioshúa appointed them that same daie to be hewers of wood, & drawers of water for the Congregation, & for the altar of the Lord vnto this day, in y place which he shulde chuse.

C H A P. X.

1 Five Kings make warre against Gibeón whome Ioshúa discomfeth. 11 The Lord rained baselstones and slewe manie 12 The sunne standeth at Ioshuas prayer 26 The five Kings are hanged. 29 Many mo cities & Kings are destroyed.

L Now

^a Some thinke that y Iactites use of their vitales, & so made a league with them.

^b Frõ Gilgál.

^c Fearing lest for their rante the p ague of God shulde bringe light vpon them all.

^d This doeth not chailith rath othes, but sheweth Gods mercie toward his, w wolde not punish t. e for this cause.

^e For the rite of the Tabernacle, & of the temple when it shalbe buylt
Deut. 7. 2.

^f Who were munded to put them to death for feare of Gods wrath.

^g That is for y factious.

NOW whē Adoni-zédék King of Ierusalém had heard how Ioshúa had taken Aí and had destroyed it, (* for as he had done to Ierichó and to the King thereof, so he had done to * Aí and to the King thereof) and how the inhabitants of Gibeón had made peace with Israël, and were among them,

Then thei feared exceedingly for Gibeón was a great cite, as one of the roial cities: for it was greater then Aí, and all the men thereof were mightie.

Wherefore ^a Adoni-zédék King of Ierusalém sent vnto Hohám King of Hebrón, and vnto Pirám King of Iarmúth, and vnto Iapía King of Lachísh, and vnto Debír King of Eglón, saying,

Come vp vnto me, and helpe me, that we may smite Gibeón: for thei haue made peace with Ioshúa and with the children of Israël.

Therefore the fiue Kings of the Amorites, the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachísh, and the King of Eglón gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeón, and made ^b warre against it.

And the mé of Gibeón sent vnto Ioshúa, enē to the hoste to Gilgál, saying, Withdrawe not thine hand frō thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together against vs.

So Ioshúa ascended from Gilgál, he, and all the people of warre with him, and all the men of might.

¶ And the Lord said vnto Ioshúa, ^c Feare them not: for I haue giuen them into thine hand: none of them shal stand against thee.

Ioshúa therefore came vnto them sodenly: for he went vp from Gilgál all y night. And the Lord discomfited them before Israël, & slewe them with a great slaughter at Gibeón, and chased them along the way that goeth vp to Beth-horón, and smote them to Azekáh and to Makkedáh.

And as thei fled frō before Israël, & were in the going downe to Beth-horón, y Lord cast downe great stones from heauē vpō them, vntil Azekáh, & thei dyed: thei were more that dyed with the ^d haylestones, then they whome the children of Israël slewe with the sworde.

¶ Then spake Ioshúa to the Lord, in the day when the Lord gaue the Amorites before the children of Israël, and he said in the sight of Israël, * Sunne, staie thou in Gibeón, and thou moone, in the valley of Aialón.

And the sunne abode, & the moone stode

stil, vntil the people auenged them selues vpō their enemies: (Is not this written in the boke of * Iashér) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord ^e fought for Israël.

¶ After, Ioshúa returned, and all Israël with him vnto the campe to Gilgál:

But the fiue Kings fled and were hid in a caue at Makkedáh.

And it was tolde Ioshúa, saying, The fiue Kings are foude hyd in a caue at Makkedáh.

Then Ioshúa said, Roule great stones vpon the mouthe of the caue, and set men by it for to kepe them.

But stand ye not stil: followe after your enemies, and ^f smite all the hindemost, suffre them not to enter into their cities: for the Lord your God hath giuen them into your hand.

And when Ioshúa and the children of Israël had made an end of slaying them with an exceeding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,

Then all the people returned to the campe, to Ioshúa at Makkedáh in ^g peace: no man moued his tongue against the children of Israël.

After, Ioshúa said, Open the mouthe of the caue, & bring out these fiue Kings vnto me for the of the caue.

And thei did so, and broght out those fiue Kings vnto him for the of the caue, ^h euen the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachísh, and the King of Eglón.

And when thei had broght out those Kings vnto Ioshúa, Ioshúa called for all the men of Israël, and said vnto the chiefe of y men of warre, which went with him, Come nere, set your fete vpō the ⁱ neckes of these Kings: & thei came nere and set their fete vpon their neckes.

And Ioshúa said vnto them, Feare not, nor be faint hearted, ^j but be strong and of a good courage: for thus wil the Lord do to all your enemies, against whome ye fight.

So then Ioshúa smote them, and slewe them, and hanged them on fiue trees, and thei hanged stil vpon the trees vntil the euenning.

And at the going downe of the sunne, Ioshúa gaue commandement, that thei shulde take ^k them downe of the trees, & cast them into the caue (wherein thei had bene hid) and thei layed great stones vpō the caues mouthe, which remaine vntil this day.

^e Some read, in the boke of the righteous, meaning Moses: The Chaldee text readeth in y boke of the Lawe, but it is like y it was a boke thus named. ^f By taking away y enemies heartes & destroying them with hailestones.

^g Ebr cut of all their isant, or ryle.

^h Or, in safetie so that none gaue them as much as an evil worde.

ⁱ Signifying what shulde become of the rest of Gods enemies, seeing y Kings them selues were not spared.

^k Deut 21.23. chap. 8.29.

Exod 6.11.

Exod 8.1.

^a This is, Lord of iustice: so tyrant take to the selues glorious names, when to deue thei be verie enemies against God and all iustice.

^b So enuious y wicked are, when any departe frō their house.

^c Left Ioshúa shulde haue thought y God had sent this great power against him for his vnlawful league with y Gibeonites, y Lord here strengtheneth him.

^d So we se y all things leue to execute Gods vengeance against the wicked.

Isa. 28.21. eccl. 1.4.27.

Ioshúa toked
Makkedah

Or, every person

Chap. 4. 21.

Libnath is
taken.

Or, persons.

Lachish is
taken.

The King of
Gazer is slay-
ne.

Eglon is
taken.

Hebron is
taken.

Debir is
taken.

Some read,
Atheoth, &
signifieth the
descents of
hills.

28 ¶ And that same day Ioshúa toke ¶ Mak-
kedáh and smote it with the edge of the
sworde, & the King thereof destroyed he
with them, and all the soules that were
therein, he let none remayne: for he did to
the King of Makkedah* as he had done vn-
to the King of Ierichó.

29 Then Ioshúa went from Makkedah, and
all Israël with him vnto Libnáh, & fought
against Libnáh.

30 And the Lord gaue ¶ it also & the King
thereof into the hád of Israël: & he smote
it with the edge of the sworde, & all the
soules ¶ were therein: he let none remaine
in it: for he did vnto the King thereof, as
he had done vnto the King of Ierichó.

31 ¶ And Ioshúa departed from Libnáh, &
all Israël with him vnto Lachish, and be-
sieged it, and assailed it.

32 And the Lord gaue ¶ Lachish into ¶ hand
of Israël, which toke it the seconde day,
and smote it with the edge of the sworde,
and all the soules that were therein, ac-
cording to all as he had done to Libnáh.

33 ¶ Then Horám King of ¶ Gézer came vp
to helpe Lachish: but Ioshúa smote him
and his people, vntil none of his remain-
ed.

34 ¶ And from Lachish, Ioshúa departed
vnto ¶ Eglón, and all Israël with him, and
they besieged it, and assailed it,

35 And they toke it the same day, & smote
it with the edge of the sworde, and all the
soules ¶ were therein he vtterly destroyed
the same day, according to all that he had
done to Lachish.

36 Then Ioshúa went vp from Eglón, and
all Israël with him vnto Hebrón, & they
fought against it.

37 And when they had také ¶ it, they smote
it with the edge of the sworde, and the
King thereof, and all the cities thereof, &
all the soules that were therein: he left no-
ne remaining, according to all as he had
done to Eglón: for he destroyed it vtter-
ly, and all the soules that were therein.

38 ¶ So Ioshúa returned, and all Israël with
him to Debír, and fought against it.

39 And when he had taken ¶ it, & the King
thereof, and all the cities thereof, they
smote them with the edge of the sworde,
& vtterly destroyed all the soules ¶ were
therein, he let none remaine: as he did to
Hebrón, so he did to Debír, & to the King
thereof, as he had also done to Libnáh, &
to the King thereof.

40 ¶ So Ioshúa smote all the hyl couñtreis,
and the Southcountreis, and the val-
leys, and the ¶ hil sides, & all their Kings,
& let none remaine, but vtterly destroy-
ed euery soule, as the Lord God of Is-
raél had commanded.

41 And Ioshúa smote them from Kadesh-

bainéa euen vnto Azzáh, and all the coun-
trei of Goshén, euen vnto Gibeón.

42 And all these Kings, and their land did
Ioshúa take at ¶ one time, because the
Lord God of Israël fought for Israël.

43 Afterwarde, Ioshúa and all Israël with
him returned vnto the campe in ¶ Gil-
gál.

CHAP. XI.

¶ Diuers Kings and cities, and countreis overcome by
Ioshúa. 15 Ioshúa did all that Moses had commanded
him 20 God hardeneth the enemies heartes that they
might be destroyed.

1 And when Iabín King of Hazór
had heard this, then he ¶ sent to Lo-
báb King of Madón, and to the King of
Shimrón, and to the King of Achishaph,

2 And vnto the Kings that were by the
North in the mountaines, and plaines
towards the Southside of ¶ Cinneróth,
and in the valleis, and in the borders of
Doi Westwarde,

3 And vnto the Canaanites, both by East,
and by West, and vnto the Amorites, and
Hittites, and Perizzites, and Iebusites in
the mountaines, and vnto the Hiuites vn-
der ¶ Hermón in the land of Mizpéh.

4 And they came out and all their hostes
with them, many people as the sand that is
on the seasho. ¶ for multitude, with horses
and charets exceeding many.

5 So all these Kings met together, & came
and pitched together at the waters of Ma-
rórm, for to fight against Israël.

6 ¶ The Lord said vnto Ioshúa, Be not
afraid for them: for to morowe about this
time wil I deliuer them all slayne before
Israél: thou shalt ¶ hough their horses, &
burne their charets with fire.

7 Then came Ioshúa and all the men of
warre with him against them by the wa-
ters of Maróm suddenly, and fel vpon
them.

8 And the Lord gaue them into the hand
of Israël: and they smote them, and cha-
sed them vnto great Zidón, and vnto

¶ Misréphóthmaim, and vnto the val-
ley of Mizpéh Eastwarde, & smote them
vntil they had none remaining of them.

9 And Ioshúa did vnto them as the Lord
bade him: he houghed their horses, and
burnt their charets with fire.

10 ¶ At that time also Ioshúa turned backe,
and toke Hazór, and smote the King the-
reof with the sworde: for Hazór beforeti-
me was the head of all those kingdomes.

11 Moreover they smote all the ¶ persones
that were therein with the edge of the
sworde, vtterly destroying all, leaving no-
ne aloue, and he burnt Hazó: with fire.

12 So all the cities of those Kings, and all
the Kings of them did Ioshúa take, and
smote they with the edge of the sworde, &
vtterly

k In one bat-
tel

l Where ¶ Ar-
ke was, there
rogue thives
for thir vic-
tories.

a The more ¶
Gods powe
appeareth, the
more ¶ wicked
rage against it.

b Which the
Euangelistes
call the lake
of Gézereth,
or Tiberias

c Which was
mount Sibón,
as Deut. 4. 48.

d That neither
they shuld ser-
ue to the vse
of warre, nor
the Israelites
shulde put
thir trust in
them.

e Which signi-
fieh, hot wa-
ters, or accord-
ing to some
braine pittes.

f Bothe men
wome & chil-
dren.

Nom 33, 52. utterly destroyed them,*as Mosés the ser-
den 7, 2. uant of the Lord had commanded.

g Which were *13* But Israél burnt none of the cities that
 strong by fi stood still in their strength, saue Hazór
 ruition & not onely,that Ioshúa burnt.

h All milke. *14* And all the spoyle of these cities and
 the cattel the children of Israél toke for
 their praye, but they smote euery man
 with the edge of y^e sworde vntil they had
 destroyed them,not leauing one a liue.

Exod 34, 11. *15* ¶ As the Lord* had commanded Mosés
Deu 7, 2. his seruāt, so did Mosés*comāde Ioshúa,
 & so did Ioshúa:he left nothig vndone of
 all that the Lord had commanded Mosés.

16 So Ioshúa toke all this land of the mo-
 untaines, and all the South, and all the lād
 of Goshén and the lowe countrey, and the
 plaine, & the mountaine of Israél, and
 the lowe countrey of the same,

i That is, Sa- *17* From the mount* Halák, that goeth vp
 maria to Seir, euen vnto Baal-gád in y^e valley of
h So called, be- *Lebanón, vnder mount Hermón: and all*
 cause it was *their Kings he toke, and smote them, and*
 bare & with- *flewethem.*
 out trees *Or, the valley*
of God.

18 Ioshúa made warre long time with all
 those Kings,

19 Nether was there any citie that made
 peace with the children of Israél,*saue
 those Hiuites that inhabited Gibeón:all
 other they toke by battel.

20 For it came of the Lord, to harden
 their heartes that they shulde come a-
 gainst Israél in battel to the intent that
 they shulde destroy them vtterly, and shew
 them no mercy, but that they shulde
 bring them to nought:as the Lord had com-
 manded Mosés.

21 ¶ And that same season came Ioshúa,
 and destroyed the Anakims out of the
 mountaines:as out of Hebrón,out of De-
 bír,out of Anáb,and out of all the moun-
 taines of Iudáh,and out of all the moun-
 taines of Israél: Ioshúa destroyed them
 vtterly with their cities.

22 There was no Anakim left in the land
 of the children of Israél: onely in Az-
 záh,^m in Gath,and in Ashdód were they
 left.

23 So Ioshúa toke the whole land, accord-
 ing to all that the Lord had said vnto
 Mosés:and Ioshúa gaue it for an inheri-
 tance vnto Israél*according to their por-
 tions through their tribes: then the land
 was at rest without warre.

CHAP. XII.

*2. 7. What Kings Ioshúa and the childen of Israél kil-
 led on bothe sides of Iordén, 24 Which were in number
 thirtie and one.*

1 And these are the Kings of the land,
 which the children of Israél smote
 and possessed their land, on the other
 side Iordén toward y^e rising of the sunne,
 frō the riuier Arnón, vnto mount Hermón,

g From Gilgāl
 where Ioshúa
 camped.

and all the plaine Eastward.

2 *Sihón King of the Amorites, that dwelt *Nom 31, 24.*
 in Heshlón, hauing dominion from A- *den 3, 6.*
 roér, which is beside the riuier of Arnón,
 and from the middle of the riuier, & from
 halfe Gileád vnto the riuier Iabbók, in the
 border of the children of Ammón.

3 And f. o the plaine vnto the sea of Cin-
 neróth Eastward, and vnto the Sea of the
 plaine, eue the salt Sea Eastward, the way *Or, wilderness*
 to Betheshimóth, & from the South vn-
 der the springs of*Pisgáh.

4 ¶ They conquered also the coast of Og *Or, hill fides.*
 King of Bashán of the* remnant of the *Deu 3, 27.*
 gyātes, w^h dwelt at Ashtaróth, & at Edréi, *Or 4, 49.*
Deu 3, 11.
chap 13, 12.

5 And reigned in mount Hermón, and in
 Salcáh, and in all Bashán, vnto the bor-
 der of the Geshurites, and the Maacha-
 thites, & halfe Gileád, euen the border of
 Sihón King of Heshlón.

6 Mosés the seruāt of the Lord, and the
 children of Israél smote them:* Mosés al- *Nom 32, 25.*
 so the seruāt of the Lord gaue their land for *den 3, 12.*
 a possessiō vnto y^e Reubenites, & vnto the *chap 13, 8.*
 Gadites, and to halfe y^e tribe of Manasséh.

7 ¶ These also are the Kings of the coun-
 trey, w^h Ioshúa and the children of Israél
 smote on this side Iordén, Westward, frō
 Baal-gád in y^e valley of Lebanón, eue vn-
 to y^e mount Halák y^e goeth vp to Seir, & *b* Read Chap.
 Ioshúa gaue it vnto y^e tribes of Israél for *11, 17.*
 a possession, according to their porciōs:

8 In the mountaines, and in the vallis, &
 in the plaines, & in the hill sides, & in the *Or, 1, 1. Ashdub*
 wilderness, & in the Southe, where were the
 Hittites, the Amorites, and the Canaanites,
 y^e Perizzites, y^e Hiuites, & y^e Iebusites.

9 ¶ The King of Ierichó was one: * the *Chap 6, 2.*
 King of Ai which is beside Beth-él, one. *Chap 10, 29.*

10 The*King of Ierusalém, one: the King *Chap 10, 23.*
 of Hebrón, one:

11 The King of Iarmúth, one: the King of
 Lachish, one:

12 The King of Eglón, one: the*King of *Chap 10, 33.*
 Gezer, one:

13 The*King of Debír, one: the King of *Chap 10 32.*
 Géder, one:

14 The King of Hormáh, one: the King of
 Arád, one.

15 The*King of Libnáh, one: the King of *Chap 10, 30.*
 Adullám, one:

16 The*King of Makkedáh, one: the King *Chap 10, 25.*
 of Beth-él, one: *chap 10, 26.*

17 The King of Tappuáh, one: the King of
 Hépher, one:

18 The King of Aphék, one: the King of
 Lasharón, one:

19 The King of Madón, one: the*King of *Chap 11, 10.*
 Hazór, one:

20 The King of Shimron merón, one: the
 King of Achsháph, one:

21 The King of Taanach, one: the King of
 Megiddó, one:

- 28, 29, vnto Carmil.*
Gen. 14, 2.
 32 The King of Kedésh, one: the King of Iokneam of "Carmé, one:
 33 The King of Dor, in the countrey of Dor, one: the King of the nacions of Gilgilon:
 34 The King of Tirzáh, one. all the Kings were thirty and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan 3 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh 14 The Lord is the inheritance of Leu. 22 Balaam was slaine.

a Beigalmoſte an hūdreth & ten yere olde. "Ebr commen luto yeres.

b After that y enemies are ouercome "Or, borders. "Ebr, Shiber "Ebr ypo, the face of Egypt.

NOW when Ioshúa was olde, & a striken in yeres, the Lord said vnto him, Thou art olde & "growen in age, & there remaineth exceding much land to be possessed:

- 2 This is the land that remaineth, all the regions of the Philistims, & all Geshuri,
 3 From "Nilus which is "in Egypt, cué vnto the borders of Ekrón Northward: this is counted of the Canaanites, euen siue lordeshippes of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and y Auites:

"Ebr, Merab.

- 4 From the Southe, all the land of the Canaanites, and the "caue that is beside the Sidonians, vnto Aphék, and to the borders of the Amorites:

"Or, the plaine of Gad

- 5 And the land of the Giblites, and all Lebanon, towarde the sunne rising from Bahal-gád vnder mount Hermón, vntil one come to Hamáth.

c Read Chap. 28, 8

- 6 All the inhabitants of the mountaines fró Lebanon vnto "Misrephothmáim, & all the Sidonians, I wil cast them out fró before the children of Israël: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

Num. 32, 33. deu. 3, 13. chap. 22, 4.

- 7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasséh.

- 8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, "which Mosés gaue them beyond Iordén Eastward, euen as Mosés the seruant of the Lord had giuen them,

"Or, valley.

- 9 From Aioér that is on the brinke of the riuér Arnón, and from the citie that is in the middes of the "riuér, and all the plaine of Medebá vnto Dibón,

- 10 And all the cities of Sihón King of the Amorites, which reigned in Heshbón, vnto the borders of the childré of Ammón,

- 11 And Gileád, & the borders of the Geshurites & of the Maachathites, & all mount Hermón, with all Bashán vnto Salcáh:

Deu. 3, 11. chap. 26, 4.

- 12 All the kingdome of Og in Bashán, w reigned in Ashtaróth and in Edréi: (who remained of the "rest of the gyantes) for these did Mosés smite, and cast them out.

- 13 But the childré of Israël d expelled not y Geshurites nor the Maachathites: but y Geshurites & y Maachathites dwel amög the Israelites euen vnto this day.

d Because that destroyed uot all as God had comāded, they that remained, were snares & pricks to hurt the, Nö 33, 55 chap 23, 15. iudg 2, 3. e Leui shal liue by y sacriſices, Nö 18, 21,

- 14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israël are "his inheritance, as he said vnto him.

- 15 ¶ Mosés then gaue vnto the tribe of the children of Reubén inheritance, according to their families.

- 16 And their coast was from Aroér, that is on the brinke of the riuér Arnón, & fró the citie that is in the middes of the riuér, & all the plaine which is by Medebá:

"Or, his places of Baal.

- 17 Heshbón with all the cities thereof, that are in the plaine: Dibón and Bamoth-baal, and Beth-baal-meón:

- 18 And Iahazáh, & Kedemóth and Mepháath:

"Or, the valley. Deu. 32, 7.

- 19 Kiriatháim also, & Sibmáh, & Zereth-shahár in the mount of "Emek:

- 20 And Beth-peór, & "Ashdorth pifgáh, & Beth-ieshmóth:

- 21 And all the cities of the plaine: and all the kingdome of Sihón King of the Amorites, which reigned in Heshbón, whome Mosés smote "with the Princes of Midíán, Euí, and Rekém, and Zur, and Hur, and Réba, the dukes of Sihón, dwelling in the countrey.

Num 31, 8

- 22 And "Balaám the sonne of Beór y south-fayer did the children of Israël slaye with the sworde, among them that were slaine.

f So chat bothe they, w ueried wicked counſel & the wicked counſeller perished by y iust iudgement of God.

- 23 And the border of the children of Reubén was Iordén with the coastes. this was the inheritance of the children of Reubén according to their families, with the cities and their villages.

- 24 ¶ Also Mosés gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

- 25 And their coastes were Iazér, and all the cities of Gileád and halfe the land of the children of Ammón vnto Aroér, which is before Rabbáh:

- 26 And from Heshbón vnto Ramóth, Mizpéh, and Betonim and from Mahanáim vnto the borders of Debír.

- 27 And in the valley Beth-atám, and Beth-nimráh, and Succóth, and Zaphón, the rest of the kingdome of Sihón King of Heshbón, vnto Iordén and the borders euen vnto the Sea coast of Cinéreth, & beyonde Iordén Eastward.

g That is, in y land of Moab.

- 28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

- 29 ¶ Also Mosés gaue inheritance vnto the halfe tribe of Manasséh: and this belonged to the halfe tribe of the children of Manasséh according to their families.

30 And

- ³⁰ And their border was from Mahanáim, *even* all Bashán, *to wit*, all the kingdome of Og King of Bashán, and all the townes of Iair which are in Bashán, threescore cities,
- ³¹ And halfe Gileád, & Ashraróth, & Edréi, cities of the kingdome of Og in Bashán, ** were giuen vnto the children of Machir the sonne of Manasséh, to halfe of the children of Machir after their families.*
- ³² These are the heritages, which Moses did distribute in the plaine of Moáb beyonde Iordén, *towards Ierichó Eastward.*
- ³³ *But vnto the tribe of Leuí Moses gaue none inheritance for the Lord God of Israël is their inheritance, * as he said vnto them.

Nom 32, 39. h Meaning, his uerues and power.

Chap 18, 7.

Nom 18, 20.

CHAP. XIII.

- The land of Canaan was deuised among the nine tribes and the halfe. 6 Caléb requereth the heritage that was promised him. 13 Hebrón was giuen him.*
- ¹ These also are the places which the children of Israël inherited in the lād of Canaan, * which Eleazár the Priest, and Ioshúa the sonne of Nun and the chief fathers of the tribes of the children of Israël, distributed to them,
- ² *By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.
- ³ For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyonde Iordén: but vnto the Leuites he gaue none inheritance among them.
- ⁴ For the children of Ioséph were two tribes, Manasséh and Ephráim: therefore they gaue no parte vnto the Leuites in the lād, saue cities to dwell in, with the suburbs of the same for their beastes and their subistance.

Nom 34, 17.

Nom 26, 55. 33, 4.

a As Reuben & Gad & halfe the tribe of Manasséh.

b So though Leui lacked, yet were there still twelue tribes by this measure.

Nom 35, 2.

c Which was, that they two onely shoulde enter into the lād, No 14, 24.

d Which were the ten other tribes.

thou hast followed constantly the Lord my God.

¹⁰ Therefore beholde now, the Lord hath kept me alieue, as he promised: this is the fourty and fift yere since the Lord spake this thing vnto Moses, while the children of Israël wandred in the wildernes: and now lo, I am this day fourscore and fife yere olde:

¹¹ And yet am I as strong at this time, as I was whē Moses sent me: as strong as I was then, so strong am I now, *either for warre, or for gouernement.*

¹² Now therefore giue me this mountaine whercof the Lord spake in y day (for thou hearest in that daie, how the Anakims were there, and the cities great and walled) * if so be the Lord wil be with me, that I may driue them out, as the Lord said.

¹³ Then Ioshúa blessed him, and gaue vnto Caléb the sonne of Iephunéh, Hebrón for an inheritance.

¹⁴ *Hebrón therefore became y inheritance of Caléb the sonne of Iephunéh the Kenezite, vnto this day: because he followed constantly the Lord God of Israël.

¹⁵ And the name of *Hebrón was beforetime, Kiríath-arbá: which Arbá was a great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

The lotte of the children of Iudáh, and the names of the cities and villages of the same. 13 Caléb's portrom. 18 The request of Achisah.

¹ This then was the lot of the tribe of the children of Iudáh by their families: *even* * to the border of Edóm and the wildernes of * Zin, Southward on the Southcoast.

² And their Southborder was the salt Sea coast, from * the point that loketh Southward.

³ And it went out on the Southside toward Maaleth-akrabbím, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnéa, and went along to Hezróh, and went vp to Adár, and fet a compassse to Karkáa.

⁴ From thence went it a long to Azmón, & reached vnto the ruer of Egypt, and the end of that coast was on the Westside: this shalbe your Southcoast.

⁵ Also the Eastborder shalbe the salt Sea, vnto the end of Iordén: and the border on the North quarter from the point of the Sea, *na* from the end of Iordén.

⁶ And this border goeth vp to Beth hoglá, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the stone of Bohán the sonne of Reuben.

⁷ Again this border goeth vp to Debír fró the valley of Achór, & Northward,

C. III.

Eccle. 46, 11.

** Ebr is strong, and come is.*

** Or, gyman.*

** This he spake of modicue & not of docting*

1. Mac. 3, 56.

Chap 15, 19.

** Either for his power or passion.*

a The Ebrew word signifieth tongue, wherby is meant either the arme of the Sea that cometh into the lād, or a rocke or capetha goeth into the Sea.

b Meaning the mouth of the ruer, wherby runneth into y salt Sea.

c Which was a marke to parte their countreys.

*Deu, the founte-
ne of the founte.
1. King 1. 9.*

Ebr. Rejhalim.

*Or, the citie of
yeuda.*

*A Meaning tow-
and Syra.*

Chap. 24. 25.

*2 This was do-
ne after the
death of Io-
shua, Iud 1. 10.*

Or, 1. 10. 10.

*1 Because her
houfband ra-
ned to long.*

*1 Qu. Grant me
this porcion
g Because her
country was
wren, the de-
r. 1 of her fa-
ther a field
and fprings.*

turning toward Gilgál, that lyeth before
the going vp to Adummím, which is on y^e
Southfide of the riuer: also this bo der
goeth vp to the waters of *En-shémesh, &
endeth at *En-rogeíl.

8 Then this border goeth vp to the valley
of the sonne of Hinnóm, on the Southfide
of the Iebufites. the same is Ierusalém. al-
fo this border goeth vp to the top of the
mountaine that lieth before the valley of
Hinnóm Westward, which is by the end
of the valley of the "gyátes Northward.

9 So this bo der compasseth from the top
of the mountaine vnto the founteine of y^e
water of Nephthóah, and goeth out to the
cities of mount Ephrón. and this border
draweth to Baaláh, which is *Kiriath-íe-
arím.

10 Then this border compasseth from Baa-
láh Westward vnto mount Seíu, & goeth
along vnto the fide of mount Iearím,
which is Chesalón on the Northfide: fo it
commeth downe to Beth-shémesh, and
goeth to Timnáh.

11 Also this bo der goeth out vnto the fide
of Ekrón Northward: and this border
draweth to Shicrón, and goeth along to
mount Baaláh, & stretcheth vnto Iabn:él:
& the endes of this coast are to the ^d Sea.

12 And the Westborder is to the great Sea:
fo this border shalbe the bondes of the
childre of Iudáh round about, according
to their families.

13 ¶ And vnto Caléb the sonne of Iephúnéh
did Ioshúa giue a parte amög the childre
of Iudáh, as the Lord commanded him,
euen *Kiriath-arbá of the father of Anák,
which is Hebrón.

14 And Caléb droue thence thre sonnes
of Anák, Sheshái, and Ahimán, and Tal-
mái, the sonnes of Anák.

15 And he went vp thence to the inhabitáts
of Debír: and the name of Debír before
time was Kiriath-sépher.

16 Thé Caléb said, He y^e smiteth Kiriath-
sépher, & taketh it, eue to him wil I giue
Achfáh my daughter to wife.

17 And Othniél, the sonne of Kenáz, the
brother of Caléb toke it: and he gaue him
Achfáh his daughter to wife.

18 And as she wét in to him, she moued him,
to aske of her father a field: & she lighted
of her asse, & Caléb said vnto her, What
wilt thou.

19 Thé she answered, *Giue me a blessing:
for thou hast giue s me the South cōutrei:
giue me also fprings of water. And he gaue
her y^e fprings aboue & the fprings benethe.

20 This shalbe the inheritance of the tribe
of y^e children of Iudáh according to their
families.

21 And the vtmost cities of the tribe of y^e
children of Iudáh, toward the coastes

of Edóm Southward were Kabzeél, and
Eder, and Iagúr,

22 And Kínah, and Dimonáh, & Adadáh,

23 And Kédesb, and Hazór, and Irhnán,

24 Zíph, and Télem, and Bealóth,

25 And Hazór, Hadattah, & Kerióth, Hef-
ron (which is Hazór)

26 Amám, and Shemá, and Moladáh,

27 And Hazár, Gaddáh, & Heshmón, and
Beth-pálet,

28 And Hagar-shuál, and Beer-sheba, and
Biziothiáh,

29 Baaláh, and Iím, and Azem,

30 And Eitolád, & Chesil, ^h and Hormáh, ^h Which before
re was called
Zepháth, Iud.
1. 17.

31 And Ziklág, and Madmanná, and San-
fannáh,

32 And Lebaóth, and Shilhím, and Aín, &
Rimmón: all these cities are twenty & nine
with their villages.

33 ¶ In the lowe countrey were Eshtaól, and
Zoráh, and Ashnáh,

34 And Zanoáh, & En-ganním, Tappúah,
and Ením,

35 Iarmúth, & Adullám, Socóh, & Azekáh,

36 And Sharám, & Adithaim, & Gederáh,
and Gedeiotháim: fourtene cities with
their villages.

37 Zenám, & Hadasháh, and Migdal-gád,

38 And Dilcém, and Mizpéh, and Ioktheél,

39 Lachísh, and Bozkáth, and Eglón,

40 And Cabbón, & Lahmám, & Kithlísh,

41 And Gederóth, Beth-dagón, and Naa-
máh, and Makkedáh: sixtene cities with
their villages.

42 Lebnáh, and Ethér, and Ashán,

43 And Iiphtáh, and Ashnáh, and Nezió,

44 And Keiláh, and Aczib, and Maresháh:
nane cities with their villages.

45 Ekrón with her "townes & her villages, ^h Ebr. daughter

46 From Ekrón, euen vnto the Sea, all that
lieth about Ashdód with their villages.

47 Ashdód with her townes and her villa-
ges: Azzáh with her townes and her vil-
lages, vnto the ⁱ riuer of Egypt, and the
great sea was their coast. ⁱ Meaning, Nile
lus, as chap
13. 3.

48 ¶ And in the mountaines were Shamír,
and Iattír, and Socóh,

49 And Dannáh, and ^h Kiriath-sannáh,
(which is Debír) ^k Which is
also called Es-
ria: h-sépher,
ver. 15.

50 And Anáb, and Ashtemóh, and Aním,

51 And Góshen, and Holón, & Gilóh: ele-
uen cities with their villages.

52 Aráb, and Dumáh, and Esheán,

53 And Ianúm, and Beth-tappuáh, and A-
phekáh,

54 And Humtáh, and *Kiriath-arbá (which
is Hebrón) & Zíór: nine cities with their
villages. ^{Chap. 14. 25.}

55 Maón, Carmél, and Zíph, and Iuttáh,

56 And Izreél, and Iokdeám, and Zanoáh,

57 Káin, Gibeáh, and Timnáh: ten cities
with their villages.

58 Halkúf, Beth-mat, and Gedór,

59 And

f Of this citie
the site is
hence his na-
me.

m That is, ve-
terly, though
they sawe the
more pite, &
burne their ci-
tie Iudg 1,8

n That is, to
Ephraim and
his children
for Manassehs
porcion fol-
lowe.h

Endg 1,26.

b Of their in-
heritance

c Scuerally,
first Ephraim,
and then Ma-
nasseh.

d For so farre
the coast re-
ach.

e Because I-
phraims tri-
be was fitter
greater tⁿ
Manasseh be-
cause he had
more cities

Genes 46,14.

59 And Maaráh, and Beth-anóth, and El-
kón six cities with their villages.
60 Kiríath-báal, which is Kiríath-sea:ím,
& Rabbáh, two cities with their villages.
61 ¶ In the wilderness were Beth-arabáh,
Middín, and Secacáh,
62 And Nibshán, and the ¹ citie of Salt, and
En-gedí six cities with their villages.
63 Neuertheless, the Iebusites that were the
inhabitants of Ierusalém, colde not the
children of Iudáh cast ^m out, but the Ie-
busites dwel with the children of Iudáh
at Ierusalém vnto this day.

CHAP. XVI.

The lot or parte of Ephraim. 10 The Canaanites
dwelled among them.

AND the lot fel to the ^a children of
Ioséph fró Iordén by Ierichó vnto
the water of Ierichó Eastwarde, & to the
wildernes that goeth vp from Ierichó by
the mount Beth-él.

2 And goeth out from Beth-él to ^a Luz, and
runneth alóg vnto the borders of Archia-
taroth,
3 And goeth downe Westwa:d to the co-
aste of Iuphetí, vnto the coast of Ben-
horón the nether, and to Gézer: and the
ends ^b thereof are at the Sea.
4 So the children of Ioséph, Manasséh and
Ephraim ^c toke their inheritance.
5 ¶ Also the borders of the children of
Ephraim according to their families, euen
the borders of their inherítance on y^e East-
side was. At óth addá, vnto Beth-horón
the upper.
6 And this border goeth out to the Sea vn-
to Michmethah on the Northside, & this
border returne h Eastwarde vnto Taa-
náth shuló, and passeth it on the Eastside
vnto Iano'hah,
7 And goeth downe from Iano'hah to A-
tároth, and Naa áth, and cometh to Ierí-
chó, ^d and goeth out at Iordén.
8 And this border goeth from Tappúah
Westwa:d vnto the riuer Kanáh, and the
ends thereof are at the Sea: this is the in-
heritance of the tribe of the children of
Ephraim by their families.

9 And the ^e separate cities for the childre
of Ephraim were among the inheritance
of the children of Manasséh, all the cities
with their villages.

10 And they cast not out the Canaanites
that dwelt in Gézer, but the Canaanites
dwel'eth amóg the Ephraimites vnto this
day, and serue vnder tribute.

CHAP. XVII.

The porcion of the halfe tribe of Manasseh. 3 The
daughters of Zelophehad 13 The Canaanites are beco-
me tributaries 14 Manasseh and Ephraim require a
greater porcion of heritage.

THIS was also the lot of the tribe of
Manasseh: for he was the ^a first borne
of Ioséph, to wit, of Machir y^e first borne of

Manasséh, and the father of Gileád: now
because he was a man of warre, he had Gi-
leád and Bashán.

2 And also ^a of the ^a rest of the sonnes of
Manasséh by their families, ^a euen of the
sonnes of Abiézer, and oí the sonnes of
Hélek, and of the sonnes of Azriél, and of
the sonnes of Shéchem, and of the sonnes
of Hépher, and of the sonnes of Shemidá:
these were the males of Manasséh, the son-
ne of Ioséph according to their families.

3 ¶ But Zelophehad the sonne of Hépher, ^a the
sonne of Gileád, the sonne of Machír, ^a and
the sonne of Manasséh, had no sonnes, but
daughters: and these are the names of his
daughters, Malhá, and Noáh, Hoglá, and
Milchá, and Tirzáh:

4 Which came before Eleazár the Priest,
and before Ioshúa the sonne of Nun, and
before the princes, saying, The Lord cō-
manded Moisés to giue vs an inheritan-
ce among our ^b brethren: therefore ac-
cording to the cōmandement of the Lord
he gaue them an inheritance among the
brethren of their father.

5 And there fel ten porcions to ^c Manas-
seh, beside the land of Gileád and Bashán,
which is on the other side Iordén,

6 Because the daughters of Manasséh did
inherit among his sonnes: and Manassehs
other sonnes had the land of Gileád.

7 ¶ So the borders of Manasseh were from
Ashér to Michmetháh y^e north before She-
chem, & this border goeth on y^e right hád,
euen vnto the inhabitants of En-tappúah.

8 The land of Tappúah belonged to Ma-
nasséh, but ^d Tappúah beside the border
of Manasséh ^d belongeth to the sonnes of
Ephraim.

9 Also this border goeth downe vnto the
riuer Kanáh Southward to the riuer, the
cities of Ephraim ^e are among the cities
of Manasséh: and the border of Manasséh
is on the Northside of the riuer, and the
ends of it are at the ^e Sea,

10 The South pertaineth to Ephraim, and
the North to Manasséh, and the Sea is his
border: and they met together in Ashér
Northwa:d, and in Issachár Eastward.

11 And Manasséh had in Issachar and in A-
sher, Beth-shean & her townes, & Ibleám,
& her townes, & the inhabitants of Dor
with the townes thereof, and the inhabi-
tants of En-dó: with the townes thereof,
& the inhabitants of Thaanách with her
townes, & the inhabitants of Megiddó wth
the townes of the same, ^e euen in their countreys.

12 Yet the childre of Manasséh ^e colde not
destroy those cities, but the Canaanites
dwelled in that land.

13 Neuertheless, when the children of Is-
raél were sit ong, they put the Canaanites
vnder tribute, but cast the not out wholly.

Now 26, 28.
a For the o-
ther halfe tri-
be had their
porcion be-
yonde Iordⁿ

Now 26, 33.
b 27, 1, and
36, 2.

b Among the
of our tribe.

c In the land
of Canaan due
to the males,
and other due
to the daugh-
ters of Zelo-
phehad.

d Meaning, the
cite it felte.

e Or, the brook
of reaser.

e That is,
toward the
margue sea.

f In the tribe
of Ashér, and
tribe of Issa-
char.

g For as the
first they lac-
ked courage, &
after agreed
with them
on condition,
contrary to
God's comma-
ndment.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one porcion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto.

^h According to my father Iakobs prophesie, Genes. 48. 19.

ⁱ If this moue be not large ynough, why dost not thou get more by destrying Gods enemies, as he hath commanded?

15 Ioshua then answered them, If thou be muche people, get thee vp to the wood, & cut trees for thy selfe there in the land of the Perizzites, and of the gyats, if moue Ephraim be tonarowe for thee.

16 Then the children of Ioseph said, The mountaine wil not be ynough for vs: and all the Canaanites that dwel in the lowe countrey haue charrets of yron, as wel they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, & thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

^k So that thou shalt enlarge thy porcion thereby.

CHAP. XVIII.

^l The Tabernacle set in Shiloh. ^m Certaine are sent to deuide the land to the other seuen tribes. ⁿ The lot of the children of Benjamin.

1 And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

^o For they had now remoued it from Gilgal and set it in Shiloh.

2 Now there remained among the childre of Israel seuen tribes, to whome they had not deuided their inheritance.

^p As Eleazar, Ioshua & the heades of the tribes had done to Iudah, Ephraim and halfe of Manasseh.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to entre and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe thre men, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

^q That is, in so seuen portions, to euery tribe one.

5 And that they may deuide it vnto them into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shal stand in their coastes at the North)

^r For these had their inheritance already appointed.

6 Ye shal describe the land therefore into seuen partes, & shal bring them hether to me, & I wil cast lottes for you here before the Lord our God.

^s Before the Arke of the Lord.

7 But the Leuites shal haue no part among you: for the Priesthode of the Lord is your inheritance: also Gad and Reuben & halfe the tribe of Manasseh haue receiued their inheritance beyode Iordén Eastward, which Moses the seruāt of the Lord gaue them.

^t That is, the sacrifices and offerings, Chap. 13. 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Departe, and go through the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

^g By writing the num. s of euery countrey and citie.

9 So the men departed, and passed through the land, and described it by cities into seuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua deuided the land vnto the children of Israel, according to their portions:

^h That euery one shalde be content w Gods appointment.

11 ¶ And the lot of the tribe of the childre of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Ioseph.

ⁱ Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the Northparte, & went vp through the mountaines Westward, and the endes thereof are in the wildernesses of Beth-auen:

13 And this border goeth along from thence to Luz, ^u ~~even~~ to the Southside of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, nere the moue, that lieth on the Southside of Beth-horon the nether.

^k Which was in the tribe of Ephraim another Beth-el was in the tribe of Benjamin.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the moue that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the end of Kiriath-earim, and this border goeth out Westward, and cometh to the fountaine of waters of Nephtoa.

^l Or in the Str.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Beth-hinnom, which is in the valley of the gyantes Northward, & descendeth into the valley of Hinnom by the side of Jebusi Southward, and goeth downe to En-rogel,

^m Or, Rephaim.

ⁿ Or, Ierusalem.

17 And compasseth from the North, and goeth forth to En-shemesh, & stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Reuben.

^o Which is in the tribe of Ephraim.

^p Chap. 15. 6.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: & the endes thereof, that is, of the border, reache to the point of the salt Sea Northward, and to the end of Iordan Southward: this is the Southcoast.

^q To the very streit, where the river runneth into the salt Sea.

20 Also

20 Also Iordén is the border of it on the Eastside : this is the inheritance of the children of Beniamín by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamín according to their families, are Ierichó, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemarím, and Beth-él,

23 And Auím, and Paráh, and Ophráh,

24 And Chephái, Ammonái, and Ophni, & Gabá: twelue cities with their villages.

25 Gib-ón, and Ramáh, and Beeróth,

26 And Mizpéh, and Chephiráh, and Mozáh,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Icbusi, (which is

^a Which was not wholly in the tribe of Beniamín, but part of it was also in the tribe of Iudá.

^a Ierusalém) Gibáth, and Kiriáth: fourtene cities with their villages : this is the inheritance of the children of Beniamín according to their families.

CHAP. XIX.

¹ The porcion of Simeón, ¹⁰ Of Zebulun, ¹⁷ Of Issachár, ²⁴ Of Asher. ³² Of Naphtali, ⁴⁰ Of Dan ⁴⁹ The possession of Ioshúa.

1 And the seconde lot came out to Simeón, *even* for the tribe of the children of Simeón according to their families: and their inheritace was in the ^a middes of the inheritance of the children of Iudáh.

^a According to Iacob's promise, that he shoulde be seated among the other tribes, Gen 49.7.

2 Now thei had in their inheritance, Beer-sheba, & Shéba, and Moladáh,

3 And Hazar-shuál, and Baláh, and Azem,

4 And E'tolád, and Bethúil, and Haimah,

5 And Ziklág, and Beth-ma'cabóth, and Hazar-sufáh,

6 And Beth-lebaóth, and Sharuhén: thirtene cities with their villages.

7 Ain, Remmón, and Ether, & Ashán: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and

^b Remmón.

^b Ráma: Southwarde. this is the inheritance of the tribe of the children of Simeón according to their families.

9 Out of the porcion of the children of Iudáh *came* the inheritance of the childre of Simeón: for the parte of the children of Iudáh was to ^b muche for them: therefore the children of Simeón had their inheritance within their inheritance.

^b But this large porcion was given them by Gods providence, to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulún according to their families: and the coastes of their inheritace came to Saríd,

^c Meaning, to the side the great Sea.

11 And their border goeth vnto Westwarde, *even* to Maraláh, and reacheth to Dabbásheth, & meeteth with the riuér that lyeth before Iokneám,

12 And turneth from Saríd Eastwarde

towards the sunne rising vnto the border of Chisloth tabór, & goeth out to Dabaráth, and ascendeth to Iaphía,

13 And from thence goeth along Eastwarde towards the sunne rising to Gittáh hépher to Ittáh kazín, and goeth forth to Rimmón, and turneth to Neáh.

14 And this border compasseth it on the Northside to Hannathón, and the ends thereof are in the valley of Iiphtah-él,

15 And Kattáth, and Nahallál, and Shimlón, and Idaláh, and ^d Beth-léhem: twelue cities with their villages.

^d There was another Beth-léhem in the tribe of Iudáh.

16 This is the inheritance of the children of Zebulún according to their families: *that is*, these cities and their villages.

17 ¶ The fourthe lot came out to Issachár, *even* for the children of Issachár according to their families.

18 And their coast was Izicélah, and Cheshullóth, and Shuném,

19 And Hapharáim, and Shi'ón, and Anaharáth,

20 And Harabbíth, & Kishlón, and Abez,

21 And Reméth, and ^e Enganním, and En-haddáh, and Berh-pazzéz.

^e There was another cite of this name in the tribe of Iudáh for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe only.

22 And this coast reacheth to Tabór, and Shahazimáth, and Beth-shémesh, and the ends of their coast reache to Iordén: sixtene cities with their villages.

23 This is the inheritance of the tribe of the childre of Issachár according to their families: *that is*, the cities, and their villages.

24 ¶ Also the fifté lot came out for the tribe of the children of Ashér according to their families.

25 And their coast was Helcáth, and Halí, and Beren, and Achsháph,

26 And Alammélech, and Amád, & Misheál, and came to Carmél Westwarde, and to Shihóli libnáth,

27 And turneth towards the sunne rising to Beta-dagón, and cometh to ^f Zebulún, and to the vailey of Iiphtah él, towards the Northside of Berh-emók, and Neiel, and goeth out on the left side of Cabúl,

^f Iosher to the tribe of Zebulun, which lay more Eastward.

28 And to Ebrón, and Rehób, and Hammon, and Kanáh vnto great Zidón.

29 Then the coast turneth to Ramáh & to the strong cite of ^g Zor, and this border turneth to Hofáh, and the endes thereof are at the Sea from Hebél to Achzib,

^g Which was Tyrus a strong cite in the Sea.

30 Vmmáh' also and Aphék, and Rehób: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Ashér according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the childre of Dan.

Dans porcion.

Ioshúa.

Cities of refuge.

Naphtali, *euen* to the children of Naphtali according to their families.

^b These cities were in the country of Zaanannim, ³³ And their coast was from ^b Héleph, and from Allón in Zaanannim, and Adami nékeb, and Iabneél, *euen* to Lakúm, & the ends thereof are at Iordén.

³⁴ Or, *euen* to the Iordan.

³⁴ So this coast turneth Westwarde to Aznoth tabór, and goeth out from thence to Hukkók, and reacheth to Zebulún on the Southside, & goeth to Ashér on the Westside, and to Iudáh by Iordén toward the sunne rising.

³⁵ Of these which ³ like of Gēnezareth had his name.

³⁵ And the strong cities are Ziddím, Zer, & Hammáth, Rakkáth, and ¹ Cinnéreth, ³⁶ And Adamáh, & Ramáh, and Hazór, ³⁷ And Kédesh, and Edréi, and En-hazór, ³⁸ And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-shémesh: nineteen cities with their villages.

³⁹ This is the inheritance of the tribe of ^y childré of Naphtali according to their families: *that is*, the cities & their villages. ⁴⁰ ¶ The seuéth lot came out for the tribe of the children of Dan according to their families.

⁴¹ And the coast of their inheritance was, Zoráh, and Eshtaól, and Ir-shémesh.

⁴² And Shaalabbín, and Aialón, & Ithláh, ⁴³ And Elón, and Temnáthah, and Ek-lón,

⁴⁴ And Eltekéh, & Gibbethón, & Baaláh, ⁴⁵ And Iehúd, and Bene-berák, and Gath-rimmón,

⁴⁶ & Called Iep-
pe.

⁴⁶ And Me-iarkón, and Rakkón, with the border that lyeth before ^k Iápho.

⁴⁷ According as
Iaakób had
prophecied,
Gen 49.17.
Iud. 18.29.

⁴⁷ But the coastes of the children of Dan fel out *to lile* for them: therefore the childré of Dan went vp to ¹ fight against Léshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Léshem, ^{*} Dan, after the name of Dan their father.

⁴⁸ This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

⁴⁹ ¶ When thei had made an end of deuinding the land by the coastes thereof, then the children of Israël gaue an inheritáce vnto Ioshúa ^y sonne of Nun among the. ⁵⁰ According to the worde of the Lord thei gaue him the citie which he asked, *eue*

⁵¹ Chap. 34.30.

⁵¹ Nomb. 34.17

^{*} Timnath-seráh in mount Ephráim: and he buyt the citie and dwelt therein.

⁵¹ ¶ These are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Israël deuided by lot in Shilóh before the Lord at the dore of ^y Tabernacle of the Cōgregaciō: so thei made an end of deuinding the countrey.

C H A P. XX.

^a The Lord commandeth Ioshúa to appoint cities of refuge. ³ The use thereof, ⁷ And their names.

¹ The Lord ~~also~~ spake vnto Ioshúa, saying,

² Speake to the children of Israël, and say, ^{*} Appoint you cities of refuge, whereof I

^{Exod. 21.13.}
^{Nomb. 35.9.}

³ spake vnto you by the hand of Mosés, ³ That the slayer ^y killeth any persone ^a by ignorance, and vnwittingly, may flee thither, & thei shal be your refuge from the auenger of blood.

¹ At vnwares,
& bearing him
no grudge.

⁴ And he that doeth flee vnto one of these cities, shal stand at the entring of the gate of the citie, and shal shewe his cause ^{to} the Elders of the citie: and thei shal receiue him into the citie vnto them, and giue him a place, ^y he may dwell wth them.

¹ Ebr. in the
ears of the El-
ders.

⁵ And if the ^b auenger of blood pursue after him, thei shal not deliue the slayer into his hand because he smote his neighbour ignorantly, nether hated he him beforetime:

¹ That is, the
next kinsmā
of him that is
slayne.

⁶ But he shal dwell in ^y citie vntil he stand before the Congregacion in ^c iudgement, ^{or} vntil the death of the hye Priest that shalbe in those daies: then shal the slayer retaine, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

^c Til his cause
were pro-
duced
^{Nomb. 35.25.}

⁷ ¶ Then thei appointed Kédesh in ¹ Galíl in mount Naphtali, & Shechém in mount Ephráim, and Kiriath-arbá, (which is Hebrón) in the mountaine of Iudáh.

¹ Or, Galile.

⁸ And on the other side Iordén towarde Ierichó Eastwarde, thei appointed ^{*} Bézer in the wildernes vpon the plaine, out of ^y tribe of Reubén, & Ramóth in Gileád, out of the tribe of Gad, and Golán in Basán, out of the ^d tribe of Manasséh.

^{Dent. 4.43.}
^{chap. 10.8.}

⁹ These were the cities appointed for all the children of Israël, and for the stranger that sojourned among them, that whosoever killed any persone ignorantly, might flee thither, & not dye by the hand of the auenger of blood, vntil he stode before the ^e Congregacion.

^d Out of the
half tribe of
Manasséh be-
yonde Iordén.

^e Before the
Iudges.

C H A P. XXI.

¹ The cities given to the Leuites, in nōber eight & fourtie. ⁴⁴ The Lord according to his promise gaue the children of Israël rest.

¹ The came the principal fathers of the Leuites vnto Eleazár the Priest, and vnto Ioshúa the sonne of Nun, and vnto the chief fathers of the tribes of the children of Israël,

¹ Or, the chief of
the fathers.

² And spake vnto the at Shilóh in the land of Canáa, sayig, ^{*} The Lord cōmāded ^a by the had of Mosés, to giue vs cities to dwell in, wth the suburbs thereof for our cattel.

^{Nomb. 35.2.}
^a By Mo'se,
by whose mi-
nisterie God
shewed his
power.

³ So the children of Israël gaue vnto the Leuites, out of their inheritáce at the cōmandement of the Lord these cities with their suburbs.

⁴ And the lot came out for the families of the ^b Kohathites: & the childré of Aarón the Priest, which were of the Leuites, had by

^b He meant
the that were
Priests for so-
me were but
Leuites.

e *Fuerie* tribe gaue mo or fewer cities according as their inheritance was greater or less, Num. 35, 6.

d *For* Aaron came of Kohath, and therefore the Priests office remained in his familie.

Chap. 14, 14. 1 thro 6, 56.

e *That is,* the Priest of the familie of the Kohathites, of whom Aaron was chief.

f *The* suburbs were a thousand cubits from the wall of the citie rounde about, Num. 35, 4.

g *That were* not Priests.

h *Hebron* and Shechem were the two cities of refuge vnder the Kohathites.

- by lot, out of the tribe of Iudáh, and out of the tribe of Simeón, and out of the tribe of Benjamin ^e thirtene cities.
- 5 And the rest of the children of Kohath ^{had} by lot out of the families of the tribe of Ephráim, and out of the tribe of Dan, and out of the halfe tribe of Manasséh, ten cities.
- 6 Also the children of Gershón ^{had} by lot out of the families of the tribe of Issachár, and out of the tribe of Ashér, and out of the tribe of Naphtalí, and out of the halfe tribe of Manasséh in Bashán, thirtene cities.
- 7 The children of Merarí according to their families ^{had} out of the tribe of Reubén, and out of the tribe of Gad, and out of the tribe of Zebulún, twelue cities.
- 8 So the childré of Israël gaue by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.
- 9 ¶ And they gaue out of ^{the} tribe of ^{the} childré of Iudáh, & out of the tribe of the childré of Simeón, these cities ^{which} are here named.
- 10 And they were the childré of ^{the} Aarón being of the families of the Kohathites, & of the sonnes of Leuí, (for theirs was the first lot)
- 11 So they gaue the Kiriath-arbá of the familie of Anók (which is Heb. ón) in the mountaine of Iudáh, with the suburbs of the same round about it.
- 12 (But the land of the citie, and the villages thereof, gaue they to ^{the} Caléb the sonne of Iep'unnáh to be his possession)
- 13 ¶ Thus they gaue to the ^{the} childré of Aarón the Priest, a citie of refuge for the slayer, ^{even} Hebrón with her suburbs, & Libnáh with her suburbs,
- 14 And Iattir with her suburbs, and Eshtemóa and her suburbs,
- 15 And Holón with her suburbs, and Debír with her suburbs,
- 16 And Aín with her suburbs, and Iuttáh with her suburbs, Beth-shémesh with her suburbs: nine cities out of those two tribes.
- 17 And out of the tribe of Benjamin they gaue Gibeón with her ^{the} suburbs, Gēba with her suburbs,
- 18 Anathóth with her suburbs, and Almón with her suburbs: foure cities.
- 19 All the cities of the children of Aarón Priests, ^{were} thirtene cities with their suburbs.
- 20 ¶ But to the families of the children of Kohath of the Levites, ^g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephráim)
- 21 They gaue them the citie of refuge for the slayer, ^h Shechem with her suburbs in mounte Ephráim, and Gézer with her

- suburbs,
- 22 And Kibzáim with her suburbs, & Beth-horón with her suburbs: foure cities.
- 23 And out of ^{the} tribe of Dan, Eltekéh with her suburbs, Gibethón with her suburbs,
- 24 Aialón with her suburbs, Gath-rimmon with her suburbs: foure cities.
- 25 And out of the ^{the} halfe tribe of Manasséh, ⁱ Tanách with her suburbs, & Gath-rimmon with her suburbs: two cities.
- 26 All the cities for the other families of the children of Kohath ^{were} ten with their suburbs.
- 27 ¶ Also vnto the children of Gershón of the families of the Levites, ^{they} gaue out of ^{the} halfe tribe of Manasséh, the citie of refuge for ^{the} slayer, ¹ Golán in Bashán with her suburbs, & Beeshteráh with her suburbs: two cities.
- 28 And out of the tribe of Issachár, Kishón with her suburbs, Daberch with her suburbs,
- 29 Iarmúth with her suburbs, En-ganním with her suburbs: foure cities.
- 30 And out of the tribe of Ashér, Mishál with her suburbs, Abdón with her suburbs,
- 31 Helkáh with her suburbs, and Rehób with her suburbs: foure cities.
- 32 And out of ^{the} tribe of Naphtalí, the citie of refuge for the slayer, Kédesh in ^{the} Galí ¹ Galí with her suburbs, & Hammoth-dór with her suburbs, and Kaitán with her suburbs: three cities.
- 33 All the cities of the Gershonites according to their families, ^{were} thirtene cities with their suburbs.
- 34 ¶ Also vnto the families of the children of Merarí the ^{the} rest of the Levites, ^{they} gaue out of ^{the} tribe of Zebulún, Iokneam with her suburbs, and Kartáh with her suburbs,
- 35 Dimnáh with her suburbs, Nahalál with her suburbs: foure cities.
- 36 And out of ^{the} tribe of Reubén, ^m Bézer with her suburbs, and Iahazáh with her suburbs,
- 37 Kedemóth with her suburbs, and Mezpháath with her suburbs: foure cities.
- 38 And out of the tribe of Gad ^{they} gaue for a citie of refuge for the slayer, Ramóth in Gileád with her suburbs, and Mahanáim with her suburbs,
- 39 Heshbón with her suburbs, and Iazér with her suburbs: foure cities in all.
- 40 So all the cities of the children of Merarí according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.
- 41 And all the cities of the Levites ⁿ with in the possession of the children of Israël ^{were} eight and fourtie with their suburbs.
- 42 These cities lay ^{euery} one ^{seuerally} with their suburbs rounde about them. so

i *Which* dwelt in Ganaan.

k *Golan* and Kedesh were the cities of refuge vnder the Gershonites.

l *Galí* Galí.

l *They are* here called the rest, because they are left no more. and Merari was ^{the} youngest brother, Genes. 46, 11. m *Bézer* and Pámoth were the cities of refuge vnder the Merarites and beyond Jordan, Chap. 20, 8.

n *Thus* according to Iakobs prophesie, they were scattered throught ^{the} countrey which God vsed to this end, that his people might be instructed in the true religion.

Reubén & Gad

Ioshúa.

buylt an altar.

we e all these cities.

43 ¶ So the Lord gaue vnto Israël all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there toode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap 23. 15.

45 * There failed nothing of all the good things, which the Lord had said vnto the house of Israël, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They buyld an altar for a memorial 15 The Israelites reprove thō. 21 Their answer for defense of the same.

a After that y Israelites enioyed the land of Canaan.

b Which was to go armed before their brethren, Nom. 32. 29.

Nom 32. 33. chap 13. 6.

Deut 10. 12. c He sheweth wherein consisteth the fulfilling of the Lawe.

d He commanded thē to God & prayed for them.

e Which remained at home and went not to the warfare. Nom 31. 27. 1 Sam 30. 24.

Then Ioshúa called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto thē, Ye haue kept all that Moses the seruant of the Lord ^b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandment of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your tētes, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyonde Iordén.

5 But take diligent hede, to do the commandment and Lawe, which Moses the seruant of the Lord commanded you: ^{that} is, * that ye ^c loue the Lord your God, and walke in all his wayes, and kepe his commandments, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Ioshúa ^d blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto ^{one} halfe of the tribe of Manasseh Moses had giuen ^a possession in Bashán and vnto the ^{other} halfe thereof gaue Ioshúa among their brethren on this side Iordén Westward: therefore whē Ioshúa sent them away vnto their tētes, and blessed them,

8 Thus he spake vnto thē, saying, Returne with muche riches vnto your tentes, and with a great multitude of cattel, with siluer and with golde, with brasse and with yron, and with great abundāce of raimēt: deuide the spoyle of your enemies with your ^e brethren.

9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the chil-

dren of Israël from Shiloh (which is in the land of Canaan) to go vnto the country of Gilead to the land of their possession, which they had obtained, according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordén (^{which} are in the land of Canaan) then the children of Reuben, and the children of Gad, & the halfe tribe of Manasseh, buylt ^f there an altar by Iordén, a great altar to se to.

11 ¶ Whē the children of Israël heard saie, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue buylt an altar in the forefront of the land of Canaan vpo the borders of Iordén at the passage of the children of Israël:

12 When the children of Israël heard it, then the whole Congregation of the children of Israël gathered them together at Shiloh to go vp ^g to warre against them.

13 Then the children of Israël sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israël. for eue. ie one ^{was} chief of their fathers housholde among the ^h thousandes of Israël.

15 ¶ So they wēt vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith ⁱ y whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israël, to turne away this day from the Lord, in that ye haue buylt you an altar for to rebel this day against the Lord:

17 Haue we to litle for the wickednes ^j of ^{Nom. 21. 4.} Peor, whereof we are not ¹ cleansed vnto this day, though a plague came vpon the Congregation of the Lord:

18 Ye also are turned away this day from the Lord: & seing ye rebel to day against the Lord, euen tomorowe he wilbe wrath with all the Congregation of Israël.

19 Notwithstanding if the lād of your possession be ^k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but ¹ rebel not against the Lord, nor rebel not against vs in buylding you an altar, beside the altar of the Lord our God.

20 Did not Achán the sonne of Zerah trespass grievously in the execrable thing, & wrath fel on ^l all the Congregation of

^g Ely Gellib, which country also was called Canaan because the Amorites dwelt there were called Canaanites. ^f That is, beyonde Iordén: for some time the whole country on both sides of Iordén is mingled by Canaan.

^h Suche now is their zeal, that they wolde rather lose their liues, then suffer the true religion to be changed or corrupted.

ⁱ Or, multitude.

^j Not only of priests, but also of the common people.

^k Meaning, God is not fully pacified, for as much as no punishment can be sufficient for such wickednes & idolatry.

^l In vnto judgement.

^m To use the other service when God hath appointed, is to rebel against God, 1 Sam 15. 23.

Chap 7. 1. Israël

m Signifying, that it manie offered for one mans fault, for the fauour of manie all shulde suffre

Israel and this man alone m perished not in his wickednes.

¶ Then the children of Reubén and the children of Gad, & halfe the tribe of Manassch answered, and said vnto the heades ouer the thousandes of Israel,

22 The Lord God of gods, y Lord God of gods, he knoweth, and Israel him selfe shal knowe: if by rebellio, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue buylt vs an altar to returne away from the Lord, ether to offer therco burnt offering, or meat offering, or to offer peace offerings thereon, let y Lord m him selfe require it:

n Let him punish vs.

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our childre, What haue ye to do with the Lord God of Israel?

o Or, to turne backe fro the Lord God.

Gen. 31. 48. Chap 26. 27.

25 For y Lord hathe made Iordén a border betwene vs and you, ye children of Reubén, & of Gad: therefore ye haue no parte in the Lord: so shal your children make our children o ccase from fearing the Lord.

26 Therefore we said, We wil now go about to make vs an altar, not for burnt offering, nor for sacrifice,

p They signifye a wonderful care th tney bare towards their posteritie, that they might liue in the true seruice of God

27 But for a * witnes betwene vs and you, and betwene our generacions after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children shulde not say to our children in time to come, Ye haue no parte in the Lord.

28 Therefore said we, If so be that they shulde so say to vs or to our p generacions in time to come, the wil we answer, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnes betwene vs and you.

q Ebr is war God in their eyes.

29 God so bid, that we shulde rebel against the Lord, and turne this day away from the Lord to buyld an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phineás the Priest, and the princes of the Congregation and heades ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reubén, and children of Gad, and the children of Manassch spake, they were wel content.

r Or preferring vs & gouerning vs.

31 And Phineás the sonne of Eleazár the Priest said vnto the children of Reubén and to y children of Gad, & to the childre of Manassch, This day we perceiue, that y Lord is q among vs, because ye haue not

done this trespas against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

r Whome if ye had offended, he wolde haue punished with you

32 ¶ Then Phineás the sonne of Eleazár the Priest with the princes returned from the childre of Reubén, and from the children of Gad, out of the land of Gileád, vnto the land of Canaan, to the children of Israel, and broght them answer.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against the in battel, for to destroy the land, wherein the children of Reubén, and Gad dwelt.

Or, praised God. Ebr said.

34 Then the children of Reubén, and the children of Gad called the altar Ed: for it shalbe a witnes betwene vs, that the Lord is God.

Or, witness.

CHAP. XXIII.

1 Ioshúa exhorteth the people, that they soyne not the selues to the Gentiles. 7 That they name not their idoles. 14 The promises, if they feare God, is And threatnings, if they forsake him.

¶ And along season after that y Lord had giuen rest vnto Israel from all their enemies round about, & Ioshúa was olde, and stricken in age,

Ebr. cũmen dñe to yerer.

2 Then Ioshúa called all Israel, & their Elders, and their heades, and their iudges, and their officers, and said vnto them, I am olde, & stricken in age.

3 Also ye haue sene all that the Lord your God hathe done vnto all these nacions a before you, how the Lord your God him selfe hathe fought for you.

a Your eyes be aring witnesses

4 Beholde, I haue deuised vnto you by lot these nacions that remaine, to be an inheritance according to your tribes, from Iordén, with all the nacions that I haue destroyed, euē vnto y g. at Sea Westward. 5 And the Lord your God shal exp l b the before you, & cast them out of your sight, and ye shal possesse then land, as the Lord your God hathe said vnto you.

Or, enerib ven thei nacions.

Ebr at the sunne set b Which yet remaine & are not overcome, as Chap 13. 2

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the booke of the Lawe of Moyses, that ye turne not therfrom to the right hand nor to the left,

Deut 5. 32. Or 28. 4.

7 Neither company with these nacions: that is, with them which are c left with you, neither make mencion of the name of their gods, d nor cause to sweare by them, neither se u them nor bowe vnto them.

c And not yet subdued Tsal. 16. 4.

d Let not the iudges admiue notice, w ane shal sweare by their idoles

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hathe cast out before you great nacions and mighty, and no man hath stand before your face hetherto.

10 ¶ One man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hathe promised you.

Leu 26. 2. deu 32. 30.

11 Take good hede therefore vnto your

28. frater.

"felues, that ye loue the Lord your God.

*10. be of their
affiance
11. Or haue comen
fascia with shē.*

12 Els, if ye go backe, and cleaue vnto the rest of these nacions: *that is*, of them that remaine with you, and shal "make marriages with them, and "go vnto them, & they to you,

*Exod 23.33.
nom 33.55.
deut 7.15.*

13 Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: *but they shal be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntil ye perish out of this good land, which the Lord your God hathe giuen you.

*e Meaning,
they shalbe a
continual grief
vnto you, and
so the cause
of your destru-
ction
f I dye accord-
ing to the cour-
se of nature
g Mosse cer-
teinly.
Chap 23.45.*

14 And beholde, this day do I "entre into the way of all the world, and ye knowe in all your e heartes and in all your soules, that *nothing hathe failed of all the good things which the Lord your God promised you, *but* all are come to passe vnto you: nothing hathe failed thereof.

10. promises.

15 Therefore as all "good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you currie "euil thing, vntil he haue destroyed you out of this good land, which the Lord your God hathe giuen you.

*10. Or, threat-
ning.*

*h He sheweth
that no euil ca-
me vnto
man, except he
offend God by
disobedience.*

16 When ye shal "transgresse the couenant of the Lord your God, which he commanded you, and shal go, and serue other gods, and bowe your selues to them, then shal the wrath of "y Lord waxe hote against you, and ye shal perish quickly out of the good land which he hathe giuen you.

C H A P. X X I I I.

2 Iofhua rehearseth Gods benefites, 14 And exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Iofhua dyeth. 32 The bones of Ioseph are buried 33 Eleazar dyeth.

*a That is, the
nine tribes &
the halfe*

1 And Iofhua assembled *again* all the tribes of Israel to Shechem, & called the Elders of Israel, and their heades, and their iudges, and their officers, & they presented them selues before "God.

*b Before the
Arke, which
was brought to
Shechem, whē
they went to
bury Iosephs
bones
Gen 50.26.
Iudas 5.6.
c Euphrates
in Mesopota-
mia, Gen 31.26.*

2 Then Iofhua said vnto all the people, Thus saith the Lord God of Israel, "Your fathers dwelt beyonde the "flood in olde time, *euē* Tērah the father of Abraham, and the father of Nachōr, and serued other gods.

*Gen 22.2. &
25.26.**Gen 36.8.
Gen 46.6.**Exod 3.10.*

3 And I toke your father Abraham from beyōde the flood, & brought him through all the land of Canaan, and multiplied his sede, and *gaue him Izhāk.

4 An "I gaue vnto Izhāk, Iaakōb & Esāur: and I gaue vnto "Esāur mount Seir, to possesse it: but *Iaakōb and his children wēt downe into Egypt.

5 "I sent Mosēs also and Aarōn, and I plagued Egypt. & whē I had so done among them, I brought you out.

Exod 12.37.

6 So I "brought your fathers out of Egypt, & ye came vnto the Sea, & the Egyptiās

pursued after your fathers with charrets and hoistmen vnto "the red Sea.

Exod 14.9.

7 Then they cryed vnto the Lord, and he put "a darcknes betwene you & the Egyptiāns, and brought the Sea vpon them, and couered them: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wilderness "a long season.

*d Euen fourtie
yeres.*

8 After I brought you into the land of the Amorites, which dwelt beyonde Iordēn, *and they fought with you: but I gaue the "land into your hand, and ye possessed them countrey, and I destroyed them out of your sight.

Nom 21.25.

9 *Also Balāk the sonne of Zippōr King of Moāb arose and warred against Israhēl, and sent to call Balaām the sonne of Be-ōr for to curse you,

*Nom 22.5.
deut 23.4.*

10 But I wolde not heare Balaām: therefore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iordēn, and came vnto Ierichō, and the "mé of Ierichō fought against you, the Amorites, & the Perizzites, & "y Canaanites, and the Hittites and the Girgashites, the Hittites and the Jebusites, and I deliuered them into your hand.

*e Because it
was the chief
citie, vnder it
he contemeth
all the coun-
treys, els they
of the citie
fought not.
Chap. 3.14.*

12 And I sent "hornets before you, which cast them out before you, *euē* the two Kings of the Amorites, & not with thy sworde, nor with thy bowe.

*Exod 23.28.
deut 7.20.
chap 11.20.*

13 And I haue giuen you a land, wherein ye did not labour, and cities which ye buylt not, & ye dwelt in them, & eat of the vineyardes and olue trees, which ye planted not.

14 Now therefore "feare the Lord, & serue him in vprightenes and in trueth, and put away the gods, which your fathers serued beyonde the flood and in Egypt, and serue ye the Lord.

*f This is the
true vic of
Gods benefi-
tes, to learne
thereby to
feare & serue
him with an
vpright con-
science
10. Or if it be
euil in your
sight.*

15 And "if it seme euil vnto you to serue the Lord, chuse you this day "whome ye wil serue, whether "y gods which your fathers serued (that were beyonde the flood) or the gods of the Amorites, in whose land ye dwelt: but I and mine house wil serue the Lord.

*g This testi-
feth vs "y f
all "y world
wolde go fro
God, yet eue-
rie one of vs
particularly is
bonde to chuse
vnto him.*

16 Then the people answered and said, God forbid, that we shulde forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved vs in all the way that we went, and among all the people through whome we came.

*h How much
more are we
bonde to ser-
ue God in
Christ, by
whom we ha-
ue received "y
redemption of
our soules.*

18 And the Lord did cast out before vs all the people, *euē* the Amorites which dwelt in the land: therefore wil we also serue the Lord, "for he is our God.

89 And

- 19 And Ioshúa said vnto the people, Ye can not serue γ Lord: for he is an holy God: he is a ielous God: he wil not pardō your iniquitie nor your sinnes.
- Chap. 23. 15.* 20 If ye forsake the Lord and serue strange gods, γ the he wil returne & bring euil vpo you, and consume you, after that he hath done you good.
- 21 And the people said vnto Ioshúa, Nay, but we wil serue the Lord.
- ¶ If you do γ contrarie, your owne mowthes shal condemne you.* 22 And Ioshúa said vnto the people, Ye are witnesses γ against your selues, that ye haue chosen you the Lord, to serue him: & they said, *We are witnesses.*
- ¶ Out of your hearres and o- therwise.* 23 Then put away now, *said he*, the strange gods which are among you, & bow your hearts vnto the Lord God of Israël.
- 24 And the people said vnto Ioshúa, The Lord our God wil we serue, and his voyce wil we obey.
- ¶ By ioyning God and the people together: also he repeated the promises and threatenings out of γ Lawe.* 25 So Ioshúa made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.
- ¶ Or, time.* 26 And Ioshúa wrote these wordes in the boke of the Lawe of God, and toke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.
- 27 And Ioshúa said vnto all the people, Beholde, this stone shalbe a witnes vnto vs:

- for it γ hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.
- 28 The Ioshúa let the people departe, euerie man vnto his inheritance.
- 29 And after these things Ioshúa the sonne of Nun, the seruant of the Lord dyed, being an hundred and ten yeres olde.
- Chap. 19. 30.* 30 And they buried him in γ border of his inheritance in Timnath-seraiah, which is in mount Ephraim, on the Northside of mount Gaash.
- ¶ Suche are γ people commonly as their rulers are.* 31 And Israël serued the Lord all the dayes of Ioshúa, and all the dayes of the Elders that ouerliued Ioshúa, & which had knowen all the workes of the Lord that he had done for Israël.
- Gen. 50. 25. exod. 13. 19.* 32 And the bones of Ioséph, which the children of Israël broght out of Egypt, buried they in Shechem in a parcel of ground which Iaakób boght of the sonnes of Hamór the father of Shechem, for an hundredth pieces of siluer, and the children of Ioséph had them in their inheritance.
- Gen. 33. 19.* 33 Also Eleazár the sonne of Aarón dyed, whome they buried in the hil of Phinehas his sonne, which was giuen him in mount Ephraim.
- ¶ The Gileadites Phinehas.*

THE BOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promises performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to moste horrible obliuion of Gods graces, contrarie to their sol-mne promises made vnto Ioshúa, and so prouoked his vengeance (as muche as in them stode) to their utter destruction. Whereof as they had moste euident signes by the mutabilitie of their state: for he suffered them to be moste cruelly vexed and torment: d by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might fele their owne miseries and so call vnto him and be deliuered. Yet to shewe that his mercies indure for euer, he raised vp from time to time suche as shoulde deliuer them and assure them of his fauour and grace, if they wolde turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it semed best to God, for the gouernance of his people. They were twelue in number besides Ioshúa, and gouerned from Ioshúa vnto Saúl the first King of Israel. Ioshúa and these vnto the tyme of Saúl ruled 336 yeres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hath for the mainenance of true religion against idolatrie and superstition: next, what great danger that commune wealthis in, when as God giueth not a magistrate to reteine his people in the purities of religion and in true seruice.

Iudah is preferred.

Iudges.

C H A P. I.

After Ioshua was dead, Iudah was constitute captain. 6 Adoni-bézek is takē. 14 The request of Achish. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.

a By the iudgement of Vrim: read Exo. 28, 30. nom. 27, 21. 1 Sam. 28, 6. b Who shalbe our Captain?

After y Ioshua was dead, y childre of Israël asked the Lord, saying: Who shal go vp for vs against the Canaanites, to fight against them?

2 And the Lord said, Iudah shal go vp: beholde, I haue giuen the land into his hand.

c For the tribe of Simeon had their inheritance within y tribe of Iudah, 1oth. 19, 1.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slawe of them in Bézek ten thousand men.

e Or, the lord of Bézek.

5 And they founde Adoni-bézek in Bézek: and they fought against him, and slew the Canaanites, and the Perizzites.

d This was Gods iust iudgement, as the tyrant him self confessed, y as he had done, so did he receive, Luc. 24, 19.

6 But Adoni-bézek fled, and they pursued after him, and caught him, and cut of the thumbs of his hands and of his fete.

7 And Adoni-bézek said, Seuentie Kings hauing the thumbs of their hands and of their fete cut of, gathered bread vnder my table: as I haue done, so God hathe rewarded me. so they brought him to Ierusalém, and there he dyed.

8 (Now the children of Iudah had fought against Ierusalém, and had takē it & smitten it with the edge of the sword, and had set the citie on fire)

e Which was after ward buylt againe, & possesse d by y Iebusites, 2. Sam. 5, 6.

9 ¶ Afterwarde also the children of Iudah went downe to fight against the Canaanites, that dwelt in y mountaine, and toward the South, and in the lowe countrey.

f Iosh. 15, 14. These three were gyats, & the children of Anák.

10 And Iudah wēt against the Canaanites, that dwelt in Hebrón, which Hebrón beforetime was called *Kiriath-arbá: and they slawe Sheshái, and Ahimán & Talmai.

11 And from thence he went to the inhabitants of Debír, and the name of Debír in olde time was Kiriath-sépher.

12 And Caléb said, He y smiteth Kiriath-sépher, & taketh it, euen to him wil I giue Achsáh my daughter to wife.

13 And Othniél the sonne of Kenáz Calébs yonger brother toke it, to whome he gaue Achsáh his daughter to wife.

g Read Iosh. 25, 18.

14 And whē she came to him, she moued him to aske of her father a field, & she ligh- ted of her asse, and Caléb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South con-

tre, giue me also springs of water: and Caléb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of Keni Mosés father in lawe went vp out of the citie of the palmetrees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arád, and went and dwelt among the people.

h This was one of the names of Mosés father in lawe, read Nom. 19, 29.

17 But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zepháh, and vterly destroyed it, and called the name of the citie *Hormáh.

Nom. 21, 8.

18 Also Iudah toke Azzáh with the coastes thereof, & Askelón with the coastes thereof, and Ekron with the coastes thereof.

i These cities & others were afterward possessed of the Philistines, 1. Sam. 6, 17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he coulde not driue out the inhabitants of the valleys, because they had charrets of yron.

20 And they gaue Hebrón vnto Caléb, as Mosés had said, and he expelled thence the thre sonnes of Anák.

Nom. 34, 34. Iosh. 14, 13.

21 But the children of Beniamín did not cast out the Iebusites, that inhabited Ierusalém: therefore the Iebusites dwel with the children of Beniamín in Ierusalém vnto this day.

k For after y the tribe of Iudah had burnt it, they build it againe.

22 ¶ They also that were of the house of Ioséph, went vp to Beth-él, and the Lord was with them,

23 And the house of Ioséph caused to vewe Beth-él (and the name of the citie beforetime was *Luz)

Gen. 28, 19.

24 And the spies sawe a man come out of the citie, & they said vnto him, Shewe vs, we pray thee, the way into the citie, * and we wil shewe thee mercie.

Iosh. 2, 14.

25 And when he had shewed them the way into the citie, they smote the citie with y edge of the sword, but they let the man & all his householde departe.

26 Then the man went into the land of the Hittites, and buylt a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Nether did Manasséh destroy Beth-sheán with her townes, nor Taanách with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Lbleám with her townes, nether the inhabitants of Megiddó with her townes: but the Canaanites dwelled still in that land.

Iosh. 17, 12.

28 Neuertheles when Israël was strong, they put the Canaanites to tribute, and expelled them not wholly.

l Wherefore God primaried the Canaanites to dwell still in y land, read Chap. 3, 4.

29 ¶ Likewise Ephraím expelled not the Canaanites that dwelt in Gézer, but the Canaanites dwelt in Gézer among them.

Iosh. 16, 10.

30 ¶ Nether did Zebulún expel the inhabitants of Kitrón, nor the inhabitants

m That is the tribe of Zebulun, as is also to be vnderstand of y rest.

The rebellion of

Iudges. the people. 109

of Nahaiól, but the Canaanites dwelt among them, and became tributaries.

31 Neither did Ashér cast out the inhabitants of Acchó, nor the inhabitants of Zidon, nor of Ahláb, nor of Achzib, nor of Helbáh, nor of Aphik, nor of Rehób,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out.

3 But made them pay tribute as y others did.

33 Neither did Naphtalí drive out the inhabitants of Beth-anáth, nor the inhabitants of Beth-she-mesh, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-she-mesh, and of Beth-anáth became tributaries vnto them.

Or, afflicted him.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites dwelt stil in mount Héies in Analón, and in Shaalbim, and when the hand of Iosephs familie preuailed, they became tributaries:

Meaning, when he was stronger than they.

36 And the coast of the Amorites was from Maaleh-akrabbim, *even* from Sélah and vpwarde.

Which was a citie in Arabia, or, as some read, from the rocks.

CHAP. I.

The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites set to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffred idolaters to remaine among them.

a That is, messenger, or Prophet, as some think, Phineas.

And an Angel of the Lord came vp from Gilgál to Bochím, & said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had swoine vnto your fathers, and said, I wil neuer breake my couenant with you.

Deut 7, 2.

Deut 18, 3.

2 Ye also shal make no couenant with the inhabitants of this land, *but* shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

Iosh 23, 13.

3 Wherefore, I said also, I wil not cast the out before you, but they shalbe *as* thornes vnto your sides, and their gods shalbe your destruction.

Or, siders.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people list vp their voyce, and wept.

Or, weeping

5 Therefore they called the name of that place, Bochím, and offred sacrifices there vnto the Lord.

b After that he had deuoted to every man his portion by lot, Iosh 24, 28.

6 Now when Ioshúa had sent the people away, the children of Israel went euerie má into his inheritance to possesse the land.

7 And the people had serued the Lord all the daies of Ioshúa, and all the daies of the Elders that outlyued Ioshúa, which had sene all the great workes of the Lord that he did for Israel.

c Meaning, the wonders & miracles.

8 But Ioshúa the sonne of Nun the scrúat of the Lord dyed, when he was an húdreth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in Timnath-héies in mount Ephraím, on the Northside of mount Gáash.

d Héies by turning the letters backward is Seréh, as Iosh 24, 28.

10 And so all that generacion was gathered vnto their fathers, and another generacion arose after them, which nether knewe the Lord, nor yet the workes, which he had done for Israel.

11 The children of Israel did wickedly in the sight of the Lord, and serued Baalim,

e That is, a manner of idolatry.

12 And forsoke the Lord God of their fathers, which broght them out of the land of Egypt, & followed other gods, *enē* the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to angre.

13 So they forsoke the Lord, & serued Baal and Ashtaróth.

f These were idols, which had the forme of an ewe of shepe among the Sidonians.

14 And the wrath of the Lord was hote against Israel, and he deliuered them into the hands of spoilers, that spoiled them, & he solde them into the hands of their enemies round about the, so that they coulde no longer stand before their enemies.

g Psal 44, 13.

15 Whether soeuer they went out, the hand of the Lord was sore against them, as the Lord had said, & as the Lord had swoine vnto them: so he punished them sore.

g In all their enterprises h The vengeance.

16 Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppreßors.

i Or, deliuered them out of the hands of their oppressors.

17 But yet they wolde not obey their Iudges: for they went *2* whoing after other gods, and worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

j Meaning, from the true religion.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge (for the Lord had compassion of their groanings, because of them that oppreßed them & mented them)

k Elr reprimand k Seeing their crueltie.

19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuencions, nor from their rebellious way.

l Chap 3, 12. m Or, corrupt the wayes.

20 Wherefore the wrath of the Lord was kindled against Israel, & he said, Because this people hatne transgressed my couenant, which I commanded their fathers, & haue not obeyed my voyce,

21 Therefore wil I no more cast out before them any of the nations, which Ioshúa left when he dyed,

n As the Hittites, Iubusites, Amorites, &c.

^a So ^h bothe outward enemies and false Prophets are but a tryal to proue ^o talen, ^{Deut. 18.9.}

That through them I may ^m proue Israél, whether they wil kepe the way of the Lord, to walke therein, as their fathers kept it, or nor.

So the Lord left those nacions, & droue them not out immediatly, nether deliuered them into the hand of Ioshúa.

C H A P. I I I.

¹ The Canaanites were left to trye Israél. ^o Othniel deliuereth Israél. ²¹ Ehúd killeth King Eglón. ³¹ Shamgar killeth the Philistims.

¹ These now are the nacions which the Lord left, that he might proue Israél by them (^{euen} as many of Israél as had not knownen all the ^a warres of Canaan,

^a Which were ached by ^h hand of God, ² and not by the power of man.

Onely to make the generacions of the children of Israél to knowe, and to teache them warre, which douteles their predecessors knewe ^b not)

^b For the trusted in God & he fought for them.

Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanón, from mount Báal hermón vnto one come to Hamath.

And these remained to proue Israél by them, to wit, whether they wolde obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

And the children of Israél dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

^a Contrary to Gods commandement, Deut. 7.3.

And they toke ^c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

^d Trees or woods erected for idolatrye.

¶ So ^h children of Israél did wickedly in the sight of the Lord, & forgate the Lord their God, & serued Baalim, and ^a Ashtoroth.

<sup>Or, de fopora-
m.</sup>

Therefore the wrath of the Lord was kindled against Israél, and he solde them into the hád of Chushán rishatháim King of ^a Áram-naharáim, & the childre of Israél serued Chushán rishatháim eight yeres.

¶ And when the children of Israél cryed vnto the Lord, the Lord stirred vp a fauour to the children of Israél, and he saued them, ^{euen} Othniel the sonne of Kenáz, Calebs yonger brother.

^e He was raised vp by the Spirit of the Lord.

^{Or, Syria.}

And the ^c Spirit of the Lord came vpō him, and he iudged Israél, and went out to warre: & the Lord deliuered Chushán rishatháim King of ^a Aram into his hand, and his hand preuailed against Chushán rishatháim.

^f That is, i. vnder Ioshua, & s. vnder Othniel.

So the land had rest ^f fourtie yeres, and Othniel the sonne of Kenáz dyed.

^g So ^h the enemies of Gods people haue no power over them, but by Gods appointment.

¶ The children of Israél againe committed wickednes in ^h sight of the Lord: & the Lord ^s strengthened Eglón King of Moáb against Israél, because they had

committed wickednes before the Lord.

And he gathered vnto him the children of Ammón, and Amalék, and went and smote Israél, and they possessed the cite of palmetrees.

So the child:en of Israél serued Eglón King of Moáb eightene yeres.

But when the children of Israél cryed vnto the Lord, the Lord stirred them vp a sauiour, Ehúd the sonne of Gerá the sonne of ^a Lemini, a man ^a lame of his right hand: and the children of Israél sent a present by him vnto Eglón King of Moab.

^{Or, Benjamin.}
^{Or, left hand.}

And Ehúd made him a dagger with two edges of a cubite length, and he did gird it vnder his raymēt vpon his right thigh,

^{Or, caused a dagger to be made.}

And he presented the gift vnto Eglón King of Moab (and Eglón ^{was} a very fat man)

And whē he had now presented the present, he sent away the people that bare the present,

But he turned againe from the ^b quarris, that were by Gilgál, and said, I haue a secret errand vnto thee, ^o King. Who said, Kepe ^c silence: and all that stode about him, went out from him.

^h Or, as some say, from the places of idoles.

ⁱ Til all be departed.

Then Ehúd came vnto him, (& he sate alone in a somer parler, which he had) & Ehúd said, I haue a message vnto thee frō God. Then he arose out of his throne,

And Ehúd put forthe his left hand, and toke the dagger from his right thigh, and thrust it into his belly,

So that the hafte went in after the blade: and the fat closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt came out.

Then Ehúd gate him out ^a into the porch, and shut the dores of the parler vpon him, and locked them.

^{Or, bank.}

And when he was gone out, his seruants came: who seing that ^h dores of the parler were locked, they said, " Surely he doeth his easment in his somer chambre.

^{Or, he cometh his face.}

And they taried til they were ashamed: and seing he opened not the dores of the parler, they toke the key, and opened the, and beholde, their lord was fallen dead on the earth.

So Ehúd escaped (while they taried) and was passed the quarris, and escaped vnto Seirath.

And when he came home, ^a he blew a trumpet in mount Ephráim, and the children of Israél went downe with him from the mountaine, and he went before them.

^{Or, raised the trumpet so be blown, & so.}

Then said he vnto them, Followe me: for the Lord hathe deliuered your enemies, ^{euen} Moáb into your hand. So they went downe after him, and toke the passages

pages

fages of Iordén toward Moáb, and suf-
fied not a man to passe ouer.

*Or, it is g. And
big bodied*

29 And they slew of the Moabites the same
time about ten thousand mē, all fed men,
and all were warriors, and there escaped
not a man.

Es, humbled

*k Meaning, the
Israelites*

30 So Moáb was subdued that day, vnder
the hand of Israel: and the land had rest
four score yeres.

*So that it is
not the nobler,
nor the maner
y God regard-
eth, when he
will get the vi-
ctorie.*

31 ¶ And after him was Shamgár the sonne
of Anath, which stwe of the Philistims
fixe hundred men with an oxen¹ goade, &
he also deliuered Israel.

CHAP. IIII.

*Es, added, or
continued to do
evil.*

*Israel sinned and are giue into the hands of Iabin. 4 De-
borah iudgeth Israel and exhorteth Barák to deliuer
the people of Sifera sleeth, 17 And is killed by Iael*

And the children of Israel began a-
gaine to do wickedly in the sight of
the Lord when Ehúd was dead.

*a There was
another Iabin,
whome Ioshua
killed & burnt
his citie Ha-
zór, Josh. 11. 13.
b I hat is, in a
wood, or strong
place.*

2 And the Lord solde them into the hand
of Iabin King of Canaan, that reigned
in Hazór, whose chief captaine was called
Sifera, which dwelt in Harosheth of the
Gentiles.

Then the children of Israel cryed vnto
the Lord: (for he had nine hundred charets
of yron, and twentie yeres he had vexed
the children of Israel very sore)

*a By the Spirit
of prophetic,
recoluing of
countersies,
& declaring
the will of God.*

4 ¶ And at that time Deborah a Prophe-
tesse the wife of Lapidóth iudgeth Is-
rael.

5 And this Deborah dwelt vnder a palme
tre, betwene Ramáh and Beth-el in mount
Ephraím, & the children of Israel came vp
to her for iudgement.

*d And reuel-
led vnto me by
the Spirit of pro-
phetic.*

6 Then she sent and called Barák the son-
ne of Abinóam out of Kédesh of Naph-
tali, and said vnto him, Hathe not the Lord
God of Israel commanded, saying, Go,
and drawe toward mount Tabór, & take
with thee ten thousand men of the chil-
dren of Naphtali and of the children of
Zebulun?

*Psalm, 33, 10.
We will say*

7 And I wil drawe vnto thee to the Kishón
Sifera, the captaine of Iabins arme
with his chalets, and his multitude, &
wil deliuer him into thine hand.

*e Fearing his
owne weak-
nes & his e-
nemies power;
he desired the
propheticke to
go with him
to assure him
of Gods will
from time to
time*

8 And Barák said vnto her, If thou wilt
go with me, I wil go: but if thou wilt not
go with me, I wil not go.

9 Then she answered, I wil surely go with
thee, but this iourney that thou takest, shal
not be for thine honour: for the Lord shal
sel Sifera into the hand of a womā. And De-
borah arose and went wth Barák to Kédesh.

*Or, he led af-
ter him 10000
men.*

10 ¶ And Barák called Zebulun and Naph-
tali, & he went vp on his fere
with ten thousand men, and Deborah wēt
vp with him.

*Or, possibilia
Deum 10, 29
Es, per se, & ad*

11 (Now Heber the Kenite, which was of
the children of Hobab the father in law
of Moyses, was departed from the Keni-

tes, and pitched his tent vntil the plaine
of Zaanaím, which is by Kédesh)

*f Meaning, y
he possessed a
great parte of
that countrey.*

12 The they shewed Sifera, y Barák y sonne
of Abinóam was gone vp to mount Tabór.

13 And Sifera called for all his charets, even
nine hundred charets of yron, & all the
people that were with him to Harosheth
of the Gentiles, vnto the river Kishón.

*g She fill en-
courageth hi
to this entre-
prise by assu-
ring him of
Gods fauour
& aide.*

14 Then Deborah said vnto Barák, & Vp:
for this is the day that the Lord hath de-
liued Sifera into thine hand. Is not the
Lord gone out before thee? so Barák went
downe from mount Tabór, and ten thou-
sand men after him.

15 And the Lord destroyed Sifera and all
his charets, & all his hoste with the edge
of the sword, before Barák, so that Si-
fera lighted downe of his charet, and fled
away on his fete.

16 But Barák pursued after the charets, *Psalm 33, 16.*
& after the hoste vnto Harosheth of the
Gentiles: & all the host of Sifera fel vpon the
edge of the sword: there was not a mā left.

17 Howbeit, Sifera fled away on his fete to
the tent of Iael the wife of Heber the
Kenite: (for peace was betwene Iabin the
King of Hazór, and betwene the house
of Heber the Kenite)

*h Whose an-
ters were strā-
gers, but wor-
shipped the true
God, & there-
fore were ioy-
ned to Israel.*

18 And Iael wēt out to mete Sifera, & said
vnto him, Turne in, my Lord, turne into
me: feare not. And when he had turned in
vnto her into her tent, she couered him
with a mantle.

Or, she saith.

19 And he said vnto her, Giue me, I pray
thee, a little water to drinke: for I am thursty.
And she opened a bottle of milke & ga-
ue him drinke, and couered him.

Chap 34, 13

20 Againe he said vnto her, Stande in the
doore of the tent, and when any man do-
eth come and enquire of thee, saying, Is
any man here? thou shalt say, Nay.

*i To wit, Sifera
k That is, the
pinne of the
whereby it
was fastened
to the ground.*

21 Then Iael Hebers wife took a nayle of
the tent, and toke an hammer in her hand,
and went softly vnto him, and smote the
nayle into his temples, and fastened it into
the ground, (for he was fast asleep, and
wearie) and so he dyed.

22 And beholde, as Barák pursued after Si-
fera, Iael came out to mete him, and said
vnto him, Come, and I wil shewe thee the
mā, whome thou seekst: and when he came
into her tent, beholde, Sifera lay dead, and
the nayle in his temples.

*l So he sawe
a woman had
the honour, as
Deborah pro-
pheticke*

23 So God brought downe Iabin the King
of Canaan that day before the children of
Israel.

24 And the hand of the children of Israel
prospered, and preuailed against Iabin the
King of Canaan, vntil they had de-
stroyed Iabin King of Canaan.

*Es, vnto and
was first.*

CHAP. V.

1 The song and thanksgiving of Deborah and Barák
after the victorie

- 1** Then sang Deborah, and Barák the sonne of Abinóam the same day, saying,
- 2** Praise ye the Lord for the auenging of Israël, & for the ^a people that offered the selues willingly.
- 3** Heare, ye Kings, hearken ye princes: I, ^{men} I wil sing vnto y^e Lord: I wil sing praise vnto the Lord God of Israël.
- 4** Lord, * when thou wentest out of Seir, when thou departedst out of the field of *Edóm, the earth trembled, & the heauens rained, the cloudes also dropped water.
- 5** *The mountaines melted before y^e Lord, *as did that Sinái before the Lord God of Israël.
- 6** In the dayes of *Shamgár the sonne of Anáth, in y^e dayes of *Iaél the hye wayes were ^b vnoccupied, and the trauelers walked through bywayes.
- 7** The townes were not inhabited: they decayed, I say, in Israël, vntil I Deborah came vp, which rose vp a ^c mother in Israël.
- 8** They chose newe gods: then was warre in the gates. Was there a ^d shilde or speare sene among fourtie thousand of Israël?
- 9** Mine heart is set on the gouerners of Israël, & on them that are willing among y^e people: praise ye the Lord.
- 10** Speake ye that ride on ^e white asses, ye y^e dwell^f by Middín, and that walke by the waye.
- 11** For the noyse of the archers ^g appaised among the drawers of water: there shal they rehearse y^e righteousness of the Lord, his righteousness of his townes in Israël: then did the people of the Lord go downe to the gates.
- 12** Vp Deborah, vp, arise, & sing a song: arise Barák, & lead ^h thy captiuitie captiue, thou sonne of Abinóam.
- 13** For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.
- 14** Of Ephráim their roote arose against Amalek & after thee, Beniamin ⁱ shal fight against thy people, ^j Amalek: of Machir came rulers, and of Zebulún they that handle the penne of the ^k water.
- 15** And the Princes of Issachái were with Deborah, & ^l Issachár, and also Baiák: he was set on his fete in the valley: for the diuisions of Reubén were great ^m thoughtes of heart.
- 16** Why abodest thou among the shepoldes, to heare the bleatings of the flockes? for the diuisions of Reubén were great thoughtes of heart.
- 17** ⁿ Gileád abode beyonde Iordén: & why doeth Dan remaine in shippes? Ashér sa-
re on the seashore, and taried in his ^o decayed places.
- 18** But the people of Zebulún and Naphtali haue ieopardie their liues vnto the death in the hye places of the field.
- 19** The Kings came & fought: the fought the Kings of Canáan in Taanách by the waters of Megiddó: they receiued no gaine of ^p money.
- 20** They fought from heauen, ^q even the starres in their courses fought against Sisera.
- 21** The riuer Kishón swept them away, ^r that ancient riuer the riuer Kishón. ^s My soule, thou hast marched valiantly.
- 22** Then were the horschoues broken with the oft beating together of their mighty men.
- 23** Curse ye Merózi: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.
- 24** Iaél the wife of Heber the Kenite shal be blessed aboute ^t other women: blessed shal she be aboute women dwelling in tents.
- 25** He asked water, & she gaue him milke: she brought forth ^u butter in a lordly dish.
- 26** She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote of his head, after she had wounded, & pearced his temples.
- 27** He bowed him downe at her fete, he fel downe, & lay still: at her fete he bowed him downe, and fel: and when he had sonke downe, he lay there ^v dead.
- 28** The mother of Sisera looked out at a window, and cryed through the lattesse, Why is his charet so long a coming? why tary the ^w wheles of his charets?
- 29** Her wise ladies answered her, Yea. ^x She answered her selfe with her owne wordes, ^y That is, she comforted her selfe.
- 30** Haue they not gotten, & they deuide the spoyle? euerie man hath a maide or two. Sisera hath a praye of diuers couloured garments, a praye of sondry coulours made of needle worke: of diuers coulours of needle worke on bothe sides, ^z for the chief of the spoyle.
- 31** So let all thine enemies perish, O Lord: but they that loue him, shal be as the ^a sunne when he riseth in his might, and the lād had rest for tie yeies.

CHAP. VI.

1 Israël is oppressed of the Midianites for their wickednes. *14* Gideon is sent to be their deliverer. *37* He slayeth a figure.

Afterward the children of Israël committed wickednes in the sight of the Lord, and the Lord gaue the into the handes of Midian seven ye es.

2 And the hand of Midian preuailed against Israël, ^a & because of the Midianites the children of Israël made them de-

dennes in the mountaines, and canes, and strong holdes.

3 When Israël had sowed, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

Or, of kadm

4 And camped by them, and destroyed the frute of the earth, euen til thou come vnto ^bAzzáh, & left no foode for Israël, nether shepe, nor oxe, nor asse.

b Euen almost
of whole coun-
treys

5 For they wēt vp, and their cattel, and came with their tentes as gresfhoppers in multitude: so that they and their camels were without number: and they came into the land to destroye it.

6 So was Israël exceedingly impouerished by the Midianites: therefore the children of Israël cryed vnto the Lord.

c This is the
end of Gods
punishments,
to call his to
repentance &
they may seke
for helpe of
him.

7 ¶ And when the children of Israël cryed vnto the Lord because of the Midianites, The Lord sent vnto the children of Israël a Prophet, who said vnto them, Thus sayeth the Lord God of Israël, I haue brought you vp frō Egypt & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hād of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * for a enot the gods of the Amosites in whose land you dwel: but you haue not obeyed my voyce.

2 King. 17.
38 1st. 10, 2.

11 ¶ And the Angel of the Lord came, and sat vnder the oke which was in Ophrah, that pertained vnto Ioásh the father of the Ezrites, and his sonne Gideón threshed wheat by the winepresse, * to hide it from the Midianites.

10 Or, as prepare
his fight

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideón answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hathe forsaken vs, and deliuered vs into the hand of the Midianites.

d This came
not of distrust,
but of weak-
nes of faith, &
is in y moke
perfect: for no
man in this li-
fe can haue a
perfect faith,
but the chil-
dren of God
haue a true
faith, whereby
they be iusti-
fied

14 And the Lord looked vpon him, and said, Go in this thy might, & thou shalt saue Israël out of the hands of the Midianites: haue not I sent thee?

e That is,
Christ appa-
ring in visible
forme
f Which I ha-
ue giuen thee.

15 And he answered him, Ah my Lord, whereby shal I saue Israël? beholde, my father is poore in Manasséh, and I am the least in my fathers house.

Or, familie.

16 Then the Lord said vnto him, I wil therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue founde fauour in thy sight, then shewe

me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, & lay it before thee. And he said, I wil tary vntil thou come againe.

g So that we
know the flesh
is enemie vnto
Gods vocatiō,
which can not
be persuaded
without signes

19 ¶ Then Gideón went in, & made ready a kid, & vnleauened bread of an ^hEpháh of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

h Of Epháh
read Exod-
16, 36.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Thē the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire out of the stone, and consumed the flesh & the vnleauened bread: so the Angel of the Lord departed out of his sight.

i By y power
of God onely,
as in y sacri-
fice of Helias,
1 King 18, 38.

22 And when Gideón perceiued that it was an Angel of the Lord, Gideón then said, Alas, my Lord God: * for because I haue sene an Angel of the Lord face to face, I shal dye.

*Exod 33, 20,
chap 13, 22.*

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not dye.

24 Then Gideón made an altar there vnto the Lord, and called it, Iehouáh shalom: vnto this day it is in Ophrah, of the fathers of the Ezrites.

*Or, the Lord of
peace.*

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, & another bullocke ^k of seuen yeres olde, and destroy the altar of Baal that thy father hathe, and cut downe the groue that is by it,

k That is, as
the Chaldee
text writeth,
of seuen ye-
res.

26 And buylde an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the seconde bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

l Which
grewed about
Baals altar

27 Then Gideón toke ten men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers housholde and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the seconde bullocke offered vpon the altar that was made.

m Meaning y
fat bul, which
was kept to
be offered vnto
Baal.

29 Therefore they said one to another, Who hathe done this thing? & when they inquired and asked, they said, Gideón the sonne of Ioásh hathe done this thing.

30 Then the men of the citie said vnto Ioásh, Bring out thy sonne, that he may dye: for he hathe destroyed the altar of Baal, & he also cut downe the groue that was by it.

31 And Ioásh said vnto all that stode by

Gideons fleece.

Iudges. The Midianites dreame.

n Thus we
ought to iustifi-
fi c'it n, that
the zelous of
Gods cause,
though all the
multitude be
against vs

him, Wil ye pleade Baals cause or wil
ye saue him? he that wil con'nd for hī,
let him dye or the morning. If he be God,
let him pleade for him selfe againit him
that hathe cast downe his altar.

32 And in that day was Gideon called Ie-
ruboal, y is, Let Baal plead for him selfe
because he hathe broken downe his altar.

33 Then all the Midianites & the Amale-
kites and they of the East, were gathered
together, and went & pitched in the val-
ley of Izreel.

7 Ebr cl'ed Gi-
deon
Nom 10, 3.
chap 3, 27.
o The familie
of Abiezer,
wherof he
was.

34 But the Spirit of the Lord came vpon
Gideon, & he blew a trumpet, & Abie-
zer was ioyned with him.

35 And he sent messengers through out all
Manassēh, which also was ioyned with hī,
and he sent messengers vnto Asher, and to
Zebulun and to Naphtali, and they came
vp to mete them.

p This request
proceeded not
of misd'itric,
but y he might
be confirmed
in his vocatio

36 Then Gideon said vnto God, If thou
wilt saue Israel by mine hād, as thou hast
said,

37 Beholde, I wil put a fleece of wolfe in y
cheshing place: if the dewe come on the
fleece onely, and it be drye vpon all the
earth, then shal I be sure, that y wilt saue
Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on y
morowe, & thrust the fleece together, and
winged the dewe out of the fleece, and
filled a bowle of water.

Gen 3, 23.

39 Againe Gideon said vnto God, Be not
angry with me, that I may speake once
more: let me proue once againe, I pray
thee, with the fleece: let it now be drye o-
nely vpon the fleece, and let dewe be vpo
all the grounde.

40 And God did so that same night: for it
was drye vpon the fleece onely and there
was dewe on all the grounde.

q Whereby he
was assured y
x was a mira-
cle of God.

CHAP. VII.

2 The Lord commandeth Gideon to send a way a great
parte of his compaigne 22 The Midianites are discom-
fited by a wonderful sort. 25 Oreb and Zeeb are slaine.

Chap 3, 27.

1 Then Ierubbaal (who is Gideon)
rose vp early and all the people that
were with him, and pitched beside the
well of Harod, so that the hoste of the Mi-
dianites was on the Northside of them in
the valley by the hil of Morēh.

2 Ebr. En-harod.

2 Ebr. Hamm-
oth.

2 And y Lord said vnto Gideon, The peo-
ple that are with thee, are to manie for me
to giue the Midianites into their handes,
lest Israel make their vante against me,
and say, Mine hand hathe saued me.

a God wil not
threane crea-
ture deprime
him of his glo-
rie

Deu. 10, 1.
1 Mac. 2, 26.

3 Now therefore proclayme in the audien-
ce of the people, & say, Who so is time-
rous or feareful, let him returne, and de-
parte early from mount Gilcad. And there
returned of the people which were at mo-
unt Gilcad, two and twentie thousand. So
ten thousand remained.

4 And the Lord said vnto Gideon, The
people are yet to manie bring the downe
vnto the water, and I wil trye them
for thee ther: and of whome I say vnto
thee, This man shal go with thee, the same
shal go with thee. and of whomefoeuer I
say vnto thee, This man shal not go with
thee, the same shal not go.

b I wil proue
thee a proou-
to know the,
that shal go
with thee.

5 So he broght downe the people vnto the
water. And y Lord said vnto Gideon, As
manie as lappe the water with their ton-
gues as a dog lappeth, them put by them
felues, & euerie one that shal bowe downe
his knees to drinke, put aparte.

6 And the number of them that lapped ly
putting their hands to their mouthes, were
thre hundred men: but all the remnant of
the people kneeled downe vpo their knees
to drinke water.

c Let the de-
part, is vnto-
to for this con-
terpratio

7 ¶ Then the Lord said vnto Gideon, By
these thre hundred men that lapped, wil
I saue you, and deliuer the Midianites in-
to thine hand. and let all the other people
go euerie man vnto his place.

d There is, the
one and thirre
thousand, and
700
Ebr. in their
hands
Or, encouraged

8 ¶ So the people toke vitayles with the,
and their trumpets: and he sent all the rest
of Israel, euerie man vnto his tent, & re-
turned the thre hundred men: and the ho-
ste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said vnto
him, Arise, & get thee downe vnto the ho-
ste: for I haue deliuered it into thine hād.

e Thus y Lord
by diuine mea-
nes, doth strig-
then him that
he finte not in
so great an en-
terprise.

10 But if thou feare to go downe, then go
thou, & Phurah thy seruāt downe to the
hoste,

11 And thou shalt hearken, what they say,
and so shal thine hands be strong to go
downe vnto y hoste. The went he downe
and Phurah his seruāt vnto the outside of
the fouldiars that were in the hoste.

12 ¶ And the Midianites, and the Amaleki-
tes and all they of the East, lay in the val-
ley like grasshoppers in multitude, & their
camels were without number, as the sand
which is by the seaside for multitude.

Chap 6, 33.

13 And when Gideon was come, beholde,
a man tolde a dreame vnto his neighbour,
and said, Beholde, I dreamed a dreame, &
lo, a cake of barley bread tumbled from
about into the hoste of Midian, and came
vnto a tent, and smote it that it fel, and o-
uerturned it, that the tent fel downe.

f Some read, a
trembling noise
of barley
bread meaning
that one or no
reparation
shalde make
their great en-
emie to treble.

14 And his fellowe answered, and said, This
is nothing els saue the sworde of Gideon
the sonne of Loash a man of Israel, for into
his hād hathe God deliuered Midian and
all the hoste.

15 ¶ When Gideon heard the dreame tol-
de, and the interpretation of the same, he
worshipped, and returned vnto the ho-
ste of Israel, & said, Vp for the Lord hathe
deliuered into your hād y hoste of Midian.

g Or, giue G
thike, as it is
in the Chaldee
text

16 And he deuised the thre hundred men
into

^a Or, the bands
^b In the war-
like mean: as
God wiled, to
denote that the
whole victorie
came of him

ⁱ That is, the
victorie shalbe
the Lords and
Gideons his
servants

^k Shal destroy
the enemies.

^l Or, break their
array.

^l Isa. 9. 4.

^l The Lord
caused the Mi-
dianites to kil
one another.

^m Meaning, &
passages or the
footsteps, that
they shulde
not escape.

^{Psal. 33. 12.}
^{isa. 10. 26.}

ⁿ These places
had their na-
mes of the an-
gles that were
done there.

^a They began
to cauil, becau-
se he had the
glorie of the
victorie.

^b Which have
same two prin-
ces, Oréb and
Zeeb

^c This last act
of the whole
tribe is more
famous, then
the whole en-
terprize of one
man of one fa-
mille

into the bandes, and gaue euerie man a trumpet in his hád with emptie pitchers, and ^b lampes within the pitchers.

17 And he said vnto them, Loke on me, and do likewise, whē I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euerie side of the hoste, and say, For the Lord, and for Gideón.

19 ¶ So Gideón and the hundredth men that were with him, came vnto the outside of the hoste in the beginning of the middle watche, and they raised vp the watchemē, and they blew with their trumpets, and brake the pitchers that were in their háds.

20 And the thre companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trūpets in their right hands to blowe withall: and they cryed, The ^k sworde of the Lord and of Gideón.

21 And they stode, euerie man in his place rounde about the hoste: and all the hoste ^l ranne, and cryed, and fled.

22 And the thre húdredth blew with trumpets, & ^m the Lord set euerie mans sworde vpon his ⁱ neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittáh in Zeteráh, and to the border of Abél meholáh vnto Talbáth.

23 Then the men of Israél being gathered together out of Naphtali, & out of Ashér, and out of all Manasséh pursued after the Midianites.

24 And Gideón sent messengers vnto all mount Ephráim, saying, Come downe against the Midianites, and take before the ⁿ waters vnto Beth-baráh, and Iordén. Then all the men of Ephráim gathered together and toke the waters vnto Beth-baráh, and Iordén.

25 And they toke two ^a princes of the Midianites, Oréb and Zeeb, and slewe Oréb vpon the rocke Oréb, and slewe Zeeb at ^b the winepresse of Zeeb, and pursued the Midianites, and broght the heades of Oréb & Zeeb to Gideón beyonde Iordén.

CHAP. VIII.

1 Ephráim murmureth against Gideón. 2 Who appeareth them. 4 He passeth the Iordén 16 He reuengeth him selfe on them of Succóth and Penuél. 27 He maketh an Ephód which was the cause of idolatrie. 30 Of Gideons sonnes and of his death

Then the men of Ephráim said vnto him, ^a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him shapely.

2 To whome he said, What haue I now done in comparision of ^b you? is not ^c the gleaning of grapes of Ephráim better, the vintage of Abiézer?

3 God hath deliuered into your hands the

princes of Midián, Oréb and Zeeb: and what was I able to do in comparision of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideón came to Iordén to passe ouer, he, and the thre hundredth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succóth, Giue, I pray you, ^d morsels of bread vnto the people ^e that followe me (for they be weary) that I may followe after Zébah, & Zalmunna Kings of Midián.

6 And the princes of Succóth said, Are the ^f hands of Zébah and Zalmunna now in thine háds, that we shulde giue bread vnto thine armie?

7 Gideón then said, Therefore when the Lord hath deliuered Zébah & Zalmunna into mine hand, I wil ^g teare your flesh with thornes of the wildernes and with breers.

8 ¶ And he went vp thence to Penuél, and spake vnto them likewise, and the men of Penuél answered him, as the men of Succóth answered.

9 And he said also vnto the men of Penuél, When I come againe ^h in peace, I wil breake downe this towre.

10 ¶ Now Zébah and Zalmunna were ⁱ in Karkor, and their hostes with them, about fiftene thousand, all that were left of all ^j the hostes of them of the East: for there was slayne an hundredth and twentie thousand men, that drewe swordes.

11 ¶ And Gideón went through them that dwelt in ^k tabernacles on the Eastside of Nóbah & Iogbeháh, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, he followed after them, & toke the two Kings of Midián, Zébah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideón ^l & some of Ioásh returned from battel, ^m the sunne being yet hie,

14 And toke a seruant of the men of Succóth, and inquired of him: and he ⁿ wrote to him the princes of Succóth & the Elders thereof, ^o euen seuentie and seuen men.

15 And he came vnto the men of Succóth, and said, Beholde Zébah and Zalmunna, by whome ye wpbraided me, saying, Are ^p thy hands of Zébah & Zalmunna already in thine háds, that we shulde giue bread vnto thy weay men?

16 Then he toke the Elders of the citie, & thornes of the wildeines & breers, & ^q did teare the men of Succóth with them.

17 Also he brake downe the towre of ^r Penuél, and slewe the men of the citie.

18 ¶ Then said he vnto Zébah & Zalmunna, What manner of mé were they, whom ye slew at Tabór? and they answered, As thou art, so were they: ^s enemie one was like

^d Or, some
small porcio.
^e For they be
at my feet.

^f Because thou
hast ouercome
an handfull,
thinkest thou
to haue over-
come the whole.

^g Zeb. beat the
pieces.

^h flaming go-
tes the tow-
re

ⁱ A citie East-
ward beyonde
Iordén.

^k He went by
the wilder-
nes where the
Arabians dwell
in tentes.

^l Some read,
before the sunne
rose vp

^m Or, desolende

^q Zeb. brake in
pieces, as one
that shalbe con-
uer

^r King 22. 28

^s Or, they were
like you there

the children of a King.

^h We came all out of one belly: therefore I will be revenged.

19 And he said, They were my brethren, euen my ^k mothers children: as the Lord liueth, if ye had saued their liues, I wolde not slay you.

20 Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drewe not his sworde: for he feared, because he was yet yong.

^l Meaning, that they wolde be rid out of their paine at once, or els to haue a valiant man to puthē to death.

^{or, collers}

^m That is, thy posteritie

21 Then Zébah and Zalmunná said, Rise thou, and fall vpon vs: for ^l as the man is, so is his strength. And Gideón arose and slewe Zébah and Zalmunná, & toke away the ^o ornaments, that were on their camels neckes.

22 ¶ Then the men of Israél said vnto Gideón, Reigne thou ouer vs, bothe thou, & thy sonne, & thy ^m sonnes sonne: for thou hast deliuered vs out of ^y hád of Midián.

23 And Gideón said vnto them, I wil not reigne ouer you, nether shal my childre reigne ouer you, but the Lord shal ⁿ reigne ouer you.

ⁿ His intent was to shewe him selfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

24 Againe Gideón said vnto them, I wolde desire a request of you, that you wolde giue me euerie man the earrings of his praye (for they had golden earrings because they were Ismaelites)

25 And they answered, We wil giue them. And they spred a garmēt, & did cast therein euerie man the earrings of his praye.

26 And the weight of the golden earrings that he required, was a thousand and seuen hundredeth *shekels* of golde, beside collers, and iewels, and purple raiment that was on the Kings of Midián, and beside the cheynes, that were about their camels neckes.

^{or, fesse bal-ber.}

^o That is, such things as pertained to ^y vie of the tabernacle.

27 And Gideón made an ^o Ephód thereof, and put it in Ophrah his citie: & all Israél wēt a whoring there after it, which was the destruction of Gideón and his house.

28 Thus was Midián brought lowe before ^y childre of Israél, so that they lift vp their heads nomore: and the countrey was in quietnes forty yeres in the dayes of Gideón.

29 ¶ Thé Ierubbáal the sonne of Ioásh wēt, and dwelt in his owne house.

^{or, which came out of his thigh.}

30 And Gideón had seuentie sonnes ⁿ begottē of his body: for he had manie wiues.

31 And his concubine that was in Shechém, bare him a sonne also, whose name he called Abimélech.

32 So Gideón the sonne of Ioásh dyed in a good age, and was buried in the sepulchre of Ioásh his father in Ophrah, of the ^p father of the Ezrites.

^p Which citie belonged to the familie of the Ezrites.

33 But when Gideón was dead, the children of Israél turned away and wēt a whoring after Baalím, and made ^q Baal-berith their god.

^q That is Baalim, to whom they had bounde them selues by covenant.

34 And the children of Israél remembred

not the Lord their God, which had deliuered them out of the hands of all their enemies on euerie side.

35 Nether ^r shewed they mercie on the house of Ierubbáal, or Gideón, according to all the goodnes which he had shewed vnto Israél.

^r They were vniuersal of God, and vniuersal to ward him, by whom they had receiued so great a benefit.

CHAP. IX.

¹ Abimélech usurpeth the kingdom, and putteth his brethren to death ⁷ Iothám propoſeth a parable.

²³ Hatred betwene Abimélech & the Shechemites.

²⁶ Gaál conspireth against him, and is overcome.

⁵³ Abimélech is wounded to death by a woman.

1 **T**HEN Abimélech the sonne of Ierubbáal went to Shechém vnto his ^a mothers brethren, and cōmuned with them, and with all the familie, and house of his mothers father, saying,

^a To praſe with his kind-folkes for the attaining of ^y kingdom.

2 Say, I pray you, in the audience of all the men of Shechém, whether is better for you, that all ^y sonnes of Ierubbáal, which are seuentie persones, reigne ouer you, ether that one reigne ouer you? Remember also, that I am your ^b bone, and your flesh.

^b Of your kindred by my mothers side.

3 Then his mothers brethren spake of him in the audiēce of all the men of Shechém, all these wordes: and their heartes were moued to followe Abimélech. for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimélech hired ^c vaine and light fellowes which followed him.

^c Or, idle fellows and vacabonds.

5 And he went vnto his fathers house at Ophrah, and ^c slewe his brethren, the sonnes of Ierubbáal, about seuentie persones vpon one stone: yet Iothám the yongest sonne of Ierubbáal was left: for he hid him selfe.

^c Thus tyrſes to establish their vniuersal power spare not the innocent blood, 1. King 10, 7. 2. chro 21, 4.

6 ¶ And all the men of Shechém gathered together with all the house of ^d Milló, and came and made Abimélech King in the plaine, where the stone was erected in Shechém.

^d Which was as the towne house or comē hall, which he calleth the towne of Shechém vers 494

7 And when they tolde it to Iothám, he went and stode in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Harken vnto me, you men of Shechém, that God may hearken vnto you.

8 ^e The trees wēt forth to anointe a King ouer them, and said vnto the oliue tre, Reigne thou ouer vs.

^e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour bothe to their owne destruction and others.

9 But the oliue tre said vnto them, Shulde I leaue my fatnes, wherewith by me they honour God and man, and go to auance me about the trees?

10 Then the trees said to the fig tre, Come thou, and be King ouer vs.

11 But the fig tre answered them, Shulde I forsake my swetenes, and my good frute, and go to auance me about the trees?

12 Then

- 12 Then said the trees vnto the vine, Come thou & be King ouer vs.
- 13 But the vine said vnto them, Shulde I leaue my wine, whereby I cheare God and man, and go to auance me about the trees?
- 14 The said all the trees vnto the bramble, Come thou and reigne ouer vs.
- 15 And the bramble said vnto the trees, If ye wil in dede anoint me King ouer you, come, & put your trust vnder my shadow: and if not, the fire shal come out of the bramble, and consume the cedres of Lebanon.
- 16 Now therefore, if ye do truely and vncorruptly to make Abimélech King, & if ye haue dealt wel with Ierubbáal & with his house, & haue done vnto him according to the deseruing of his hands,
- 17 (For my father fought for you, and aduentured his life, & deliuered you out of the hands of Midíán.
- 18 And ye are risen vp against my fathers house this day, and haue slayne his children, about seuentie persones vpon one stone, & haue made Abimélech the sonne of his maideferuant, King ouer the men of Shechém, because he is your brother)
- 19 If ye then haue delt truely and purely with Ierubbáal, and with his house this day, then & reioyce ye with Abimélech, and let him reioyce with you.
- 20 But if not, let a fire come out from Abimélech, and consume the men of Shechém and the house of Milló: also let a fire come for the fró the men of Shechém, & from the house of Milló, and consume Abimélech.
- 21 And Iothám ranne away, and fled, & wēt to Beér and dwelt there for feare of Abimélech his brother.
- 22 So Abimélech reigned thre yere ouer Israél.
- 23 But God ^h sent an euil spirit betwene Abimélech, and the men of Shechém: and the mé of Shechém brake their promes to Abimélech,
- 24 That the cruelrie towards the seuentie sonnes of Ierubbáal & their blood might come and be laide vpon Abimélech their brother, which had slayne them, and vpon y men of Shechém, which had aided him to kil his biethren.
- 25 So y men of Shechém set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimélech.
- 26 Then Gáal the sonne of Ebéd came with his brethien, and they went to Shechém: and the men of Shechém put their confidence in him.
- 27 Therefore they ⁱ went out into the field, & gathered in their grapes & troade them, and made mery, and went into the house of their gods, and did eat & drinke, and cursed Abimélech.
- 28 The Gáal the sonne of Ebéd said, Who is Abimélech? and who is Shechém, that we shulde serue him? Is he not the sonne of Ierubbáal? & Zebúl is his officer? Serue rather the men of Hamór the father of Shechém: for why shulde we serue him?
- 29 Now wolde God this people were vnder mine hád: then wolde I put away Abimélech. And he said to ^k Abimélech, Increase thine armie, and come out.
- 30 ¶ And when Zebúl the ruler of the citie heard the wordes of Gáal the sonne of Ebéd, his wrath was kindled.
- 31 Therefore he sent messengers vnto Abimélech ^{pruely}, saying, Beholde, Gáal the sonne of Ebéd and his brethren be come to Shechém, and beholde, they fortifie the citie against thee.
- 32 Now therefore arise by night, thou and y people that is with thee, & lie in wayte in the field.
- 33 And rise early in the morning as soone as the sunne is vp, and assalt the citie: and when he and the people that is with him, shal come out against thee, do to him what thou canst.
- 34 ¶ So Abimélech rose vp, & all the people that were with him by night: and they laie in waite against Shechém in foure bandes.
- 35 Then Gáal the sonne of Ebéd went out and stode in the entring of the gate of the citie: and Abimélech rose vp, and the folke that were with him, fró lying in waite.
- 36 And when Gáal sawe the people, he said to Zebúl, Beholde, there come people downe from the tops of the mountaines: and Zebúl said vnto him, The ^l shadowe of the mountaines seme men vnto thee.
- 37 And Gáal spake againe, & said, Se, there come folke downe ^{by the middle of the land}, & an other band cometh by the way of the plaine of ^{Meonením}.
- 38 Then said Zebúl vnto him, Where is now thy mouth, that said, Who is Abimélech, that we shulde serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.
- 39 And Gáal ^m went out before the men of Shechém, and fought with Abimélech.
- 40 But Abimélech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.
- 41 And Abimélech dwelt at Arumáh: and Zebúl thrust out Gáal and his brethren that they shulde not dwel in Shechém.
- 42 ¶ And on the morowe, the people went out into the field: which was tolde Abimélech.
- 43 And he toke the ⁿ people, and deuided them into thre bandes, and laid waite in

the fields, and looked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

- 44 And Abimélech, and the bandes that were with him, rushed forward, & stode in the entring of the gate of the citie: and two other bandes ranne vpon all the people that were in the field and slewe them.
- 45 And whē Abimélech had fought against the citie all that day, he toke the citie, and slewe the people that was therein, & destroyed the citie and sowed salt in it.

^a That it should be vnsuccesful and neuer serue to any vñe.

^p That is, of Baal-berith, as Chap. 34.

- 46 ¶ And when all the men of the towre of Shechem heard it, they entred into an holde of the house of the god Berith.
- 47 And it was tolde Abimélech, that all the men of the towre of Shechem were gathered together.

- 48 And Abimélech gate him vp to mount Zalmon, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, and said vnto the folke that were with him, What ye haue sene me do, make haste, and do like me.

- 49 Thē all the people also cut downe euery man his bough, and followed Abimélech, & put them to the holde, and set the holde on fire wth them: so all the men of the towre of Shechem dyed also, about a thousand men and women.

^q Meaning that all were destroyed, as well they in the towre as the other.

- 50 ¶ Then went Abimélech to Tebēz, and besieged Tebēz, and toke it.

- 51 But there was a strong towre within the citie, and therher fled all the men and women, and all the chief of the citie, and shut it to them, and went vp to the top of the towre.

- 52 And Abimélech came vnto the towre & fought against it, and went hard vnto the dore of the towre to set it on fire.

^s Sam. 17, 21.

- 53 But a certaine woman cast a piece of a millstone vpon Abimelechs head, & brake his braine pan.

- 54 Thē Abimélech called hastily his page that bare his harnes, and said vnto him, Drawe thy sworde & slay me, that me say not of me, A woman slewe him. And his page thrust him through, and he dyed.

^r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

- 55 And when the men of Israël sawe that Abimélech was dead, they departed euery man vnto his owne place.

- 56 Thus God rendred the wickednes of Abimélech, which he did vnto his father, in slaying his seuenth brethren.

- 57 Also all the wickednes of the mē of Shechem did God bring vpon their heades. So vpon thē came the curse of Iotham the sonne of Itrubbaal.

^t For making a tyrant their king.

CHAP. X.

^a Tolá dyeth. ^s Iair also dyeth. ¹⁷ The Israelites are punished for their sinnes: ¹⁰ They crye vnto God, ¹⁶ And he heareth prayer on them.

After Abimélech there arose to defend Israël, Tolá, the sonne of Puah, the sonne of Dodó, a man of Issachar which dwelt in Shamir in mount Ephraim.

^{or, his father.}

- 1 And he iudged Israël thre and twentie yere and dyed, & was buried in Shamir.

^{Or, gouerned.}

- 2 ¶ And after him arose Iair a Gileadite, & iudged Israël two and twentie yere.

- 3 And he had thirtie sonnes that rode on thirty assecoltes, & they had thirty cities, which are called Hauoth-Iair vnto this day, and are in the land of Gilead.

^a Signifying, they were men of autoritie.

^{or, the towne of Iair, as Deu. 34.}

- 4 And Iair dyed, & was buried in Kamon.

- 5 ¶ And the childre of Israël wrought wickednes againe in the sight of the Lord, & serued Baalim and Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsoke the Lord and serued not him.

^{Chap. 2, 21. & 3, 7. & 4, 1. & 6, 1. & 13, 10. Chap. 2, 17. Or, 5, 11.}

- 6 Therefore the wrath of the Lord was kindled against Israël, and he solde them into the hands of the Philistims, and into the hands of the children of Ammon:

^{Or, deliuered.}

- 7 Who from that yere vexed and oppressed the children of Israël eightene yeres, euen all the children of Israël that were beyonde Iordan, in the land of the Amorites, which is in Gilead.

^b As the Reubenites, Gadites, & half the tribe of Manassah.

- 8 Moreover the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so Israël was sore tormented.

- 9 Then the children of Israël cryed vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

^c They prayed to the Lord & confessed their sinnes.

- 10 And the Lord said vnto the children of Israël, did not I deliuer you from the Egyptians & from the Amorites, from the children of Ammon & from the Philistims?

^d By raising them vp some Prophet, as Chap. 6, 8.

- 11 The Zidonians also, and the Amalekites, and the Maobites did oppresse you, & ye cryed to me and I saued you out of their hands.

- 12 Yet ye haue forsaken me, and serued other gods: wherefore I wil deliuer you nomore.

^{Deut. 32, 15. 107777-2, 13.}

- 13 Go, and crye vnto the gods which ye haue chosen. let them saue you in the time of your tribulacion.

- 14 And the children of Israël said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs this day.

^e That is, from this present danger.

- 15 Then they put away strange gods from among them & serued the Lord. & his soule was grieved for the miserie of Israël.

^f This is true repentance to put away the euil, & to serue God aright.

- 16 Then the childre of Ammon gathered themselves together, & pitched in Gilead: and the children of Israël assembled themselves,

felues, and pitched in Mizpéh.

18 And the people and princes of Gileád said one to an other, Whosoever wil begin the bartel against the childré of Ammón, the same shal be * head ouer all the inhabitants of Gileád.

Chap. 12, 6.

CHAP. XI.

2 Iphtáh being chased away by his brethren, was after made captaine ouer Israël. 30 He maketh a rashe vowe. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vowe.

^a Ebr. a man of mightie force. ^b Or, a valiant.

1 Then Gileád begate Iphtáh, & Iphtáh the Gileadite was ^a a valiant man, but the sonne of an ^b harlot.

2 And Gileads wife bare him sonnes, and when ^c y womás childré were come to age, they thrust out Iphtáh, and said vnto him, Thou shalt not inherit in our fathers house: for thou art ^d y sonne of a ^e strange womá.

^a That is, of an harlot, as ver. 1.

3 Then Iphtáh fled from his brethren, and dwelt in the land of ^b Tob: and there gathered ydle fellowes to Iphtáh, and ^c went out with him.

^b Where the gouernour of the countrey was called Tob.

4 ¶ And in proceffe of time the children of Ammón made warre with Israël.

^c Ioynd with him, as some thinke, against his brethren.

5 And whē the children of Ammón fought with Israël, ^d the Elders of Gileád went to fet Iphtáh out of the land of Tob.

^d Or, ambassadors, sent for that purpose.

6 And they said vnto Iphtáh, ^e Come and be our captaine, that we may fight with the children of Ammón.

^e Men oft times are constrained to desire helpe of them, whome before they haue refused. ^f Oft tymes those things, w^{ch} we resist, God chooseth to do great enterprises by.

7 Iphtáh then answered the Elders of Gileád, Did not ye hate me, and ^f expel me out of my fathers house: how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gileád said vnto Iphtáh, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the children of Ammón, & be our head ouer all the inhabitants of Gileád.

9 And Iphtáh said vnto the Elders of Gileád, If ye bring me home againe to fight against ^g y children of Ammón, if the Lord giue them before me, shal I be your head?

10 And ^h y Elders of Gileád said to Iphtáh, The Lord ⁱ be witnes betwene vs, if we do not according to thy wordes.

^h Ebr. be the hearer.

11 Then Iphtáh went with the Elders of Gileád, and the people made him head and captaine ouer them: and Iphtáh rehearsed all his wordes before the Lord in Mizpéh.

12 ¶ Then Iphtáh sent messengers vnto the King of the children of Ammón, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the King of the children of Ammón answered vnto the messengers of Iphtáh, * Because Israël toke my lād, whē they came vp frō Egypt, from Arnón vnto Iabbók, and vnto Iordén: now therefore restore those ^j lands, quietly.

^j Numb. 21, 13.

^k Ebr. in peace.

14 Yet Iphtáh sent messengers againe vnto the King of the children of Ammón,

15 And said vnto him, Thus saith Iphtáh, * Israël toke not the land of Moáb, nor the land of the children of Ammón.

16 But when Israël came vp from Egypt, and walked through the wildernes vnto the red Sea, then they came to Kadésh.

17 * And Israël sent messengers vnto the King of Edóm, saying, Let me, I pray thee, go through thy lād: but the King of Edóm wold not consent: and also they sent vnto the King of Moáb, but he wolde not: therefore Israël abode in Kadésh.

18 Then they went through the wildernes, and compassed the land of Edóm, and the land of Moáb, and came by the Eastside of ^k y lād Moáb, and pitched on the other side of Arnón, * and came not within ^l y coast of Moáb: for Arnón was ^m y border of Moáb.

19 Also Israël sent messengers vnto Sihón, King of the Amorites, the King of Heshbón, & Israël said vnto him, Let vs passe, we pray thee, by thy lād vnto our place.

20 But Sihón ⁿ consented not to Israël, that he shulde go through his coast: but Sihón gathered all his people together, and pitched in Iaház, and fought with Israël.

21 And the Lord God of Israël gaue Sihón and all his folke into the hands of Israël, and they smote thé: so Israël possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coast of the Amorites, from Arnón vnto Iabbók, and from the wildernes euen vnto Iordén.

23 Now therefore the Lord God of Israël hath cast out the Amorites before his people Israël, & shuldest thou possesse it?

24 Woldest not thou possesse that which Chemósh thy god gueth thee to possesse?

So whomesoeuer the Lord our God drieth out before vs, them wil we possesse.

25 * And art thou now farre better then Balaák the sonne of Zippor King of Moáb: did he not strue with Israël and fight against them,

26 When Israël dwelt in Heshbón and in her townes, and in Aroér & in her townes, and in all the cities that are by the coasts of Arnón, thre hundredth yeres: why did ye not then recouer ^o them in that space?

27 Wherefore, I haue not offended thee: but thou doest me wrōg to warre against me.

The Lord the Iudge ^p be iudge this day betwene the children of Israël, and the children of Ammón.

28 Howebeit the King of the children of Ammón hearkened not vnto the wordes of Iphtáh, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtáh, & he passed ouer to Gileád and to Manasséh, and came to Mizpéh in.

^h For we ought more to beleue and obey God, the living, than idols. ⁱ Numb. 22, 2. ^j deut. 23, 4. ^k 1st 24, 9.

^l Meaning their townes.

^m To punish the offender.

Gileád, and from Mizpéh in Gileád he went vnto the children of Ammón.

^m As the A-
postle commē-
deth Iphtáh
for his worthy
enterprise in
deliuering the
people, Ebr. 11.
32: so by his
rash vow &
wicked perfor-
mance of the
same, his victo-
rie was defor-
ced: and here
we see that the
sinnes of the
godly do not
utterly exting-
uish their
faith.

30 And Iphtáh ^m vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammón in to mine hands,

Thé that thing that commeth out of the dores of mine house to mete me, when I come home in peace from the children of Ammón, shal be the Lords, and I wil offer it for a burnt offering.

And so Iphtáh went vnto the children of Ammón to fight against them, and the Lord deliuered them into his hands.

And he smote them from Aroér euē tilly come to Minnith, twentie cities, and so forth to Abél of the vineyardes, with an exceeding great slaughter. Thus the childré of Ammón were humbled before the children of Israël.

Now whē Iphtáh came to Mizpéh vnto his house, beholde, his daughter came out to mete him with timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

ⁿ According to the manner after the vi-
sion.

And when he sawe her, he rent his clothes, and said, Alas my daughter, thou hast brought me low, & art of thé that trouble me: for I haue opened my mouthe vnto the Lord, and can not go backe.

^o Being over-
come & blind
zeale, and
not consid-
ring whether
the vowe was
lawful or no.

And she said vnto him, My father, if thou haste opened thy mouthe vnto the Lord, do with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammón.

Also she said vnto her father, Do thus muche for me: suffice me two monethes, that I may go to the mountaines, and bewaile my virginittie, I and my fellowes.

^p For it was
counted as a
shame in Isra-
él, to dye with-
out children,
and therefore
they reioyced
to be married.

And he said, Go: and he sent her away two monethes: so she went with her companions, and lamented her virginittie vnto the mountaines.

And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israël.

The daughters of Israël went yere by yere to lament the daughter of Iphtáh the Gileadite, foure dayes in a yere.

CHAP. XII.

Iphtáh killeth two & fortie thousand Ephraimites. After Iphtáh succedeth Ibzán, 11 Elón, 12 And Abdón.

And the men of Ephráim gathered thé selues together, and went Northward and said vnto Iphtáh, Wherefore wentest thou to fight against the children of Ammón, and didest not call vs to go with thee: we wil therefore burne thine house vpon thee with fire.

^a After they
had passed Ior-
den.

^b Thus ambi-
tion enueth
Gods worke
in others, as
they did also
agaist Gideón,
Chap 8. 1.

And Iphtáh said vnto thé, I and my people were at great strife with the children

of Ammón, and when I called you, ye deliuered me not out of their hands.

So when I sawe ye deliuered me not, I put my life in mine háds, & went vpon the children of Ammón: so ye Lord deliuered them into mine hands. Wherefore thé are ye come vnto me now to fight against me?

^c That is, I
ventured my
life, and when
māshepē fay-
led, I put my
trust onely in
God.

Then Iphtáh gathered all the men of Gileád, and fought with Ephráim: & the men of Gileád smote Ephráim, because they said, Ye Giliadites are runagates of Ephráim among the Ephraimites, and among the Manassites.

^d Ye ran frō
vs, and chofe
Gileád, & now
in respect of
vs, ye are no-
thing.

Also the Giliadites toke the passages of Iordén before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gileád said vnto him, Art thou an Ephraimite? If he said, Nay,

Thé said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he coulde not pronounce: then they toke him, and slewe him at the passages of Iordén: and there fel at that time of the Ephraimites two and forty thousand.

^e Which signi-
fieth, the fall
of waters, or
an care of cor-
ne.

And Iphtáh iudged Israël six yere: then dyed Iphtáh the Giliadite, and was buried in one of the cities of Gileád.

After him Ibzán of Beth-léhem iudged Israël,

^f Some thinke
that this was
Boáz, & hom-
band of Ruth.

Who had thirtie sonnes and thirtie daughters, which he sent out, and toke in thirtie daughters from abroad for his sonnes, and he iudged Israël seven yere.

Then Ibzán dyed, and was buried at Beth-léhem.

And after him iudged Israël Elón, a Zebulonite, and he iudged Israël ten yere.

Then Elón the Zebulonite dyed, & was buried in Aiialón in the countrey of Zebulun.

And after him Abdón, sonne of Hillél the Pirathonite iudged Israël.

And he had fortie sonnes & thirtie newewes that rode on seuentie affecoltes: and he iudged Israël eight yeres.

^g Ebr. sonnes
funes.
Or, bissecul-
tes.

Then dyed Abdón the sonne of Hillél, Pirathonite, and was buried in Pirathón, in the land of Ephráim, in the mount of the Amalekites.

CHAP. XIII.

Israél for their wickednes is oppressed of the Philistims. The Angel appeareth to Manoahs wife. The Angel commandeth him to sacrifice vnto the Lord. The birth of Samson.

But the children of Israël continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yere.

^h Chap. 2. 11. &
3. 7. & 4. 1. &
6. 1. & 10. 6.

Then there was a man in Zoráh of the familie of the Danites, named Manóah, whose wife was a baren, and bare not.

ⁱ Signifying
their deliuerā.
ce came onely
of God & not
by mā power.

3 And

3 And the Angl of the Lord appeared vnto the woman, and ſaid vnto her, Beholde now, thou art baren, and beareſt not: but thou ſhalt conceiue, and beare a ſonne.

Nomb 6, 2. 4 And nowe therefore beware * that thou drinke no wine, nor ſtrong drinke, nether eat anie vncleane thing.

1 Sam 1, 11. 5 For lo, thou ſhalt conceiue and beare a ſonne, & no law ſhal * come on his head: for the childe ſhal be a ^b Nazarite vnto God from his birth: and he ſhal begin to ſaue Iſraél out of the hands of the Philiftims.

b Meaning, he ſhulde be ſeparate from the worlde and dedicate to God.

6 ¶ Then the wife came, & tolde her houſband, ſaying, A man of God came vnto me, and the facion of him was like the facion of ^c ſ Angel of God exceeding ^c fearful, but I asked him not whence he was, nether tolde he me his name,

c If he ſh be ſcortable to abide the ſight of an Angel, how much leſſe the preſence of God?

7 But he ſaid vnto me, Beholde, thou ſhalt conceiue, and beare a ſonne, and now thou ſhalt drinke no wine, nor ſtrong drinke, nether eat anie vncleane thing: for the childe ſhal be a Nazarite to God from his byrth to the day of his death.

d He ſheweth him ſelfe ready to obey Gods wil, and therefore deſireth to knowe farther.

8 ¶ Then Manóah ^d prayed to the Lord and ſaid, I pray thee, my Lord, let the man of God, whome thou ſenteſt, come againe now vnto vs, and teache vs what we ſhal do vnto the childe when he is borne.

9 And God heard the voyce of Manóah, & the Angel of God came againe vnto the wife, as the ſate in the field, but Manóah her houſband was not with her.

10 ¶ And the wife made haſte & ranne, and ſhewed her houſband and ſaid vnto him, Beholde, the man hath appeared vnto me, that came vnto me ^e to day.

e It ſemeth ^f the Angel appeared vnto her twice in one day.

11 And Manóah aroſe and went after his wife, and came to the ^f man, and ſaid vnto him, Art thou the man that ſpakeſt vnto the woman? and he ſaid, Yea.

f He calleth him man, becauſe he ſo ſemed, but he was Chriſt the eternal worde, which at his time appointed becauſe man.

12 ¶ Then Manóah ſaid, Now let thy ſaying come to paſſe: but how ſhal we orde the childe, and do vnto him?

13 And ^g ſ Angel of the Lord ſaid vnto Manóah, The woman muſt beware of all that I ſaid vnto her.

g Anie thing forbidden by the Lawe

14 She may eat of nothing that cometh of the vine: ſhe ſhal not drinke wine nor ſtrong drinke, nor eat anie ^h vncleane thing: let her obſerue all that I haue commanded her.

15 Manóah then ſaid vnto the Angel of the Lord, I pray thee, let vs reſtaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord ſaid vnto Manóah, Though thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the ⁱ Lord: for Manóah knewe not that it was an Angel of the Lord.

h Shewing ^j he ſought not his owne honour, but Gods, whoſe meſſenger he was.

17 Againē Manóah ſaid vnto ^j ſ Angel of ^j

Lord, What is thy name, ^k & whē thy ſaying is come to paſſe, we may honour thee?

18 And ^k ſ Angel of the Lord ſaid vnto him, Why aſkeſt ^k thou after my name, which is ſecret? *^k Or, my name leave?*

19 Then Manóah toke a kid with a meat offering, and offered it vpon a ſtone vnto the Lord: and the Angel did ^l wonderouſly, whiles Manóah and his wife looked on.

l God ſent ^m re from heauē to conſume their ſacrifice, to confirme their faith in his promes.

20 For when the flame came vp towarde heauen from the altar, the Angel of the Lord aſcended vp in the flame of the altar, and Manóah and his wife beheld it, & fel on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manóah and his wife) The Manóah knewe that it was an Angel of ⁿ ſ Lord.

22 And Manóah ſaid vnto his wife, * We ſhal ſurely dye, becauſe we haue ſene God. *Exod 33, 16 chap 6, 22.*

23 But his wife ſaid vnto him, If the Lord wolde kil vs, he wolde not haue receiued a burnt offering, and a meat offering of our hands, nether wolde he haue ſhewed vs all theſe things, nor wolde now haue tolde vs anie ſuche.

k Theſe graces ^l we haue receiued of God, & his accepting of our obedience, are ſure tokens of his loue toward vs. ſo ^m nothing can hurt vs.

24 ¶ And the wife bare a ſonne, and called his name Samſón: and the childe grewe, & the Lord bleſſed him.

25 And the Spirit of ⁿ ſ Lord began to ⁿ ſtrengthen him in the hoſte of Dan, betwene Zoráh, and Eſhtaól.

^m Or, so come vnto him at diuers times.

CHAP. XIII.

1 Samſón deſireth to haue a wife of the Philiftims. 6 He killeth a lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him and taketh another.

1 **N**OW Samſón went downe to Timnath, and ſawe a woman in Timnath of the daughters of the Philiftims,

2 And he came vp and tolde his father and his mother, and ſaid, I haue ſene a woman in Timnath of the daughters of the Philiftims: now therefore giue me her to wife. *ⁿ Or, take her for me to wife.*

3 The his father and his mother ſaid vnto him, Is there ^o neuer a wife among ^o ſ daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the vncircūciſed Philiftims? And Samſón ſaid vnto his father, Giue me her, for ſhe pleaſeth me wel.

4 But his father and his mother knewe not that it came of the Lord, that he ſhulde ſeek an occaſion againſt the ^p Philiftims: for at that time the Philiftims reigned ouer Iſraél.

b To fight againſt the for the deliuerance of Iſraél.

5 ¶ Then went Samſón and his father and his mother downe to Timnath, and came to ^q ſ vineyardes at Timnath: & beholde, a yong lyon roared vpon him.

6 And the Spirit of the Lord ^r came vpon him, and he tare him, as one ſhulde haue rent a kid, and had nothing in his hand, ne-

c Whereby he had ſtrength & boldnes.

ther tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samſón.

Or, to take her to his wife.

8 ¶ And within a fewe dayes, whē he returned to receiue her, he went aside to se the carkeis of the lyon: and beholde, there was a swarme of bees, and hony in the body of the lyon.

9 And he toke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he tolde not them, that he had taken the hony out of the bodie of y^e lyon.

*a Meaning, when he was married.
c That is, her parents or friends.*

10 So his father went downe vnto the woman, and Samſón made there a d^d feast: for so vsed the yong men to do.

11 And when e^e they sawe him, they brought thirtie companions to be with him.

12 Then Samſón said vnto them, I wil now put forthe a riddle vnto you: & if you can declare it me within seven dayes of the feast, and finde it out, I wil giue you thirtie shetes, and thirtie f^f change of garmets.

f To weare at feastes, or some dayes.

13 But if you cannot declare it me, then shal ye giue me thirtie shetes and thirtie change of garments. And they answered him, Put forthe thy riddle, that we may heare it.

14 And he said vnto them, Out of the eatter came meat, and out of the strong came sweetenes: & they colde not in thre dayes expounde the riddle.

Or, drewe heretofore it was y^e fourth day

15 And when the seuenth day was e come, they said vnto Samſons wife, Entise thyne housband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

Or, is impou-riste vs.

16 And Samſons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forthe a riddle vnto the h^h children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, and shal I tel it thee?

h Vnto them, which are of my nation.

17 Then Samſons wife wept before him a feuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because she was importunate vpon him: so she tolde the riddle to the children of her people.

Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweeter, then honie? and what is stronger then a lyon? Then said he vnto them, k If ye had not plowed w^w my heiffer, ye had not founde out my riddle.

k If ye had not vied the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe l to Ashkelon, and slewe thirtie men of them & spoiled the, and gaue change of garments vnto them, which expounded the riddle: & his wrath.

l Which was one of the sixe chief cities of the Philistines.

was kindled, and he went vp to his fathers house.

20 The Samſons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samſon tieth firebrādes to the foxe tails. 6 The Philistims burne his father in lawe & his wife. 15 With the iame bone of an asse he killeth a thousand men. 19 Out of a great tothe, in the iawe God gaue him water.

1 B^BUt within a while after, in the time of wheat haruest, Salsón visited his wife with a kid, saying, I wil a go into my wife into the chāber: but her father wolde not suffre him to go in.

a That is, wil vse her as my wife.

2 And her father said, I thought that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 The Samſón said vnto them, Now am I more b blameles the the Philistims: therefore wil I do them displeasure.

b For through his fathers in laws occasion, he was moued againe to take vengeance of y^e Philistims.

4 ¶ And Samſón went out, & toke thre hundred foxes, and toke firebrands, & turned them taile to taile, and put a firebrand in the middes betwene two raiies.

5 And when he had set the brandes on fier, he sent them out into the standing corne of the Philistims, and burnt vp bothe the c^c riekes & the standing corne with the vineyardes & oliues.

c Or, that was reaped & gathered.

6 Then the Philistims said, Who hathe done this? And they answered, Samſón the sonne in lawe of the d^d Timnite, because he had taken his wife, & giuen her to his companion. Then the Philistims came vp and e burnt her and her father with fire.

d Or, y^e citize of Timnath.

7 And Samſón said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.

*e So y^e wicked punish not vice for loue of iustice, but for feare of danger, w^h els might come to them.
Or, bofeme & fectmes.*

8 So he smote them h^hippe and thigh with a mighty plague: then he went and dwelt in the toppe of the rocke Etám.

9 ¶ Then y^e Philistims came vp, & pitched in Iudáh, & were spred abroad in Lēhi.

Or, camped.

10 And the men of Iudáh said, Why are ye come vp vnto vs? And they answered, To f binde Samſón are we come vp, and to do to him as he hathe done to vs.

f And so being our prisoner, to punish him.

11 Then thre thousand men of Iudáh wēt to the toppe of the rocke Etám, and said to Salsón, Knowest thou not that y^e Philistims are rulers ouer vs? Wherefore then hast y^e done thus vnto vs? And he answered the, As they did vnto me, so haue I done vnto the.

g Suche was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they said vnto hī, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samſón said vnto them, Swear vnto me, that ye wil not fall vpon me your selues.

h Thus they had rather betray their brother, then vse y^e means that God had giue for their deliuerance.

13 And they answered him, saying, No, but we wil binde thee and h^h deliuer thee vnto their hand, but we wil not kil thee.

And

And they bound him with two newe cordes, and broght him from the rocke.

14 When he came to Léhi, the Philistims shouted againt him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes losed from his hands.

i That is, of an asse lately slayne.

15 And he found a newe iawebone of an asse, and put forth his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson said, With the iawe of an asse are heapes vpon heapes: wth the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hand, & called that place, Ramath-Léhi.

Or, the lifting vp of the iawe. k Whereby appeared, y he did the se things in faith, & so wth a true zeal to glorifie God & deliuer his countrey.

18 And he was sore a thirst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shal I dye for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke to the, that was in the iawe, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called, En-hakkoré, w^{ch} is in Léhi vnto this day.

Or, the fountain of him that prayed.

20 And he iudged Israel in the dayes of y Philistims twentie yeres.

CHAP. XVI.

9 Samson carrieth away the gates of Azzah. 18 He was decieved by Delilah. 30 He pulleth downe the house vpon the Philistims, and dyeth with them.

a One of y. s. chief cities of y Philistims.

1 Then went Samson to Azzah, & sawe there an harlot, & went in vnto her.

Or, visitier.

2 And it was tolde to the Azzathites, Samson is come hether. And they went about, & layed wait for him all night in the gate of the citie, and were quiet all the night,

b That is, he lodged wth her.

Or, so the light of the morning.

saying, Abide til the morning earely, and we shal kil him.

3 And Samson slept til midnight, & arose at midnight, and toke the dores of the gates of the citie, and the two postes and lift them away with the barres, and put them vpon his sholders, and caried them vp to the top of the mountaine that is before Hebrón.

Or, plasur.

4 ¶ And after this he loued a woman by y^e riuier of Sorék, whose name was Delilah:

5 Vnto whome came the princes of y Philistims, and said vnto her, Entise him, and se wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punishe him, and euerie one of vs shal giue thee eleuen hundred shekels of siluer.

c Of y value of a shekel read Gen. 23, 15

6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bounde, to do the hurt.

7 Samson then answered vnto her, If they

binde me with seuen greene cordes that were neuer dryed, thē shal I be weake, and be as an other man.

8 And the princes of y Philistims broght her seuē greene cordes that were not drye, and she bound him therewith.

d Certaine Philistims in a secret chamber.

9 (And she had d men lying in wayte wth her in y chāber) Then she said vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a thread of towē is broken, when it feleth fire: so his strength was not known.

e Whē fire cometh nere it.

10 ¶ After Delilah said vnto Samson, Se, y^e hast mocked me and tolde me lies. I pray thee now, tel me wherewith y^e mightest be bound.

f Though her falsehood tended to make him, lose his life, yet his affection so blinded him y he coulde not be ware.

11 Then he answered her, If they binde me with newe ropes y^e neuer were occupied, then shal I be weake, and be as another man.

12 Delilah therefore toke newe ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (& men lay in wait in the chāber) & he brake them from his armes, as a thread.

13 ¶ Afterward Delilah said to Samson, Hether to thou hast beguiled me, and tolde me lies: tel me how thou mightest be bound. s And he said vnto her, If thou plattest seuē lockes of mine head with the thredes of the woufe.

g It is impossible, if we giue place to our wicked affections, but at length we shal be destroyed.

14 And she fastened it with a pinne, & said vnto him, The Philistims be vpon thee, Samson. And he awoke out of his slepe, and went away with the pinne of y webbe and the woufe.

h For this Samson vsed to saye, I loue thee.

15 Againe she said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these thre times, and hast not tolde me where in thy great strength lieth.

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was peined vnto y death.

i Thus his immoderate affections towards a wicked woman caused him to lose Gods excellent gifts, & become slauē vnto thē, whome he shulde haue ruled.

17 Therefore he tolde her all his heart, & said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God frō my mothers wombe: therefore if I be shauen, my strength wil go from me, & I shal be weake, & be like all other men.

18 And whē Delilah sawe that he had tolde her all his heart, she sent, & called for the Princes of y Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and broght the money in their hands.

k Not for the losse of his heere, but for y contempt of y ordinance of God, w^{ch} was y cause y God departed from him.

19 And she made him slepe vpon her knees, & she called a man, & made him to shauē of y seuē lockes of his head, & she begā to vexē hī, & his strength was gone frō hī.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his slepe,

and thought, I wil go out now as at other times, & shake my selfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philistims toke him, and put out his eyes, and broght him downe to Azzáh, and bound him with fetters: and he did grunde in the prison house.

l Yet had he not his strength againe, til he had called vpon God, and reconciled his selfe.

22 And the heere of his head begā to growe againe after that it was shauen.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagón their god, and to reioyce: for they said, Our god hath deliuered Samsón our enemy into our hāds.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine manie of vs.

25 And when their heartes were mery, they said, Call Samsón, that he may make vs pastime. So they called Samsón out of the prison house, and he was a laughing stocke vnto them, and they set him betwene the pillers.

m Thus by Gods iust iudgements they are made liames to infidels, which neglect their vocacion in defying the faithfull.

26 Then Samsón said vnto the seruant that led him by the hand, Lead me, that I may touche the pillers that the house standeth vpon, and that I may leane to them.

27 (Now the house was ful of men & women, and there were all the princes of the Philistims: also vpon the rooffe were about thre thousand men & women that behelde while Samsón played)

28 He was murthered

28 Then Samsón called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseeche thee, strengthen me at this time onely, that I may be at once auenged of the Philistims for my two eyes.

29 He speaketh not this of despair, but humbling his selfe for neglecting his office & offence thereby given.

29 And Samsón layed holde on the two middle pillers whereupō the house stode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samsón, Let me lose my life with the Philistims: and he bowed him wth all his might, and the house fel vpon the princes, and vpon all the people that were therein. so the dead which he slue at his death were mo then they which he had slayne in his life.

31 Then his brethren, and all the house of his father came downe and toke him, and broght him vp & buried him betwene Zoráh and Eshtaól, in the sepulchre of Manóah his father: now he had iudged Israël twentie yeres.

CHAP. XVII.

2 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

1 There was a man of mount Ephráim, whose name was Michah,
2 And he said vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, & spakedst it, euē in mine hearing, behold, the siluer is with me, I toke it. Then his mother said, Blessed be my sonne of the Lord.

a Some thinke this historie was in y^e time of Othniel, or as Iosephus writeth, immediately after Ioshua.

3 And when he had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicate y^e siluer to y^e Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I wil giue it thee againe.

b Contrary to the commendement of God and true religion praescribed vnder Ioshua, they forsoke y^e Lord and fel to idolatrie.

4 And whē he had restored the money vnto his mother, his mother toke two hundred shekels of siluer, and gaue them to the founder, which made thereof a graue and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, & made an Ephód, & Teraphim, and consecrated one of his sonnes, who was his Priest.

Chap. 18. 27. c He wolde serue both God & idoles. Gen. 31. 19. d He filled the hand of our.

6 In those daies there was no King in Israël, but euerie man did that, which was good in his owne eyes.

d For where there is no magistrat fearing God, there can be no true religion, nor order. e Which Bethléhem was in the tribe of Iudah.

7 There was also a yong mā out of Bethléhem Iudah, of the familie of Iudah: who was a Leuite, and sojourned there.

8 And the man departed out of the citie, out of Bethléhem Iudah, to dwel where he colde finde a place: and as he iourneied, he came to mount Ephráim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Bethléhem Iudah, and go to dwel where I may finde a place.

f For in those daies y^e seruice of God was corrupt in all estates and the Leuites were not looked vnto.

10 Then Michah said vnto him, Dwel wth me, and be vnto me a father and a Priest, and I wil giue thee ten shekels of siluer by yere, and a sute of apparel, & thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwel wth the man, and the yong man was vnto him as one of his owne sonnes.

g Not considering that he forsoke y^e true worshipping of God for to mainteine his owne belly.

12 And Michah consecrated the Leuite, & the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I knowe that y^e Lord wil be good vnto me, seing I haue a Leuite to my Priest.

h Thus y^e idolaters perswade the selues of Gods fauour, when as deede he doeth detest the.

CHAP. XVIII.

2 The children of Dan send men to searche the land.

11 Then come the six hundred & take the gods, and the Priest of Michah a waie.

27 They destroy Laish.

28 They build it againe, 30 And set vp idolatrie.

1 IN those dayes there was no King in Israël, and at the same time the tribe of Dan sought them an inheritāce to dwel in: for

a Meaning no ordinarie Magistrate, to punish the vice according to Gods words.

for vnto that time *all* their inheirítace had not *alien* vnto them among the tribes of Israël.

b For the porcion *of* Iothua gaue them, was not sufficient for all their tribe.

c Thei knewe him by his speache that he was a stranger there.

d Thus God *6* granteth the idolaters sometime their requests to their *d* stru-
7 cion that deli-
in errors.

e For made shé
affamed.

e Lose ye this
good occasion
through your
stouthness?

f For the trust
of Dan.

f Because thei
before had
had good suc-
cess, th. i wou-
de y their bre-
thré shulde be
encou:aged by
hearing y la-
me tidings.

2 Therefore the children of Dan sent of their familie, fise men out of their coasts, *euen* men expert in warre, out of Zoráh & Eshtaól, to vewe the land and sear- che it out, and said vnto them, *b* Go, and sear- che out the land. Then thei came to mount Ephraím to the house of Micháh and lodged there.

3 When thei werē in the house of Micháh, thei knewe the *c* voyce of the yong man the Leuite: and being tuined in thether, thei said vnto him, Who broght thee he- ther? or what makest thou in this place? & what hast thou *to do* here?

4 And he answered them, Thus and thus dealeth Micháh with me, and hathe hired me, and I am his Priest.

5 Againe thei said vnto him, Aske counfel now of god, that we may knowe whether the way which we go, shal be prosperous.

6 And the Priest said vnto them, *d* Go in peace: for y Lord guideth your way which ye go.

7 Then the fise men departed and came to Laísh, and sawe the people that were therein, which dwelt careles, after the man- ner of the Zidonians, quiet and sure, be- cause no man *made* any trouble in the land, or vsurped any dominion: also they were far from the Zidonians, and had no buşines with *other* men.

8 ¶ So thei came againe vnto their brethré to Zoráh and Eshtaól: and their brethren said vnto them, What haue ye *done*?

9 And thei answered, Arise, that we may go vp against them: for we haue sene the land, and surely it is very good, and *e* do ye sit still be not slouthful to go and enter to possesse the land.

10 (If ye wil go, ye shal come vnto a care- les people, and the countrey *is* large) for God hathe giuen it into your hand. *It is* a place which doeth lacke nothing that is in the woulde.

11 ¶ Then there departed thence of the fa- milie of the Danites, from Zoráh and from Eshtaól, six hūdreth men appointed with instruments of warre.

12 And thei went vp, & pitched in Kiriáth iearím in Iudáh: wherefore they called that place, Mahanch-Dan vnto this day: and it is behinde Kiriáth iea: im.

13 And thei went thence vnto mount Ephraím, and came to the house of Mi- cháh.

14 Then answered the fise men, that wēt to spie out the countrey of Laísh, and said vnto their brethren, *f* Knowe ye not, that there is in these houses an Ephód, & Teraphím, and a grauen and a molten

image? Now therefore consider what ye haue to do.

15 And thei turned thetherwarde and came to the house of the yong man the Leuite, *euen* vnto the house of Micháh, and salu- ted him peaceably.

16 And the six hundreth men appointed with their weapons of warre, which were of the children of Dan, stode by the en- tring of the gate.

17 Then the fise men that went to spie out the land, went in thether, and toke the *g* grauen image and the Ephód, and the Teraphím, and the molten image: and the Priest stode in the entring of the gate with the six hundieth men, that were ap- pointed with weapons of waire,

18 And the other went into Michahs house and fet the grauen image, the Ephód, and the Teraphím, and the molten image. Then said the Priest vnto them, What do ye?

19 And thei answered him, Holde thy pea- ce: laye thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shuldest be a Priest vnto the house of one man, or that thou shuldest be a Priest vnto a tribe and to a familie in Israël?

20 And the Priests heart was glad, and he toke the Ephód and the Teraphim, and the grauen image, and went among the *h* people.

21 And they turned and departed, and put the children and the cattel, and the substā- ce *i* before them.

22 ¶ When thei were farre of frō the hou- se of Micháh, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Mi- cháh, What ayleth thee, that thou makest an outcrye?

24 And he said, Ye haue taken away my *k* gods, which I made, and the Priest, and go your waies: & what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard amōg vs, lest *l* angry fellowes runne vpon thee, & thou lose thy life with the liues of thine hous- holde.

26 So the children of Dan went their waies: and when Micháh sawe that they were to strong for him, he turned, & went backe vnto his house.

27 And thei toke the *i* things which Mi- cháh had made, and the Priest which he had, and came vnto Laísh, vnto a quiet people and without mistrust, and smote the with the edge of the sworde, & burnt

g So Supersti- cion blinded them, that thei thought Gods power was in these idoles, & y thei shulde haue good suc- ces by them, though by vio- lence & rob- bery they did take them awaye.

h With the six hundreth men.

i Suspecting them that and pursue them.

k This decla- reth what opi- nion the ido- lators haue of their idoles.

l For who bear sinne hearts misse

1 Meaning, the idoles, as vers. 18.

the citie with fire:

^{Dr. delin. the.} 28. And there was none to helpe, because
^m Which after was called Cefarea Philippi.

Laish was farre from Zidon, and they had no busines with other men: also it was in the valley that lyeth by Beth-rehob. After, they buylt the citie, & dwelt therein,

^{Iosh. 19. 47.} 29 *And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israël: howbeit the name of the citie was Laish at the beginning.

^m Thus in stead of giving glorie to God, thei attributed the victorie to their idoles, & honoured them therefore. 30 Then the children of Dan set them vp the grauen image: and Jonathan the sonne of Gersthóm, the sonne of Manassén and his sonnes were the Priests in the tribe of the Danites vntil the day of the captiuitie of the land.

^o That is, til the Arke was taken, 1. Sam. 5. 1. 31 So they set them vp the grauen image, which Micháh had made, all the while the house of God was in Shiloh.

CHAP. XIX.

¹ A Leuite wife being an harlot, forsoke her husband, and he toke her againe. 25 As Gibeah she was moste wilfully abused to the death. 29 The Leuite cutteth her in peces and sendeth her to the twelue tribes.

^{Chap. 17. 6.} ^{& 18. 1.} 1 Also in those daies, * when there was no King in Israël, a certaine Leuite dwelt on the side of mount Ephráim, and toke to wife a * concubine out of Beth-léhem Iudah,

^{Gen. 25. 6.} 2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth-léhem Iudah, and there continued the space of foure moneths.

^{Ebr. before him: to wit, with others.} 3 And her husband arose and went after her, to speake friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and he broght him vnto her fathers house, and when the yong womans father sawe him, he reioyced of his comming.

^{Ebr. to her heart.} 4 And his father in lawe, the yong womans father retained him: and he abode with him thre daies: so they did eat & drinke, and lodged there.

^{Or, as his men.} 5 ¶ And when the fourth day came, thei arose early in the morning, & he prepared to departe: then the yong womans father said vnto his sonne in lawe, * Comforte thine heart with a morfel of bread, and then go your way.

^{Or, rose vp.} 6 So they sate downe, & did eat and drinke bothe of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, & let thine heart be mery.

^{Or, strengthen.} 7 And when the mā rose vp to departe, his father in lawe was earnest: therefore he returned, and lodged there.

^{Or, compelled him.} 8 And he arose vp early the fiftē day to departe, & the yong womans father said, * Comforte thine heart, I pray thee: and

they taryed vntil after midday, and they bothe did eat.

9 Afterwarde when the man arose to departe with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde now, the day draweth toward euen: I pray you, tary all night: beholde the sunne goeth to rest: lodge here, that thine heart may be mery, & to morowe get you early vpon your way, and go to thy tent.

^{Ebr. as weake.} ^{Or, the day lodgeth.} 10 But the man wolde not tary, but arose and departed, & came ouer against Iebús, (which is Ierusalém) and his two asses laden, and his concubine were with him.

^c To wit, to the towne or citie where he dwelt. 11 When thei were nere to Iebús, the day was fore spent, and the seruant said vnto his master, Come, I pray thee, & let vs turne into this citie of the Iebusites, & lodge all night the: e.

^{Or, with downe.} 12 And his master answered him, * We wil not turne into the citie of strangers that are not of the children of Israël, but we wil go forth to Gibeah.

^d Though in these daies, there were most horrible corrupcions, yet very necessitie coulde not compell the to haue to do with them that professed not the true God. 13 And he said vnto his seruant, Come, and let vs drawe nere to one of these places, that we may lodge in Gibeah or in Ramáh.

14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Beniamin.

^{Or, gathered them.} 15 ¶ Then thei turned thether to go in and lodge in Gibeah: and when he came, he sate him downe in a strete of the citie: for there was no man that toke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephráim, but dwelt in Gibeah: and the men of the place were the children of * Iemini.

^e That is, of the tribe of Beniamin. 17 And when he had lift vp his eyes, he sawe a wayfaring mā in the stretes of the citie: then this olde man said, Whether goest thou, and whence camest thou?

^{Or, a man walking.} 18 And he answered him, We came from Beth-léhem Iudah, vnto the side of mount Ephráim: from thence am I: and I went to Beth-léhem Iudah, and go now to the house of the Lord: and no man receiueth me to house,

^f To Shiloh or Mizpah, where the Arke was. 19 Although we haue strawe and prouandre for our asses, and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

^{Or, be of good comfort.} 20 And the olde man said, * Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the strete all night.

21 ¶ So he broght him into his house, and gaue foddre vnto the asses: & thei washed their fete, & did eat and drinke.

22 And as they were making their hearts mery,

^a For men of Be
dial: that is to
say, to all wic-
ked, as
g To the mēre
they might
breake it.

Gen 19.8.

^b That is, ab-
use them.

^c She fell do-
wne dead, as
verſ 27
^d Or, by hand

^e Or, fallen.

^k Meaning,
home vnto
mount Ephra-
im

^l For this was
like the sin of
Sodō, for the
v God rai-
ned downe fi-
re & brimstone
from heauen

Ossee 10.9.

^a That is, all
with one con-
sent
^b To aske coun-
sel
^c For covets

^e Meaning mē
able to handle
their weapon

^d To the Le-
uites.

mery, beholde, the men of the citie, "wicked men beset the house round about, and smote at the dore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may knowe him.

23 And * this man the master of the house, went out vnto them, and said vnto them, Naye my brethren, do not so wickedly, I pray you: seeing that this man is come in- to mine house, do not this vilanie.

24 Beholde, ^{here is} my daughter, a virgine, and his concubine: them wil I bring out now, ^h and humble them, and do with the what semeth you good: but to this man do not this vilenie.

25 But the men wolde not hearken to him: therefore the man toke his concubine, and broght her out vnto them: and they knewe her and abused her all the night vnto the morning: & whē the day began to spring, they let her go.

26 So y woman came in the dawning of the day, & ^l fel downe at the dore of the mā's house where her lord was, til the light day.

27 And her ^l lord arose in the morning, & opened the dores of the house, and went out to go his way, and beholde, the woman his concubine ^{was} dead at the dore of the house and her hands lay vpon the thresholde.

28 And he said vnto her, Vp and let vs go: but she answered not. Then he toke her vp vpon the asse, and the man rose vp, and went vnto his ^k place.

29 And when he was come to his house, he toke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israël.

30 And all that sawe it, said, There was no ^l such thing done or sene since the time that the children of Israël came vp from the land of Egypt vnto this day: confidre the matter, consult and giue sentence.

CHAP. XX.

¹ The Israelites assemble in Mizpéh, to whome the Le-
uite declareth his wrong ~ 13 They sent for them that
did the vilence. 25 The Israelites are wisely overcome,
46 And at length get the victorie

¹ Then * all the childrē of Israël wēt out and the Congregation was gathered together as ^a one man, from Dan to Bēr sheba, with the land of Gilead, vnto the ^b Lord in Mizpéh.

2 And the ^c chief of all the people and all the tribes of Israël assembled in the Con- gregation of the people of God foure hū- dreth thousand foremen y ^c diewe sword. (Now the children of Benjamin heard that the childrē of Israël were gone vp to Mizpéh) Then the children of Israël ^d said, How is this wickednes committed?

4 And the same Leuite, the womans hous- band that was slaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the ^{mē} of Gibeah arose against me, ^{Or, chief, or} and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my cōcubine that she is dead.

6 Then I toke my concubine, and cut her in pieces, and sent ^e her through out all the countrey of the inheritance of Israël: for they haue committed abominacion and vilenie in Israël.

7 Beholde, ye are all children of Israël: gi- ue your aduise, and counsel herein.

8 The all y people arose as one mā, saying, There shal not a man of vs go to his tent, nether anie turne into his ^f house.

9 But now this is that thing which we wil do to Gibeah: ^{we wil go vp} by lot against it,

10 And we wil take ten men of the hūdreth throughout all the tribes of Israël, and an hūndreth of the thousand, and a thou- sand of ten thousand to bring ^g a vitaille for the people that they may do (when they come to Gibeah of Benjamin) accord- ing to all the vilenie, that it hath done in Israël.

11 So all the men of Israël were gathered against the citie, knit together, as one mā.

12 And the tribes of Israël sent mē through all the ^h tribe of Benjamin, saying, What wickednes is this y is cōmitted amōg you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israël: but the children of Benjamin wolde not obey the voyce of their bre- thren the children of Israël.

14 But the children of Benjamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israël.

15 And the children of Benjamin were nombred at that time out of the cities six and twentie thousand men that diewe sworde, beside the inhabitants of Gibeah, which were nombred seuen hundreth cho- sen men.

16 Of all this people were seuen hundreth chosen men, being * left handed: all the- se colde sling stones at an heere breadth, and not faile.

17 And also y men of Israël, beside Bēiāmin, were nōbred foure hundreth thousand mē that drewe sworde, euen all men of waie.

18 And the children of Israël arose, & wēt vp ^h to the house of God, & asked of God, sayig, Which of vs shal go vp first to fight against the children of Benjamin? And the Lord said, Judāh shal be first.

19 Then the childrē of Israël arose vp ear- ly and camped against Gibeah.

10 And the men of Israél went out to battel against Beniamín, and the men of Israél put the selues in array to fight against them beside Gibeáh.

21 And the children of Beniamín came out of Gibeáh, & slewe downe to the grounde of the Israelites that day ¹ two and twentie thousand men.

22 And the people, the men of Israél plucked vp their hearts, and set their battel againe in array in the place where they put them in array the first day.

23 (For the children of Israél had gone vp and wept before the Lord vnto ^y euening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamín my brethren? & the Lord said, Go vp against them)

24 ¶ Then the children of Israél came nere against the children of Beniamín the seconde day.

25 Also the seconde day Beniamín came forth to mete the out of Gibeáh, & slewe downe to the groude of the childré of Israél againe eightene thousand men: " all they colde handle the sworde.

26 Then all the children of Israél went vp & all the people came also vnto the house of God, & wept and faste there before the Lord & fasted that day vnto the euening, and offred burnt offerings & peace offerings before the Lord.

27 And the children of Israél asked the Lord (for ^m there was the Aike of the couenant of God in those dayes,

28 And Phinehás the sonne of Eleazár, the sonne of Aarón ^a stode before it at that time) saying, Shal I yet go anie more to battel against the childré of Beniamín my brethren, or shal I cease? And the Lord said, Go vp: for tomorowe I wil deliuer them into your hand.

29 And Israél set men to lye in wait round about Gibeáh.

30 And the children of Israél went vp against the children of Beniamín the third day, and put them selues in array against Gibeáh, as at other times.

31 Then the children of Beniamín coming out against the people, were ^o drawe from the citie: and they began to smite of the people and kil as at other times, ^{en} by the wayes in the field (whereof one goeth vp to the house of God, & the other to Gibeáh) vpon a thirtie men of Israél.

32 (For the childré of Beniamín said, They are fallen before vs, as at the first. But the children of Israél said, Let vs flee & plucke them away from the citie vnto the hie p wayes)

33 And all the men of Israél rose vp out of their place, & put them selues in array at Baál tamár: and the men that lay in waite

of the Israelites came forth of their place, ^{en} out of the medowes of Gibeáh,

34 And they came ouer against Gibeáh, ten thousand chosen men of all Israél, & the battel was sore: for they knewe not that the ^q euil was nere them.

35 ¶ And ^y Lord smote Beniamín before Israél, and the children of Israél destroyed of the Beniamites the same day fise and twentie thousand and an hundreth men: all they colde handle the sworde.

36 So the childré of Beniamín sawe that they were striken downe: for the men of Israél ^r gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeáh.

37 And they that lay in waite halted, and brake forth towarde Gibeáh, and the embushment ^r drewe them selues along, and smote all the citie with the edge of the sworde.

38 Also the men of Israél had appointed a certaine time with the embushmets, that they shulde make a great flame, and smoke rise vp out of the citie.

39 And whē the men of Israél retired in the battel, Beniamín began to ^r smite and kil of the men of Israél about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascende vp to heauen.

41 Then ^y men of Israél turned ^r againe, and the men of Beniamín were attonied: for they saw that euil was nere vnto the.

42 Therefore they fled before the men of Israél vnto the way of the wildernes, but the battel ouertoke them: also they which ^u came out of the cities, slewe them among them.

43 Thus they compassed the Beniamites about, and chased them ^r at ease, and ouerran them, euen ouer against Gibeáh on the Eastside.

44 And there were slaine of Beniamín eightene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmón: and the Israelites ^x glained of them by the way fise thousand mé, & pursued after the vnto Gidóm, & slewe two thousand mé of the.

46 So that all that were slaine that day of Beniamín, were ^y fise and twentie thousand men that drewe sworde, which were all men of warre:

47 But six hundreth men turned & fled to the wildernes, vnto the rocke of Rimmón and abode in the rocke of Rimmón foure moneths.

48 Then

This God permitted, because the Israelites partly trusted to muche in their strength, and partly God wolde by this meane punish their sinnes.

"Ely all they drawing the words.

m To wit, in Shiloh.

n Or, serued in the Priests office at those times: for the Iewes write, that he liued thre hundreth yeres.

o By the pollicie of the children of Israél.

p Meaning, crocche wayes or paths to diuers places.

q They knewe not, that Gods iudgemēt was at hand to destroy them,

r Retired, to drawe them after.

"Or, made allegiance with a trumpet.

s For they were waxen hardy by the two former victories.

t And with stood their enemies.

u For they were compassed in on euerie side "Or, drewe th m fū their vñe.

x They slewe them by one & one, as they were scattered abroad

y Besides eleven hundreth that had bene slaine in the former battellcs.

^g If they be-
longed to the
Beniamites

48 Then the men of Israél returned vnto the children of Beniamín, and smote the with the edge of the sworde fíð the mé of the citie vnto the beaſts, and all that came to hand: alſo they ſet on fire all the ci- ties that they colde come by.

CHAP. XXI.

¹ The Iſraelites ſwear that they wil not marry their daughters to the Beniamites. ¹⁰ They ſlay them of Iabéſh Gileád, and giue their virgines to the Beniamites. ³¹ The Beniamites take the daughters of Shilóh.

^a This othe
came of rallie-
nes and not of
iudgement: for
after they bra-
ke it, in ſhow-
ing ſecretly the
meanes to
marry with
certaine of
their daugh-
ters.

Moreouer the men of Iſraél ſware in Mizpéh, ſaying, None of vs ſhal giue his daughter vnto the Beniamites to wife.

² And the people came vnto the houſe of God & abode there til euen before God, and liſt vp their voices, and wept with great lamentation,

³ And ſaid, ô Lord God of Iſraél, why is this come to paſſe in Iſraél, that this day one tribe of Iſraél ſhulde want?

^b According
to their cuſto-
me, when they
wolde conſult
with the Lord.

⁴ ¶ And on the morowe the people roſe vp and made there an altar, and offered burnt offrings and peace offrings.

⁵ Then the children of Iſraél ſaid, Who is he amôg all y tribes of Iſraél, that came not vp with the Congregation vnto the Lord: for they had made a great othe concerning him that came not vp to the Lord to Mizpéh, ſaying, Let him dye the death.

^c Or, repented
that they had
deſtroyed their
brethren, as ap-
peareth verſe
15.

⁶ And the children of Iſraél were ſorie for Beniamín their brother, & ſaid, There is one tribe cut of from Iſraél this day.

⁷ How ſhal we do for wiues to them that remaine, ſeing we haue ſworne by y Lord, that we wil not giue them of our daughters to wiues?

^d Condemning
the to be fau-
ters of vice,
which wolde
not put their
hand to puniſh
it.

⁸ Alſo they ſaid, Is there anie of the tribes of Iſraél that came not vp to Mizpéh to the Lord: and beholde, there came none of Iabéſh Gileád vnto the hoſte and to the Congregation.

⁹ For when the people were viewed, beholde, none of the inhabitants of Iabéſh Gileád were there.

^e His child, as
of ſtrength.

¹⁰ Therefore the Congregation ſent thither twelue thouſand men of the moſte valiant, and commanded them, ſaying, Go, and ſmite the inhabitants of Iabéſh Gileád with the edge of the ſwoide, bothe women and children.

^f Num. 31. 17.

¹¹ ¶ And this is it that ye ſhal do: ye ſhal vtterly deſtroy all the males and all the women that haue lien by men.

¹² And they founde among the inhabitants of Iabéſh Gileád foure hundred maidens, virgins that had knowen no man by lying

with anie male: and they broght them vnto the hoſte to Shilóh, which is in the land of Canaan.

¹³ ¶ The whole Congregation ſent & ſpake with the children of Beniamín that were in the rocke of Rimmón, and called peaceably vnto them:

^g Towit, about
four monethes
after y diſcom-
fiture, Chap.
20. 47
Or, friendly

¹⁴ And Beniamín came againe at y time, & they gaue them wiues which they had ſaued aliue of the women of Iabéſh Gileád: but they had not ſo ynough for the.

^h For there la-
ked two hun-
dred

¹⁵ And the people were ſory for Beniamín, becauſe the Lord had made a breache in the tribes of Iſraél.

¹⁶ Therefore the Elders of the Congregation ſaid, How ſhal we do for wiues to the remnant for the women of Beniamín are deſtroyed.

¹⁷ And they ſaid, There muſt be an inheritance for them that be eſcaped of Beniamín, that a tribe be not deſtroyed out of Iſraél.

^g Beniamín
muſt be reſer-
ued to haue y
twelfth portio
in y inheritance
of Iſraél.

¹⁸ Howbeit we may not giue them wiues of our daughters: for the children of Iſraél had ſworne, ſaying, Curſed be he, that giueth a wife to Beniamín.

¹⁹ Therefore they ſaid, Beholde, there is a feaſt of the Lord euen yeere in Shilóh in a place, which is on the Northſide of Beth-él, and on the Eaſtſide of the way that goeth vp from Beth-él to Shechem, and on the South of Lebonáh.

^h He deſcri-
beth the place
where the
maides viſed
ycrely to dance,
as y manner
then was, & to
ſing Pſalmes
and ſongs of
Gods workes
among them.

²⁰ Therefore they commanded the childrē of Beniamín, ſaying, Go, and lye in waite in the vineyardes.

²¹ And when ye ſe that the daughters of Shilóh come out to dance in dances, then come ye out of the vineyardes, and catche you euery man a wife of the daughters of Shilóh, & go into the land of Beniamín.

²² And when their fathers or their brethren come vnto vs to complaine, we wil ſay vnto them, Haue pitie on the for our ſakes, becauſe we reſeued not to eche ma his wife in the warre, and becauſe ye haue not giuen vnto them hether to, ye haue ſinned.

ⁱ Though they
thought hereby
to perſuade
men that they
knew their o-
th, yet before
God it was
broken

²³ And the children of Beniamín did ſo, and toke wiues of them that danced according to their number: which they toke, and went away, and returned to their inheritance, and repaired the cities & dwelt in them.

^k Meaning,
two hundred.

²⁴ So the childrē of Iſraél departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euerie man to his inheritance.

²⁵ ¶ In thoſe dayes there was no King in Iſraél, but euery man did that which was good in his eyes.

^l Chap. 17. 6.
& 18. 1. &c.
18. 6.

THE BOKE OF RVTH.

THE ARGVMENT.

This boke is intituled after the name of Ruth: which is the principall persone spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good, and ioyful issue: teaching vs to abide with patience til God deliuer vs out of troubles. Herein also is ascribed howe Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lord Iesus did vouchesane to come, notwithstanding she was a Moabite of base condicison, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles shulde be sanctified by him and ioyned with his people, and that there shulde be but one shepsfode, and one shepherde. And it semeth that this historie apperteineth to the time of the Iudges.

CHAP. I.

1 *Elimélech goeth with his wife and childrē into the lād of Moab. 3 He and his sonnes dye. 19 Naomi and Ruth come to Beth-léhem.*

"Ebr. iudged.

a In the land of Canaan. b In y^e tribe of Iudáh, which was also called Beth-léhé Ephrathah, because there was another citie so called in the tribe of Zebulun.



IN the time that the iudges^a ruled, there was a dearth in the^a land, and a mā of Beth-léhem^b Iudáh went for to sojourne in the cōntrei of Moáb, he, and his wife, and

his two sonnes.

2 And the name of the mā was Elimélech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlón, & Chilion, Ephrathites of Beth-léhem Iudáh: and when they came into the land of Moáb, they continued there.

3 Then Elimélech the housbād of Naomi dyed, & she remained with her two sonnes,

4 Which toke them wiues of the^c Moabites: the ones name was Orpáh, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlón and Chilion dyed also bothe twaine: so the woman was left destitute of her two sonnes, & of her housbād.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moáb: for she had heard say in the countrei of Moáb, that the Lord had^d visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they wēt on their way to returne vnto the land of Iudáh.

8 Thē Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: y^e Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grante you, that you may finde^e rest, ether of you in the house of her housbād. And when she kissed them, they list vp their voyce and wept.

10 And they said vnto her, Surely we wil returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause wil you go with me: are there anie mo sonnes in my wom-

be, that they may be your housbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an housbād. if I shulde saie, I haue hope, & if I had an housbād this night: yea, if I had borne sonnes,

13 Wolde ye tary for them, til they were of age: wolde ye be differred for them from taking of housbands? nay my daughters: for it griueth me^f muche for your sakes y^g the hād of y^h Lord is gone out against me.

14 Then they list vp their voyce, and wept againe, and Orpáhⁱ kissed her mother in lawe, but Ruth abode stil with her.

15 And Naomi said, Beholde, thy sister in lawe is gone backe vnto her people & vnto her gods: s returne y^j after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwellest, I wil dwell: thy people shall be my people, and thy God my God.

17 Where y^k dyest, wil I dye, and there wil I be buried. the Lord do so to me & more also, if^l ought but death departe thee & me.

18 ¶ When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went bothe vntil they came to Beth-léhé: & whē they were come to Beth-léhem, it was^m noised of them through all the citie, and thei said, Is not this Naomi?

20 And she answered the, Call me not Naomi, but call meⁿ Mará: for the Almighty hathe giuen me muche bitternes.

21 I wēt out ful, & y^o Lord hathe caused me to returne empty: why call ye me Naomi, seing the Lord hath hūbled me, & the Almighty hathe broght me vnto aduersitie.

22 So Naomi returned and Ruth y^p Moabite her daughter in law with her, when she came out of the countrei of Moab: & they came to Beth-léhem in the beginning of^q barley haruest.

CHAP. II.

Ruth gathereth corne in the fieldes of Boáz. 15 The gentleness of Boáz toward her.

Then Naomis housband had a kinsman, one of great^r power of the familie of Elimélech, & his name was Boáz.

And

"Or, more then y^h.

f When she toke leaue & departed.

g No persuasions can preuaile to turne the backe fro God whome he hathe chosen to be his.

h Whereby appereth y^h she was of a great familie & of good reputation.

i Or, bestrifed. Or, better.

i which was in the month Nisan, that is reiect part of March & parts of April.

r Bothe for vertue, and riches.

e By this wonderful prouidence of God Ruth became one of Gods household, of whome Christ came.

d By sending them pence againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in y^e true seale of God, & rather hathe respect to the ease of y^e body then to y^e comfort of y^e soule.

^b This her busi-
ness decla-
reth her great
affection to-
ward her mo-
ther in lawe,
for as muche
as she spareth
no painful dili-
gence to get
bothe their li-
uings.

^c Or, certaine
handfuls.

^d That is, Ta-
ke hede in
what field
they do reape

^e Euen of the
Moabites, w
are enemies
to Gods peo-
ple..

^f Signifying y
she shal neuer
wante this
if she put her
trust in God &
liue vnder
his protectiō.

^g Which she
brought home
to her mother
in lawe

2 And Ruth y Moabitése said vnto Na-
omi, I pray thee, let me go to y field, & ga-
ther eares of corne after hī, in whose sight
I find fauour. And she said vnto her, Go
my daughter.

3 ¶ And she went, & came & gleaned in y
field after the reapers, & it came to passe,
that she met w the portion of the field of
Bóaz, who was of y familie of Elimélech.

4 And beholde, Bóaz came from Beth-lé-
hem, and said vnto the reapers, The Lord
be with you: & thei answered him, The
Lord blesse thee.

5 The said Bóaz vnto his seruāt y was ap-
pointed ouer y reapers, Whose maid is this?

6 And the seruāt that was appointed ouer
the reapers, answered, and said, It is the
Moabitish mayd, that came with Naomi
out of the countrey of Móab:

7 And she said vnto vs, I pray you, let me
glean and gather after the reapers amōg
the sheaues: so she came, and hathe conti-
nued from that time in the morning vnto
now, saue y she taried a litle in the house.

8 ¶ Then said Bóaz vnto Ruth, Hearest
thou, my daughter? go to none other field
to gather, neither go from hence: but abide
here by my maidens.

9 ¶ Let thine eyes be on the field that they
do reape, and go thou after the maidēs. Ha-
ue I not charged the seruants, that they
touch thee not? Moreouer when thou art
a thirst, go vnto the vessels and binke of
that which the seruants haue drawen.

10 Then she fel on her face, and bowed her
self to the ground, & said vnto im, How
haue I found fauour in thine eyes, that y
shuldēt knowe me, seeing I am a stranger?

11 And Bóaz answered, and said vnto her,
All is tolde and shewed me that y hast
done vnto thy mother in law, since y death
of thine housband, and how thou hast left
thy father and thy mother, and the land
where thou wast borne, and art come vnto
a people w thou knewest not in time past.

12 The Lord recompence thy worke and a
full reward be giuen thee of the Lord God
of Isiaél, vnder whose wings thou art
come to trust.

13 Then she said, Let me finde fauour in
thy sight, my lord: for y halt cōsorted me,
and spoken comfortably vnto thy maid,
thogh I be not like to one of thy maids.

14 And Bóaz said vnto her, At y meale time
come thou hither, and eat of the bread, &
dip thy morsel in y vinegre. And she sate
beside the reapers, and he reached her parch-
ed corne: and she did eat, and was suffi-
sed, and left thereof.

15 ¶ And when she arose to glean, Bóaz cō-
māded his seruants, saying, Lether gather
among y sheaues, and do not rebuke her.

16 Also let fall some of the sheaues for her,

& let it lie, that she may gather it vp, and
rebuke her not.

17 So she gleaned in the field vntil euening,
and she threshed that she had gathered,
and it was about an Ephā of barley.

18 ¶ And she toke it vp, & went into the ci-
tie, and her mother in lawe sawe what she
had gathered: also she toke forthe, and
gaue to her that which she had reserued,
when she was suffised.

19 Then her mother in lawe said vnto her,
Where hast thou gleaned to day? & where
wroughtest thou? blessed be he, that knewe
thee. And she shewed her mother in lawe,
with whome she had wrought, & said, The
mans name with whome I wrought to day,
is Bóaz.

20 And Naomi said vnto her daughter in
lawe, Blessed be he of the Lord: for he cea-
seth not to do good to the liuing and to
the dead. Againe Naomi said vnto her,
The mā is nere vnto vs, & of our affinitie.

21 And Ruth the Moabitése said, He said
also certainly vnto me, Thou shalt be w
my seruāts, vntil they haue ended all mi-
ne haruest.

22 And Naomi answered vnto Ruth her
daughter in lawe, It is best, my daughter,
that thou go out with his maids, that thei
mete thee not in another field.

23 The she kept her by the maids of Bóaz,
to gather vnto the end of bailey haruest, &
of wheat haruest, and dwelt with her mo-
ther in lawe.

CHAP. III.

1 Naomi giueth Ruth counsel. 2 She slepeth at Bóaz fete.
12 He acknowledgeth him selfe to be her kinsman.

1 Afterward Naomi her mother in law
said vnto her, My daughter, shal not
I see^a rest for thee, that y maiest prosper?

2 Now also is not Bóaz our kinsman, with
whose maids y wast? beholde, he winow-
eth barley to night in the floore.

3 Wash thy selfe therefore, & anoint thee,
& put thy raiment vpō thee, and get thee
downe to y floore: let not y mā knowe of
thee, vntil he haue left eating & drinking.

4 And when he shal slepe, maike the place
where he layeth him downe, & go, & vn-
couer the place of his fete, and lay thee
downe, & he shal tel thee what y shalt do.

5 And she answered her, All that thou bid-
dest me, I wil do.

6 ¶ So she went downe vnto the floore, &
did according to all y her mother in lawe
bade her.

7 And when Bóaz had eaten, and dronke, &
cheared his heart, he went to lie downe at
the end of the heape of corne, & she came
softly, & vncouered the place of his fete,
& lay downe.

8 And at midnight the man was aſiaied &
caught holde: & lo, a womā lay at his fete.

G.iii.

^{End. 16. st.}

^g To wit, of
her bagges as is
in the Chalde
text.

^h To my hous-
band & chil-
dren, whē they
were aliue, &
now to vs

ⁱ Or, fell ypon
thee.

^j Or, returned to
her mother in
lawe.

^a Meaning, y
the world pro-
uide her of an
housband, w
whome she
might liue
quietly.

^b Or, in the bay-
ne
^c Bóaz, nor
yet any other

^c That is, he
rested him
selfe among his
seruants

^d Or, turned him
selfe from one
side to another,

9 Then he said, Who art thou? And she answered, I am Ruth thine hámdaide: spread therefore the wing of thy garment ouer thine hámdaide: for thou art the kinsman.

d Thou shew-
est thy selfe
frō time to ti-
me more ver-
tuous.

10 Then said he, Blessed be thou of the Lord, my daughter: y^e hast^d shewed more goodnes in the latter end, then at the beginning, in as muche as thou folowedst not yong men, were they poore or riche.

11 And now, my daughter, feare not: I wil do to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman nearer then I.

e If he wil
take thee to be
his wife by y^e
title of affini-
tie, according
to Gods law,
Deu. 25.5.

13 Tary to night, & when morning is come, if he^e wil do the ductie of a kinsman vnto thee, wel, let him do the kinsmans ductie: but if he wil not do the kinsmans parte, then wil I do the ductie of a kinsmā, as y^e Lord liueth: slepe vntil the morning.

14 ¶ And she lay at his fete vntil the morning: & she arose before one colde knowe another: for he said, Let no man knowe, that a woman came in to the floore.

f Or, mantle.

15 Also he said, bring the^e shere that thou hast vpon thee, and holde it. And when she helde it, he measured six measures of barley, and laied them on her, & went into the citie.

g Perceyuing
by her com-
ing home,
that he had
not taken her
as his wife, she
was ashamed.

16 And whē she came to her mother in law, she said, ¶ Who art y^e, my daughter? And she tolde her all y^e the mā had done to her.

17 And said, These six measures of barley gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in lawe.

18 Then said she, My daughter, sit stil, vntil thou knowe how the thing wil fall: for the man wil not be in rest, vntil he hath finished the matter this same day.

CHAP. IIII.

2 Bóaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israël. 10 Bóaz marryeth Ruth, of whome he begetteth Obéd. 18 The generation of Phárez.

a Which was
y^e place of iud-
gement.

1 Then went Bóaz vp to the^a gate, and sate there, and beholde, the kinsman, of whome Bóaz had spoken, came by: and he said, ^b Ho, suche one, come, sit downe here. And he turned, and sate downe.

b The Ebrews
here vse two
wordes which
haue no pro-
pre significa-
tion, but serue
to note a cer-
taine person:
as we say, ho,
syrray, or ho,
suche one.

2 Then he toke ten men of the Elders of y^e citie, & said, Sit ye downe here. And they sate downe.

3 And he said vnto y^e kinsman, Naomé, that is come againe out of y^e cōtrey of Moáb, wil sel a parcel of lād, which was our brother Elimélechs.

c Or, inhabitant.

4 And I thoght to aduertise thee, saying, Bye it before the^e assystans, and before the Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, tel me: for I knowe that there is no-

ne^e besides thee to redeme it, & I am after thee. Then he answered, I wil redeme it.

c For thou art
the next of y^e
kinne.

5 Then said Bóaz, What day thou byest y^e field of the hand of Naomé, thou must also bye it of Ruth y^e Moabiteffe the wife of the dead, to sterre vp the name of the dead, vpon his^d inheritance.

d That his the
ritance might
beare his na-
me that is de-
ad.

6 And the kinsman answered, I can not redeme it, lest I destroy mine owne inheritance: redeme my right to thee, for I cā not redeme it.

7 Now this was the maner beforetime in Israël, concerning redeming and chāging, for to stablish all things: a man did plucke of his shooe, and gaue it his neighbour, and this was a sure^e witnes in Israël.

e That he had
resigned his
right, Deut.
25.9.

8 Therefore the kinsman said to Bóaz, Bye it for thee: and he drue of his shooe.

9 And Bóaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all y^e was Elimélechs, and all that was Chilion^s & Mahlóns, of the hand of Naomé.

10 And moreover, Ruth the Moabiteffe the wife of Mahlón, haue I bought to be my wife, to sterre vp the name of y^e dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his^f place: ye are witnesses this day.

f Or, of y^e citie
where he re-
mained.

11 And all the people that were in the gate, & the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahél and like Leáh, which twaine did buyld the house of Israël: and that thou maiest do worthely in^g Ephráthah, and be famous in Beth-léhem,

g Ephráthah
& Beth-léhem
are bothe one.

12 And that thine house be like y^e house of Phárez (*whome Thamár bare vnto Iudáh) of the fede which the Lord shal giue thee of this yong woman.

Gen. 38.29.

13 ¶ So Bóaz toke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceived, and bare a sonne.

14 And the women said vnto Naomé, Blessed be y^e Lord, which hath not left thee this day without a kinsman, &^h his name shal be continued in Israël.

h He shal lea-
ue a continuall
posteritie.

15 And this shal bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee thenⁱ seven sonnes.

i Meaning,
manie sonnes.

16 And Naomé toke the childe, and layed it in her lap, and became nource vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomé, and called the name thereof Obéd: the same was the father of Ishái, the father of Dauid.

18 ¶ These

2. *Chro* 2, 4.

mat. 1, 3

k This genealogie is brought in to proue that Dauid by succession came of the house of Iudáth.

- 18 ¶ These now are the generations of Nahshón begate Salmáh,
 * k Phárez: Phárez begate Hezrón,
 19 And Hezrón begate Ram, & Ram begate Amminadáb,
 20 And Amminadáb begate Nahshón, and
 21 And Salmón begate Bóaz, and Bóaz begate Obéd,
 22 And Obéd begate Ishái, and Ishái begate Dauid.

THE FIRST BOKE OF Samuél.

THE ARGUMENT.

According as God had ordeined *Deut. 17, 14.* that when the Israelites shoulde be in the land of Canaan, he wolde appoint them a King: so here in the first boke of Samuel is declared the state of this people vnder their first King Saúl, who not content with that ordre, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent that might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the persone of a King is not sufficient to defend them, except God by his power preserue and kepe them. And therefore he punisheth the ingratitude of his people & sendeth the continual warres bothe at home and abroad. And because Saúl, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towarde him, but rather disobeyed the worde of God and was not zealous of his glorie, he was by the voice of God put downe from his state, and Dauid the true figure of Mesiáh placed in his steade, whose patience, modestie, constancie, persecucion by open enemies, fained friends, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholde their state ad vocation.

CHAP. I.

- 1 The genealogie of Elkanáh father of Samuél 2 His two wiues. 3 Hannáh was baren and prayed to the Lord. 15 Her answer to Eli. 20 Samuél is borne. 24 She doeth dedicate him to the Lord.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.



Here was a man of one of the two ^a Ramatháim Zophím, of mount Ephraim, whose name was Elkanáh the sonne of Ierohám, the sonne of Elihú, the sonne of Tóhú, the sonne of Zuph, an Ephraimite:

- 2 And he had two wiues: the name of one was Hannáh, and the name of the other Peninnáh: and Peninnáh had childré, but Hannáh had no children.

Deut. 16, 16. 3 * And this man went vp out of his citie euery yere, to worship & to sacrifice vnto the Lord of hostes in ^b Shilóh, where were the two sonnes of Eli, Hophní and Phinehás Priests of the Lord.

¶ For the Arke was there at that time.

- 4 And on a day, when Elkanáh sacrificed, he gaue to Peninnáh his wife and to all her sonnes and daughters porcions,

a Some read, a porcion with an heauy cheere.

- 5 But vnto Hânáh he gaue a worthy ^c porcion: for he loued Hannáh, and the Lord had made her baren.

- 6 ¶ And her aduersarie vexed her sore, for asmuche as she vpbraided her, because the Lord had made her baren.

- 7 (And so did he yere by yere) & as oft as she wēt vp to the house of ^d the Lord, thus she

vexed her, that she wept and did not eat.

- 8 Then said Elkanáh her housbād to her, Hannáh, why wepest thou? and why eatest thou not? & why is thine heart troubled?

d Let this suffice thee, that I love thee no lesse, then if I hadest many children.

- 9 So Hannáh rose vp after that they had eaten and dronke in Shilóh (and Eli the Priest sat vpō a stole by one of ^e the postes of the Temple of the Lord)

e That is, of the house, where the Arke was.

- 10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

- 11 Also she vowed a vowe, & said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, and remēber me, and not forget thine handmayd, but giue me vnto thine handmayd a manchild, then I wil giue him vnto the Lord all the daies of his life, * and there shal no raser come vpon his head.

Nomb 6, 1. iudg. 13, 5.

- 12 And as she continued praying before the Lord, Eli marked her mouth.

- 13 For Hânáh spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

- 14 And Eli said vnto her, How long wilt thou be dronké? Put away thy dronkenes from thee.

¶ 12 by wine.

- 15 Then Hannáh answered and said, Nay my lord, but I am a woman troubled in spirit: I haue drōke neither wine nor it: ōg drinke, but haue * powred out my soule before the Lord.

¶ Ebr of an inward spirit.

¶ Psal. 42, 2.

"Ebr for a daughter of Belial.

16 Count not thine handmaid "for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.

17 Then Elí answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

f That is, pray vnto the Lord for me

18 She said againe, Let thine handmaid finde *f* grace in thy sight: so the woman went her way, and did eat, and loked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramáh. Now Elkanáh knewe Hannáh his wife, and the Lord *z* remembred her.

g According to her peticio

20 For in proceſſe of time Hannáh cōceiued, and bare a sonne, and she called his name Samuél, Because, *said she*, I haue asked him of the Lord.

h This Elkanáh was a Leuite, 1 Chro 6, 27. and as some write, once a yere they accustomed to appeare before the Lord wth their families.

21 ¶ So the man *h* Elkanáh & all his house went vp to offer vnto *ŷ* Lord the yeelelie sacrifice, and his vowe:

22 But Hannáh went not vp: for she said vnto her housbād, *i* wil tary vntil the childe be weined, then I wil bring him that he may appeare before the Lord, & there abide for euer.

23 And Elkanáh her housband said vnto her, Do what semeth thee best: tary vntil thou hast weined him: onely the Lord accomplish his *i* worde. So the woman abode, and gaue her sonne sucke vntil she weined him.

*i Because her prayer toke effect, therefore it was called *ŷ* Lords promises.*

Exod. 16, 36.

24 ¶ And whē she had weined him, she toke him with her with thre bullockes and an * Epháh of floure and a bottle of wine, and brought him vnto the house of the Lord in Shilóh, and the childe was *"* yong.

"Ebr a childr.

25 And they slewe a bullocke, and brought the childe to Elí.

*k That is, mo-
re certainly.*

26 And she said, Oh my lord, as thy *k* soule liueth, my lord, I am the womā that stode with thee here praying vnto the Lord.

27 I praied for this childe, and the Lord hath giuen me my desire which I asked of him.

"Ebr lease.

28 Therefore also I haue *"* giuen him vnto the Lord: as long as he liueth he shal be giuen vnto the Lord: and he *i* worshipped the Lord there.

l Meaning, Elí gaue thanks to God for her.

CHAP. II.

1 The song of Hannáh 2 The sonnes of Elí, wicked. 13 The newe custome of the Priests 18 Samuél ministereth before the Lord 20 Elí blesseth Elkanáh and his wife 23 Elí reproveth his sonnes 27 God sendeth a Prophet to Elí. 31 Elí is menaced for not chastising his children.

*a After that she had obtained a sonne by prayer, she gaue thanks
b I haue recovered strength & glorie by *ŷ* benefite of the Lord
c I can answer them, that reprove my baseness.*

And Hannáh *a* praied, & said, Mine heart reioyceth in the Lord, mine *b* horne is exalted in *ŷ* Lord: my mouth is *c* enlarged ouer mine enemies, because I reioyce in thy saluacion.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no God like our God.

3 Speake *d* no more presumptuously: let not arrogancie come out of your mouth: for the Lord *is* a God of knowledge, and by him enterprises are established.

d In that ye coudemne my barrennes, ye shewe your pride against God.

4 The bowe *e* the mightie men are broken, and the weake haue girde them selues with strength.

5 Thei that were ful, are hired forthe for bread, & the hongrie are no more hired, *e* so that the baren hath borne *"* seuen: and she that had many children, is feble.

*e Thei set their labours for necessarie, soe
"Or, many
Deut 32, 39
wisd 16, 15.
Job 13, 2.*

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh riche: bringeth lowe, and exalteth.

8 * He reiseth vp the poore out of the dust, and listeth vp the begger from the donghil, to set them among *f* princes, and to make them inherit the seat of glorie: for the pillars of the earth are the *g* Lords, and he hath set the worlde vp on them.

Psal. 113, 7.

9 He wil kepe the fete of his Sainctes, and the wicked shal kepe silence in darckenes: for in *h* his owne might shal no man be strong.

*f He preferreth to honour
g Therefore he may dispose all things according to his wil*

10 The Lords aduersaries shal be destroyed, and out of heauen shal he * thunder vpon them: the Lord shal iudge the ends of the worlde, and shal giue power vnto his *h* Kung, and exalte the horne of his Anointed.

Chap. 7, 10.

11 And Elkanáh went to Ramáh to his house, and the childe did minister vnto the Lord *i* before Elí the Priest.

h She grounde her prayer on Iesus Christ w^{as} to come.

12 ¶ Now the sonnes of Elí were wicked men *k* & knewe not the Lord.

*i Ya all *ŷ* Elí cōmāded him.*

13 For the Priests custome toward the people was *thus*: when any mā off *e* a sacrifice, the Priests *"* boy came, while the flesh was seething and a fleshoke with thre teth in his hand,

k That is, the neglected his ordinance.

"Or, sonne.

14 And thrust it into the kettle, or into the caldren, or into the pan, or into *ŷ* pot: *l* all that *ŷ* fleshoke brought vp, the Priest toke for him self: thus thei did vnto all the Israelites, that came thither to Shilóh.

l Transgressing the o dre appointed in the Lawe, Leuit 7, 31, for their bellies sake.

15 Yea, before they burnt the *m* fat, the Priests boy came and said to the man that offed, Giue me flesh to rost for *ŷ* Priest: for he wil not haue sodden flesh of thee, but rawe.

m Which was cōmāded first to haue bene offred to God.

16 And if any man said vnto him, Let them burne the fat according to the *"* custome, then take as muche as thine heart *a* desireth: then he wolde answer, No, but thou shalt giue it now: and if thou wilt not, I wil take it by force.

"Or, Lowe

a Not passing for their owne profite to that God might be seruēd aright.

17 Therefore the sinne of the yong mé was very

Seing y horrible abuse thereof.

Exod. 28, 4.

On for the thing that she hath be to the Lord: 29, 11 Samuél.

Which was (as the Ebre- wes write) after their tri- uel, when they came to be pu- rified, read Exod 38, 8, Leu 12, 6

Because they contemne their due to God, verl. 17

So that to obey good ad- monitions is Gods mercie, & to disobey them, is his iust iudgement for sinne.

To wit, Aa- ron

Leu. 20, 14.

Why haue you contemned my sacrifices, and as it were trod them vnder feet.

Gods pro- mises are one- ly eff. & qual. to such as he gi- ueth constan- cie vnto, to feare and obey him
x Thy power and autoritie.

very great before the Lord: for men ab- horred the offering of the Lord.

18 ¶ Now Samuél being a yong childe mi- nistred before the Lord, girded with a lin- nen * Ephód.

19 And his mother made him a litle coate, and broght it to him from yere to yere, when she came vp with her housband, to offer the yerele sacrifice.

20 And Eli blessed Elkanáh and his wife, & said, The Lord giue thee sede of this wo- man, for the peticion that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannáh, so that she conceived, and bare thre sonnes, and two daughters. And the childe Samuél grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israél, & how they laye with the women that assembled at the doore of the Tabernacle of the Con- gregation.

23 And he said vnto thé, Why do-ye suche things? for of all this people I heare euil reposites of you.

24 Do no more, my sonnes: for it is no good reporte that I heare, which is, that ye make the Lords people to trespasse.

25 If one man sinne against an other, the iudge shal iudge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstánding they obeyed not the voy- ce of their father, because y Lord wolde slaye them.

26 ¶ (Now the childe Samuél profited and grewe and was in fauour bothe with the Lord, and also with men)

27 And there came a mā of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto y house of thy father, when they were in E- gypt in Pharohs house?

28 And I chose him out of all the tribes of Israél to be my Priest, to offer vpon mine altar, and to burne incense, and to wear an Ephód before me, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israél.

29 Wherefore haue you * kiked against my sacrifice and mine offering, which I com- manded in my Tabernacle, and honorest thy children aboute me, to make your sel- ues fat of the first frutes of all the offerings of Israél my people?

30 Wherefore y Lord God of Israél sayth, I said, y thine house & the house of thy fa- ther shulde walke before me for euer: but now the Lord saith, It shal not be so: for them that honour me, I wil honour, and they that despise me, shal be despised.

31 Beholde, the dayes come, that I wil cut of thine * arme, and the arme of thy fathers

house, that there shal not be an olde man in thine house.

32 And thou y shalt se thine enemy in the habitation of the Lord in all things where- with God shal blesse Israél, and there shal not be an olde man in thine house for euer.

33 Neuertheles, I wil not destroy euery one of thine fró mine altar, to make thine eyes to faile, & to make thine heart sorowful: and all the multitude of thine house shal dye when they be men.

34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophní and Phinehás: in one day they shal dye bothe.

35 And I wil sterre me vp a * faithful Priest, that shal do according to mine heart and according to my minde: and I wil buylde him a sure house, and he shal walke before mine Aroynted for euer.

36 And all that are left in thine house, shal come and bowe downe to him for a piece of siluer and a morsel of bread, and shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsel of bread.

CHAP. III.

There was no manifest vision in the time of Eli. 4 The Lord calleth Samuél thre times, 11 And sheweth what shal come vpon Eli: and his house. 18 The same declareth Samuél to Eli.

Now the childe Samuél ministred vnto the Lord a before Eli: and the worde of the Lord was b precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli laye in his c place, his eyes began to waxe dimme that he colde not se.

3 And yer the d light of God went out, Sa- muél slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord e called Samuél: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and slepe. And he went and slept.

6 And the Lord called once againe, Sa- muél. And Samuél arose, and went to Eli, & said, I am here: for thou didest call me. And he answered, I called thee not, my son- ne: go againe and slepe.

7 Thus did Samuél, before he knewe f the Lord, and before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuél againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli g perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuél, Go and slepe: and if he call thee, then say, Speake

Thy poster- tie shal be the glorie of the chief Priest: translated to another, who- me they shal enue, 1. Aug. 2, 27.

Or, When they come to mans age

Meaning, Za- dok, who suc- ceded Abis- thán, and was the figure of Christ

That is, shal be inferior vnto him

a The Chaldee text readeth, whiles Eli li- ued b Because there were very fewe Prophe- tes to declare it

c In the court next to the Tabernacle d That is, the lampes watch burnt in the night

e Iosephus writeth that Samuél was twelve yere olde, when y Lord appeared to him

f By vision

g Suche was the corrupcion of those times that the chief Priest was be- come dul and negligent to vnderstand the Lords appoy- ning

Lord, for thy seruant heareth. So Samuél went, and slept in his place.

10 ¶ And the Lord came, & stode, and called as at other times, Samuél, Samuél. The Samuél answered, Speake, for thy seruant heareth.

11 ¶ The Lord said to Samuél, Beholde, I wil do a thing in Israél, whereof whoso-
euer shal heare, his two eares shal tingle.
12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

b God declar-
eth what so-
den feare shal
come vpon me
when they shal
heare that the
Arke is taken
and also se Eli
his house de-
stroyed.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house, shal not be purged with sacrifice nor offering: for euer.

c Meaning, that
his posteritie
shulde neuer
enioye the chief
Priests office

15 Afterwarde Samuél slept vntil the morn-
ing, and opened the doores of the house of the Lord, and Samuél feared to shewe Eli the vision.

16 ¶ Then Eli called Samuél, and said, Samuél my sonne. And he answered, Here I am.

17 The he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

k God punish-
thee after this
and thit sort,
except thou
tel me trueth,
Ruth 2, 17.

18 So Samuél tolde him euerie whit, & hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

19 ¶ And Samuél grewe, and the Lord was with him, and let none of his wordes fall to the ground.

l The Lord as
complished
whatsoever he
had said.

20 And all Israél from Dan to Beer sheba knewe that faithful Samuél was the Lords Prophet.

m Or that Samu-
él was the fas-
thful Prophet
of the Lord

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuél in Shiloh by his worde.

n Ebr by the
worde of the
Lord.

CHAP. IIII.

1 Israél is ouercome by the Philistims. 4 They do set the Arke, wherefore the Philistims do feare 10 The Arke of the Lord is taken 11 Eli and his childre dye. 19 The death of the wife of Phinehas the sonne of Eli.

o From the de-
parture of the
Israelites out
of Egypt vnto
the time of Sa-
muél are a
bout 190 yere
p Or, none of hel-
p, chap. 7, 12.

And Samuél spake vnto all Israél: & Israél went out against the Philistims to batrel and pitched beside Eben éze: and the Philistims pitched in Aphék.

2 And the Philistims put them selues in array against Israél: and when they ioyned the batrel, Israél was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

a For it may
seme that this
warre was vn-
dertaken by
Samuels com-
mandement

3 So when the people were come into the campe, the Elders of Israél said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke

of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 The people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

b For he used
to appeare to
the Israelites
betwene the
Cherubims ou-
er the Arke
of the coue-
nant, Exod 26,
vers 17

5 And when the Arke of the couenāt of the Lord came into the hoste, all Israél showed a mighty showte, so that the earth rag againe.

6 And when the Philistims heard the noise of the showte, they said, What meaneth the founde of this mighty showte in the hoste of the Ebrewes? & they vnderstode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said thei, Wo vnto vs: for it hath not bene so heretofore.

c Before we
fought against
men and now
God is come
to fight aga-
inst vs

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wildeines.

d For in the
red Sea in the
wildernes the
Egyptians we-
re destroyed,
which was the
last of all his
plagues

9 Be strong and play the men, O Philistims, that ye be not seruāts vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

e Iudg 13, 16.

10 And the Philistims fought, and Israél was smitten downe, and fled euerie man into his tent: and there was an exceeding great slaughter: for there fel of Israél thirtie thousand fotemen.

f David assua-
ding to this
place Psal 77,
63 saith they
were consumed
with fire: mean-
ing they we-
re suddenly de-
stroyed

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

g In token of
sorrowe and
mourning

13 And when he came, lo, Eli sate vpon a seate by the way side, waiting: for his heart was feared for the Arke of God: and when the man came into the citie to tel it, all the citie cryed out.

h Let it shal-
de be taken of
the enemies.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the mā came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eightene yere olde, and his eyes were dimme that he colde not se)

i Chap. 3, 21

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israél is fled before the Philistims, and there hath bene also a great slaughter among

among the people: and moreover thy two
sonnes, Hophni and Phinehás^a are dead,
and the Arke of God is taken.

^h According,
as God had
afore said.

18 ¶ And whē he had made mencion of the
Arke of God, Eli fel from his seate back-
warde by the side of the gate, & his necke
was broken, and he dyed: for he was an ol-
de mā and heauye: and^e he had iudged Is-
raél fortie yeres.

^{Or, grieved.}

19 And his daughter in lawe Phinehás wife
was with childe^{ere} her traueled: and when
she heard the report that the Arke of God
was taken, and that her father in lawe &
her housband were dead, she bowed her
selfe, and traueled: for her paines came
vpon her.

^{Or, to crye out}

ⁱ And ferled
her body tow-
ard her traueled

20 And about the time of her death, the wo-
men that stode about her, said vnto her,
Feare not: for thou hast boine a sonne: but
she answered not, nor regarded it.

<sup>Or, No glorie,
or, where is the
glorie</sup>

21 And she named the childe^e Ichabód,
saying, The glorie is departed from Isra-
él, because the Arke of God was taken, &
because of her father in lawe and her
housband.

^k She vntered
her great sor-
rowe by repe-
ning her wor-
des.

22 She said againe, ^k The glorie is depar-
ted frō Israél: for the Arke of God is takē.

CHAP. V.

2 The Philistims bring the Arke into the house of
Dagón, which idole fel downe before it 6 The men
of Ashdód are plagued. 8 The Arke is caryed into
Gath and after to Ekron.

1 THEN the Philistims toke the Arke of
God and caryed it from Eben ézer
vnto^a Ashdód,

^g Which was
one of the five
principal ci-
ties of the Phi-
listims
^b Which was
their chief i-
dole, & as so-
me write, from
the nauil down-
warde was li-
ke a filhe, and
vpwarde like
a man

2 Euen the Philistims toke the Arke of
God, and broght it into the house of^b Da-
gón, and set it by Dagón.

3 And when they of Ashdód rose the next
day in the morning, beholde, Dagón was
fallen vpon his face on the grounde befo-
re the Arke of the Lord, and they toke vp
Dagón, and set him in his place againe.

4 Also they rose vpearly in the morning
the next day, & beholde, Dagón was fallē
vpon his face on the grounde before the
Arke of the Lord, and the head of Dagón
and the two palmes of his hands were cut
of vpon the thresholde: onely the stumpe
of Dagón was left to him.

5 Therefore the Priestes of Dagón, and all
that come into Dagon's house^c treade
not on the thresholde of Dagón in Ash-
dód, vnto this day.

^c Thus in stea-
de of acknow-
ledging the true
God by this
miracle, they
fall to a far-
ther supersti-
tion
Psal 78, 66.

6 But the hand of the Lord was heauy vpo^e
them of Ashdód, and destroyed them, and
smote them with^e emerods, bothe Ashdód,
and the coastes thereof.

7 And whē the men of Ashdód sawe this,
they said, Let not the Arke of the God of
Israél abide with vs: for his hand is fore
vpon vs and vpon Dagón our god.

8 They sent therefore and gathered all the

princes of the Philistims vnto them, and
said,^d What shal we do with the Arke of
the God of Israél? And they answered, Let
the Arke of the God of Israél be caryed
about vnto Gath: & thei caryed the Arke
of the God of Israél about.

9 And when they had caryed it about,
the hand of the Lord was against the ci-
tie with a very great destruction, and he
smote the men of the citie bothe small
and great, & they had emerods in their se-
cret partes.

10 ¶ Therefore they sent the Arke of God
to Ekron: and as sone as the Arke of God
came to Ekron, the Ekronites cryed out,
saying, They haue broght the Arke of^e the
God of Israél to vs to slay vs and our
people.

11 Therefore they sent, and gathered toge-
ther all the princes of the Philistims and
said, Send^e away the Arke of the God of
Israél, and let it returne to his owne place,
that it slay vs not and our people: for there
was a destruction & death through out all
the citie, & the hād of God was very sore
there.

12 And the men that dyed not, were smittē
with the emerods: and the crye of the ci-
tie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims
which they sent againe with a gift 12 It cometh to
Beth-shémesh. 17 The Philistims offer golden eme-
rods 19 The men of Beth-shémesh are stricken for
loking vnto the Arke.

1 SO the Arke of the Lord was in^e the coun-
trei of the Philistims^a a seuen mone-
thes.

2 And the Philistims called the Priestes &
the sothsaiers, saying, What shal we do
w^e the Arke of the Lord? tel vs wherewith
we shal send it home againe?

3 And they said, If you send away the Arke
of^e the God of Israél, send it not away emp-
tie, but giue vnto it^b a sinne offering: then
shal ye be healed, and it shalbe knowne to
you, why his hand departeth not from
you.

4 Then said they, What shalbe the sinne
offring, which we shal giue vnto it? And
they answered, Five golden emerods and
five golden mice, according to the num-
ber of^e the Princes of the Philistims: for one
plague was on you all, & on your princes.

5 Wherefore ye shal make the similitudes
of your emerods, and the similitudes of
your mice that destroye the lād: so ye shal
giue glorie vnto the God of Israél, that
he may take his hād from you, and from
your^c gods, and from your land.

6 Wherefore then shulde ye harden your
heartes, as the Egyptians and Pharaoh
hardened their heartes, when he wrought

^d Though thei
had felt Gods
power & were
affracted there-
of, yet they
wolde farther
rise hi, which
thing God tur-
ned to their de-
struction & his
glorie.

^e The wicked,
when they fe-
le the hand of
God, grudge &
reieide him,
where the godly
humble them-
selues & crye
for mercie

^a Thei thought
by continuance
of time the pla-
gue wolde ha-
ue ceased and
so wolde ha-
ue kept the Ar-
ke still

^b The idola-
ters confesse
there is a true
God who pun-
nisheth sinne
iustly.

^c This is
Gods iudge-
ment vpo the
idolaters, that
knowing the
true God thei
worship him
not aright.

The Arke returneth.

I. Samuél.

Israél repenteth.

Exod. 12, 31.

wonderfully among them, * did they not let them go, and they departed?

7 Now therefore make a newe carte, and take two melche kine, on whome there hath come no yoke: & tye the kine to the carte, and bring the calves home from them.

d Meaning y goldē emerods and the golden mice.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the d iewels of golde which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

e The God of Israél.

9 And take hede, if it go vp by the way of his owne coast to Beth-shémesh, it is e he that did vs this great euil: but if not, we shal knowe then, that it is not his hád that smote vs, but it was a f chance that happened vs.

f The wicked attribute almost all things to fortune and chance, whereas in dede there is nothing done without Gods providence & decree.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calves at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shémesh, & kept one path and lowed as they went, & turned nether to the right hand nor to the left: also the princes of the Philistims went after s thē, vnto the borders of Beth-shémesh.

g For the trial of the matter

13 Now they of Beth-shémesh were reaping their wheat haruest in the valley, & they lift vp their eyes, and spyed the Arke, and reioyced when they sawe it.

14 ¶ And the carte came into the fiede of Ioshúa a Bethshemite, & stode stil there. there was also a great stone, and h they claue the wood of the carte and offred the kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shémesh, w were Israélites.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beht-shémesh offred burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had sene it, they returned to Ekrón the same day.

17 ¶ So these are the goldē emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdód one, for Gazá one, for Askelón one, for Gath one, & for Ekrón one,

i These were the five principal cities of the Philistims which were not all cōque- red vnto the time of Dauid.

18 And goldē mice, according to the number of all the cities of the Pilistims, belonging to the five princes, bothe of walled townes and of townes vnwalled, vnto the great stone of ^o Abél, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshúa the Bethshemite.

For the plaine, or lamentation.

19 And he smote of the men of Beth-shémesh, because they k had loked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and thre score and ten men. and the people lamented, because the Lord had slaine y people with so great a slaughter.

k For it was not laulful to anie ether to touche or to se it, saue onely to Aaron & his sonnes, Nom. 4, 15 & 20.

20 Wherefore the men of Beth-shémesh said, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe & take it vp to you.

CHAP. VII.

i The Arke is brought to Kiriath-earim. 3 Samuél exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israél & are overcome 16 Samuél iudgeth Israél.

1 Then the men of a Kiriath-earim came, and toke vp the Arke of the Lord, and brought it into the house of Abinadab in the hil: and they sanctified Eleazar his sonne, to kepe the Arke of the Lord.

a A citie in y tribe of Iudá, called also Kiriath báal, Iosh. 15, 69.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twētie yeres) and all the house of Israél lamented b after the Lord.

b Lamented for their sinnes & followed the Lord.

3 ¶ Thē Samuél spake vnto all the house of Israél, saying, If ye be come againe vnto the Lord with all your hearte, * put away the strange gods frō among you, & * Ashtaróth, and direct your hearts vnto the Lord, and serue him * onely, and he shal deliuer you out of the hand of the Philistims.

Iosh. 24, 15.

Iudg. 2, 13.

Deut. 6, 4.

mar. 4, 10.

4 Then the children of Israél did put away * Baalim and Ashtaróth, and serued the Lord onely.

Iudg. 2, 12.

5 And Samuél said, Gather all Israél to Mizpéh, and I wil pray for you vnto y Lord.

c For Shiloh was now desolate, because the Philistims had takē thence the Arke.

6 And they gathered together to Mizpéh, and d drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue sinned against the Lord And Samuél iudgeth the children of Israél in Mizpéh.

d The Chaldee text hath, y thei drewe water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israél were gathered together to Mizpéh, the princes of the Philistims wēt vp against Israél: and when the children of Israél heard that, they were afraid of the Philistims.

8 And the children of Israél said to Samuél, Cease not to e crye vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying y in the prayers of the godlie there ought to be a vehement zeale.

9 Then Samuél toke a sucking lambe, and offred it all together for a burnt offering vnto

f Accordig to the prophecie of Hannah Samuels mother, Chap 2, 10.

g Which was a great rocke ouer against Mizpéh.

h Meaning, § Philistims,

i Which was not contrary to the Lawe: for as yet a certen place was not appointed

a Because he was not able to beare the charge

b Who was also called Vashai, 1 Chro 6, 28

Deut 16, 19.

c For there his house was, Chap 7, 17

Ose 13, 10. alt 13, 21.

d Because they were not content w the ordre § God had appointed, but wolde be gouerned as we re § Gentiles.

vnto the Lord, and Samuél cryed vnto the Lord for Israël, and the Lord heard him.

10 And as Samuél offred the burnt offering, the Philistims came to fight against Israël: but the Lord ^f thundred with a great thundie that day vpon the Philistims, & scatred them: so they were flaine before Israël.

11 And the men of Israël went from Mizpéh and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuél toke a stone and pitched it betwene Mizpéh and ^g Shen, and called ^h y name thereof, Ebén ézer, and he said, Hitherto hathe the Lord holpen vs.

13 ¶ So ⁱ y Philistims were broght vnder, & they came nomore againe into the coastes of Israël: and the hand of the Lord was against the Philistims all the dayes of Samuél.

14 Also the cities which the Philistims had taken from Israël, were restored to Israël, from Ekión euen to Gath: & Israël deliuered the coastes of the same out of the hands of the Philistims: & there was peace betwene Israël & the ^h Amorites.

15 And Samuél iudged Israël all the dayes of his life,

16 And went about yere by yere to Beth-él, and Gilgál and Mizpéh, and iudged Israël in all those places.

17 Afterward he returned to Ramáh: for there was his house, & there he iudged Israël: also he buylt an altar there vnto the Lord.

CHAP. VIII.

1 Samuél maketh his sones iudges ouer Israël, who followe not his steppes 5 The Israelites aske a King 11 Samuél declareth in what state they shulde be vnder the King 19 Notwithstanding they aske one still, & the Lord willett Samuél to grante vnto them.

1 W Hē Samuél was now become old, he ^a made his sonnes iudges ouer Israël.

2 (And the name of his eldest sonne was ^b Ioél, and the name of the seconde Abiáh) euen iudges in Beer-sheba.

3 And his sonnes walked not in his waies but turned aside after lucie and ^c toke rewardes, and peruered the iudgement.

4 ¶ Wherefore all the Elders of Israël gathered them together, & came to Samuél vnto ^c Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy waies: ^d make vs now a King to iudge vs like all nacions.

6 But the thing ^d displeased Samuél, when they said, Giue vs a King to iudge vs: and Samuél prayed vnto the Lord.

7 And the Lord said vnto Samuél, Heare the voice of the people in all that they shal

say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shulde not reigne ouer them.

8 As thei haue euer done since I broght the out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so do they vnto thee.

9 Now therefore hearkē vnto their voyce: howbeit yet ^e testific vnto them & shewe the maner of the King that shal reigne ouer them.

10 ¶ So Samuél tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the ^f maner of the King that shal reigne ouer you: he wil take your sonnes, and appoint them to his charets, and to be his hoisemen, and ^g some shal iunne before his charet.

12 Also he wil make them his captaines ouer thousandes and captaines ouer fifties, and to eare his grounde, and to reape his haruest, & to make instruments of ware, and the things that serue for his charets.

13 He wil also take your daughters and make them apoticaries, and cookes and bakers.

14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your sede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

16 And he wil take your men seruants and your maid seruants, and the chief of your yong men, and your asses, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue chosen you, and the Lord wil not ^h heare you at that day.

19 But ⁱ y people wolde not heare the voyce of Samuél, but did say, Nay, but there shalbe a King ouer vs.

20 And we also wil be like all other nacions, and our King shal iudge vs, & go out before vs, and fight our battels.

21 Therefore when Samuél heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuél, ⁱ Hearken vnto their voyce, and make them a King And Samuél said vnto the men of Israël, Go euerie man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his seruants goeth to Samuél. 9 The Prophets called Seers. 15 The Lord reueileth to Samuél Sauls coming, commanding him to anoint him King. 22 Samuél bringeth Saul to the feast.

Saúl seeketh the asses.

I. Samuél. Saúl reueiled to Samuél

^a That is, bo-
the valiant &
riche
Chap 14. 31.
1. chro. 8. 33.

^b So that it
might seme
God approued
their requi-
re in appointing
out suche a
persone.

^c All these cir-
cumstances were
means to ser-
ue vnto Gods
purpose, whe-
reby Saúl
(though not ap-
proved of God)
was made
King.

^d Where was
Ramath- Zo-
phim & citie
of Samuél.

^e 1. 1. 1. 1. 1. 1.

^f Which is a-
bout five pen-
ce, read Gen
23. 15

^g So called, be-
cause he fore-
sawe things to
come.

^h That is, a
feast after the
offring, which
shulde be kept
in an hie place
of & cause ap-
pointed for
ye.
ⁱ That is, gi-
ue chaunces, &
distribute the
meat accordig
to their custo-
me.

THere was now a man of Beniamín
a mightie in power named * Kish the
sonne of Abiél, the sonne of Zerór, & sonne
of Bechoiáth, the sonne of Aphíab, the
sonne of a man of Ieminí.

And he had a sone called Saúl, a ^b goodly
yong man and a faie: so that among the
children of Isiaél there was none good-
lier then he: from the sholders vpward he
was hier then anie of the people.

And the asses of Kish Saules father were
lost: therefore Kish said to Saúl his sonne,
Take now one of the seruants with thee,
and arise, go, and seke the asses.

So he passed through mount Ephraím &
went through the land of Shalisháh, but
they found them not. Then they went
through the land of Shalím, and *there they*
were not: he went also through the land of
Ieminí, but they found them not.

When they came to the land of ^d Zuph,
Saúl said vnto his seruant that was with
him, Come and let vs returne, lest my fa-
ther leaue *the care* of asses, and take thought
for vs.

And he said vnto him, Beholde now, in
this citie is a man of God, and he is an ho-
norable man: all that he saieth cometh
to passe: let vs now go thither, if so be that
he can shewe vs what way we may go.

Then said Saúl to his seruant, Wel then,
let vs go: but what shal we bring vnto the
man? For the bread is spent in our vessels,
and there is no present to bring to the mā
of God: what haue we?

And the seruant answered Saúl againe, &
said, Beholde, I haue found about me the
fourth parte of a shekelle of siluer: that wil
I giue the man of God, to tel vs our way.

(Beforetime in Isiaél when a man went
to seeke an answer of God, thus he spake,
Come, & let vs go to the ^f Seer: for he that
is called now a Prophet, was in y^e olde time
called a Seer.)

The said Saúl to his seruant, Wel said,
come, let vs go: so they went into the ci-
tie where the man of God was.

¶ And as thei were going vp the hie way
to the citie, they founde maydes that ca-
me out to drawe water, and said vnto the,
Is there here a Seer?

And they answered them, and said, Yea:
lo, he is before you. make haste now, for he
came this day to the citie: for there is an
offring of the people this day in the hie
place.

When ye shal come into the citie, ye shal
finde him streight way yer he come vp to
the hie place to eat: for the people wil not
eat vntil he come, because he wil ^h bleſſe y^e
sacrifice: and then eat: they that be bidden
to the feast: now therefore go vp: for euē
now shal ye finde him.

Then they went vp into the citie, and
when they were come into the middes of
the citie, Samuél came out against them,
to go vp to the hie place.

¶ But the Lord had reueiled to Samuél
secretly (a day before Saúl came) say-
ing,

Tomorrow about this time I wil send
thee a man out of the land of Beniamín:
him shalt thou anoint to be gouernour o-
uer my people Isiaél, & he may saue my
people out of the hands of the Philistims:
for I haue looked vpon my people, & their
crye is come vnto me.

When Samuél therefore sawe Saúl, the
Lord answered him, Se, this is the man
whome I spake to thee of, he shal rule
my people.

Then went Saúl to Samuél in the mid-
des of the gate, and said, Tel me, I pray
thee, where the Seers house is.

And Samuél answered Saúl, and said, I
am the Seer: go vp before me vnto the hie
place: for ye shal eat with me to-day. and
tomorrow I wil let thee go, & wil tel thee
all that is in thine heart.

And as for thine asses y^e were lost thre
dayes ago, care not for them: for they are
founde, and ⁱ on whome is set all the desi-
re of Isiaél: is it not vpon thee and on all
thy fathers house?

¶ But Saúl answered, and said, Am not I
the sonne of Ieminí of the smaleſt tribe of
Isiaél? & my familie is the least of all the
families of y^e tribe of Beniamín. Where-
fore then speakest thou so to me?

And Samuél toke Saúl and his seruant,
and broght them into the ^m chamber, and
made them sit in the chiefeſt place among
them that were bidden: which were about
thirtie persones.

And Samuél said vnto the cooke, Bring
for the the portion which I gaue thee, &
whereof I said vnto thee, Kepe it with
thee.

And the cooke toke vp the shoulder, &
that ⁿ was ^o vpon it, & set it before Saúl.
And Samuél said, Beholde, that which is
left, set it before thee & eat: for hitherto
hathe it bene kept for thee, saying, Also I
haue called the people. So Saúl did eat
with Samuél that day.

And whē they were come downe frō the
hie place into y^e citie, he communed with
Saúl vpon the top of the house:

And whē they arose early about y^e spring
of y^e day, Samuél called Saúl to the ^p top
of the house, saying Vp, that I may send
thee away. And Saúl arose, and they went
out, bothe he, and Samuél.

And when they were come downe to the
end of the citie, Samuél said to Saúl, Bid
the seruant go before vs, (and he went)
but

Chap 15. 2.
act 13. 21.
"Ebr in his
case."

^l Not withſtan-
ding their wic-
kednes, yet
God was euer
mindful of his
inheritance

^k Meaning, ſaith
that y^e deſire
to knowe.

^l Whome doe
eth I ſaie de-
ſire to be the
King but thee.

^m Where the
feast was.

ⁿ That is, the
ſhoulder &
y^e break, & the
Pheſt had for
his familie in
all peace of-
frings, Leu 10,
14.

^o That bothe
by y^e aſſeſſing
of the people,
& by y^e meat
prepared for
thee, y^e might
y^e knowe of
thy comming.
^p To ſpeake
wth him ſecretly:
for y^e houſe
was ſet
about.

but stand thou stil now, that I may shewe thee the worde of God.

CHAP. X.

q Gods com- mandement as concerning shoe.

6 *Saúl is anointed King by Samuél. 9 God changeth Saúls heart and he prophecieth. 17 Samuél assemblith the people, and sheweth them their finnes. 21 Saúl is chosen King by lot. 25 Samuél writeth the Kings office.*

a In the Lawe this anointing signified the gifts of y^e holy Goſt, whiche were neceſſarie for them y^e ſhulde rule.

Gen 35.20.

b Samuél con- firmeth him by theſe ſignes y^e God hathe appointed him King

18. 19.

c Eſe of peace

d Which was an hie place in the citie Kir- iath-ſearim, where the Ar- ke was, Chap. 716

Chap. 13.8.

e Eſe ſhoulder

f He gaue him ſuche vertues as were mete for a King.

Or, ſong praife

Chap. 19.24.

Then Samuél toke a viole of oyle and powred it vpon his head, & kiſſed him, and ſaid, Hathe not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou ſhalt depaite from me this day, thou ſhalt finde two men by Rahels ſepulchre in the border of Benjamin, euē at Zelzāh, & thei wil ſay vnto thee, The aſſes which y^e wenteſt to ſeke, are ſoude: & lo, thy father hathe left the care of the aſſes, and ſoroweth for you, ſaying, What ſhal I do for my ſonne?

3 Then ſhalt thou go forth from thence and ſhalt come to the plaine of Tabór, and there ſhal mete thee thre mē going vp to God to Beth-el: one caryig thre kiddes, & another carying thre loaues of bread, and another carying a bottle of wine:

4 And thei wil aſke thee, if all be wel, and wil giue thee the two loaues of bread, which thou ſhalt receiue of their hands.

5 After that ſhalt thou come to the hil of God, where is the garifons of the Philiftims: and when thou art come thither to the citie, thou ſhalt mete a companie of Prophets comming downe from the hie place with a viole, and a tymbel, and a pipe, and an harpe before them, and thei ſhal prophecie.

6 Then the Spirit of the Lord wil come vpon thee, and thou ſhalt prophecie with thē, & ſhalt be turned into another man.

7 Therefore when theſe ſignes ſhal come vnto thee, do as occaſion ſhal ſerue: for God is with thee.

8 And thou ſhalt go downe before me to Gilgál: and I alſo wil come downe vnto thee to offer burnt offerings, & to ſacrifice ſacrifices of peace. * Tay for me ſeuē daies, til I come to thee and ſhewe thee what thou ſhalt do.

9 And whē he had turned his backe to go from Samuél, God gaue him another heart: & all thoſe tokens came to paſſe that ſame day.

10 And whē thei came thether to the hil, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he prophecied among them.

11 Therefore all the people that knewe him before, when thei ſawe that he prophecied among the Prophets, ſaid eche to other, What is come vnto the ſonne of Kiſh? Is Saúl alſo among the Prophets?

12 And one of the ſame place answered, and ſaid, But who is their father? Therefore it was a prouerbe, Is Saúl alſo among the Prophets?

13 And when he had made an end of propheciing, he came to the hie place.

14 And Sauls vnclē ſaid vnto him, and to his ſeruāt, Whether went ye? And he ſaid, To ſeke the aſſes: and when we ſawe that thei were no where, we came to Samuél.

15 And Sauls vnclē ſaid, Tel me, I pray thee, what Samuél ſaid vnto you.

16 Then Saúl ſaid to his vnclē, He tolde vs plainly that the aſſes were ſoude: but concerning the kingdome whereof Samuél ſpake, tolde he him nor.

17 And Samuél aſſembled the people vnto the Lord in Mizpéh,

18 And he ſaid vnto the children of Iſraél, Thus ſaith the Lord God of Iſraél, I haue brought Iſraél out of Egypt, and deliuered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

19 But ye haue this day caſt away your God, who onely deliuereth you out of all your aduerſities and tribulacions: and ye ſaid vnto him, No, but appoint a King ouer vs. Now therefore ſtand ye before the Lord according to your tribes and according to your thouſands.

20 And when Samuél had gathered together all the tribes of Iſraél, the tribe of Benjamin was taken.

21 Afterwarde he aſſembled the tribe of Benjamin according to their families, & the familie of Matrí was taken. So Saúl the ſonne of Kiſh was taken, and when thei fought him, he colde not be founde.

22 Therefore thei aſked the Lord againe, if that man ſhulde yet come thether. And the Lord answered, Beholde, he hathe hid him ſelfe among the ſuffe.

23 And thei anne, and brought him thence: and when he ſtoode among the people, he was hieer then any of the people from the ſhoulders vpward.

24 And Samuél ſaid to all the people, Se ye not him, whome the Lord hathe choſen, that there is none like him among all the people: And all the people ſhowred and ſaid, God ſaue the King.

25 Then Samuél tolde the people the duetie of the kingdome, and wrote it in a booke, and layed it vp before the Lord, & Samuél ſent all the people away euery man to his houſe.

26 Saúl alſo went home to Gibeáh, & there followed him a band of men, whoſe heart God had touched,

27 But the wicked men ſaid, How ſhal he ſaue vs? So thei deſpiſed him, and brought him no preſentes: but he held his tōgue.

e Meanig, that prophetic cometh not by ſuccceſſion, but is giuen, to whome it pleaſeth God f Noting the reb; him that from lowe degre cometh ſuddenly to honour.

g Bothe to declare vnto the their faulte in asking a King, & alſo to ſhew Gods ſentence thereon.

h That is, by caſting of lots.

i As though he were vnwor- thy and unwil- ling.

k As it is writ- ten in Duties of a King.

l Bothe to ſhew ſide ſedition, and alſo to winne them by paucity.

CHAP. XI.

1 Nahásh the Ammonite warreth against Iabésh Gileád, who asketh helpe of the Israelites: 6 Saul promisseth helpe: 11 The Ammonites are slayne. 14 The kingdome is remoued.

a After that Saul was chosen King: for feare of whom they asked a King, as Chap 12, 12.

Then Nahásh the Ammonite ^a came vp, and besieged Iabésh Gileád: and all the men of Iabésh said vnto Nahásh, Make a couenant with vs, and we wil be thy seruants.

a And Nahásh the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thrusse out all your ^b right eyes, & bring that shame vpon all Isráél.

b This declaration, that the more nere that tyrants are to their destruction, the more cruel they are.

c To whome ^y Elders of Iabésh said, Giue vs seuen daies respat, that we may send messengers vnto all the coastes of Isráél: & then if no man deliuer vs, we wil come out to thee.

4 ¶ Then came the messengers to Gibeáh of Saúl, & tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saúl came following the cattel out of the field, & Saúl said, What ayleth this people, ^y thei wepe? And thei tolde him the tidings of the mé of Iabésh.

c God gaue him the spirit of strength & courage to go against this tyrant.

6 Then the Spirit of God ^c came vpon Saúl, when he heard those tidings, and he was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Isráél by the hands of messengers, saying, Whosoever commeth not forthe after Saúl, and after ^d Samuél, **8** so shal his ox be serued. And the feare of the Lord fel on the people, and thei came out ^e with one consent.

d He addeth Samuél, because Saúl was not yet approued of all.
e For as it is said.

8 And when he nombred them in Bezék, the children of Isráél were thre hundredth thousand men: and the men of Iudáh thirty thousand.

f Meaning, Saúl & Samuél.

9 Then ^e thei said vnto the messengers that came, So say vnto the men of Iabésh Gileád, Tomorowe by then the sunne be hote, ye shal haue helpe. And the messengers came and shewed it to the men of Iabésh, which were glad.

10 Therefore the men of Iabésh said, Tomorowe we wil come out vnto ^f you, & ye shal do with vs all that pleaseth you.

f That is, to y Ammonites, doubting that they had hope of aide.

¶ And when the morowe was come, Saúl put the people in thre bands, & thei came in vnto the hoste in the morning watch, & slewe the Ammonites vntil the heate of the day: and thei that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuél, **13** Who is he that said, Shal Saúl reigne ouer vs? bring those mé that we may slaye them.

g By this victorie the Lord wone y hearts of the people to Saúl.

13 But Saúl said, There shal no man ^h dye this day: for to day the Lord hath saued Isráél.

h By shewing mercie he thought to ouercome their malice.

14 ¶ Then said Samuél vnto the people, Come, that we may go to Gilgál, & renew the kingdome there.

15 So all the people went to Gilgál, and made Saul King there before the Lord in Gilgál: and there thei offered ⁱ peace offerings before the Lord: and there Saúl & all the mé of Isráél reioyced exceedingly.

i In signe of thanksgiving for y victory.

CHAP. XII.

1 Samuél declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuél exhorteth the people to followe the Lord.

1 Samuél then said vnto all Isráél, Beholde, I haue ^a hearkened vnto your voyce in all that ye said vnto me, & haue appointed a King ouer you.

a I haue greued your petition

2 Now therefore beholde, your King walke ^b before you, and I am olde & graye headed, and beholde, my sonnes are with you: and I haue walked before you from my childehode vnto this day.

b To gouerne you in peace & warre

3 Beholde, here I am: ^c beare recorde of me before the Lord and before his Anointed.

c Eccles 46, 22.

4 Whose ox haue I taken? or whose asse haue I taken? or whome haue I done wrōg to? or whome haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, & I wil restore it you?

c God wolde that this confession shulde be a warning for all them y see any charge or offence.

Then thei said, Thou hast done vs no wrong, nor hast hurt vs, nether hast thou taken ought of any mans hand.

And he said vnto them, The Lord is witnes against you, and his ^d Anointed is witnes this day, that ye haue foule nought in mine hands. And they answered, He is witnes.

d Your King, who is anointed by the commandement of the Lord.

6 Then Samuél said vnto the people, It is the Lord that ^e made Mosés and Aarón, & that brought your fathers out of the land of Egypt.

e Or, exalted.

7 Now therefore stand stil, that I may reason with you before the Lord according to all ^f y righteousness of the Lord, which he shewed to you and to your fathers.

f Or, benefiter.

8 ¶ After ^g y Iakób was come into Egypt, and your fathers cryed vnto the Lord, then ^h y Lord sent Mosés and Aarón which brought your fathers out of Egypt, and made them dwell in this place.

g Gen 46, 31
h Exod 4, 16.

9 ¶ And when thei forgate the Lord their God, he sold them into the hand of Sisera ⁱ captaine of the hoste of Hazór and into the hand of the Philistims, and into the hand of the King of Moáb, and they fought against them.

i Captaine of Iabins hoste King of Moab.

And thei cryed vnto the Lord, and said, We haue sinned, because we haue forsake the Lord, and haue serued Baalim & Ashtaróth. Now therefore deliuer vs out of the

the hands of our enemies, and we wil serue thee.

^f That is, Samson, Iudg 13, 25. Iudg 7, 32. Iudg 11, 1. Chap 4, 1.

11 Therefore the Lord sent Ierubbáal ^f & Bedan & *Iphtáh, & *Samuél, & deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you sawe, that Nahásh the King of the children of Ammon came against you, ye said vnto me, & No, but a King shal reigne ouer vs: whē yet the Lord your God was your King.

^g Meaning God to like helpe of man, Chap 8, 5.

13 Now therefore beholde ^g King whome ye haue chosen and whome ye haue desired: lo therefore, ^g Lord hathe set a King ouer you.

14 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, bothe ye, & the King that reigneth ouer you, shal ^h followe the Lord your God.

^h Ye shal be preferred as they ^h follow the Lords wil

15 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, & on your ⁱ fathers.

ⁱ Meaning, the gouernours.

16 Now also stand and se this great thing which the Lord wil do before your eyes.

17 Is it not now wheate haruest? I wil call vnto the Lord, and he shal send thundre and raine, that ye may perceiue and se, how that your wickednes is ^k great, which ye haue done in the sight of the Lord in asking you a King.

^k In that ye haue forsaken him, who hath all power in his hand, for a mortale man

18 Then Samuél called vnto the Lord, and the Lord sent thundre and raine the same day: and all the people feared the Lord & Samuél exceedingly.

19 And all the people said vnto Samuél, Pray for thy seruants vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a King, beside ^l all our other sinnes.

^l Not only at other times, but now chiefly

20 ¶ And Samuél said vnto ^g people, Feare not. (Ye haue in dede done all this wickednes, ^m yet departe not from following the Lord, but serue ^g Lord with all your heart,

^m He sheweth that there is no sinne so great, but it shal be forgiven, if the sinner turne againe to God.

21 Nether turne ye backe: for ⁿ that shulde be after vaine things which can not profit you, nor deliuer you, for they are but vannie)

22 For the Lord wil not forsake his people for his great Names sake: because it hathe pleased ^g Lord to make you ⁿ his people.

ⁿ Of his free mercie, & not of your merites, and therefore he wil not forsake you:

23 Moreouer God forbid, that I shulde stand against the Lord, and cease praying for you, but I wil shewe you the good and right way.

24 Therefore feare you the Lord, and serue him in the trueth with all your ^o hearts, and consider how great things he hathe done for you.

^o Vnfeinedly and without hypocrisie.

25 But if ye do wickedly, ye shal perish, bothe ye, and your King.

³ The Philistims are smitten of Saúl & Ionathán. 13 Saúl being disobedient to Gods commandement is shewd of Samuél that he shal not reigne. 19 The great seruice, wherein the Philistims kept the Israelites.

1 Saúl now had bene King ^a one yere, & She reigned ^b two yeres ouer Israël.

^a Whiles these things were done ^b Before he toke vpon him the state of a King.

2 Then Saúl chose him thre thousand of Israël: & two thousand were with Saúl in Michmásh, and in mount Beth-él, and a thousand were with Ionathán in Gibeáh of Beniamin: and the rest of the people he sent euerie one to his tent.

3 And Ionathán smote the garison of the Philistims, that was in the ^c hill: and it came to the Philistims eares: and Saúl blew the ^d trumpet throughout all the land, saying, Heare, ^e ye Ebrewes.

^c Of Kirjath-earim, where the Ark was, Chap 10, 5 ^d That euerie one shulde prepare them selues to warre.

4 And all Israël heard say, Saúl hathe destroyed a garison of the Philistims: wherefore Israël was had in abominació with the Philistims: and the people gathered together after Saúl to Gilgál.

5 ¶ The Philistims also gathered them selues together to fight with Israël, thirtie thousand charrets and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came vp, and pitched in Michmásh Eastwarde from ^e Beth-áuen.

^e Which was also called Beth-el, in the tribe of Beniamin.

6 And whē the men of Israël sawe that they were in a strait (for the people were in distress) the people hid the selues in caues, & in holdes, & in rockes, & towres, & in pittes.

7 And some of the Ebrewes went ouer Iordén vnto the land of ^f Gad & Gileád: and Saúl was yet in Gilgál, and all the people for feare followed him.

^f Where the two tribes & the halfe remained.

8 And he taried seuen dayes, according vnto the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were ^g scared from him.

^g Thinking of the absence of the Prophet was a signe, that they shulde lose the victory

9 And Saúl said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as sone as he had made an end of offering the burnt offering, beholde, Samuél came. and Saúl went forth to mete him, to ^h salute him.

^h Ebr. blisse him

11 And Samuél said, What hast thou done? Then Saúl said, Because I sawe that the people was ⁱ scared from me, and that thou camest not within the dayes appointed, and that the Philistims gathered the selues together to Michmásh,

ⁱ In hough these causes seme sufficiente in was iudgement: yet because they had not the worde of God, they turned to his destruction.

12 Therefore said I, The Philistims wil come downe now vpon me to Gilgál, and I haue not made supplicacion vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuél said to Saúl, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy ⁱ God, which

ⁱ Who willed thee to obey him and rest vpon the wordes spoken by his Prophet.

he commaded thee: for the Lord had now stablished thy kingdome vpon Israël for euer.

14 But now thy kingdome shal not continue: the Lord hathe fought him a ^a man after his owne heart, and ^y Lord hathe commaded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuél arose, and gate him vp frō Gilgál in ¹ Gibeáh of Beniamín: & Saúl nombred the people that were foude with him, about six hundreth men.

16 And Saúl and Ionathán his sonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín: but the Philistims pitched in Michmásh.

17 And there came out of the hoste of the Philistims ⁴ thre bādes to destroy, one bāde turned vnto the way of Ophráh vnto the land of Shuál,

18 And another bande turned toward the way to Beth-horón, and the ^m thirde bāde turned toward the way of the coast that loketh toward the valley of Zeboim, toward the wildernes.

19 Thē there was no smith founde through out all the land of Israël: for the Philistims said, Lest the Ebrewes make them swordes or speares.

20 Wherefore all the Israelites wēt downe to the Philistims, to sharpen euerie man his share, his mattocke, & his axe and his weding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, & for the axes and for to sharpen the goades.

22 So when the day of battel was come, there was nether ⁿ sworde nor speare founde in the hands of anie of the people that were with Saúl & with Ionathán: but *onely* with Saúl and Ionathán his sonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmásh.

CHAP. XIII.

14 Ionathán and his armour bearer put the Philistims to flight. 24 Saúl bindeth the people by an othe, not to eat til euening. 33 The people eat with the blood. 38 Saúl wolde put Ionathán to death. 45 The people deliuer him.

1 **T**HEN on a day Ionathán the sonne of Saúl said vnto the yong man that bare his armour, ^a Come and let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saúl taryed in the border of Gibeáh vnder a pomegranate tre, which was in Migrón, and the people that were with him, were about six hundreth men.

3 And Abiáh the sonne of Ahitúb, ^{*} Ichabods brother, the sonne of Phinehás, the

sonne of Elí, was the Lords Priest in Shiloh, and ware an Ephód: and the people knewe not that Ionathán was gone.

4 ¶ Now in the way whereby Ionathán fought to go ouer to ^y Philistims garison, there was a ^a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozéz, & the name of the other Séneh.

5 The one rocke stretched frō the North toward Michmásh, & the other was from the South toward Gibeáh.

6 And Ionathán said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these ^b vncircumcised: it may be that the Lord wil worke with vs: for it is ^c not hard to the Lord ^d to saue with manie, or with fewe.

7 And he that bare his armour, said vnto him, do all that is in thine heart: go where it pleaseth thee: beholde, ^e I am with thee as thine heart desireth.

8 Then said Ionathán, Beholde, we go ouer vnto those men, and wil shewe our selues vnto them.

9 ^d If they say on this wise to vs, Tarie vntil we come to you, then we wil stand stil in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we wil go vp: for ^e the Lord hathe deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they bothe shewed them selues vnto the garison of the Philistims: and the Philistims said, Se, the Ebrewes come out of ^y holes wherein they had hid the selues.

12 And the men of the garison answered Ionathán, & his armour bearer, and said, Come vp to vs: for we wil shewe you a thing. Then Ionathán said vnto his armour bearer, Come vp after me: for the Lord hathe deliuered them into the hand of Israël.

13 So Ionathán went vp vpon ^f his hands, and vpon his fete, and his armour bearer after him: and *some* fel before Ionathán, & his armour bearer slewe others after him.

14 So the ^g first slaughter which Ionathán and his armour bearer made, was about twentie mē within that cōpasse, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and amōg all the people: the garison also, and they that went out to spoile, were afayed them selues: and the earth ^h trembled: for it was *stricken* with feare by God.

16 Thē the watchmen of Saúl in Gibeáh of Beniamín sawe: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore said Saúl vnto the people that

That is, David.

And went to his cuxie Ramah.

Or, the distressed: it was, the captaine came out with three bands.

So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God & not by their force.

a By this example God would declare to Israël that the victorie did not consist in multitude or armour, but onely came of his grace.

Chap. 4. 21.

Or, like a rapier.

b To wit, the Philistims.

c Or, none can traunce the Lord.

d Chro. 14. 12.

e I wil follow thee whether thou seekst.

d This he spake by the Spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie.

1. Mat. 4. 23.

e Thus they spake cōtemproudly, and by derision.

f That is, he crept vp, or went vp with all hast.

g The seconde was whe they slewe one another, and the third when the Israelites charged them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declarerh how terrible his vengeance shalbe against his enemies.

that were with him, Search now & se, who is gone from vs. And whē they had nombred, beholde, Ionathán and his armour bearer were not there.

18 And Saúl said vnto Ahiáh, Bring hither the Arke of God (for y^e Arke of God was at that time with the children of Israël)

19 ¶ And while Saúl talked vnto the Priest, the noise, that was in the hoste of the Philistims, spread farther abroad, & encreased: therefore Saúl said vnto the Priest, Withdrawe thine hand.

20 And Saúl was assembled with all the people that were with him, and they came to the battel: & beholde, * euerie mans sword was against his fellowe, and there was a very great discomfiture.

21 Moreouer y^e Ebrewes that were with the Philistims before time, & were come with them into all partes of the hoste, euē they also turned to be with the ^h Israelites that were with Saúl and Ionathán.

22 Also all the men of Israël which had hid them selues in mount Ephráim when they heard, that the Philistims were fled, they followed after them in the battel.

23 And so the Lord saued Israël that day: and the battel continued vnto Beth-áuen.

24 ¶ And at that time the men of Israël were pressed with hunger: for Saúl charged the people with an othe, saying, ⁱ Curfed be the man y^e eateth "foode til nyght, that I may be auenged of mine enemies: so none of the people tasted ^{any} sustenance.

25 And all they of the lād came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, & beholde, the hony dropped, and no man moued his hād to his mouth: for the people feared the ^o othe.

27 But Ionathán heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hād, and dipt it in an hony cōbe, and put his hand to his mouth, and his ^e eyes receyued sight.

28 Then answered one of the people, and said, Thy father made y^e people to sweare, saying, Curfed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathán, My father hathe troubled the land: se now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How muche more, if the people had eatē to day of the spoyle of their enemies which they founde: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote y^e Philistims that day, from Michmásh to Aialón: and the people were exceding faint.

32 So the people turned to the spoyle, and

toke shepe, & oxen, and calues, & slewe the on the ground, and the people did eat the * with the blood.

33 Then men told Saúl, saying, Beholde, the people sinne against the Lord, in that they eat with the blood. And he said, Ye haue trespassed: poule a great stone vnto me this day.

34 Againe Saúl said, Go abroad among y^e people, & bid them bring me euerie man his oxe, and euery mā his shepe, and slaye them here, and eate and sinne not against the Lord in eating with the blood. And the people broght euery man his oxe in his hand that night and slewe them there.

35 Then Saúl made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.

36 ¶ And Saúl said, Let vs go downe after the Philistims by night, and spoyle them vntil the morning shine, and let vs not leaue a mā of them. And they said, Do whatsoever thou thinkest best. Then said the Priest, Let vs draw nere hither vnto God.

37 So Saúl asked of God, saying, Shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israël? But he answered him not at that time.

38 ¶ And Saúl said, * All y^e chief of y^e people, come ye hither, and knowe, and se by whome this sinne is done this day.

39 For as the Lord liueth, which saueth Israël, though it be done by Ionathán my sonne, he shal dye the death. But none of all the people answered him.

40 Then he said vnto all Israël, Be ye on one side, & I and Ionathán my sonne will be on the other side. And the people said vnto Saúl, Do what thou thinkest best.

41 Then Saúl said vnto the Lord God of Israël, Giue a perfet lot. And Ionathán & Saúl were taken, but the people escaped.

42 And Saúl said, Cast lot betwene me and Ionathán my sonne. And Ionathán was taken.

43 Then Saúl said to Ionathán, Tel me what thou hast done. And Ionathán told him, and said, I tasted a litle hony with y^e end of the rod, that was in mine hand, & lo, I must dye.

44 Againe Saúl answered, God do so and more also, vnles y^e dye y^e death, Ionathán.

45 And the people said vnto Saúl, ¶ Shal Ionathán dye, who hathe so mightely deliuered Israël? God forbid. As y^e Lord liueth there shal not one heere of his head fall to the ground: for he hathe wrought wth God this day. So the people deliuered Ionathán that he dyed not.

46 Thē Saúl came vp from the Philistims: & the Philistims wēt to their owne place.

47 ¶ So Saúl helde the kingdome ouer Israël, and foght against all his enemies on

Leu. 7. 26. & 19. 26. deu. 12. 16.

p That the blood of the beasts y^e shal be sainte, may be pressed out vpon it.

10. of shal & on we began he re inside an adu

q To aske counsel of him.

Judg. 20. 2. 11. Ebr. seruata

r Cause y^e lot to fall on him y^e hathe broke the othe: but he doeth not consider his presumptio in commanding the same othe.

s The people thoght their ductie to rescue him, who of ignorance, had but broken a railie lawe, and by whome they had receied so great a benedict.

l Let the Ephod alone: for I haue no leasure now to aske counsel of God, Nomb 27. 21. Judg 7. 21. 3 chro. 20. 23

k Though before for feare of the Philistims they declared them selues as enemies to their brethren.

l Suche was his hypocricie & arrogancie, y^e he thought to attribute to his policie y^e which God had giuen by the hand of Ionathán 12 Ebr bread

m That is, the punishment, if they brake their othe

n Which were dimme before for wearines and hunger.

10. wearie.

o By making this cruel lawe.

euerie side, against Moáb, and against the children of Ammón, and against Edóm, and against y Kings of Zobáh, & against the Philistims: & whether soeuer he went, he handled them as wicked men.

¹ Or, *ouercame* them.
² As the Lord had commanded, Deu. 25. 17.

48 He gathered also an hoste & smote Amalék, & deliuered Israël out of the hãds of them that spoiled them.

¹ Called also Abinadáb, Chap 31. 2.

49 Now the sonnes of Saúl were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Meráb, and the yonger was named Michál.

² Which was she wife of David, Chap 18. 27.

50 And y name of Sauls wife was Ahinóam the daughter of Ahimáaz: and the name of his chief captaine was Abnér the sonne of Ner, Sauls vnclé.

³ Whome Iorab the captaine of David slew, 2 Sam. 3. 27.

51 And Kish was Sauls father: and Ner the father of Abnér was the sonne of Abiél.

⁴ As Samuél had forewarned Chap 8. 11.

52 And there was fore warre against the Philistims all the dayes of Saúl: & whome soeuer Saul sawe to be a strong man, & mete for the warre, he toke him vnto him.

CHAP. XV.

¹ Saúl is commanded to slay Amalék. ² He spareth Agág & the best things. ³ Samuél reproveth him. ⁴ Saúl is reiected of the Lord, and his kingdome giuen to another. ⁵ Samuél breeth Agág in pieces.

Chap 9. 16.

¹ Afterward Samuél said vnto Saúl, The Lord sent me to anoint thee King ouer his people ouer Israël: nowe therefore obey the voyce of the wordes of the Lord.

² Because he hathe preferred thee to this honour, thou art bound to obey him. Exod. 17. 14. Num. 24. 20.

² Thus saith the Lord of hostes, I remember what Amalék did to Israël, how they layed wait for them in the way, as they came vp from Egypt.

³ Nowe therefore go, and smite Amalék, & destroye ye all that pertaineth vnto them, and haue no cõpassion on them, but slay bothe man and woman, bothe infant and suckeling, bothe oxen, and shepe, bothe camel, and asse.

⁴ That this might be an example of Gods vengeance against the that deale cruelly with his people.

⁵ Or, *burne their number by the lambs, which they brought*
⁶ Or, *for as in the valley.*

⁴ And Saúl assembled the people, and nombred them in Telaim, two hundred thousand foremen, and ten thousand men of Iudáh.

⁵ And Saúl came to a citie of Amalék, and set watch at the riuer.

⁶ Which were the posterie of Iethro Moyses father in lawe

⁷ For Iethro came to visit them and gaue them good counsel, Exod. 18. 19.

⁶ And Saúl said vnto the Kenites, Go, departe, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercy to all the children of Israël, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

⁷ So Saúl smote the Amalekites from Heuiláh as thou comest to Shur, that is before Egypt,

⁸ And toke Agág the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

⁹ But Saúl and the people spared Agág, & the better shepe, and the oxen, and the fat

beastes, and the lambes, and all that was good, & they wolde not destroye the: but euery thing that was vile & noight worthe, that they destroyed.

¹⁰ ¶ The came the worde of the Lord vnto Samuél, saying,

¹¹ It repenteth me that I haue made Saúl King: for he is turned from me, & hathe not performed my commandements. And Samuél was moued, & cryed vnto the Lord all night.

¹² God in his eternal cõseil neuer chãgeth, nor repenteth, as ver. 29. though he seemeth to vs to repent, whene any thing contrary to his temporal election.

¹² And when Samuél arose early to mete Saúl in the morning, one tolde Samuél, saying, Saul is gone to Carmél: and beholde, he hathe made him there a place, from whence he returned, and departed, and is gone downe to Gilgál.

¹³ ¶ The Samuél came to Saúl, & Saúl said vnto him, Blessed be y of the Lord, I haue fulfilled the cõmandement of the Lord.

¹⁴ This is y nature of hypocrites, to be impudent against the truth, to condemne others, & iustific the felucy.

¹⁴ But Samuél said, What meaneth then y bleating of the shepe in mine eares, & the lowing of the oxen which I heare?

¹⁵ And Saúl answered, Thei haue broght the from the Amalekites: for the people spared the best of the shepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

¹⁶ Againe Samuél said to Saúl, Let me tell thee what the Lord hathe said to me this night. And he said vnto him, Say on.

¹⁷ Meaning of basic condition, as Chap 9. 22.

¹⁷ Then Samuél said, When thou wast a little in thine owne fight, wast y not made the head of the tribes of Israël? for the Lord anointed thee King ouer Israël.

¹⁸ And the Lord sent thee on a iourney, & said, Go, and destroye those sinners the Amalekites, and fight against them, vntil thou destroye them.

¹⁹ Now wherefore hast thou not obeyed y voyce of the Lord, but hast turned to the praye, and hast done wickedly in the fight of the Lord?

²⁰ And Saúl said vnto Samuél, Yea, I haue obeyed y voyce of the Lord, & haue gone y way which the Lord sent me, and haue broght Agág the King of Amalék, & haue destroyed the Amalekites.

²¹ He standeth most ipudently in his owne defence bothe against God & his owne conscience.

²¹ But y people toke of the spoyle, shepe, & oxen, & the chiefest of the things which shulde haue bene destroyed, to offer vnto the Lord thy God in Gilgál.

²² And Samuél said, Hathe y Lord as great pleasure in burnt offerings & sacrifices, as when the voyce of y Lord is obeyed? beholde, to obey is better then sacrifice, and to hearken is better then the fat of rammes.

²³ Eccl. 4. 17. Job 6. 7. Mat 9. 13. Luk 22. 7.

²³ For rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hathe cast away thee from being King.

²⁴ God hateth nothing more then the disobedience of his commandement, though y intenc seme after so good to man.

²⁴ Then Saúl said vnto Samuél, I haue sinned

ned: for I haue transgressed the cōmandement of the Lord, & thy wordes, because I feared the people, & obeyed their voyce.

k This was not true repentance, but dissimulation, fearing y^e losse of his kingdome

25 Now therefore, I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuél said vnto Saúl, I wil not returne with thee: for thou hast cast away the worde of the Lord, & the Lord hath cast away thee, that thou shalt not be Kīg ouer Israél.

27 And as Samuél turned him selfe to go away, he caught y^e lap of his coat, & it rēt.

28 Then Samuél said vnto him, The Lord hath rent the kingdome of Israél from thee this day, & hath giuen it to thy neighbour, that is better then thou.

l That is, to Dauid
m Meaning God, who maketh intercession & pretertieth his.

29 For in dede the strength of Israél wil not lie nor repent: for he is not a man that he shulde repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, & before Israél, & turne againe wth me, that I may worship the Lord thy God.

31 ¶ So Samuél turned againe, and followed Saúl: and Saúl worshipped the Lord.

th, in border-
n He suspected nothing lesse then death, or as some write, he passed not for death
Exod 17, 11.
Numb 14, 45

32 Thē said Samuél, Bring ye hither to me Agág y^e King of the Amalekites: & Agág came vnto him, p^lcafamily, and Agág said, Truly the bitteines of death is passed.

33 And Samuél said, * As thy sword hath made women childeles, so shalt thy mother be childeles among other womē. And Samuél hewed Agág in pieces before the Lord in Gilgá.

o where his house was

34 ¶ So Samuél departed to Ramáh, and Saúl went vp to his house to Gibeah of Saúl.

p-Though Saúl came where Samuél was, Chap 19, 22.
q As ver. 11

35 And Samuél came nomore to p^l se Saúl vntil y^e day of his death: but Samuél mourned for Saúl, and the Lord repented that he made Saúl King ouer Israél.

CHAP. XVI.

1 Samuél is reprovēd of God, & is sent to anoint Dauid.
7 God regardeth the heart 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saúl. 19 Saúl sendeth for Dauid.

a Signifying, y^e we ought not to shewe ourselves more pitiful then God, nor to la ment thē, whom he hath cast off.

1 The Lord thē said vnto Samuél, How long wilt y^e mourne for Saúl, * seing I haue cast him away from reigning ouer Israél: p^l thine horne with oyle and come, I wil find thee to Ishái the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuél said, How can I go? for if Saúl shall heare it, he wil kil me. Then the Lord answered, Take an heifer wth thee, & say, I am come to do sacrifice to y^e Lord.

u Efr is there
b That is, to make a peace offering, which might be done though y^e Arke was not there.

3 And call Ishái to the sacrifice, and I wil shewe thee what y^e shalt do, & y^e shalt anoint vnto me him whome I name vnto thee.

4 So Samuél did y^e the Lord bade him, & came to Beth-léhem, and the Elders of the

towne were astonied at his comming, & said, Comest thou peaceably?

c Fearing, lest some grievous crime had bene committed, because y^e Prophet was not wonte to come thither.

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, & come with me to the sacrifice. And he sanctified Ishái and his sonnes, and called them to the sacrifice.

6 And when they were come, he loked on Eliáb, and said, Surely the Lords Anointed is before him.

d Thinking, y^e Eliáb had bene appointed of God to be made King

7 But the Lord said vnto Samuél, Loke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man loketh on the outward appearance, but the Lord beholdeth the heart.

1 Chro 28, 29.

8 Then Ishái called Abinadáb, & made him come before Samuél. And he said, Nether hath the Lord chosen this.

167, 11, 20.

17, 20.

20, 12.

plal 7, 20.

9 Thē Ishái made Shámáh come. And he said, Nether yet hath y^e Lord chosen him.

10 Againe Ishái made his seuen sonnes to come before Samuél: & Samuél said vnto Ishái, The Lord hath chose none of these.

11 Finally Samuél said vnto Ishái, " Are there no more children but these? And he said, There remaineth yet a litle one behinde, y^e kepeth the shepe. Then Samuél said vnto Ishái, * Send and fet him: for we wil not sit downe, til he be come hither.

u Efr are the children ended

2 Sam 7, 8.

plal 78, 71.

17, 22.

12 And he sent, and broght him in: and he was ruddie, and of a good countenance, & comelic visage. And y^e Lord said, Arise, & anoint him: for this is he.

13 Then Samuél toke the horne of oyle, & anointed him in the middes of his brethren. And the Spirit of the Lord came vpon Dauid, from that day forward: thē Samuél rose vp, and went to Ramáh.

167, 7, 46.

17, 22.

u Or, p^lspired.

14 ¶ But the Spirit of the Lord departed from Saúl, and an euil spirit sent of the Lord vexed him.

e The wicked spirits are at Gods commandment to execute his will against y^e wicked.

15 And Sauls seruāts said vnto him, Beholde now, y^e euil spirit of God vexeth thee.

16 Let our lord therefore commande thy seruants, that are before thee, to seke a man, that is a conning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may playe with his hand, & thou maiest be eased.

17 Saúl then said vnto his seruāts, Prouide me a man, I pray you, that can play wel, & bring him to me.

18 Then answered one of his seruants, and said, Beholde, I haue sene a sonne of Ishái, a Bethlehemite, that can playe, & is ittiōg, valiāt & a mā of warie & wise in matters, & a comely person, & y^e Lord is with him.

f Though Dauid was now anointed King by y^e Prophet, yet God v^lde exercise him in sonary forties before he had the vse of his kingdome.

19 ¶ Wherefore Saúl sent messengers vnto Ishái, & said, Send me Dauid thy sonne, which is with the shepe.

20 And Ishái toke an asse laden with bread & a flagon of wine & a kid, & sent thē by

Goliáth defieth Israél.

I. Samuél.

the hand of Dauid his sonne vnto Saúl.

Dr. serued him. 21 And Dauid came to Saúl, and stode before him: and he loued him very wel, and he was his armour bearer.

22 And Saúl sent to Ishái, saying, Let Dauid now remaine with me: for he hath founde fauour in my fight.

23 And so when the euil spirit of God came vpon Saúl, Dauid toke an harpe and plaied with his hand, & Saúl was & refreshed, & was eased: for the euil spirit departed from him.

CHAP. XVII.

The Philistims make warre against Israél. 10 Goliáth defieth Israél. 17 Dauid is sent to his brethren. 34 The strength and boldnes of Dauid. 47 The Lord saueh not by sword nor speare. 50 Dauid killeth Goliáth and the Philistims flee.

NOW the Philistims gathered their armies to battel, and came together to Shochóh, which is in Iudáh, & pitched betwene Shochóh and Azekáh, in the coast of Dammim.

2 And Saúl, and the men of Israél assembled, and pitched in the valley of Eláh, & put them selues in battel array to meté the Philistims.

3 And the Philistims stode on a mountaine on the one side, and Israél stode on a mountaine on the other side: so a valley was betwene them.

4 ¶ Then came a mā betwene them: bothe out of the rentes of the Philistims, named Goliáth of Gath: his height was six cubits and an hand breadth,

5 And had an helmet of brasse vpō his head, and a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brasse.

6 And he had bootes of brasse vpō his legges, & a shilde of brasse vpō his shoulders.

7 And the shafte of his speare was like a weauers beame: and his speare head weyed six hundred shekels of yron: and one bearing a shilde went before him.

8 And he stode, and cryed against the hoste of Israél, and said vnto them, Why are ye come to set your battel in array? am not I a Philistim, and you seruāts to Saúl? chose you a mā for you, & let him come downe to me.

9 If he be able to fight with me, and kil me, then wil we be your seruāts: but if I ouercome him, and kil him, then shal ye be our seruāts, and serue vs.

10 Also the Philistim said, I defie the hoste of Israél this day: giue me a man, that we may fight together.

11 When Saúl and all Israél heard those wordes of the Philistim, they were discouraged, and greatly afayed.

12 ¶ Now this Dauid was the sonne of an Ephrathite of Beth-léhem Iudáh, named

Ishái, which had eight sonnes: and this mā was taken for an olde man in the dayes of Saúl.

13 And the thre eldest sonnes of Ishái went and followed Saúl to the battel: and the names of his thre sonnes that wēt to battel, were Eliáb the eldest, & the next Abinadáb, and the third Shammáh.

14 So Dauid was the least: and the thre eldest went after Saúl.

15 Dauid also went, but he returned from Saúl to fede his fathers shepe in Beth-léhem.

16 And the Philistim drewe nere in y morning, and euening, and continued fourtie dayes.

17 And Ishái said vnto Dauid his sonne, Take now for thy brethren an Ephláh of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also cary these ten fresh cheses vnto the captaine, and loke how thy brethren fare, and receiue their pledge.

19 (Then Saúl and they, and all the men of Israél were in the valley of Eláh, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the mornig, and left the shepe with a keper, and toke and went as Ishái had commanded him, & came within the compasse of the hoste: & the hoste went out in array, and showed in the battel.

21 For Israél and the Philistims had put them selues in array, armie against armie.

22 And Dauid left the things, which he bare, vnder the hands of the keper of the cariage, and ran into the hoste, & came, and asked his brethren how they did.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliáth the Philistim of Gath) out of the armie of the Philistims, and spake suche wordes, & Dauid heard them.

24 And all the men of Israél, when they sawe the man, ran away from him, & were fore afayed.

25 For euery man of Israél said, Sawe ye not this man that cometh vpon euery man to reuile Israél? is he come vp: and to him that killeth hī, wil the King giue great riches, and wil giue him his daughter, yea, and make his fathers house fre in Israél.

26 ¶ Then Dauid spake to the men that stode with him, and said, What shalbedone to the man that killeth this Philistim, and taketh away the shame from Israél? for who is this vncircumcised Philistim, that he shulde reuile the hoste of the liuing God?

27 And the people answered him after this manner, saying, Thus shal it be done to the

Or, he was old. and among the that have office.

c To serue Saúl, as chap 16. ver. 19.

d Though Ishái ment one thing, yet Gods providence directed Dauid to another end.

e If they haue laied anything to gage for their necessitie, redempte it out.

e Ebr. vssellat. e Ebr. of peace.

f Or, valley. f As are about rehearsed ver. 2, & 9.

g From taxes & payments.

h This dishonour y he doeth to Israél.

g God wolde y Saúl shulde receiue this benefite as at Dauids had, y his cōdemnation might be the more euident, for his cruel hite towarde him.

Or, in Ephes dammim.

Or, of the shep.

g Betwene the two camps.

Or, scale of plate.

h That is, 156 lib 4 ounces, after halfe an ounce the shekel & 600 shekels weight amounteth to 12 lib 3 quarters.

Or, fight me.

Or, did not.

Chap. 16. 2.

the man that killeth him.

28 And Eliáb his eldest brother heard whē he spake vnto the men, & Eliáb was very angry with Dauid, and said, Why comest thou downe hether? and with whom hast y left those fewe shepe in the wilderness: I knowe thy pride and the malice of thine heart, that thou art come downe to se the battel.

For his fathers sending was a iuste occasion, & also he telt him self inwardly moued by Gods Spirit.

29 Then Dauid said, What haue I now done? Is there not a cause?

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And then that heard the wordes which Dauid spake, rehearsed them before Saúl, which caused him to be broght.

32 So Dauid said to Saúl, Let no mā's heart faile him, because of him: thy seruant wil go, and fight with this Philistim.

Here Saran saith Dauids faith by the infidelitie of Saul.

33 And Saul said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

Dauid by the experience y he hath had in time past of Gods helpe, nothing doubting to overcome this danger, seing he was zealous for Gods honour.

34 And Dauid answered vnto Saúl, Thy seruant kept his fathers shepe, and there came a lyon and likewise a beare, and toke a shepe out of the flocke,

35 And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and smote him, and slewe him.

For by these examples he sawe that the power of God was w him.

36 So thy seruant slewe bothe the lyon, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seing he hath railed on y hoste of the liuing God.

37 ¶ Moreouer Saul said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philistim. Then Saúl said vnto Dauid, Go, and the Lord be with thee.

Or, assayed

38 And Saúl put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Thē giued Dauid his sworde vpon his rayment, and began to go: for he neuer proued it: and Dauid said vnto Saúl, I can not go with these: for I am not accustomed, wherefore Dauid put them of him.

To y intent that by these weake meanes God might only be knowen to be y autor of this victorie.

40 Then toke he his staffe in his hand, and chose him fise smothe stones out of a brooke, and put them in his shepherdes bag or skuppe, & his sling was in his hād, and he drewe nere to the Philistim.

41 ¶ And the Philistim came & diewe nere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, he disdained him: for he was but yong, rudely & of a comely face.

43 And the Philistim said vnto Dauid, Am

I a dog, that thou comest to me with staues? And the Philistim cursed Dauid by his gods.

He swaie by his gods that he wolde destroye him.

44 And y Philistim said to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Thē said Dauid to y Philistim, Thou comest to me with a sworde, and with a speare, and with a shield; but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israël, whome thou hast railed vpon.

46 This day shal the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I wil giue the carcases of the hoste of the Philistims this day vnto the foules of the heauen, & to the beastes of the earth, y all the worlde may knowe that Israël harbe a God,

Dauid being assured bothe of his cause & of his calling, prophesied of the destruction of the Philistims.

47 And that all this assemblie may knowe, that the Lord saueh not with sworde nor with speare (for the battel is the Lords) & he wil giue you into our hands.

48 And when the Philistim arose to come and drawe nere vnto Dauid, Dauid hastened & ran to fight against the Philistim.

Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bag, and toke out a stone, & slang it and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fel groueling to the earth.

50 So Dauid ouercame the Philistim with a sling and with a stone, & smote the Philistim, & slewe him, when Dauid had no sworde in his hand.

Eccles-47, 4. 1. MAC. 4, 30.

51 Then Dauid ran, and stode vpon the Philistim, and toke his sworde & drew it out of his sheath, and slewe him, & cut of his head therewith. So whē the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israël and Iudáh arose, and showed, and followed after the Philistims, vntil they came to the valley, and vnto the gates of Ekion: and the Philistims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekion.

Or, Gai, b. c. 11.

53 And the children of Israël returned fro pursuing the Philistims, and spoiled their tents.

54 And Dauid toke the head of the Philistim, and broght it to Ierusalém, and put his armour in his tent.

Or, house at Beth léhem.

55 ¶ When Saúl sawe Dauid go forth against the Philistim, he said vnto Abnér the captaine of his hoste, Abnér, whose sonne is this yong man? and Abnér answered, As thy soule liueth, O King, I can not tel.

That is, of what familie & tribe is he? or els, he had forgotten Dauid, albeit he had receiued so great a benefit by him.

56 Thē the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the K.i.

slaughter of y Philistim, the Abner toke him, & broght him before Saúl with the head of the Philistim in his hand.

58 And Saúl said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathán and Dauid. 2 Saúl enuieeth Dauid for the praise that the women gaue him 11 Saúl wolde haue slayne Dauid 17 He promiseth him Merab to wife, but giueth him Michal 27 Dauid deliuereth to Saúl two hundred foreskinnes of the Philistims. 29 Saúl feareth Dauid, seing that the Lord is with him.

1 **A**Nd when he had made an end of speaking vnto Saúl, the ^a soule of Ionathán was knyt with the soule of Dauid, and Ionathán loued him, as his owne soule.

^a His affection was fully bent toward him

2 And Saúl toke him that day, and wolde not let him retorne to his fathers house.

3 Then Ionathán and Dauid made a covenant: for he loued him as his owne soule.

4 And Ionathán put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sworde, & to his bowe, and to his girdle.

5 And Dauid went out whether soeuer Saúl sent him, & behaued him selfe. ^b wisely: so that Saúl set him ouer the mé of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

^b That is, he prospered in all his doings.

6 ¶ When thei came againe, and Dauid returned from the slaughter of the ^c Philistim, the women came out of all cities of Israél, singing and dancing to mete King Saúl, with timbrels, with ^d instruments of ioye, and with rebeckes.

^c To wit, Goliath.

7 And the women sang by cours in their playe, & said, * Saúl hathe slayne his thousand, and Dauid his ten thousand.

^d Ebr Answered, playing Chap. 21. 11. & 29. 5 Psalms 47. 7.

8 Therefore Saúl was exceding wrath, and the saying displeased him, & he said, Thei haue ascribed vnto Dauid ten thousand, & to me thei haue ascribed ^e but a thousand, & what can he haue mote saue the kingdome?

9 Wherefore Saúl ^d had an eye on Dauid from that day forward.

^d Because he bare him enuie & hatred.

10 ¶ And on the morowe, the euil spirit of God came vpon Saúl, & he ^e prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there ^f was a speare in Sauls hand.

^e That is, spoke as a madde man beside himselfe: for so the people abused this worde, when thei colde not vnderstand.

11 And Saúl toke the speare, and said, I wil smite Dauid through to y wall. But Dauid auoyded twise out of his presence.

12 And Saúl was afraid of Dauid, because the Lord was with him, and was departed from Saúl.

13 Therefore Saúl put him from him, and made him a captaine ouer a thousand, and he went ^f out and in before the people.

^f Meaning, he was captaine ouer y people.

14 And Dauid behaued him selfe wisely in all his waies: for the Lord ^g was with him.

15 Wherefore when Saúl sawe that he was very wise, he was afraid of him.

16 For all Israél and Iudah loued Dauid, because he went out and in before them.

17 ¶ The Saúl said to Dauid, Beholde mine eldest daughter Merab, her I wil giue thee to wife: onely be a valiant sonne vnto me, and ^h fight the Lords battels: for Saúl thought, Mine hand shal not be vpon him, but the hand of the Philistims shalbe vpon him.

^g Fight against them y warre against Gods people

18 And Dauid answered Saúl, What am I, and what is my life, or the familie of my father in Israél, that I shulde be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter shulde haue bene giue to Dauid, ^h she was giue vnto Adriel a Meholahite to wife.

^h By whome he had bene sonnes, which Dauid put to death at the request of the Gileadites, 2 Sam 21. 3.

20 ¶ Then Michal Sauls daughter loued Dauid: and thei shewed Saúl, & the thing pleased him.

21 Therefore Saúl said, I wil giue him her, that she may be a ⁱ snare to him, and that the had of the Philistims may be against hi. Wherefore Saúl said to Dauid, Thou shalt this day be my sonne in lawe in the ^j one of the twaine.

ⁱ So his hypocrisie appeareth: for vnder pretence of rauiour he sought his destruction.

22 And Saúl comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hathe a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said,

^k Semeth it to you a light thing to be a Kings sonne in lawe, seing that I am a poore man and of small reputacion?

^k Meaning, y he was not able to endowe his wife with riches.

24 And then Sauls seruants broght him worde againe, saying, Suche wordes spake Dauid.

25 And Saúl said, This wise shal ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saúl thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid wel, to be the

^l Kings sonne in lawe: and the daies were not expyed.

^l Because he thought him selfe able to compass the Kings request.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid broght their foreskinnes, and ^m thei gaue them whole to the King that he might be the Kings sonne in lawe: therefore Saúl gaue him Michal his daughter to wife.

^m Meaning, Dauid and his soldiers

28 Then Saul sawe, & vnderstode that the Lord was with Dauid, & that Michal the daughter of Saúl loued him.

29 The Saúl was more & more ⁿ afraid of

ⁿ To be deprived of his kingdome.

Daud, and Saúl became alway Dauids enemy.

^a That is, Daud had better successe agaiſt the Philiftines then Saúl mé.

³⁰ And when the princes of the Philiftims went forthe, at their going forthe ^a Daud behaved him ſelfe more wiſely then all the ſeruantes of Saúl, ſo that his name was muche ſet by.

CHAP. XIX.

^a *Jonathán declareth to Daud the wicked purpoſe of Saúl* ¹¹ *Michálf his wife ſaueth him* ¹⁸ *Daud cometh to Samuél.* ²³ *The Spirit of prophecie cometh on Saúl:*

^a Before Saúl ſought Dauids life ſecretly, but now his hypocriſie buſteth forth to open crueltie

^b That I may giue thee warning what to do.

^c *He be put his ſoule in his hand* *Judg 12.3.* *1 Sam 27.21.* *2 Sam 19.209.*

^c Whatſoever he pretended outwardly, yet his heart was full of mallice

^d He plaide on his harpe to mitigate the rage of the euil Spirit, as Chap 16.23

^e Thus God moued bothe the ſonne and daughter of this tyrant to fauour Daud agaiſt their father.

¹ Then Saúl ſpake to Ionathán his ſonne, and to all his ſeruants, that they ſhulde ^a kil Daud: but Ionathán Sauſs ſonne had a great fauour to Daud.

² And Ionathán tolde Daud, ſaying, Saúl my father goeth about to ſlaye thee: now therefore, I pray thee, take hede vnto thy ſelfe vnto the morning, and abide in a ſecret place, and hide thy ſelfe.

³ And I wil go out, and ſtand by my father in the field where thou ^b art, and wil cōmune with my father of thee, and I wil ſe what *he ſaith* and wil tel thee.

⁴ ¶ And Ionathán ſpake good of Daud vnto Saúl his father, and ſaid vnto him, Let not the King ſinne agaiſt his ſeruāts, agaiſt Daud: for he hath not ſinned agaiſt thee, but his workes haue bene to thee very good.

⁵ For he ^c did ^a put his life in danger, and ſlewe the Philiftim, and the Lord wrought a great ſaluation for all Iſraél: thou ſaweſt it, and thou reioyceſt: wherefore then wilt thou ſinne agaiſt innocent blood, & ſlaye Daud without a cauſe?

⁶ Then Saúl hearkened vnto the voyce of Ionathán, and Saúl ^c ſware, As the Lord liueth, he ſhal not dye.

So Ionathán called Daud, and Ionathán ſhewed him all thoſe wordes, & Ionathán brought Daud to Saúl, and he was in his preſence as in times paſt.

⁸ ¶ Againe the warre began, and Daud wēt out and fought with the Philiftims, and ſlewe them with a great ſlaughter, & they fled from him.

⁹ ¶ And the euil Spirit of the Lord was vpon Saúl, as he ſate in his houſe hauing his ſpeare in his hand, and Daud ^d played with his hand.

¹⁰ And Saúl entended to ſmite Daud to the wall with the ſpeare: but he turned aſide out of Sauſs preſence, and he ſmote the ſpeare agaiſt the wall: but Daud fled, and eſcaped the ſame night.

¹¹ Saúl alſo ſent meſſengers vnto Dauids houſe, to watche him, and to ſlaye him in the morning: & Michál Dauids wife tolde it him, ſaying, If thou ſaue not thy ſelf this night, to morowe thou ſhalt be ſlaine.

¹² So Michál ^e let Daud downe through

a window: and he went, and fled, and eſcaped.

¹³ Then Michál toke an image and layed it in the bed, and put a pillowe ſtuffed with goates *heere* vnder the head of it, and couered it with a cloth.

¹⁴ And when Saúl ſent meſſengers to take Daud, ſhe ſaid, He is ſicke.

¹⁵ And Saúl ſent the meſſengers againe to ſe Daud, ſaying, Bring him to me in the ^f bed, that I may ſlaye him.

¹⁶ And when the meſſengers were come in, beholde, an image *was* in the bed, with a pillowe of goates *heere* vnder the head of it.

¹⁷ And Saúl ſaid vnto Michál, Why haſt thou mocked me ſo, and ſent away mine enemy, that he is eſcaped? And Michál answered Saúl, He ſaid vnto me, Let me go, or els I wil kil thee.

¹⁸ ¶ So Daud fled, and eſcaped, and came to Samuél to Ramáh, and tolde him all that Saúl had done to him: and he and Samuél went and dwelt in ^g Naióth.

¹⁹ But one tolde Saúl, ſaying, Beholde, Daud *is* at Naióth in Ramáh.

²⁰ And Saúl ſent meſſengers to take Daud: and when they ſawe a companie of Prophets propheciying, and Samuél ſtanding ^h as appointed ouer them; the Spirit of God fel vpon the meſſengers of Saúl, and they alſo ⁱ prophecied.

²¹ And whē it was tolde Saúl, he ſent other meſſengers, and they prophecied likewise: againe Saúl ſent the third meſſengers, and they prophecied alſo.

²² Then went he him ſelf to Ramáh, and came to a great wel that is in Sechú, and he asked, and ſaid, Where are Samuél and Daud? and one ſaid, Beholde, *they be* at Naióth in Ramáh.

²³ And he ^k went thither, *even* to Naióth in Ramáh, and the Spirit of God came vpon him alſo, and he went propheciying vntil he came to Naióth in Ramáh.

²⁴ And he ſtript of his ^l clothes, and he prophecied alſo before Samuél, and fel ^m downe naked all that day and all that night: therefore they ſay, ⁿ Is Saúl alſo among the Prophetes?

CHAP. XX.

² *Jonathán comforteth Daud* ³ *They renew their league* ³³ *Saúl wolde haue killed Ionathán* ³⁸ *Jonathán aduerſeth Daud by thre arrowes of his fathers fury:*

¹ And Daud ^a fled from Naióth in Ramáh, and came and ſaid before Ionathán, What haue I done? what ^{is} mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

² And he ſaid vnto him, God forbid, thou ſhalt not dye: beholde, my father wil do

^f Beholde, how ^g tyrāts to accompliſh their rage, neither reſpect othe nor frendſhip. God nor man.

^g Naióth was a ſchole where the worde of God was ſtudied, nere to Ramáh.

^h Being their chief inſtructor ⁱ Chāged their mindes and prauiſed God.

^k With a minde to perſecute them.

^l His kingly apparel

^m He humbled him ſelfe: as other did Chap 10.11.

ⁿ For Saúl was ſtayed, & prophecied a day & a night by Gods providence, that Daud might haue time to eſcape

Jonathans loue.

I. Samuél.

Jonathán is reuiled.

^a Ebr. reuile it
in mine care.

nothing greater or greater, but he wil" shew
it me: and why shulde my father hide this
thing from me? he wil not do it.

3 And Dauid sware againe and said, Thy
father knoweth that I haue founde grace
in thine eyes: therefore he thinketh, Iona-
thán shal not knowe it, lest he be sory: but
in dede, as the Lord liueth, and as thy soule
liueth, there is but a steppe betwene
me and death.

^b I am in great
danger of
death.

^c Ebr. sayeth.

4 Then said Ionathán vnto Dauid, What-
soeuer thy soule requireth, that I wil do
vnto thee.

5 And Dauid said vnto Ionathán, Beholde,
tomorowe is the first day of the moneth,
and I shulde sit with the King at meat:
but let me go, that I may hide my selfe in
the fields vnto the third day at euen.

^c At what time
there shulde
be a solene
sacrifice, Nób.
28, 11: to the w
they added
peace offerings
and feasts.

6 If thy father make mencion of me, then
say, Dauid asked leaue of me, y^e he might
go to Beth-léhé to his owne citie: for there
is a yereely sacrifice for all that familie.

^d Read Chap.
4, 21.

7 And if he say thus, It is wel, thy seruant
shal haue peace: but if he be angry, be sure
that wickednes is concluded of him.

8 So shalt thou shewe mercy vnto thy ser-
uant: *for thou hast ioyned thy seruant
into a couenant of the Lord with thee, &
if there be in me iniquitie, slaye thou me:
for why shuldest thou bring me to thy
father?

^e Chap. 11, 22.
23, 16.

9 ¶ And Ionathán answered, God kepe y^e
from thee: for if I knowe that wickednes
were concluded of my father to come
vpon thee, wolde not I tel it thee?

^e That he were
fully deter-
mined.

^f If thy father
do fauour me.

10 Thē said Dauid to Ionathán, Who shal
tel me how shal I knowe, if thy father an-
swere thee cruelly?

11 And Ionathán said to Dauid, Come
and let vs go out into the field: and they
twaine went out into the field.

12 Then Ionathán said to Dauid, O Lord
God of Israhél, when I haue groped my fa-
thers minde tomorowe at this time, or
with in this thre dayes, & if it be wel with
Dauid, and I then send not vnto thee, and
shewe it thee,

^g The Lord
punishe me
more grieuou-
sly.

13 The Lord do so & muche more vnto
Ionathán: but if my father haue minde to
do thee euil, I wil shewe thee also, & send
thee away, that thou mayest go in peace:
and the Lord be with thee as he hath be-
ne with my father.

14 Likewise I require not whiles I liue: for I
dout not but thou wilt shewe me the mercy
of the Lord, ^h that I dye not.

^h I knowe y^e
if thou werest
now preferred
to y^e kyngdo-
me, thou woldest
not destroy me,
but shewe thy selfe
friendly to my
posterite.

15 But I require that thou cut not of thy mer-
cie from mine house for euer: no, not whē
the Lord hath destroyed the enemies of
Dauid, euerie one from the earth.

16 So Ionathán made a bonde with the
house of Dauid, saying, Let the Lord re-
quire it at the hands of Dauids enemies.

17 And againe Ionathán sware vnto Dauid,
because he loued him (for he loued him
as his owne soule)

18 Thē said Ionathán to him, Tomorowe
is y^e first day of the moneth: and thou shalt
be looked for, for thy place shalbe empty. ⁱ Or, mentioned.

19 Therefore thou shalt hide thy selfe thre
dayes, then thou shalt go downe quickly
and come to the place where thou didest
hide thy selfe, when this matter was in
hand, & shalt remaine by the stone "Ezél.

ⁱ Ebr. of the
way, because it
serued as a si-
gne to shew the
way to the place
passed by

20 And I wil shoote thre arrowes on the
side thereof, as thogh I shot at a marke.

21 And after I wil send a boy, saying, Go, se-
ke the arrowes. If I say vnto the boy, Se, y^e
arrowes are on this side thee, bring them,
and come thou: for it is wel with thee
and no hurt, as the Lord liueth.

^j Ebr. peace.

22 But if I say thus vnto the boy, Beholde,
the arrowes are beyonde thee, go thy way:
for the Lord hath sent thee away.

^k The Lord is
the autour of
thy departure.

23 As touching the thing which thou and
I haue spoken of, beholde, the Lord be
betwene thee and me for euer.

24 ¶ So Dauid hid him selfe in the field: &
when the first day of the moneth came,
the King sate to eat meat.

25 And the King sate, as at other times vpō
his seat, euen vpon his seat by the wall: &
Ionathán arose, and Abnér sate by Sauls
side, but Dauids place was empty.

26 And Saúl said nothing that day: for he
thoght, Some thing hath befallen him,
thogh he were cleane, or els because he
was not purified.

^k Yet he might
haue some ba-
sines to let
him.

27 But on the morow^e which was the secōd
day of the moneth, Dauids place was emp-
tie againe: and Saúl said vnto Ionathán
his sonne, Wherefore commeth not the
sonne of Ishái to meat, nether yesterday
nor to day?

^l Thus he
(speaketh con-
temptuously
of Dauid.

28 And Ionathán answered vnto Saúl, Da-
uid required of me, that he might go to Beth-
léhem.

29 For he said, Let me go, I pray thee: for
our familie offreth ^m a sacrifice in the ci-
tie, and my brother hath sent for me:
therefore now if I haue found fauour in
thine eyes, let me go, I pray thee, & se my
brethrē: this is the cause that he cometh
not vnto the Kings table.

^m That is a
peace offering.

ⁿ Meaning all
his kinfolke.

30 Then was Saúl angry with Ionathán, &
said vnto him, Thou sonne of the wic-
ked rebellious woman, do not I knowe,
that thou hast chosen the sonne of Ishái
to thy confusio and to the confusio and
shame of thy mother?

^o Thou art e-
uer contrary
vnto me as thy
mother is.

31 For as long as the sonne of Ishái liueth
vpon the earth, thou shalt not be stabli-
shed, nor thy kingdome: wherefore now
send and fet him vnto me, for he shal
surely dye.

^p Ebr. sonne of
death.

32 And Ionathán answered vnto Saúl his
father,

father, and said vnto him, Wherefore shal he dye: what hathe he done?

33 And Saúl cast a speare at him to hit him, whereby Ionathán knewe, that it was determined of his father to slaye Dauid.

34 ¶ So Ionathán arose from the table in a great angre, and did eat no meat the secód day of the moneth: for he was sory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathán went out into the field, and at the time appointed with Dauid, and a litle boy with him.

36 And he said vnto his boy, Runne now, seke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the place where the arrowe was that Ionathán had shot, Ionathán cryed after the boy, & said, Is not the arrowe beyond thee?

38 And Ionathán cryed after the boy, Make speede, haste and stand not stil: and Ionathás boy gathered vp the arrowes, and came to his master,

39 But the boy knewe nothing: onely Ionathán and Dauid knewe the matter.

40 Then Ionathán gaue his bowe and arrowes vnto the boy that was with him, & said vnto him, Go, carie them into the citie.

41 ¶ As sone as the boy was gone, Dauid arose out of a place that was towarde the South, and fel on his face to the ground, and bowed him selfe thre times: and they kyssed one an other, and wept bothe twaine, til Dauid exceded.

42 Therefore Ionathán said to Dauid, Go in peace: that which we haue sworne bothe of vs in the Name of the Lord, saying, The Lord be betwene me & thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And he arose and departed, and Ionathán went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimélech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Diég Sauls seruant was present. 10 Dauid fleeth to King Achish. 13 And there fameth him selfe mad.

1 **T**HEN came Dauid to Nob, to Ahimélech the Priest, and Ahimélech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no mā with thee?

2 And Dauid said to Ahimélech the Priest, The King hathe commanded me a certeine thing, and hathe said vnto me, Let no man knowe whereabout I send thee, & what I haue commanded thee, and I haue appointed my seruants to suche and suche places.

3 Now therefore if thou hast ought vnder thine hand, giue me fīue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is halowed bread, if yong men haue kept them selues, at least from women.

5 Dauid then answered the Priest, and said vnto him, Certeinly women haue bene separate frō vs these two or thre dayes since I came out: and the vessels of yong men were holy, though the way were prophane, & how muche more then shal euery one be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewbread that was takē from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saúl abiding before the Lord, named Doég the Edomite, the chiefest of Sauls herdemen)

8 And Dauid said vnto Ahimélech, Is there not here vnder thine hand a speare or a sword? for I haue nether brought my sword nor mine haines with me, because the Kings busines required haste.

9 And y Priest said, The sword of Goliath the Philistim, whome thou slewest in the valley of Eláh, beholde, it is wrapt in a clothe behinde the Ephód: if thou wilt take that to thee, take it: for there is none other saue that here, & Dauid said, There is none to that, giue it me.

10 And Dauid arose & fled the same day from the presence of Saúl, & went to Achish the King of Gath.

11 And the seruants of Achish said vnto hī, Is not this Dauid the King of the land? did they not sing vnto him in dances, saying, Saúl hathe slaine his thousand, & Dauid his ten thousand?

12 And Dauid considered these wordes, & was fore afraid of Achish the King of Gath.

13 And he chāged his behauiour before thé, and fained him selfe mad in their hands, & scrabled on the dores of the gate, & let his spetle fall downe vpon his bearde.

14 Then said Achish vnto his seruants, Lo, ye se the mā is beside him selfe, wherefore haue ye brought him to me?

15 Haue I nede of mad mē, that ye haue brought this fellowe to play the mad man in my presence? shal he come into mine house?

CHAP. XXII.

1 Dauid hideth him selfe in a cave. 2 Many that were in trouble came vnto him. 3 Diég accūseth Ahimélech. 18 Saúl causeth the Priests to be slaine. 20 Abiathár esiapeeth.

p For it were to great tyrannie to put one to death and not to shewe cause why

q For this was the third day, as it was agreed vpon, verſ 5.

r By these wordes he admonished Dauid what he ought to do

s Ebr in Heb. mens.

t He semeth y he had shot on the Northside of the stone, lest the boy shoulde haue espied Dauid

u Which othe he calleth in the eight verse the couenāt of the Lord.

a Where the Arke the was, to iske counsel of the Lord

b These instructions that we se in the sayntes of God, teach vs that none hathe his iustice in him selfe, but receiue it of Gods mercie.

Exod 25, 36, leu 24, 5.

mat 12, 3. c If they haue not companied w their wiues.

d That is, their bodies.

e Shal be more careful to kepe his vessel holy, when he shal haue eat of this holy food?

f Tarrying to worship before the Arke. Or, master of them that kept Sauls cause.

g Behide that place, where y his Priests garment lay.

h That is, out of Sauls dominion

Chap. 17, 9.

Chap 18, 7. & 29, 5.

eccl 47, 7. i Euer pus theſe wordes in his heart.

i By making markes and toyes.

k Is he meete to be in a Kings house?

David therefore departed thence, and ^a said him selfe in the caue ^a of Adullám: and when his brethren and all his fathers house heard it, they went downe thither to him.

^a Which was in the tribe of Iudáh and nere to Beth-léhem.

2 And there gathered vnto him all mé that were in trouble and all men that were in det, & all those that were vexed in minde, and he was their prince, and there were with him about foure hundred men.

^b Or, captain.

3 And David went thence to Mizpéh in Moáb, and said vnto the King of Moáb, I pray thee, let my father and my mother come and abide with you, til I knowe what God will do for me.

^c For there was another so called in Iudáh.

4 And he ^c broght them before the King of Moáb, and they dwelt with him all the while that David kept him selfe in ^d the holde.

^e For he feared the rage of Saul against his house. ^d That is, in Mizpéh, which was a strong holde.

5 And the Prophet Gad said vnto David, Abide not in the holde, but departe & go into the lād of Iudáh. Thē David departed and came into the forest of Hárezh.

6 And Saúl heard that David was ^e discovered, and the men that were with him, and Saúl remained in Gibeáh vnder a tre in Ramáh, hauing his speare in his hand, and all his men stode about him.

^e That a great bruce went on him.

7 And Saúl said vnto his seruáts that stode about him, Heare now, ye sonnes ^f of Iemini, wil the sonne of Ishái giue euerie one of you fields and vineyardes? wil he make you all captaines ouer thousands, & captaines ouer hundredths?

^f Ye that are of my tribe & lineage.

8 That all ye haue cōspired against me, and there is none that telleth me that my sonne hath made a couenant with ^g y sonne of Ishái? & there is none of you that is sory for me, or sheweth me, that my ^g sonne hath stirred vp my seruant to lye in wait against me, as ^h appeareth this day.

^g Hereby he wolde perswade the y this cōspiracie was moſte horrible, where the sonne cōspired against the father, and the seruant against his master.

9 Thē answered Doég the Edomite (who was appointed ouer the seruants of Saúl) and said, I sawe the sonne of Ishái when he came to Nob, to Ahimélech the sonne of Ahitúb,

10 Who asked counſel of the Lord for him & gaue him vitails, and he gaue him also the sworde of Goliáth the Philistín.

11 Then the King sent to call Ahimélech the Priest the sonne of Ahitúb, and all his fathers house, ⁱ to wit, ⁱ the Priests that were in Nob: and they came all to the King.

^h Which were the remnant of the house of Eli, whose house God threatened to destroye.

12 And Saúl said, Heare now, thou sonne of Ahitúb. And he answered, Here I am, my lord.

13 Then Saúl said vnto him, Why haue ye cōspired against me, thou and the sonne of Ishái, in that thou hast giuen him vitails, and a sworde, and hast asked counſel of God for him, that he shulde rise against me, & lye in waite as appeareth this day?

14 And Ahimélech answered the King, & said, Who is so faithfull among all thy seruáts as David, being also the Kings sonne in lawe, & goeth at thy commandement, and is honorable in thine house?

15 Haue I this day first begon to aske counſel of God for him? he is far fró me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothing of all this, lesse nor more.

ⁱ Haue I not at other times alſo, whē he had great affaires, consulted w the Lord for him?

16 Then the King said, Thou shalt surely dye, Ahimélech, thou, and all thy fathers house.

17 And the King said vnto the ^j sergents that stode about him, Turne, & slaye the Priests of the Lord, because their hand also is with David, and because they knewe when he fled, and shewed it not to me. But the seruáts of the King ^k wolde not moue their hands to fall vpon the Priests of the Lord.

^j Or, sergents.

18 Thē the King said to Doég, Turne thou and fall vpon the Priests. And Doég the Edomite turned, and ran vpon the Priests, and slewe that same day foure score and siue persones that did weare a linen Ephód:

^k For thei knewe y thei ought not to obey y wicked cōmandement of the King in slaying y innocents.

19 Also Nob the citie of the Priests smote he with the edge of the sworde, bothe man and woman, bothe childe and suckling, bothe ox and asse, and shepe with the edge of the sworde.

20 But one of the sonnes of Ahimélech the sonne of Ahitúb (whose name was Abiathár) ^l escaped and fled after David.

21 And Abiathár shewed David, that Saúl had slaine the Lords Priests.

22 And David said vnto Abiathár, I knewe it the same day, when Doég the Edomite was there, that he wolde tel Saúl. I am the cause of the death of all the persones of thy fathers house.

^l This was Gods providence, who according to his promises preferred some of the House of Eli, Chap. 41.

23 Abide thou with me, & feare not: for he that seeketh my life, shal seke thy life also: for with me thou shalt be in sauēgarde.

^m Or, he that seeketh thy life, shal take me also.

CHAP. XXIII.

1 David chaseth the Philistims from Keiláh. **2** David departeth from Keiláh, and remaineth in the wilderness of Ziph. **3** Ionathán comforteth David. **4** Sauls enterprise is broken in pursuing David.

5 Then they tolde David, saying, Beholde, the Philistims fight against Keiláh, and spoyle the barnes.

6 Therefore David asked counſel of ⁿ y Lord, saying, Shal I go and smite these Philistims? And the Lord answered David, Go and smite the Philistims, and saue Keiláh.

ⁿ Which was a citie in the tribe of Iudáh, Iosh 15: 44

7 And Davids men said vnto him, Se, we be affraied here in ^o Iudáh, how muche more if we come to Keiláh against the hoste of the

^o That is, in the middes of Iudáh, muche more whē we come to y borders against our enemies.

the Philistims.

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and broght away theyr cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

Chap 22, 20. c By Gods p-uid. nce ene Ephod was pre-ferred & kept w Dauid the true King
"Ebr is his had"

6 (And whē Abiathar the sonne of Ahimēlech * fled to Dauid to Keilah, he broght an Ephod with him)

a To consult w the Lord by yrim & thumim

7 ¶ And it was tolde Saúl that Dauid was come to Keilah, and Saúl said, God hath deliuered him into mine hand: for he is shut in, seing he is come into a citie that hath gates and barres.

8 The Saúl called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid haung knowledge that Saúl imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said Dauid, O Lord God of Israël, thy seruant hath heard, that Saúl is about to come to Keilah to destroy the citie for my sake.

11 Wil the lords of Keilah deliuer me vp into his hand: and wil Saúl come downe, as thy seruant hath heard? O Lord God of Israël, I beseeche thee, tel thy seruant. And the Lord said, He wil come downe.

"Ebr. gineerans"

12 The said Dauid, Wil the lords of Keilah deliuer me vp and the men that are with me, into the hand of Saúl? And the Lord said, They wil deliuer thee vp.

"Or, is it froms haung no cor-ruine place to go to."

13 ¶ Then Dauid and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they colde. And it was tolde Saúl, that Dauid was fled from Keilah, and he left of his iourney.

"Or, Brög places"

14 And Dauid abode in the wilderness in holdes, and remained in a mountaine in the wilderness of Ziph. And Saúl fought him euerie day, but God deliuered him not into his hand.

e No power nor policie cā prevail against Gods childre, but when he appointeth y time

15 And Dauid sawe that Saúl was come out for to seke his life: & Dauid was in the wilderness of Ziph in the wood.

"Ebr his hadde."

16 ¶ And Ionathán Sauls sonne arose and went to Dauid into the wood, and comforted him in God,

f Ionathán as sureth Dauid, that God wil accōpish his pmes & y his father striueth against his owne cōscien-cc.

17 And said vnto him, Feare not: for the had of Saúl my father shal not finde thee, and thou shalt be King ouer Israël, and I shal be next vnto thee. and also Saúl my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathán went to his house.

19 ¶ Then came vp the Ziphims to Saúl to Gibeáh, saying, Doeth not Dauid hide him

selfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side of Ieshimon?

"Or, of the wil-dernes."

20 Now therefore o King, come downe according to all that thine heart can desire, & our parte shalbe to deliuer him into the Kings hands.

21 Then Saúl said, s Be ye blessed of the Lord: for ye haue had compassion on me.

g The Lord re-compasseth thus friendship

22 Go, I pray you, and prepare yet better: knowe and se his place where he hanteth, and who hath sene him there: for it is said to me, He is subtil, and crafty.

"Ebr where his feet hath bene"

23 Se therefore, and knowe all the secret places where he hideth him selfe, & come ye againe to me with the certentie, and I wil go with you: and if he be in the land, I wil searche him out throughout all the thousands of Iudah.

h In your co-ūrey of Ziph, is Iudah.

24 The they arose and went to Ziph before Saúl, but Dauid and his men were in the wilderness of Maón, in the plaine on the right hand of Ieshimon.

25 Saúl also and his men went to seke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of Maón. And when Saúl heard that, he followed after Dauid in y wilderness of Maón.

i Which was also in y tribe of Iudah, Iosh. 15, 55.

26 And Saúl and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the ptesence of Saúl: for Saúl and his men compassed Dauid & his men round about, to take them.

27 But there came a messenger to Saúl, saying, Haste thee, and come: for the Philistims haue inuaded the land.

k Thus y Lord cā put backe the bridle of the tyrants, & deliuer his out of the lions mouthe.

28 Wherefore Saúl returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammálikoth.

l That is, the stone of diuision, because there they deu-ided the sel-ous one from another.

CHAP. XXIII.

1 Dauid hid in a caue spareth Saúl 10 He sheweth to Saúl his innocēce 18 Saul acknowledgeth his faute 22 He causeth Dauid to sweare vnto him to be fauorable to him.

1 And Dauid went thence, and dwelt in a holdes at Engédí.

a That is, in strong places, w were wetered a by nature.

2 When Saúl was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wilderness of Engédí.

b a cūte of Iudáh, Iosh. 15, 62.

3 Then Saúl toke thie thousand chosen men out of all Israël, and went to seke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the shepcoates by the way where there was a caue and Saúl wet in to do his easement: and Dauid and his men sate in the inward partes of the caue.

"Ebr so cometh he fere" "Ebr in the place."

^c Here we see how ready we are to haſten Gods promes, if y^e occasion ſerue neuer ſo little.

^d For ſeing it was his owne priuate cauſe, he repented y^e he had touched his enemy.

^e Contrary to y^e falſe report of them y^e ſaid, Dauid was Saúls enemy, he proueth himſelfe to be his friend.

^f Or, the prouerbe of an ancient man.

^g Ebr. iudge.

^h Though he was a more cruel enemy to Dauid, yet by his great gentlenes his conſcience compelled him to yeelde.

- 5 And the men of Dauid ſaid vnto him, Se, the day is come, whereof the Lord ſaid vnto thee, Beholde, I wil deliuer thine enemy into thine hand, and thou ſhalt do to him as it ſhal ſeme good to thee. Then Dauid aroſe and cut of the lappe of Saúls garment priuely.
- 6 And afterwaie Dauid was touched in his heart, becauſe he had cut of the lappe which was on Saúls garment.
- 7 And he ſaid vnto his mé, The Lord kepe me from doing that thing vnto my maſter the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.
- 8 So Dauid ouercame his ſeruants wth theſe wordes, & ſuffred them not to ariſe againſt Saúl: ſo Saúl roſe vp out of the caue & wét away.
- 9 ¶ Dauid alſo aroſe afterwaie, & went out of the caue, and cryed after Saúl, ſaying, O my Lord y^e King And when Saúl looked behinde him, Dauid inclined his face to the earth, and bowed him ſelfe.
- 10 And Dauid ſaid to Saúl, Wherefore giueſt thou an eare to méſ wordes, that ſay, Beholde, Dauid ſeketh euil againſt thee?
- 11 Beholde, this day thine eyes haue ſene, that the Lord had deliuered thee this day into mine hand in the caue, and ſome bade me kil thee, but I had compaſſiõ on thee, and ſaid, I wil not lay mine hand on my maſter: for he is the Lords Anointed.
- 12 Moreouer my father, beholde: beholde, I ſay, the lappe of thy garmēt in mine hand: for whē I cut of the lappe of thy garmēt, I killed thee not. Vnderſtand and ſe, that there is nether euil nor wickednes in me, nether haue I ſinned againſt thee, yet thou huntſt after my ſoule to take it.
- 13 The Lord be iudge betwene thee & me, and the Lord auenge me of thee, and let not mine hand be vpon thee.
- 14 According as the olde prouerbe ſaith, Wickednes procedeth from the wicked, but mine hand be not vpon thee.
- 15 After whome is the King of Iſraél come out? after whome doeſt thou purſue? after a dead dog, & after a flye?
- 16 The Lord therefore be iudge, & iudge betwene thee and me, and ſe, and pleade my cauſe, and deliuer me out of thine hand.
- 17 When Dauid had made an end of ſpeaking theſe wordes to Saúl, Saúl ſaid, Is this thy voyce, my ſonne Dauid? and Saúl liſt vp his voyce, and wept,
- 18 And ſaid to Dauid, Thou art more righteous then I: for thou haſt rendred me good, and I haue rendred thee euil.
- 19 And thou haſt ſhewed this day, that thou haſt dealt wth me: for aſmuch as whē the Lord had cloſed me in thine hands,

thou killedſt me not.

- 20 For who ſhal finde his enemy, and let him departe? wherefore the Lord rendred thee good for that thou haſt done vnto me this day.
- 21 For now beholde, I ſknowe that y^e ſhalt be King, and that the kingdome of Iſraél ſhal be ſtabliſhed in thine hand.
- 22 Swear now therefore vnto me by the Lord, that y^e wilt not deſtroy my ſeede after me, and that thou wilt not abolifh my name out of my fathers houſe.
- 23 So Dauid ſware vnto Saúl, and Saúl wét home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuél dyeth. 3 Nabál & Abigáil 38 The Lord kil- leth Nabál 43 Abigáil & Ahimám Dauids wives. 44 Michal is giuen to Phalti.

- 1 ¶ Then Samuél dyed, and all Iſraél aſſembled, and mourned for him, & buried him in his owne houſe at Ramáh. And Dauid aroſe and went downe to the wildernes of Parán.
- 2 Now in Maón was a man, who had his poſſeſſion in Carmél, and the man was exceeding mighty and had thre thouſand ſhepe, and a thouſand goates: and he was ſheering his ſhepe in Carmél.
- 3 The name alſo of the man was Nabál, & the name of his wife Abigáil, and ſhe was a woman of ſingular wiſdome, and beautiful, but the man was churlifh, and euil conditioned, and was of the familie of Caléb.
- 4 And Dauid heard in the wildernes, that Nabál did there his ſhepe.
- 5 Therefore Dauid ſent ten yong men, & Dauid ſaid vnto the yong men, Go vp to Carmél, and go to Nabál, and aſke him in my name how he doeth.
- 6 And thus ſhal ye ſay eⁿ for ſalutation, Bothe y^e, and thine houſe, and all that thou haſt, be in peace, welth, and proſperitie.
- 7 Beholde, I haue heard, that thou haſt ſheers: now thy ſhepherds were with vs, and we did them no hurt, nether did they miſſe anie thing all the while they were in Carmél.
- 8 Aſke thy ſeruants & they wil ſhewe thee. Wherefore let theſe yōg mé finde fauour in thine eyes: (for we come in a good ſeaſon) giue, I praye thee, whatſoeuer cometh to thine hand vnto thy ſeruants, & to thy ſonne Dauid.
- 9 ¶ And when Dauids yong men came, they tolde Nabál all theſe wordes in the name of Dauid, and helde their peace.
- 10 Then Nabál answered Dauids ſeruants, and ſaid, Who is Dauid? and who is the ſonne of Iſhái? there is manie ſeruants now a dayes, that breake awayes euery mā from his maſter.

^a Ebr. a good way

^b Though this tyrant ſaw and conſidered the fauour of God toward Dauid, yet he caſteth not to perſecute him againſt his owne conſcience.

^c Chap. 28. 3. eodem. 46. 23.

^d That is, a- nōg his owne kinred

^e Maón and Carmél were cities in y^e tribe of Iuda: Carmél, mou- taine was in Galile

^f Ebr. of peace.

^g Some read, ſo maſt thou liue in proſperitie the next yere, bothe thou, &c

^h Ebr. for liſe.

ⁱ Whatſoeuer y^e haſt ready for vs.

^k Thus y^e con- ſcious wretches, in ſtede of re- leuing y^e neceſ- ſitie of Gods children, vſe to reuile theſe perſonnes and condeſcend theſe cauſe.

- 11 Shal I then take my bread, & my water, & my fleſh that I haue killed for my ſhe-
rers, and giue it vnto mé, whome I knowe
not whence thei be?
- 12 ¶ So Dauid's ſeruants turned their way,
and went againe, and came, and tolde him
all thoſe things.
- 13 And Dauid ſaid vnto his men, Girde e-
uery man his ſworde *about him*. And they
girded euery man his ſworde: Dauid alſo
girded his ſworde. And about foure hun-
dred men went vp after Dauid, and two
hundred abode by the *" carriage*.
- 14 Now one of the ſeruants tolde Abigáil
Nabals wiſe, ſaying, Beholde, Dauid ſent
meſſengers out of the wildernes to ſalute
our maſter, and he *" rayled* on them.
- 15 Notwithſtanding the men were very
good *" vnto vs*, and we had no diſpleaſure,
nether miſſed we any thing as long as we
were conuerſant with them, when we were
in the fields.
- 16 Thei were as a wall vnto vs bothe by
night and by day, all the while we were
with them keeping ſhepe.
- 17 Now therefore take hede, and ſe what
thou ſhalt do: for euil *" wil* ſurely come
vpon our maſter, and vpon all his familie:
for he is ſo wicked *" y a man* can not ſpeake
to him.
- 18 ¶ Then Abigáil made haſte, and toke
two hundred *" cakes*, and two bottles of
wine, and five ſhepe ready dreſſed, & five
meaſures of parched corne, and an hun-
dred *" ſiailes* of Raiſins, and two hun-
dred of figges, and laded them on aſſes.
- 19 Then ſhe ſaid vnto her ſeruants, Go ye
before me: beholde, I wil come after you:
yet ſhe tolde *" not* her houſband Nabál.
- 20 And as ſhe rode on her aſſe, ſhe came
downe by a ſecret place of the mountaine,
and beholde, Dauid and his men came
downe againſt her, and ſhe met them.
- 21 And Dauid ſaid, In dede I haue kept all
in vaine that this fellowe had in the wil-
dernes, ſo that nothing was miſſed of all
that pertained vnto him: for he hathe re-
quited me euil for good.
- 22 So and more alſo do God vnto the ene-
mies of Dauid: *for* ſurely I wil not leaue of
all that he hathe, by the dawning of the
day, *any* that *" ſiſſeth* againſt the wall.
- 23 And when Abigáil ſawe Dauid, ſhe ha-
ſted and lighted of her aſſe, & fel before
Dauid on her face, and bowed her ſelfe to
the ground,
- 24 And fel at his fete, & ſaid, Oh, my lord,
I haue committed the iniquitie, and I pray
thee, let thine handmaid ſpeake *" to thee*, &
heare thou the wordes of thine hádmayd.
- 25 Let not my lord, I pray thee, regarde
this wicked man Nabál: for as his name
is, ſo is he: *" Nabál* is his name, and ſoly *"*
with him: but I thine handmayd ſawe not
the yong men of my lord whome *" ſenteſt*.
- 26 Now therefore my lord, as the Lord li-
ueth, and as thy ſoule liueth (the Lord, *"*
ſay, that hathe withholdē thee from com-
ming to ſhed blood, and that *" thine hand*
ſhulde *not* ſaue thee) ſo now thine enemies
ſhalbe as Nabál, and thei that intende to
do my lord euil.
- 27 And now, this *" bleſſing* which thine
handmayd hathe broght vnto my lord,
let it be giuen vnto the yongmé, that *" ſol-*
lowe my lord.
- 28 I pray thee, forgiue the treſpaſſe of thi-
ne handmayd: for the Lord wil make my
lord a *" ſure* houſe, becauſe my lord ſigh-
teth the battels of the lord and none euil
hathe bene founde in thee *" in all thy life*.
- 29 Yet *" a man* hathe riſen vp to perſecute
thee, and to ſeke thy ſoule, but the ſoule of
my lord ſhalbe bounde in the *" bundel* of
life with the Lord thy God: and the ſoule
of thine enemies ſhal *God* caſt out, as out
of the midle of a ſling.
- 30 And when the Lord ſhal haue done to
my lord all the good that he hathe promi-
ſed thee, and ſhal haue made thee ruler
ouer Iſraél,
- 31 Then ſhal it be no grief vnto thee, nor
offence of minde vnto my lord, that he
hathe not ſhed blood cauſeles, nor that
my lord hathe *" not preſe:ued* him ſelfe: &
whē the Lord ſhal haue dealt wel with my
lord, remember thine handmayd.
- 32 Then Dauid ſaid to Abigáil, Bleſſed be
the Lord God of Iſraél, which ſent thee
this day to meete me.
- 33 And bleſſed be thy counſel, and bleſſed
be thou, which haſte kept me this day ſiō
comming to ſhed blood, *" and that mine*
hand hathe *not* ſaued me.
- 34 For in dede, as the Lord God of Iſraél
liueth, *" who* hathe kept me backe from
hurting thee, except thou haddeſt haſted
and met me, ſurely there had not bene left
vnto Nabál by the dawning of the day,
any that *" ſiſſeth* againſt the wall.
- 35 Then Dauid receiued of her hand that
which ſhe had broght him, & ſaid to her,
Go vp in peace to thine houſe: beholde, I
haue heard thy voyce, and haue *" granted*
thy petition.
- 36 ¶ So Abigáil came to Nabál, & beholde,
he made a feaſt in his houſe, like the feaſt
of a King, and Nabals heart was mery
within him, for he was very drōken: whe-
reſore ſhe tolde him *" nothing*, nether
leſſe nor more, vntil the morning aroſe.
- 37 Then in the morning when the wine
was gone out of Nabál, his wiſe tolde
him thoſe wordes, & his heart dyed with-
in him, and he was like *" a ſtone*.
- 38 And about ten daies after, the Lord
L.i.

"Ebr veſſel.

*"Ebr drew ſhe
away*

*f When we
kept our ſhepe
in the wilder-
nes of Paran*

*"Ebr is accuſe-
d ſpoken.*

"Ebr bread.

"Or, cluſters.

*g Because ſhe
knewe his
crooked natu-
re, y he wolde
rather haue
perished, then
conſented to
her carterpriſe.*

*h Meaning by
this prouerbe,
that he wolde
deſtroye bothe
female & great*

*"Ebr in thine
cauſe.*

"Or ſpoken.

*i That is, that
thou ſhaldeſt
not be reuenged
of thine ene-
mie.*

*"Or preſent
"Ebr walke as
the ſerue.*

*k God ſhall his
kingdome to
his poſteritie.*

*"Ebr from thy
daies*

l To wit, ſaid.

*m God ſhall
preſerue thee
ſo long in his ſer-
uice and deſ-
troye thine ene-
mies.*

*n That he
hathe not aug-
mented him ſelfe,
which things
wolde haue
tormented his
conſcience.*

o Read verſ 26

*p He attribu-
teth it to the
Lords mercie,
& not to him
ſelfe y he was
ſtaied.*

*"Ebr receiued
thy face.*

*q For he had
no reaſon to
conſider, or
giue thanks
for this great
benefite of de-
liverance*

*r For ſcare of
ſ great as g 30*

smote Nabál, that he dyed.

39 ¶ Now when Dauid heard, that Nabál was dead, he said, Blessed be the Lord that hath iudged the cause of my rebuke of the hand of Nabál, & hath kept his seruant from euil: for the Lord hath recompensed the wickednes of Nabál vpon his owne head. Also Dauid sent to commune with Abigáil to take her to his wife.

^{40r, renewed.}

^f For he had experience of her great godlines, wildome & humilitie.

40 And when the seruants of Dauid were come to Abigáil to Carmél, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy hand mayd be a seruant to wash the fete of the seruants of my lord.

^{42r, went as her fete.}

42 And Abigáil hasted, and arose, and rode vpon an asse, & her five maids^g followed her, and she went after the messengers of Dauid, and was his wife.

^{10th 15, 15.}

43 Dauid also toke Ahinóam of^{*} Izreél, & thei were bothe his wiues.

^{11. Sam. 3, 15.}

44 Now Saúl had giue^{*} Michál his daughter Dauids wife to Phaltí the sonne of Láish, which was of^h Gallím.

ⁱ Which was a place bordering on the country of the Moabites.

CHAP. XXVI.

¹ Dauid was discovered vnto Saúl by the Ziphims. ² Dauid taketh away Sauls speare, and a pot of water that stode at his head. ²¹ Saúl confesseth his sinne.

^{Chap. 23, 19.}

^{40r, in Gibeáh.}

^{40r, the milý daret.}

1 A Gaine the Ziphims came vnto Saúl to Gibeáh, saying, * Doeth not Dauid hide him selfeⁱ in the hil of Hachiláh before^j Ieshimón?

2 Then Saúl arose, and went downe to the wilderness of Ziph, hauing thre thousand^k chosen men of Israél with him, for to seke Dauid in the wilderness of Ziph.

^a That is, of the moste skilful and valiant soldiers.

3 And Saúl pitched in the hil of Hachiláh, which is before Ieshimón by the waye side. Now Dauid abode in the wilderness, and he sawe that Saúl came after him into the wilderness.

^{40r, so a certaine place.}

4 (For Dauid had sent out spies, & vnderstode, that Saúl was come^l in very dede)

5 Then Dauid arose, and came to the place where Saúl had pitched, and when Dauid beheld the place where Saúl lay, & * Abnér the sonne of Ner which was his chief captaine, (for Saúl lay in the forte, and the people pitched round about him)

^{Chap. 14, 10. & 17, 55.}

6 Then spake Dauid, & said to Ahimélech the^m Hittite, and to Abishái the sonne of Zeruiáh, brother toⁿ Ioáb, saying, Who wil go downe with me to Saúl to the hoste? Then Abishái said, I wil go downe with thet.

^b Who was a stranger & not an Israelite. ^c Who afterwarde was Dauids chief captaine.

7 So Dauid & Abishái came downe to the people by night: and beholde, Saúl laye sleping within the forte, & his speare did sticke in the grounde at his^o head: and Abnér and the people lay round about him.

^{40r, disliker.}

8 ¶ The said Abishái to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to^p the earth, and I wil not smite him^q againe.

9 And Dauid said to Abishái, Destroye him not: for who can lay his hand^r on the Lords anointed, and be giltles?

^d Meaning, he wolde make him sure at one stroke. ^e To wit, in his owne priuate cause: for Iehu slew two Kings at Gods appointment, 2. King. 9, 24.

10 Moreouer Dauid said, As the Lord liueth, ether the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, and perishe.

11 The Lord kepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid toke the speare and the pot of water from Sauls head, & thei gate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all aslepe: for^s the Lord had sent a dead slepe vpon them.

^{40r, the dead slepe of the Lord was fallen vpon them.}

13 Then Dauid went into the other side, & stode on^t the toppe of an hil a far of, a great space being betwene them.

14 And Dauid cryed to the people, and to Abnér the sonne of Ner, saying, Hearest thou not Abnér? Then Abnér answered, and said, Who art thou that cryest to the King?

^{40r, answered.}

15 ¶ And Dauid said to Abnér, Art not^u a man^v and who is like thee in Israél? wherefore then hast thou not kept thy lord the King^w for there came one of the folke in to destroye the King thy lord.

^f Effected me. ^g He valiant, and mete to saue the King?

16 This is not wel done of thee: as the Lord liueth, ye are^x worthy to dye, because ye haue not kept your master the Lords Anointed: and now se where the Kings speare is, and the pot of water that was at his head.

^{40r, sonnes of death.}

17 And Saúl knewe Dauids voyce, & said, Is this thy voyce, & my sonne Dauid? And Dauid said, It is my voyce, my lord^y O King.

^g Hereby it appeareth, y the hypocrite persecuted Dauid against his owne conscience, and contrary to his promises.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseeche thee, let my lord the King heare the wordes of his seruant. If the Lord haue stured thee vp against me, let him smel the saour of a sacrifice: but if the children of men haue done it, cursed be thei before the Lord: for thei haue cast me out this day fro abiding in the inheritance of the Lord, saying, Go, serue other^z gods.

^h Let his anger towards vs be pacified by a sacrifice.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israél is come out to seke a flye, as one wolde hunt a partridge in the mountaines.

ⁱ As much as laye in them, they compelled him to idolatrie, because they forced him to see to the idolaters.

21 Then

21 Then said Saúl, I haue sinned : come againe, my sonne Dauid: for I wil do thee nomore harme, because my soule was ^kprecious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

^k Because thou sinnedst my life this day

22 Then Dauid answered, & said, Beholde the Kings speare, let one of the yong me come ouer and fet it.

23 And let the Lord rewarde euerie man according to his ^lrighteousnes & faithfulness: for the Lord had deliuered thee into mine háds this daie, but I wolde not lay mine hand vpon the Lords anointed.

^l Thus he professeth his innocencie toward Saúl not defending his justice in the sight of God, in whose presence none is righteous, Psal 143, and 110, 3.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulacion.

25 Then Saúl said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saúl returned to his m place.

^m To Gibeath of Beniamin

CHAP. XXVII.

2 Dauid fleeth to Achísh King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certeine of the Philistims. 10 Achísh is deuyed by Dauid.

1 **A**Nd Dauid said in his heart, I shal now ^aperish one day by the hand of Saúl: is it not better for me that I saue my selfe in the land of the Philistims, and that Saúl may haue no hope of me to seke me anie more in all the coastes of Israël, and so escape out of his hand?

^a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people

2 Dauid therefore arose, and he, and the six hundred men that were with him, wet vnto Achísh the sonne of Maóch King of Gath.

3 And Dauid ^bdwelt with Achísh at Gath, he, and his men, euerie man with his household, Dauid with his two wiues, Abinóam the Izreelite, and Abigáil Nabals wife the Carmelite.

^b Thus God by his providence chageth the enemies hearts & maketh them to fauour him, in their necessities

4 And it was tolde Saúl that Dauid was fled to Gath: so he sought nomore for him.

5 And Dauid said vnto Achísh, If I haue now founde grace in thine eyes, let them giue me a place in some ^cother cite of the countrey, that I may dwel there: for why shulde thy seruant dwel in the head cite of the kingdome with thee?

^c Let thine officers appoint me a place.

6 Then Achísh gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudáh vnto this day.

^d In the night of the day

7 And ^dthe time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certeine dayes.

8 Then Dauid and his men went vp, and inuaded the ^eGeshurites, and the Girzites and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

^e These were the wicked Canaanites, whom God had appointed to be destroyed.

9 And Dauid smote the land, & left nether man nor woman aliue, and toke shepe, & oxen, and asses, and camels, and apparel, and returned and came to Achísh.

10 And Achísh said, ^eWhere haue ye bené a rousing this day? And Dauid answered, Against the Southe of Iudáh, and against ^fthe Southe of the ^gIerameelites, & against the Southe of the Kenites.

^e Or, against whome.

^f Which were a familie of the tribe of Iudáh, 1. Chro 29.

11 And Dauid saved nether man nor woman aliue, to bring them to Gath, saying, Lest they shulde tel on vs, and say, So did Dauid, and so will be his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achísh beleued Dauid, saying, He hath made his people of Israël vtterly to abhorre him: therefore he shaibe my seruant for euer.

^g Or, he doeth vtterly abhorre his people.

CHAP. XXVIII.

2 Dauid hathe the chief charge promised about Achísh. 8 Saúl consulteth with a witch, and she causeth him to speake with Samuél. 18 Who declareth his rume.

1 **N**OW at that time the Philistims assembled their bandes and armie to fight with Israël: therefore Achísh said to Dauid, ^aBe sure, thou shalt go out with me to the battel, thou, and thy men.

^a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmite, he durst not deny him

2 And Dauid said to Achísh, Surely thou shalt knowe what thy seruant can do. And Achísh said to Dauid, Surely I wil make thee keeper of mine head for euer.

3 ^b(Samuél was then dead, and all Israël had lamented him, and buried him in Ramáh his owne cite: and Saúl had ^cput away the forcerers, and the sothesayers out of the land)

^b Chap 25, 1.

4 Then the Philistims assembled themselves, and came, and pitched in Shuném: and Saúl assembled all Israël, & they pitched in Gilboa.

^c According to the commandement of God, Exod 22, 18. Deut 18, 10.

5 And when Saúl sawe the hoste of the Philistims, he was afrayed, and his heart was fore astonied.

6 Therefore Saúl asked counsel of ^dthe Lord, & the Lord answered him not, nether by dreames, nor by ^eVrim, nor yet by Prophetes.

^e Meaning the Urim & Thummim, Exod 28, 30.

7 ¶ Then said Saúl vnto his seruants, Seke me a woman that hathe a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Beholde, there is a woman at Endor that hathe a familiar spirit.

8 Then Saúl ^dchanged him selfe, and put on other raiment, and he went, and two me with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him vp whome I shal name vnto thee.

^d He seeketh not to God in his miserie, but is led by Satan to vnlawful means, which in his conscience he condemneeth

9 And the woman said vnto him, Beholde, thou knowest what Saúl hathe done, how he hathe destroyed the forcerers, and the

so the sayers out of the land: wherefore the sekeith thou to take me in a snare to cause me to dye?

Or, said she to him.

10 And Saúl sware to her by the Lord, saying, As the Lord liueth, no harme shal come to thee for this thing.

11 Then said the womā, Whome shal I bring vp vnto thee? And he answered, Bring me vp * Samuél.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and howe Satan hathe no power ouer the

Or, an excellent person.

12 And when the woman sawe Samuél, she cryed with a loude voyce, and the woman spake to Saúl, saying, Why hast thou deceiued me? for thou art Saúl.

13 And the King said vnto her, Be not afayed: for what sawest thou? And the woman said vnto Saúl, I sawe gods ascēding vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man cometh vp lapped in a mantel: and Saúl knewe that it was *f* Samuél, and he enclined his face to the ground, & bowed him selfe.

f To his imaginaciō, albeit it was Saúl, who so blinde his eyes toke vpon him the forme of Samuél as he cā do of an Angel of light

He by the hād of Prophet

15 ¶ And Samuél said to Saúl, Why hast thou disquieted me, to bring me vp? Then Saúl answered, I am in great distresse: for the Philistims make warre against me, & God is departed frō me, and answereth me no more, nether by Prophetes nether by dreames: therefore I haue called thee, that thou mayest tel me, what I shal do.

16 Then said Samuél, Wherefore the doest thou aske of me, seing the Lord is gone from thee, and is thine enemy?

g That is, to Dauid.

Chap 23, 28.

Or, minister

17 Euen the Lord hathe done to *g* him, as he spake * by mine hand: for the Lord wil rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his feare wrath vpon the Amalekites, therefore hathe the Lord done this vnto thee this day.

19 Moreouer the Lord wil deliuer Israël with thee into the hāds of the Philistims: *h* and tomorrow shalt thou and thy sonnes be with me, & the Lord shal giue the hoste of Israël into the hands of the Philistims.

h Ye shal be dead, Chap 23, 6

20 Then Saúl fel streyght way all along on the earth, and was sore *i* afayed because of the wordes of Samuél, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

i The wicked, whē they heare Gods iudgements, tremble and despair, but can not seke for mercie by repentance.

21 Then the woman came vnto Saúl, and sawe that he was sore troubled, and said vnto him, Se, thine handmayd hathe obeyed thy voyce, & I *k* haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

k I haue renoued my life.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsel of bread before thee, that thou mayest eat & get thee strength, and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants and the woman together compelled him, & he obeyed their voyce. so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneaded it, and baked of it *l* vnleauened bread.

l Because it required haste.

25 Then she brought them before Saúl, and before his seruants: and when they had eaten, they stode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battel against Israël, because they distrust him.

1 SO the Philistims were gathered together with all their armies in Aphék: & the Israelites pitched by the founteine, *Or, in Ain.* which is in Izreél.

Or, captiues.

2 And the princes of the Philistims went forth by *a* hundreths and thousands, but Dauid and his men came behinde with Achísh.

a According to their bandes, or squadres.

3 Then said the princes of the Philistims, What do these Ebrewes here? And Achísh said vnto the princes of the Philistims, Is not this Dauid *y* seruant of Saúl the King of Israël, who hathe bene with me these dayes, *b* or these yeres, and I haue founde nothing in him, since he *dwelt* with me vnto this day?

b Meaning, a long tyme, y is foure monethes and certeyne dayes, Chap 27, 7. "Ebr fell, as Gen. chap 25, 18. 1 Chr 12, 19.

4 But the princes of the Philistims were wrothe with him, & the princes of the Philistims said vnto him, * Send this fellowe backe, that he may go againe to his place which thou hast appointed him, & let him not go downe with vs to battel, lest that in the battel he be an aduersarie to vs: for wherewith shulde he obtaine the fauour of his master? shulde it not be with the *c* heads of these men?

c Wolde not Saúl receiue him to fauour, if he colde betraye vs?

Chap 28, 7. Or 21, 11.

5 Is not this Dauid, of whome they sang in dances, saying, * Saúl slewe his thousand, and Dauid his ten thousand?

6 ¶ The Achísh called Dauid, & said vnto him, As the Lord liueth, thou hast bene vpriight and good in my sight, when thou *d* wentest out and in with me in the hoste, nether haue I founde euil with thee, since *y* camest to me vnto this daye, but *e* the princes do not fauour thee.

d That is, was conuersant w me "Ebr thou art good in the eyes of the princes.

7 Wherefore now returne, and go in peace, that thou displeasē not the princes of the Philistims.

8 ¶ And Dauid said vnto Achísh, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may *e* not go & fight against the enemies of my lord the King?

e This dissimulation can not be excused: for it grieued him to go against his people of God.

9 Achísh the answered, and said to Dauid, I knowe thou pleasest me, as an Angel of

God:

God: but the princes of the Philistims haue said, Let him not go vp wth vs to battel.

f With them that fled vnto cace frō saul.

30 Wherefore now rise vp early in y^e morning with thy f^r masters seruants that are come with thee: and when ye be vp early, allone as ye haue light, departe.

31 So Dauid and his men rose vp early to departe in the morning, and to returne into the land of the Philistims: & the Philistims went vp to Izreél.

CHAP. XXX.

1 The Amalekites burne Ziklág. 5 Dauids two wiues are taken prisoners 6 The people wold stone him. 8 He asketh counsel of the Lord and pursuing his enemies, recouereth the praye. 24 He deuoth himself equally. 36 And sendeth parte to his friends.

a After that he departed from Achish. b That is, destroyed y^e citie.

1 **B**Vt when Dauid and his men were come to Ziklág a the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklág, and had b smitten Ziklág, and burnt it with fire,

2 And had taken the women that were therein prisoners, bothe small and great, and slewe not a man, but caryed them away, and went their wayes.

c For these onely remained in the citie, when the mē were gone to warre.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their c wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid & the people that was with him, lift vp their voyces and wept, vntil they colde wepe nomore.

5 Dauids two wiues were taken prisoners also, Ahinóam the Izreélite, and Abigáil the wife of Nabál the Carmelite.

d Thus we se, ym troubles & aduersitie we do not consider Gods prouidence, but like raging beastes forget bothe our owne duettie and comēne Gods appointment ouer vs.

6 And Dauid was in great sorowe: for the people d entended to stone him, because the heartes of all the people were vexed euerie mā for his sonnes and for his daughters: but Dauid comforted him selfe in the Lord his God.

7 ¶ And Dauid said to Abiathár the Priest Ahimelechs sonne, I pray thee, bring me the Ephód. And Abiathár brought the Ephód to Dauid.

8 Then Dauid asked counsel at the Lord, saying, Shal I followe after this companie? shal I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and e recouer all.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shal be sure to finde comforte.

9 ¶ So Dauid and the six hundreth mē that were with him, wēt, and came to the riuer Besór, where a parte of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being to wearye to go ouer y^e riuer Besór)

11 And they founde an Egyptiá in the field, and brought him to Dauid, and gaue him f bread and he did eat, and they gaue him water to drinke.

f God by his prouidence bothe provided for the necessitie of this poore strāger, and made him a guide to Dauid to accomplish his enterprise.

12 Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke anie water in

thre dayes, and thre nights.

13 ¶ And Dauid said vnto him, To whome belongest thou? and whence art thou? And he said, I am a yong mā of Egypt, and seruānt to an Amalekite: and my master left me thre daies ago, because I fellicke.

14 We roued vpon the South of Chéreth, & vpon the coast belonging to Iudáh, and vpon the South of Caléb, and we burnt Ziklág with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? And he said, I sweare vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my master, and I wil bring thee to this companie.

g For othes were in all ages had in moke reuerence euen among the heathen

16 ¶ And when he had brought him thither, beholde, they lay scatered abroad vpon all the earth, h eating and drinking, & dancing, because of all y^e great pray that thei had taken out of the land of y^e Philistims, and out of the land of Iudáh.

h The wicked in their pōpe and pleasures consider not y^e iudgement of God, which is the at hand to smite them.

17 And Dauid smote them from the twilight, euen vnto the euening i of the next morowe, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

i Some reade, & vnto y^e morowe of y^e two evening: that is, thre daies.

18 And Dauid recouered all that y^e Amalekites had takē: also Dauid rescued his two wiues.

19 And thei lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also toke all the shepe, and the oxē, & they draue them before his cattel, and said, This is Dauids k praye.

k Which the Amalekites had taken of others, & Dauid from the besides the goods of Ziklág.

21 ¶ And Dauid came to the two hundreth mē that were to wearie for to followe Dauid: whome they had made also to abide at the riuer Besór: and they came to mete Dauid, and to mete the people that were with him: so when Dauid came nere to the people, he saluted them.

22 Then answered all the euil and wicked of the mē that went with Dauid, and said, Because they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, saue to euery man his l wife and his children: therefore let them cary them away and departe.

l Vnder these are comprehēded the cattel and goods, w^{ch} appertained to euery man.

23 Then said Dauid, Ye shal not do so, my biethren, with that which the Lord hathe giuen vs, who hathe preferred vs, and deliuered the companie that came against vs, into our handes.

24 For who wil obey you in this matter? but as his parte is that goeth downe to the battel, so shal his parte be, that tareth by the stuffe: they shal parte alike.

m Some referre these wordes to Dauid, that he ledged an olde curome & law, as if it were writ, It is bothe now and hath bene euer.

25 M So from that day forward hee made it a statute and a lawe in Israél, vntil this day.

26 ¶ When Dauid therefore came to Ziklág, he sent of the pray vnto the Elders of Iudáh & to his friends, saying, Se, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-él, and to them of South Ramóth, and to them of Iattír,

28 And to them of Aroér, and to them of Siphmóth, and to them of Eshtemóa,

29 And to them of Rachál, and to them of the cities of the Ierahmeelites, and to the cities of the Kenites,

30 And to them of Hormáh, & to them of Chor-ashán, and to them of Athách,

31 And to them of Hebrón, and to all the places where Dauid and his men had hanted.

a Shewing him selfe mindful of their benefites towards him.

CHAP. XXXI.

4 *Saúl killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabésb toke downe his body, which was hanged on the wall.*

2. Chron. 30, 1.

1 **N**OW * the Philistims fought against Israël, and the men of Israël fled away from the Philistims, & they fel downe wounded in mount Gilbóa.

a Or, slaine.

2 And the Philistims preassed sore vpon Saúl and his sonnes, and slawe Ionathán, and Abinadáb, and Malchishúa Sauls sonnes.

3 And when the battel went sore against Saúl, the archers and bowemen hit him, and he was sore wounded of the archers.

*b Ebr. from him
a Or, aftraid.*

4 Then said Saúl vnto his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer wolde not, for

a So we se that his cruel life hathe a desperate end, as is comonly seene in them, that persecute the children of God.

he was sore afrayed. Therefore Saúl toke a sworde and fel vpon it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon his sworde, and dyed with him.

6 So Saúl dyed, and his thre sonnes, and his armour beater, and all his men that same day together.

7 ¶ And when the mē of Israël that were on the other side of the valley, and they of the other side Iordén sawe that the men of Israël were put to flight, and that Saúl and his sonnes were dead, they left the cities, and ran away: & the Philistims came and dwelt in them.

*b Nere to Gilbóa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasséh*

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saúl and his thre sonnes lying in mount Gilbóa,

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euerie side, that they shulde publish it in the temple of their idoles, and among the people.

d In token of victorie and triumphe.

10 And they layed vp his armour in y house of Ashtatóth, but they hāged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Iabésb Gileád heard, what the Philistims had done to Saúl,

e Whome he had deliuered from their enemies, Chap. 11, 11

12 They arose (as manie as were strong men) & went all night and toke the body of Saúl, & the bodies of his sonnes, from the wall of Beth-shan, & came to Iabésb, and burnt them there,

13 And toke their bones & buried the vnder a tre at Iabésb, & fasted seuen dayes.

*Ier 34, 5.
2 Sam 2, 4.
f Accordig to the custome of mourners.*

THE SECONDE BOKE of Samuél.

THE ARGUMENT.

This boke and the former beare the title of Samuel, because they containe the conception, nativitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saúl and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first boke containeth those things, which God broght to passe among this people vnder the gouernement of Samuel and Saúl: so this seconde boke declareth the noble actes of Dauid, after the death of Saúl, when he began to reigne, vnto the end of his kingdom: and how the same by him was wonderfully augmented: also his great troubles & dangers, which he sustained bothe within his house and without: what horrid & dangerous insurrections, vprores, & treasons were wrought against him, partly by false counsellers, flattered friends & flatterers, and partly by some of his owne children and people and how by Gods assistance he overcame all difficulties, and enioyed his kingdom in rest and peace. In the persone of Dauid the Scripture teacheth for the Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as wel in his owne persone, as in his members, but at length he overcometh all his enemies and giueth his Church victorie against all power bothe spiritual & temporal: and so reigneth with them, King for euermore.

CHAP.

The messenger is slayne. II. Samuél. Dauid lamenteth. 277/1224

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that broght the tydings. 19 He lamenteth the death of Saul and Ionathán.

2 Sam 30, 17.

a Seeming to la-
ment y^e ouer-
throwe of the
people of Is-
rael

b As I fled in
the chaie

* Or, captiues

c He was an
Amalekite
borne, but re-
bounced his co-
trey & ioyned
with the Israe-
lites
d I am sorry,
because I am
yet alive.
* Ebr I stode
vpon him

Chap 3, 31.
e 3, 31.

f After the la-
mentation he
examined him
againe

g Psal 109, 17.

After the death of Saúl, when Dauid was returned from the slaughter of the Amalekites and had bene two dayes in Ziklag,

Beholde, a man came the third day out of the hoste from Saúl with his clothes red, and earth vpon his head: & when he came to Dauid, he fel to the earth, and did obeisance.

Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israël I am escaped.

And Dauid said vnto him, What is done? I pray thee, tel me. Thē he said, y^e the people is fled from the battel, and many of y^e people are ouerthrowen, and dead, and also Saúl and Ionathán his sonne are dead.

And Dauid said vnto the yong man, that tolde it him, How knowest thou that Saul and Ionathán his sonne be dead?

Then the yong man that tolde him, answered, b As I came to mount Gilboa, beholde, Saúl leane vpon his speare, and lo, the charets and c horsemen followed hard after him.

And whē he looked backe, he sawe me, and called me And I answered, Here am I.

And he said vnto me, Who art thou? And I answered him, I am an c Amalekite.

Then said he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, because my d life is yet whole in me.

So e I came vpon him, and slewe him, & because I was sure that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bracelet that was on his arme, and broght thē hither vnto my lord.

Then Dauid toke holde on his clothes, & rent them, and likewise all the men that were with him.

And they mourned and wept, and fasted vntile euen, for Saúl and for Ionathán his sonne, and for the people of the Lord, and for the house of Israël, because they were slaine with the sworde.

f Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

And Dauid said vnto him, * How wast thou not afrayed, to put forth the thine hand to destroy the Anoynted of the Lord?

Then Dauid called one of his yong mē, & said, Go nere, and fall vpo him. And he smote him that he dyed.

Thē said Dauid vnto him, f Thy blood be vpon thine owne head, for thine owne mouth hath testified agāst thee, saying, I haue slaine the Lords Anoynted.

Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathán his sonne,

(Also he bade them teache the children of Iudá to g shoote, as it is written in y^e boke of * h Iasbér)

O noble Israël, h he is slaine vpon thy hie places: how are the mighty ouerthrowen?

* Tel it not in Gath, nor publish it in the stretes of Ashkelón, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumphe.

Ye mountaines of Gilboa, vpon you be nether dewe nor raine, nor i k there fields of offerings: for there the shield of the mightie is cast downe, the shield of Saúl, as thogh he had not bene anoynted with oyle.

The bowe of Ionathán neuer turned backe, nether did the sworde of Saúl retorne empty from the blood of the slaine, and from the fat of the mighty.

Saúl and Ionathán were louely and pleasant in their liues, and in their deathes they were not k deuided: they were swifter the negles, they were strōge then lions.

Ye daughters of Israël, wepe for Saúl, which clothed you in ska: let, l with pleasures, and hanged ornaments of golde vpon your appaie.

How were the mighty slaine in the middes of the battel? o Ionathán, thou wast slaine in thine hie places.

Wo is me for thee, my brother Ionathán: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing y^e loue of m women: how are the mighty o uerthrowen, and the weapons of waie destroyed?

CHAP. II.

Dauid is anoynted King in Hebrón. 9 Abner maketh Ish-bosheth King ouer Israël. 15 The battel of the seruants of Dauid and Ish-bosheth. 32 The buryal of Asahel

After this Dauid a asked counsel of the Lord, saying, Shal I go vp into anye of the cities of Iudá? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? He thē answered, Vnto b Hebrón.

So Dauid went vp thither & his two wiues also, Ahinoám the Izreelite, and Abigail Nabals wife the Camelite.

And Dauid brought vp the men that were with c him, euery man with his household, and they dwelt in the cities of Hebron.

f Thou art in-
sistly punished
for thy sinne.

g That they
might be able
to match their
enemies the
Philistims in
that arte
Iosh 10, 13.

h Or, righteous.
In Meaning
Saúl
Mich 1, 10.

i Let their fer-
tile fieldes be
bare, & bring
forth no fruite
to offer to the
Lord.

k They dyed
together in Gil-
boa

l As riche gar-
ments, & cost-
ly Jewels.

m Either to-
warde their
householdes,
or their chil-
dren

a By the mea-
nes of the his
Priest, as
1 Sam 23, 2 &
2 Sam 5, 19.

b which citie
was also cal-
led Kirjath ár
ba, Iosh, 14, 15.

c In the time
of his perse-
cution.

- 4 ¶ Then the men of Iudáh came, and there they anointed Dauid King ouer the house of Iudáh. And they tolde Dauid, saying, *1 Sam. 31, 12.* ¶ that the men of Iabésh Gileád buried Saúl.
- 5 And Dauid sent messengers vnto the mé of Iabésh Gileád, & said vnto them, Blessed are ye of y Lord, that ye haue shewed suche kindenes vnto your lord Saúl, that you haue buried him.
- 6 Therefore now the Lord shewe mercie and ^dtrueth vnto you: and I wil recompence you this benefite, because ye haue done this thing.
- 7 Therefore now let your hands be strö, and be you valiant: albeit your master Saúl be dead, yet neuertheless the house of Iudáh hath anointed me ^e King ouer them.
- 8 ¶ But Abnér the sonne of Ner that was captaine of Sauls hoste, toke Ish-bósheth the sonne of Saúl, and broght him to Mahanáim,
- 9 And made him King ouer Gileád, and ouer the Ashurites, and ouer Izreél, and ouer Ephráim, and ouer Beniamín, and ouer ^fall Isráél.
- 10 Ish-bósheth Sauls sonne was fourty yere olde when he began to reigne ouer Isráél, and reigned two yere: but the house of Iudáh followed Dauid.
- 11 (And the time which Dauid reigned in Hebrón ouer the house of Iudáh, was seuē yere and six monethes)
- 12 ¶ And Abnér the sonne of Ner, and the seruants of Ish-bósheth the sonne of Saúl went out of Mahanáim to Gibeón.
- 13 And Ioáb the sonne of Zeruiáh, and the seruants of Dauid went out and met one an other by the poole of Gibeón: and they fite downe, the one on the one side of the poole, and the other on the other side of the poole.
- 14 Then Abnér said to Ioáb, Let the yong men now arise, and ^h playe before vs. And Ioáb said, Let them arise.
- 15 Then there arose and went ouer twelue of Beniamín by number, which pertained to Ish-bósheth the sonne of Saúl, and twelue of the seruants of Dauid.
- 16 And euerie one caught ⁱ his fellowe by the head, & thrust his sworde in his fellowes side, so they fel downe together: wherefore the place was called Helkath-hazzurim which is in Gibeón.
- 17 And the battel was exceeding sore that same day: for Abnér and the men of Isráél fel before the seruants of Dauid.
- 18 And there were thre sonnes of Zeruiáh there, Ioáb, and Abishái, and Asahél. And Asahél was as light on foote as a wilde roe.
- 19 And Asahél followed after Abnér, & in

- going he turned nether to the right hand nor to the left from Abnér.
- 20 Then Abnér looked behinde him, & said, Art thou Asahél? And he answered, Yea.
- 21 Then Abnér said, Turne thee ether to y right hand or to the left, and take one of the yong men, and take thee his weapons: but Asahél wolde not departe from him.
- 22 And Abnér said to Asahél, Departe frō me: ¹ wherefore shulde I smite thee to the ¹ Why doest thou prouoke me to kill thee? gioude? how shulde I be able to holde vp my face to Ioáb thy brother?
- 23 And when he wolde not departe, Abnér with the hindre end of the speare smote him vnder the ^m fift rib, that the speare came out behinde him: and he fel downe there, and dyed in his place. And as manie as came to the place where Asahél fel downe and dyed, stode stil.
- 24 Ioáb also and Abishái pursued after Abnér: and the sunne went downe, when they were come to y hil Ammah, that lieth before Giah, by the way of the wildernes of Gibeón.
- 25 And the children of Beniamín gathered them selues together after Abnér, & were on an heape and stode on the top of anhil.
- 26 Then Abnér called to Ioáb, and said, Shal the ⁿ sworde deuoure for euer? knowest thou not, that it wil be bitternes in the latter end? how long shal it be, or thou bid the people returne frō following their brethren?
- 27 And Ioáb said, As God liuerh, if thou haddest not ^o spoken, surely euen in the morning the people had departed euerie one backe from his brother.
- 28 ¶ So Ioáb blewe a trumpet, and all the people stode stil, and pursued after Isráél nomore, nether foght they anie more.
- 29 And Abnér and his men walked all that night through the ^p plaine, & wēt ouer Iorden, & past through all Bithrón til they came to Mahanáim.
- 30 Ioáb also returned backe from Abnér: & whē he had gathered all the people together, there lacked of Dauids seruants ninetene men and Asahél.
- 31 But the seruants of Dauid had smitten of Beniamín, and of Abners men, so that thre hundred and threescore men dyed.
- 32 And they toke vp Asahél, and buried hī in the sepulchre of his father, which was in Beth-léhem: and Ioáb and his men wēt all night, and ~~when they came~~ to Hebrón, the daie arose.

CHAP. III.

- ¹ Long warre betwene the houses of Saúl and Dauid.
- ² The children of Dauid in Hebrón. 12 Abnér turneth to Dauid. 27 Ioáb killeth him.
- ¹ There was then a long warre betwene the house of Saúl and the house of Dauid:

^d According to his pmes, he is to recompence them that are merciful.

^e So y you shal not want a captaine & a defender.

^f Ouē y eleven tribes.

^g After this time was expired, he reigned ouer all y countrey 33 yeres, Chap. 5, 5.

^h Let vs se how they can handle their weapons.

ⁱ Meaning, his aduersarie.

¹⁰ Or, the field of strong men.

^k After that these foure & twentie were slaine.

¹ Why doest thou prouoke me to kill thee?

^m Some read, in those places, where as the liuely partes lye: as the heart, the lungs, y liuer, the milt, and the gall.

ⁿ Shal we not make an end of murdering?

^o If y hadst not prouoked hē to battell, as vers 14.

^p Or, wilderness.

¹⁰ Or, to the river.

^p Thus God wolde confirme Dauid in his kingdom by the destruction of his aduersaries.

² That is, with our intermission, induring two yeres, which was the whole reigne of Ish-bósheth.

Dauid: but Dauid waxed stronger, & the house of Saúl waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebrón: and his eldest sonne was Amnon of Amnon the Izreelite,

b Who is called also Dani-el. Chro. 3. 1.

3 And his seconde, was^b Chilcáb of Abigáil the wife of Nabál the Carmelite: and the third, Absalóm the sonne of Maacáh the daughter of Talmái the King of Geshúr,

4 And the fourth, Adonijáh the sonne of Aggith, and the fifth, Shephaciah the sonne of Abitál,

c Within seue yeres and six moneths.

5 And the sixth, Ithreám by Egláh Dauids wife: these were borne to Dauid in Hebrón.

6 ¶ Now while there was warre betwene the house of Saúl and the house of Dauid, Abnér made all his power for y^e house of Saúl.

7 And Saúl had a concubine named Rizpáh, the daughter of Aijáh. And Ish-bósheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

d Doeſt thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

8 Thē was Abnér very wrothe for the wordes of Ish-bósheth, & said, Am I a^d dogs head, which against Iudáh do shewe mercy this day vnto the house of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

e We ſee how the wicked can not abide to be admonished of their fautes, but ſeeke their diſpleaſure, & go about to bring them from their wickednes.

9 ¶ So do God to Abnér, and more also, except, as the Lord hathe sworne to Dauid, euen so I do to him,

10 To remoue the kingdome frō the house of Saúl, that the throne of Dauid may be stablished ouer Israél, and ouer Iudáh, euen from Dan to Beer sheba.

11 And he durst nomore answer to Abnér: for he feared him.

f Or, secretly.

12 ¶ Then Abnér sent messengers to Dauid^f on his behalfe, saying, Whose is the land? Who shulde also say, Make couenant with me, & beholde, mine hand shall be with thee, to bring all Israél vnto thee.

13 Who said, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that y^e ſe not my face except thou bring Michál Sauls daughter when thou comest to ſee me.

g. Sam. 18. 27.

14 ¶ Then Dauid sent messengers to Ish-bósheth Sauls sonne, saying, Deliuer me my wife Michál, which I married for^g an hundredth forekinnes of the Philistims.

h. Sam. 25. 44.

15 And Ish-bósheth sent, and toke her from her housbād^h Phaltiel the sonne of Laish.

16 And her housband went with her, and came weping behinde her, vnto Bahurim: then said Abnér vnto him, Go, & returne. So he returned.

i Rather for malice that he bare towards Ish-bósheth, then for loue he bare to Dauid.

17 ¶ And Abnér hadⁱ comunicaciō with the Elders of Israél, saying, Ye fought for

Dauid in times past, that he might be your King.

18 Now then do it: for the Lord hathe spoken of Dauid, saying, By the hand of my seruant Dauid I wil saue my people Israél out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abnér spake^j to Beniamín, and afterwarde Abnér went to speake with Dauid in Hebrón, concerning all that Israél was content with, and the whole house of Beniamín.

k Ebr is the eares of Beniamin

l Who chalēged the kingdome, because of their father Saul.

20 So Abnér came to Dauid to Hebrón, hauing twenty men with him, and Dauid made a feast vnto Abnér, and to the men that were with him.

21 Then Abnér said vnto Dauid, I will rise vp, and go gather all Israél vnto my lord y^e King, that they may make a couenāt with thee, & that thou maieſt reigne ouer all that thine heart desireth. Then Dauid let Abnér departe, who went^m in peace.

m Or, without harme

22 ¶ And beholde, the seruants of Dauid and Ioáb cameⁿ from the cape, & broght a great pray with them (but Abnér was not with Dauid in Hebrón for he had ſet him away, and he departed in peace)

n From warre against the Philistims.

23 When Ioáb, and all the hoſte that was with him were come, men tolde Ioáb, saying, Abnér the sonne of Ner came to the King, and he hathe sent him away, and he is gone in peace.

24 Then Ioáb came to the King, and said, What hast thou done? beholde, Abnér came vnto thee, why hast thou sent him away, and he is departed?

o Here appeareth the malicious mīde of Ioáb, who wolde haue had the King to ſlay Abnér for his private grudge.

25 Thou knowest Abnér the ſōne of Ner: for he came to diſceiue thee, & to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioáb was gone out frō Dauid, he sent messēgers after Abnér, which broght him againe frō the well of Siriah vnknowing to Dauid.

27 And when Abnér was come againe to Hebrón, Ioáb toke him aside in the gate^p to speake with him^q peaceably, and smote him vnder the fifth ry^e, that he dyed, for the blood of^r Afahél his brother.

p King. 2. 5.

q Or, secretly

Chap. 2. 23.

28 ¶ And when afterwarde it came to Dauids eare, he said, I and my kingdome are^s guiltles before the Lord for euer, concerning the blood of Abnér the sonne of Ner.

s The Lord knoweth that I did not consent to his death

29 Let the blood fall on the head of Ioáb, and on all his fathers house, that the house of Ioáb be neuer without some y^e haue running y^e ſlues, or lepre, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioáb and^t Abithái his brother slewe Abnér, because he had slayne their brother Afahél at Gibeón in battel)

t Abithái is said to ſlay his brother Ioáb, because he was incited to y^e murder.

m Meaning, be-
fore & corps.

31 And David said to Ioáb, and to all the people that were with him, Rét your clothes, and put on sackcloth, and mourne before Abnér: and King David him self followed the beare.

32 And when thei had buryed Abnér in Hebrón, the King lift vp his voyce, & wept beside the sepulchre of Abnér, and all the people wept.

33 And the King lamented ouer Abnér, and said, Dyed Abnér as a foole dyeth.

n Ith declareth
that Abnér
dyed not as a
wretch or vile
person, but as
a valiant man
might do, beig
traiterously
deceiued by &
wicked

34 Thine hands were not bounde, nor thy feete tyed in fetters of brasse: but as a mā falleth before wicked men, so didest thou fall. And all the people wept againe for him.

o According
to their custo-
me, which was
to banquet at
burials

35 Afterwarde all the people came to cause David eat meat while it was yet day, but David sware, saying, So do God to me & more also, if I taste bread, or oght els til the sunne be downe.

p It is expedi-
ent sometime
not onely to
conceiue in-
warde sorrow,
but also that
it may appea-
re to others to
the intent that
they may be
satisfied.

36 And all the people knewe it, & it pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israél vnderstode that day, how that it was not the Kings dede that Abnér the sonne of Ner was slayne.

38 And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israél?

Or, cruel.

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be to hard for me: & Lord reward the doer of euil according to his wickednes.

CHAP. IIII.

3 Baanáh and Recháb slaye Ish-bósheth the sonne of Saul: 12 David commandeth them to be slayne.

a That is, Ish-bósheth

1 And whē Sauls sonne heard y Abnér was dead in Hebrón, then his hands were feble, and all Israél was afrayed,

b Meaning, y
he was discour-
aged.

2 And Sauls sonne had two men that were captains of bands: the one called Baanáh, and the other called Recháb, the sonnes of Rimmon a Beerothite of the children of Beniamín. (for Beeroth was reckened to Beniamín,

c The citee
Beeroth was
in the tribe of
Beniamín,
Ioth 18, 25
d After the
death of Saul,
for feare of
Philistims.

3 Because the Beerothites fled to Gittáim, and soiourned there, vnto this day)

4 And Ionathán Sauls sonne had a sonne that was lame on his feete: he was five yere olde when the tidings came of Saul and Ionathán out of Israél: then his nurse toke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibósheth.

5 And the sonnes of Rimmon the Beerothite, Recháb and Baanáh went and came in the heate of the day to the house of Ish-bósheth (who slept on a bed at noone)

6 And beholde, Recháb and Baanáh his

brother came into the middes of the house, as they wolde haue wheat, and they smote him vnder the fifth rib, and fled.

e They disgui-
sed the selues
as marchants,
which came
to bye wheat.
f There is no-
thing so vile &
dangerous, as
y wicked will
not enterpri-
se in hope of lu-
cre & fauour.
g Or, wildecree.

7 For when they came into the house, he slept on his bed in his bedchamber, and they smote him, and slewe him, and beheaded him, and toke his head, and gate them away through the plaine all the night.

8 And thei brought the head of Ish bósheth vnto David to Hebrón, and said to the King, Beholde the head of Ish bósheth Sauls sonne thine enemy, who fought after thy life: and the Lord hathe auenged my lord the King this day of Saul and of his seed.

9 Then David answered Recháb and Baanáh his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hathe deliuered my soule out of all acuerfitie,

10 When one tolde me, and said that Saul was dead, (thinking to haue brought good tidings) I toke him and slewe him in Ziklág, who thoght that I wolde haue giuen him a rewarde for his tidings:

Chap. 1. 15.

11 How muche more, when wicked men haue slayne a righteous persone in his owne house, & vpon his bed: shal I not now therefore require his blood at your hand, and take you from the earth?

g Forasmuche
as neither the
exaple of him
that slew Saul,
nor duetie to
their master,
nor y innocen-
cie of the per-
sone, nor reue-
rence of the
place, nor time
did moue the
they deferred
most grieuous
punishment.

12 Then David commanded his yong men, and they slewe them, and cut of their hands and their feere, & hanged them vpon the poole in Hebrón: but they toke the head of Ish-bósheth, and buryed it in the sepulchre of Abnér in Hebrón.

Chap. 3. 32.

CHAP. V.

5 David is made King ouer all Israél. 7 He taketh the forte of Zion 19 He asketh counsel of the Lord, 20 And ouercometh the Philistims twise.

1 Then came all the tribes of Israél to David vnto Hebrón, & said thus, Beholde, we are thy bones and thy flesh.
2 And in tyme past when Saul was our King, thou leddest Israél in and out: and the Lord hathe said to thee, Thou shalt feede my people Israél, and thou shalt be a captaine ouer Israél.

1. Chro. 11. 1.

3 So all the Elders of Israél came to the King to Hebrón: and King David made a covenant with them in Hebrón before the Lord: and they anointed David King ouer Israél.

a We are of
thy kindred, &
most are reioy-
ned vnto thee.

4 ¶ David was thirty yere olde when he began to reigne: and he reigned forty yere.

Psalm 78. 71.

5 In Hebrón he reigned ouer Iudáh seven yere, and six moneths: and in Ierusalém he reigned thirty and thre yeres ouer all Israél and Iudáh.

b That is, ta-
king the King
to witness
the Arke was
as yet in
Nadab's house.

6 ¶ The King also and his men went to Ierusalém vnto the Iebusites, y inhabitants of

Chap. 2. 11.

^c The childre of God called idoles blinde and lame guides: therefore the Iebusites ment, that they shulde proue that their gods were neither blinde nor lame

of the land: who spake vnto Dauid, saying, Except thou take away the ^c blinde and the lame, thou shalt not come in hither: thinking y^e Dauid cold not come thither.

⁷ But Dauid toke the forte of Zíon: this is the cite of Dauid.

⁸ Now Dauid had said y^e same day, Who-soeuer smiteth the Iebusites, & getteth vp to the gutters & smiteth the lame & blinde, which Dauid's soule hateth, I wil prefferre him: * therefore they said, The blinde and the lame shal not ^d come into that house.

⁹ So Dauid dwelt in that forte, and called it the cite of Dauid, and Dauid buylt rouid about it, from ^e Milló, and inwarde.

¹⁰ And Dauid prospered and grewe: for the Lord God of hostes was with him.

¹¹ ¶ Hírá. m. also King of Tyros sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they buylt Dauid an house.

¹² Then Dauid knewe, that the Lord had stablished him King ouer Israél, and that he had exalted his kingdome for his people Israels sake.

¹³ And Dauid toke him mo * concubines & wiues out of Ierusalém, after he was come from Hebrón; and mo sonnes and daughters were borne to Dauid.

¹⁴ * And these be the names of the sonnes that were borne vnto him in Ierusalém: Siammúa, and Shobáb, and Nathán, and Solomón,

¹⁵ And Ibhár, and Elishúá; and Népheg, and Iaphía,

¹⁶ And Elíshamá; & Eliadá, and Eliphálet.

¹⁷ ¶ * But when the Philistims heard that they had anointed Dauid King ouer Israél, all the Philistims came vp to seke Dauid: and when Dauid heard, he wēt downe to a forte.

¹⁸ But the Philistims came, and spread them selues in the valley of Repháim.

¹⁹ Then Dauid ^f asked counsel of the Lord, saying, Shal I go vp to the Philistims: wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I wil double deliuer the Philistims into thine hands.

²⁰ ¶ * Then Dauid came to Baal perazím, and smote them there, & said, The Lord hath deuided mine enemies asondre before me, as waters be deuided asondre: therefore he called the name of that place, "Baal-perazím."

²¹ And there they left their images, & Dauid and his men * burnt them.

²² Against the Philistims came vp, & spread them selues in the valley of ^g Repháim.

²³ And when Dauid asked counsel of the Lord, He answered, Thou shalt not go vp, but turne about behinde the, & come vpon them ouer against the mulbery trees.

²⁴ And whē thou hearest the noyse of one going in the toppes of the mulbery trees, then remoue: for then shal the Lord go out before thee, to smite the hoste of the Philistims.

²⁵ Then Dauid did so as the Lord had commanded him, and smote the Philistims frō Gēba, vntil thou come to ^h Gáz. r.

CHAP. VI.

³ The Arke is brought forth of the house of Abinadáb ⁷ Vzzáh is striken, & dyeth. ¹⁴ Dauid dāceth before ¹⁷ 16 And is therefore despised of his wife Michál.

¹ A Gaue Dauid gathered together all the ⁱ chosen men of Israél, ⁱⁱ enen thirtie thousand,

² * And Dauid arose & went wth all the people that were with him ^a frō Baalé of Iudáh to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

³ And they put the Arke of God vpon a newe carte, and broght it out of the house of Abinadáb that was in ^b Gibeáb. And Vzzáh and Ahíó the sonnes of Abinadáb did driue the newe carte.

⁴ And when they broght the Arke of God out of the house of * Abinadáb, that was at ⁱ Gibeáb, Ahíó went before the Arke,

⁵ And Dauid and all the house of Israél ^c played before the Lord on all instruments made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

⁶ ¶ * And whē they came to Nachons threshing floore, Vzzáh put his hād to the Arke of God, & helde it: for y^e oxē did shake it.

⁷ And the Lord was very wrothe wth Vzzáh, & God ^d smote him in y^e same place for his faute, & there he dyed by y^e Arke of God.

⁸ And Dauid was displeased, because the Lord had ^e smitten Vzzáh: and he called the name of the place "Péiez Vzzáh vntil this day.

⁹ Therefore Dauid that day feared the Lord, and said, How shal the Arke of the Lord come to me?

¹⁰ So Dauid wolde not bring the Arke of the Lord vnto him into the cite of Dauid, but Dauid caryed it into the house of Obed-edóm ^e a Gittite.

¹¹ And the Arke of the Lord continued in the house of Obed-edóm the Gittite, thre moneths, and the Lord blessed Obed-edóm, and all his householde.

¹² ¶ And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edóm, and all that he hath, because of the Arke of God: therefore Dauid went and ^f broght the Arke of God from the house of Obed-edóm, into the cite of Dauid with gladnes.

¹³ And when they that bare the Arke of the

^h Which was in the tribe of Benjamin, but the Philistims did possesse it.

ⁱ Chro. 13. 5. ^a This was a cite in Iudáh called also Kiríath yearim, Ioth 15. 9.

^b Which was an hie place of the cite of Baalé.

^c Praised God, and sang psalms.

ⁱ Chro. 13. 16.

^d Here we see what danger it is to followe good intentions, or to do aue thing in Gods seruice without his expresse worde.

^e Eli made a breach ¹⁰ Or the division of Vzzáh.

^e Who was a Leuite, & had dwelt in Gittaim, 1 Chro. 15. 21.

ⁱ Chro 15. 25.

^f Meaning, he caused y^e Levites to beare it, according to the Law.

Michál mocketh Dauid. I I. Samuél. Nathán sent to Dauid.

Lord had gone six spaces, he offered an ox, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linen & Ephód.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israël, brought the Arke of the Lord with shouting, and sounde of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michál Sauls daughter looked through a window, and sawe King Dauid leape, and dance before the Lord, and she ^h despised him in her heart.

h The worldlings are not able to comprehend the motions that move the children of God

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: the Dauid offered burnt offrings, & peace offrings before the Lord.

18 And as soon as Dauid had made an end of offering burnt offrings & peace offrings, he ^{*} blessed the people in the Name of the Lord of hostes,

1. Chron. 16. 2.

19 And gaue among all the people, *euē* among the whole multitude of Israël, as well to the women as men, to euerie one a cake of bread, and a piece of flesh, and a bottel of wine: so all the people departed euerie one to his house.

i That is, to pray for his house, as he had done for the people.

20 ¶ Then Dauid returned to ^{*} blesse his house, and Michál the daughter of Saúl came out to mete Dauid, and said, O how glorious was the King of Israël this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncouereth him selfe.

k It was for no worldly affection; but only for that zeale that I bare to Gods glorie.

21 Then Dauid said vnto Michál, *k It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer all the people of the Lord, *euē* ouer Israël: and therefore wil I play before the Lord,

22 And wil yet be more vile then thus, and wil be lowe in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shal I be had in honour.

23 Therefore Michál the daughter of Saúl had ^l no childe, vnto the day of her death.

l Which was a punishment, because she mocked the seruant of God.

CHAP. VII.

David wolde buyde God an house, but is forbidden by the Prophet Nathan: God putteth Dauid in minde of his benefites: He promisseth continuance of his kingdome and posteritie.

1. Chron. 17. 2.

1 **A**fterwarde ^{*} whē the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathán the Prophet, Beholde, now I dwel in an house of cedar trees, and the Arke of God remaineth within the ^{*} curtaines.

a Within the Tabernacle covered with skins: Exo 26. 7.

3 Then Nathán said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the worde of the

Lord came vnto Nathán, saying,

5 Go, and tel my seruāt Dauid, Thus saith the Lord, ^b Shalt thou buyld me an house for my dwelling?

b Meaning, he shulde not: yet Nathán speaking accordig to his iudgement and not by the Spirit of prophesie, permitted him.

6 For I haue dwelt in no house since the time that I brought the children of Israël out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israël, spake I one worde with anie of the tribes of ^c Israël when I commanded the *iudges* to fede my people Israël: ^d said I, Why buyld ye not me an house of cedar trees?

c As concerning the buylding of an house: meaning that without Gods expresse worde nothing ought to be attempted

1 Sam 16. 12. Psal. 78. 70.

8 Now therefore so say vnto my seruāt Dauid, Thus sayeth the Lord of hostes, ^{*} I toke thee from the shepecote following the shepe, that thou mightest be ruler ouer my people, ouer Israël.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a ^d great name, lyke vnto the name of the great men that are in the earth.

d I haue made thee famous through all the world

10 (Also I wil appoint a place for my people Israël, and wil plant it, that they may dwel in a place of their owne, and moue ^e no more, nether shal wicked people trouble them anie more as before time,

e He promisseth the quietnes, if they wil walke in his feare and obedience.

11 And since the time that I set iudges ouer my people of Israël) and I wil giue thee rest from all thine enemies: also the Lord telleth thee, ^y he wil make thee an house.

1. King. 2. 26.

12 ^{*} And when thy dayes be fulfilled, thou shalt slepe with thy fathers, & I wil set vp thy seede after thee, which shal procede out of thy body, and wil stablish his kingdome.

13 ^{*} He shal buyld an house for my Name, and I wil stablish the throne of his kingdome for euer.

1 King 5. 5. & 6. 12 1 Chron 22. 10

14 ^{*} I wil be his father, & he shal be my sonne: & ^{*} if he sinne, I wil chasten him with the ^f rod of men, and with the plagues of the children of men.

Ebr 1. 5.

Psal 89. 31.

15 But my mercy shal not departe away from him, as I toke it from Saúl whome I haue put away before thee.

f I ear is gently, as fathers vs to chastise their children.

16 And thine house shal be stablished and thy kingdome for euer before thee, *euē* thy thine one shal be ^g stablished for euer.

g This was begun in Salomon as a figure, but accomplished in Christi.

17 According to all these wordes, and according to all this vision, Nathán spake thus vnto Dauid.

18 Then King Dauid went in, and sate before the Lord, & said, Who am I, o Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, o Lord God, therefore thou hast spokē also of thy seruāts house for a great while: but ^h doeth this apperteine to ^h mā, o Lord God?

h Ebr is this the lawe of man? h Cometh not this rather of thy mercie, then of some worthines that can be in man?

20 And

20 And what can Dauid say more vnto thee: for thou, Lord God, knowest thy seruant.
 21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.
 22 Wherefore thou art great, ó Lord God: for there is none like thee, neither is there anie god besides thee, according to all that we haue heard with our eares.
 23 * And what one people in y^e earth is like thy people, like Israël: whose God went: & redeemed thé to him selfe, that they might be his people, and that he might make him a name, & do for y^e you great things, and terrible for thy *iád, ó Lord, *euén* for thy people, whome thou redemest to thee out of Egypt, *from* the ¹ nacions, and their gods?
 24 For thou hast ^m ordeined thy people Israël to be thy people for euer: and thou Lord art become their God.
 25 Now therefore, ó Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.
 26 And let thy Name be magnified for euer by them that shal say, The Lord of hostes is the God ouer Israël: and let the ^a house of thy seruant Dauid be stablished before thee.
 27 For thou, ó Lord of hostes, God of Israël, hast i^euiled vnto thy seruant, saying, I wil buyld thee an house: therefore bathe thy seruant ^b bene bolde to pray this prayer vnto thee.
 28 Therefore now, ó Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruāt)
 29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, ó Lord God, hast ^c spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 *Dauid ouercometh the Philistims, and other strange nacions, and maketh them tributaries to Israël.*
 2 *After this now, Dauid smote the Philistims, and subdued them, & Dauid toke the bridle of bondage out of the hand of the Philistims.*
 3 And he smote Moáb, and measured them with a corde, and cast them downe to the ground: he measured them with ^b two cordes to put them to death, & with one ful corde to kepe them aliue: so became the Moabites Dauids s^eruants, and brought gifts.
 4 Dauid smote also Hadadézer the sonne of Rehób King of Zobáb as he went to recouer his border at y^e i^euer Euphrátes.
 5 And Dauid toke a thousand and seven

hundreth horsemen, and twētie thousand footemen, and destroyed all the charets, but he reserued an hundreth charets of them.
 6 Then came ^e the Aramites of ^f Dammésik to succour Hadadézer King of Zobáb, but Dauid slewe of the Aramites two and twētie thousand men.
 7 And he put a garison in Arám of Dámésk: and the Aramites became seruants to Dauid, ^d and brought giftes. And the Lord saued Dauid wheresoeuer he went.
 8 And Dauid toke the shields of golde that belonged to the seruants of Hadadézer, and brought them to ^e Ierusalém.
 9 And out of Bétah, and Berothái (cities of Hadadézer) Dauid brought exceeding muche brasse.
 10 Then Tóí King of Hamáth heard how Dauid had smitten all the hoste of Hadadézer,
 11 Therefore Tóí sent Iorám his sonne vnto King Dauid, to salute him, and to ^f ieroyce with him because he had fought against Hadadézer, and beaten him (for Hadadézer had waite with Tóí) who brought with him vessels of siluer, and vessels of golde & vessels of brasse.
 12 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nacions, which he had subdued:
 13 Of Arám, & of Moáb, and of the children of Ammón, & of the Philistims, and of Amalék, and of the spoule of Hadadézer the sonne of Rehób King of Zobáb.
 14 So Dauid gate a name after that he returned, and had slaine of the Aramites in the valley of salt eightene thousand men.
 15 And he put a garison in Edóm: throughout all Edóm put he soldiers, and all they of Edóm became Dauids seruants: and y^e Lord kept Dauid wheresoeuer he wēt.
 16 Thus Dauid reigned ouer all Isráél, and executed iudgement and iustice vnto all his people.
 17 And Ioáb the sonne of Zeruiáh was ouer the hoste, and Ioshaphát the sonne of Ahimélech was recorder.
 18 And Zadók the sonne of Ahitúb, and Ahimélech the sonne of Abiathár were y^e Priests, and Seraiah the scribe.
 19 And Benaiahú the sonne of Iehoiadá & the Chetethites & the Pelethites, & Dauids sonnes were chief rulers.

CHAP. IX.

1 *Dauid restoreth all the landes of Saúl to Miphibosheth the sonne of Ionathán. 2 He appointeth Ziba to be to the profit of his landes.*
 3 And Dauid said, Is there yet any man left of the house of Saúl, that I may shewe him mercy for Ionathans sake?
 4 And there was of the householde of Saúl M.iii.

Gen. 4, 7.

1 O Israël
 k And inheritance, which is Israël.
 l From the Egyptians and their idoles
 m He sheweth that Gods tre election is the onely cause, why the Israelites were choisen to be his people

n This prayer is most effectual, whē we chiefly seek Gods glorie, and the accomplishment of his promise
 o Ebr. founde his heart disposed

p Therefore I firmly beleue it shal come to passe.

1 Chron. 18, 1.
 psal 60, 1.
 Or, mēthegammah
 s So that they paid no more tribute

t He slewe two partes, as it pleased him and reserued the third

Or, enlarge
 Ebr. Parah

Or, hoghs the haris of the charets
 Or, the Syriā.
 Or, of Damascus that is, which dwelleth in Damascus.

c In that part of Syria, where Damascus was.
 d They payed yearly tribute.

e For the vse of the temple.

Or, Antiochia

Ebr. to aske peace
 Ebr. blesse him
 f For seing Dauid was glorious, he was glad to intreat of peace
 Ebr. sa he had

Or Syria, or Calogrya.

Or, in Ger-me-lah

Or, in all his enterprises

g He gaue iudgement in controversies, and was merciful towards the people
 Or, writer of Chronicles.

Or, was over the Cherethites
 h The Cherethites & Pelethites were as the Kings garde, and had charge of his person

i Because of mine oath, and promise, made to Ionathan.
 1 Sam 20, 16

a seruant whose name was Zibá, & when they had called him vnto Dauid, y King said vnto him, Art thou Zibá? And he said, I thy seruant *am* he.

3 Then the King said, Remaineth there yet none of the house of Saúl, on whome I may shewe the ^b mercy of God? Zibá then answered the King, Ionathán hath yet a sonne ^{*} lame of his feete.

^b Suche mercies, as shal be acceptable to God

Cpab 4.6.

4 Then the King said vnto him, Where is he? And Zibá said vnto y King, Beholde, he is in the house of Machír the sonne of Ammiél of Lo-debá.

5 ¶ Then King Dauid sent, and toke him out of the house of Machír the sonne of ^c Ammiél of Lo-debá.

^c Who was also called Elián, y father of Bath sheba Dauids wife

6 Now when Mephibósheth the sonne of Ionathán, the sonne of Saúl was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibósheth? And he answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I wil surely shewe thee kindnes for Ionathán thy fathers sake, and wil restore thee all the ^{*} fields of Saúl thy father, and thou shalt eat bread at my table continually.

^{*} Or, laide.

8 And he bowed him selfe, and said, What is thy seruāt, that thou shouldest loke vpon suche ^d a dead dog as I am?

^d Meaning, a despised person.

9 Then the King called Zibá Sauls seruāt, and said vnto him, I haue giuen vnto thy masters ^e sonne all that pertained to Saúl and to all his house.

^e Or, nephew.

10 Thou therfore and ^e thy sonnes, and thy seruants shal till the land for him, and bring in that thy masters sonne may haue sonde to eat. And Mephibósheth thy masters sonne shal eat bread alway at my table (now Zibá had fiftene sonnes, and twentie seruants)

^e Be ye prudent overseers and gouerners of his lands that they may be profitable.

11 Then said Zibá vnto the King, According to all y my lord the King hath commanded his seruāt, so shal thy seruāt do, ^f that Mephibósheth may eat at my table, as one of the Kings sonnes.

^f That Mephibósheth may haue all right or commandment as becometh a Kings sonne.

12 Mephibósheth also had a yōg sonne named Michá, & all that dwelled in y house of Zibá, were seruants vnto Mephibósheth.

13 And Mephibósheth dwelt in Ierusalém: for he did eat continually at the Kings table, and was lame on bothe his feete.

CHAP. X.

4 The messengers of Dauid are villainously entreated of the King of Ammón. 7 Ioáb is sent against the Ammonites.

3. Chr. 19.2.

1 After this, the ^{*} King of the children of Ammón dyed, & Hanún his sonne reigned in his steede.

2 Then said Dauid, I wil shewe kindnes vnto Hanún the sonne of Nabásh, as his

father ^{*} shewed kindnes vnto me. And Dauid sent his seruants to cōsole him for his father. So Dauids seruants came into the land of the children of Ammón.

^{*} The children of God are not vniuersal of a benefice receiued

3 And the princes of the children of Ammón said vnto Hanún their lord, Thinkest thou y Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid ^{rather} sent his seruants vnto thee, ^b to searche the citie, and to spie it out, and to ouerthrowe it?

^b Ebr. Is it? Is eyes dash Dauid

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their bearde, & cut of their garments in the middle, euen to their buttockes, and sent them away.

^b Their arrogant malice wolde not suffer them to see the simplicitie of Dauids heart: therefore their counsel turned to the destruction of their countrey.

5 ¶ When it was tolde vnto Dauid, he sent to mete them (for the men were exceedingly ashamed) and the King said, Tarie at Ierichó, vntil your beardes be growen, then retu:ne.

6 ¶ And when the children of Ammón sawe that they ^c stanke in the sight of Dauid, the children of Ammón sent and hired the ^e Aramites of the house of Rehób, and the Aramites of Zobá, twentie thousand footemen, and of King Maacáh a thousand men, & of Ish-tób twelue thousand men.

^c That they had defouled Dauids displeasure, for y inuirtue done to his ambassadors

7 And when Dauid heard of it, he sent Ioáb, and all the hoste of the strong men.

8 And the children of Ammón came out, & put their armie in array at the entring in of the gate: & the Aramites of Zobá, and of Rehób, and of Ish-tób, and of Maacáh were by them selues in the field.

^d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue interteinement, as now the Switzers do.

9 When Ioáb sawe that the fronte of the battel was against him before and behinde, he chose of all the choise of Israél, and put them in array against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishái his brother, that he might put them in array against the children of Ammón.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, & if the children of Ammón be to strong for thee, I wil come and succour thee.

12 Be strong and let vs be valiant for ^e our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

^e Here is declared wherefore warre ought to be undertaken: for the defence of true religion and Gods people.

13 Then Ioáb, & the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái, and entred into the citie. so Ioáb returned from the children of Ammón, and came to Ierusalém.

15 ¶ And when the Aramites sawe that they were smitten before Israél, they gathered them together.

¹⁰ Or Hada-
zer
¹¹ Or, Ephraim

f Meaning, the
great part

g Which we-
re of chieft
& moste prin-
cipal for in ill
he destroyed
7000, as
1 Chro 19. 17.
Or, the soldiers
which were in
the charrets.

2 The yere fol-
lowing about
the spring time
1 Chro 20. 1.

3 Whereupon
he vied to rest
at after noone,
as was used of
the househ.
Chap 4. 7

e Who was not
an Israélite
barre, but con-
verted to the
true religion
Leut 15. 19.
Ch 18. 19.

d Fearing lest
the shoulde be
stoned accord-
ing to the
Law.

a Dauid thought
that if Vriah
lay with his
wife his fault
might be clo-
sed.

16 And Hadazer sent, and brought out the
Aramites that were beyonde the Riuer: &
they came to Helam, and Shobach the cap-
taine of the hoste of Hadazer went be-
fore them.

17 When it was shewed Dauid, then he gi-
thered all Israel together, and passed ouer
Iordan and came to Helam: and the Ara-
mites set the selues in array against Da-
uid, and fought with him:

18 And the Aramites fled before Israel: &
Dauid destroyed seven hundred charrets
of the Aramites, & four thousand hor-
semen, and smote Shobach the captain of
his hoste, who dyed there.

19 And when all the Kings, that were seruants
to Hadazer, sawe that they fell before
Israel, they made peace with Israel, and
serued them: and the Aramites feared to
helpe the children of Ammon any more.

CHAP. XI.

The citie Rabbah is besieged & Dauid committeth ad-
ulterie 17 Vriah is slaine 27 Dauid marieth Bath-
sheba.

1 And when the yere was expired in the
time when Kings go forth to battell,
Dauid sent Ioab, and his seruants with
him, & all Israel, who destroyed the chil-
dren of Ammon, and besieged Rabbah:
but Dauid remained in Ierusalem.

2 And when it was evening tide, Dauid
arose out of his bed, and walked vpon
the rooffe of the Kings palace: and from
the rooffe he sawe a woman washing her
selfe: and the womā was very beautiful to
loke vpon.

3 And Dauid sent and inquired what wo-
man it was: and one said, It is not this Beth-
sheba, the daughter of Eliam, wife to Vriah
the Hittite.

4 Then Dauid sent messengers, and toke
her away: and she came vnto him and he
lay with her: (now she was purified from
her vnclennes) and she returned vnto her
house.

5 And the womā conceived: therefore she sent
& tolde Dauid & said, I am with childe.

6 Then Dauid sent to Ioab, saying, Send
me Vriah the Hittite. And Ioab sent V-
riah to Dauid.

7 And when Vriah came vnto him, Da-
uid demanded him how Ioab did, & how
the people fared, and how the warre pro-
ceeded.

8 Afterwarde Dauid said to Vriah, Go
downe to thine house, and wash thy feet.
So Vriah departed out of the Kings pa-
lace, & the King sent a present after him.

9 But Vriah slept at the dore of the Kings
palace with all the seruants of his lord,
and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah
went not downe to his house: and Dauid

said vnto Vriah, Comest thou not from
thy iourney? why didest thou not go
downe to thine house?

11 The Vriah answered Dauid, The Arke
of Israel, and Iudā dwel in tents: and
my lord Ioab and the seruants of my lord
abide in the open fields. Shall I then go in
to mine house to eat and drinke, and lie
with my wife by thy life, & by the life of
thy soule, I will not do this thing.

12 Then Dauid said vnto Vriah, Tarry yet
this daye, and tomorrow I will send thee
away. So Vriah abode in Ierusalem that
day, and the morowe.

13 Then Dauid called him, & he did eat and
drinke before him, & he made him drinke:
& at euening he went out to lie on his couch
with the seruants of his lord, but went not
downe to his house.

14 And on the morowe Dauid wrote a let-
ter to Ioab, and sent it by the hand of V-
riah.

15 And he wrote thus in the letter, Turne ye
Vriah in the forefote of the strength of
the battell, & recule ye backe from him,
that he may be smitten, and dye.

16 So when Ioab besieged the citie, he as-
signed Vriah vnto a place, where he knewe
that strong men were.

17 And the men of the citie came out, and
fought with Ioab: & there fell of the peo-
ple of the seruants of Dauid, & Vriah the
Hittite also dyed.

18 Then Ioab sent and tolde Dauid all the
things concerning the warre,

19 And he charged the messenger, saying,
When thou hast made an end of telling
the matters of the warre vnto the King.

20 And if the Kings anger arise, so that he
say vnto thee, Wherefore approached ye vn-
to the citie to fight? knowe ye not that they
wolde hille from the wall?

21 Who smote Abimelech sonne of Ieru-
besheth did not a woman cast a piece of a
millstone vpon him from the wall, and he
dyed in Thebez? why went you nigh the
wall? Then say thou, Thy seruant Vriah
the Hittite is also dead.

22 So the messenger went, and came and
shewed Dauid all that Ioab had sent him
for.

23 And the messenger said vnto Dauid,
Certainly the men preuailed against vs,
and came out vnto vs vnto the field, but
we pursued them vnto the entering of the
gate.

24 But the shooters shot from the wall against
thy seruants, and some of the Kings ser-
uants be dead: and thy seruant Vriah the
Hittite is also dead.

25 Then Dauid said vnto the messenger,
Thus shalt thou say vnto Ioab, Let not
this thing trouble thee: for the sword de-

f Hereby God
wolde touche
Dauids con-
science that
being the fide-
litie & religio-
n of his seru-
ant, he wolde de-
clare him selfe
so forgiueful
of God and in-
iurious to his
seruant

g He made hi
drinke more li-
berally than he
was wonte to
do, throughe
reby he wolde
haue lyen by
his wife.

h Eyr seing
h Exc pt God
continually ap-
holde vs with
his mightie
spirit, & moste
perf. & fall
head on into
all vice & ab-
omination

i Or, Then shalt
do this, if

1 Meaning Gi-
don, Iudg
9. 53

j For were a-
gainst them

k He dissem-
bleth with the
messenger to
intend that
there his cruel
commander,
nor Ioab, wic-
ked & detestable
might be e-
spied.

Nathán reproceth Dauid. II. Samuél.

Dauid repenteth.

He. so and so.

uoueth " one aswel as another : make thy battel more strong against the cite & destroy it, & encourage thou him.

26 ¶ And when the wife of Vriáh heard that her housband Vriáh was dead, she mourned for her housband.

27 So when the mourning was past, Dauid sent & toke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, displeased the Lord.

He. was euil in the eyes of the Lord.

CHAP. XII.

1 Dauid reproved by Nathán confesseth his sinne. 18 The childe conceiued in adulterie dyeth. 24 Salomón is borne. 26 Rabbáh is taken. 31 The citizens are grievously punished.

a Because Dauid layd nowe drowned in sinne, the louing mercie of God, which is freeth not him to perith, wa- keten his conscience by this similitude, and bringeth him to repentance

Then the Lord sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one cite, the one riche, and the other poore.

The riche man had exceeding many shepe and oxen:

But the poore had none at all, saue one litle shepe which he had bought, & nourished vp: and it grewe vp with him, and with his children also, and did eat of his owne morsels, & dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

Or. wayfaring man. Or. fered.

Now there came a stranger vnto the riche mā, who refused to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore man shepe, and dressed it for the man that was come to him.

He. The au- gre of Dauid was giued.

The Dauid was exceeding wrothe with the mā, and said to Nathán, As the Lord liueth, the man that hath done this thing, shall surely dye,

He. is the childe of dauid. Enod. 22.1.

And he shall restore the labe foure folde, because he did this thing, and had no pittie thereof.

3 Sam. 16.13.

Then Nathán said to Dauid, Thou art the man. Thus sayth the Lord God of Israél, * I anointed thee King ouer Israél, and deliuered thee out of the hand of Saúl,

b For Dauid succeeded Saul in his kingdome.

And gaue thee thy lords house, and thy lords wives into thy bosome, and gaue thee the house of Israél, and of Iudáh, & wolde moreouer (if that had bene tolitle)

c The Tewes vnderstand this of Egláh and Michal, or of Rizpáh and Michal.

haue giuen thee such and such things.

d That is, greater things than these: for Gods loue and benefites increase toward him, if by their ingratitude they stay him not.

Wherefore hast thou despised the commandement of the Lord, to do euil in his sight: thou hast killed Vriáh the Hittite with the sworde, and hast taken his wife to be thy wife, and hast slaine him with the sworde of the children of Ammón.

e Thou hast moste cruelly giuen him into the hands of Gods enemies.

Now therefore the sworde shall neuer departe from thine house, because thou hast despised me, and taken the wife of Vriáh the Hittite to be thy wife.

Thus saith the Lord, Beholde, I wil raise

vp euil against thee out of thine owne house, and wil take thy wiues before thine eyes, & giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of this sunne.

*Deu. 28.30. chap. 16.22.**f Meaning, openly, as at none dayes.*

For thou didest it secretly: but I wil do this thing before all Israél, and before the sunne.

Then Dauid said vnto Nathán, * I haue sinned against the Lord. And Nathán said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not dye.

g For the Lord seeth but the sinner wolde turne to him.

Howbeit because by this dede thou hast caused the enemies of the Lord to blaspheme, the childe that is borne vnto thee shall surely dye.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

So Nathán departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

Dauid therefore besought God for the childe, and fasted and went in, and laye all night vpon the earth.

i To wit, to be- prauise chaiber.

Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he wolde not, neither did he eat meate with them.

k Thinking by his instant prayer that God wolde haue restored his childe, but God had otherwise determined.

So on the seventh day the childe dyed: & the seruants of Dauid feared to tel him that the childe was dead: for they said, Beholde, while the childe was aliue, we spake vnto him, and he wolde not hearken vnto our voyce: how then shall we say vnto him, The childe is dead, to vex him more?

l Ebr. & he wil do him false euil.

But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

Then Dauid arose from the earth, & washed and anointed him selfe, and changed his apparel, and came into the house of the Lord, and worshiped, & afterward came to his owne house, and bade that they shulde set bread before him, and he did eat.

l Shewing that our lamentations ought not to be excessive, but moderate: and yet we must praise God in all his doings.

Then said his seruants vnto him, What thing is this, that thou hast done? thou didest fast and wepe for the childe, while it was aliue, but whē the childe was dead, thou didest rise vp, and eat meate.

m As they considered not that God granteth manie things to the sobbes & teares of the faithfull.

And he said, While the childe was yet aliue, I fasted, and wept: for I said, Who can tel whether God wil haue mercie on me, that the childe may liue?

But now being dead, wherefore shulde I now fast? Can I bring him againe anie more? I shall go to him, but he shall not returne to me.

n By this consideration appaied his sorrowe.

¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, & he called his name Salomón: also the Lord loued him.

Mat. 2.6. o To wit, the Lord, i. Chre. 22.9.

25 *Therefore

- 25 For the Lord had sent by Nathán the Prophet: therefore ^p he called his name Iedidiáh, because the Lord *loved him*.
- 26 ¶ Then Ioáb fought against Rabbáh of the children of Ammón, and toke the citie of the kingdome.
- 27 Therefore Ioáb sent messengers to Dauid, saying I haue fought against Rabbáh, and haue taken the citie of ^r waters.
- 28 Now therefore gather the rest of the people together, and besiege the citie, that thou maiest take it, lest the victorie be attributed to me.
- 29 So Dauid gathered all the people together, and went against Rabbáh, and besieged it, and toke it.
- 30 ¶ And he toke their Kings crowne from his head, (which wayed a talent of golde, with precious stones) & it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.
- 31 And he caryed away the people that was therein, and put them vnder sawes, and vnder yron harowes, and vnder axes of yron, and cast them into the tyle kyln: euen thus did he with all the cities of the children of Ammón. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

- 24 Amnón Dauids sonne defileth his sister Tamár.
 25 Tamár is comforted by her brother Absalóm.
 26 Absalóm therefore killeth Amnón.

- 1 Now after this so it was, that Absalóm the sonne of Dauid hauing a faire sister, whose name was ^a Tamár, Amnón the sonne of Dauid loued her.
- 2 And Amnón was so fore vexed, that he fellicke for his sister Tamár: for she was a ^b virgin, & it semed harde to Amnón to do any thing to her.
- 3 But Amnón had a friend called Ionadáb, the sonne of Shimeáh Dauids brother: and Ionadáb was a very subtile man.
- 4 Who said vnto him, Why art thou the Kings sonne so leane frō day to day? wilt thou not tel me? Then Amnón answered him, I loue Tamár my brother Absalós sister.
- 5 And Ionadáb said vnto him, Lye downe on thy bed, and make thy selfe sicke: and when thy father shal come to se thee, say vnto him, I pray thee, let my sister Tamár come, and giue me meat, and let her dresse me in my sight, that I may se it, and eat it of her hand.
- 6 ¶ So Amnón laye downe, & made him selfe sicke: and when the King came to se him, Amnón said vnto the King, I pray thee, let Tamár my sister come, & make me a couple of ^d cakes in my sight, that I may receiue meat at her hand.
- 7 Then Dauid sent home ^e Tamár, saying, Go now to thy brother Amnóns house,

- and dresse him meat.
- 8 ¶ So Tamár went to her brother Amnons house, and he laye downe: and she toke floure, and knead it, and made cakes in his sight, and did bake the cakes.
- 9 And she toke a panne, & powred them out before him, but he wolde not eat. The Amnón said, Cause ye euery man to go out from me: so euery man went out frō him.
- 10 Then Amnón said vnto Tamár, Bring the meat into the chamber, that I may eat of thine hand. And Tamár toke the cakes which she had made, and brought them into the chamber to Amnón her brother.
- 11 And when she had set them before him to eat, he toke her, and said vnto her, Come, lye with me, my sister.
- 12 But she answered him, Naye, my brother, do not force me: for no such thing ought to be done in Israél: commit not this folie.
- 13 And I, whether shal I cause my shame to go: and thou shalt be as one of the fooles in Israél: now therefore, I pray thee, speake to the King, for he wil not denye me vnto thee.
- 14 Howbeit he wolde not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.
- 15 Then Amnón hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnón said vnto her, Vp, get thee hence.
- 16 And she answered him, There is no cause: this euil (to put me away) is greater then the other that thou didest vnto me: but he wolde not heare her.
- 17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the dore after her.
- 18 (And she had a garment of diuers coulers vpon her: for with suche garmets were the Kings daughters that were virgins, appareled) Then his seruant brought her out, and locked the dore after her.
- 19 And Tamár put ashes on her head & rent the garment of diuers coulers which was on her, and layed her hand on her head, & went her way crying.
- 20 And Absalóm her brother said vnto her, Hathe Amnón thy brother bene with thee? Now yet be styl, my sister: he is thy brother: let not this thing grieue thine heart. So Tamár remained desolate in her brother Absaloms house.
- 21 ¶ But when King Dauid heard all these things, he was very wrothe.
- 22 And Absalóm said vnto his brother Amnón nether good nor bad: for Absalóm hated Amnón, because he had forced his sister Tamár.

p To call him Salomón
 q Meaning, Dauid
 1 Chro 22.9
 O, the chief citie

r That is, the chief citie, & where all the cōdits are, as good as taken
 r Ebr my name he called vpon it

2 Chro. 20.2.
 f That is, three score pounce after y weight of the cōmune talent

1 Signifying, y as they were malicious enemies of God, so he put them to cruel death.

a Tamár was Absalós sister both by father & mother, and Ammons onely by father

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, y can lacke counsel to further it

d Meaning, some delicate & dainty meat

e That is, she served them on a dishe.

f For y wicked are ashamed to do that before me, which they are not ashamed to commit in y sight of God.

Leui. 18.9.

g How shal I put away my shame
 h As a lewd & wicked person.

i O, for this cause.

Or, b, e.

h For y which was of diuers coulers or pieces in those dayes was had in great esteemaciō, Gen 37.3 iug 5.30.

i For though he concerned soden vengeance in his heart, yet he dissimbled it til occasion serued, and comforted his sister.

Or, in the place of H. 10. 11. To wit, to a banquet, thinking thereby to fulfil his wicked purpose.

23 ¶ And after the time of two yeres, Abfalóm had shepherders in Baal-hazór, which is beside Ephraím, and Abfalóm called all the Kings sonnes.

24 And Abfalóm came to the King & said, Beholde now, thy seruant hathe shepherders: I pray thee, that the King with his seruants wolde go with thy seruant.

25 But the King answered Abfalóm, Naye my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee. Yet Abfalóm laye fore vpá him: howbeit he wolde not go, but thanked him.

Ebr. blessed.

26 The said Abfalóm, But, I pray thee, shal not my brother Amnón go with vs? And the King answered him, Why shulde he go with thee?

¶ Pretending to the King, Amnón was moſte deare vnto him.

27 But Abfalóm was instant vpon him, and he sent Amnón with him, & all the Kings children.

28 ¶ Now had Abfalóm commanded his seruants, saying, Marke now when Amnóns heart is mery with wine, and when I say vnto you, Smite Amnón, kil him, feare not, for haue not I commanded you be holde therefore, and play the men.

m Suche is the pride of the wicked maſters, that in all their wicked commandments they thinke to be obeyed.

29 And the seruants of Abfalóm did vnto Amnón, as Abfalóm had commanded: & all the Kings sonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while thei were in the way, tidings came to Dauid, saying, Abfalóm hathe slayne all the Kings sonnes, and there is not one of them left.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 22, 10.

31 Then the King aroſe, and tare his garments, and lay on the grounde, and all his seruants ſtoode by with their clothes rent.

32 And Ionadáb the sonne of Shimeáh Dauids brother answered and said, Let not my lord ſuppoſe that thei haue slayne all the yong men the Kings sonnes: for Amnón onely is dead, because Abfalóm had reported ſo, ſince he forced his ſiſter Tamár.

¶ Ebr. because he was put in Abfaloms mouth.

33 Now therefore let not my lord & King take y thing ſo gricuouſly, to thinke that all the Kings sonnes are dead: for Amnón onely is dead.

¶ Or, take it to heart.

34 ¶ Then Abfalóm fled: & the yong man that kept the watche, liſt vp his eyes, and looked, & beholde, there came muche people by the way of the hill ſide behinde him.

¶ Or, one after another.

35 And Ionadáb ſaid vnto the King, Beholde, the Kings sonnes come: as thy ſeruant ſaid, ſo it is.

o That onely Amnón is dead.

36 And aſſone as he had left ſpeaking, beholde, the Kings sonnes came, and liſt vp their voyces, and wept: and the King alſo and all his ſetuants wept exceedingly ſore.

p For Maacháh his mother was the daughter of this Talmái, Chap. 3, 1.

37 But Abfalóm fled away, and went to Talmái the ſonné of Ammihúr King of

Geshúr: and Dauid mourned for his ſonne euery day.

38 So Abfalóm fled, and went to Geshúr, & was there thre yeres.

39 And King Dauid deſired to go forthe vnto Abfalóm, becauſe he was pacified concerning Amnón, ſeing he was dead.

CHAP. XIIII.

2 Abfalóm is reconciled to his father by the ſubtiltie of Ioab. 24 Abfalóm may not ſee the Kings face 25 The beautie of Abfalóm. 30 He cauſeth Ioabs come to be burnt, and is brought to his fathers preſence.

1 ¶ Then Ioáb the ſonne of Zeruiáh perceived, that the Kings heart was towarde Abfalóm,

a That y King fauoured him.

2 And Ioáb ſent to Tekóah, and brought thence a ſubtile woman, & ſaid vnto her, I pray thee, ſaine thy ſelfe to mourne, and now put on mourning apparel, & anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

b In token of mourning: ſo thei vſed appointing to ſeeme cheareful.

3 And come to the King, and ſpeake of this maner vnto him (for Ioáb taught her whar ſhe ſhulde ſay)

¶ Ebr. put words in her mouth.

4 ¶ Then the woman of Tekóah ſpake vnto the King, and fel downe on her face to the grounde, & did obeifance, and ſaid, Helpe, o King.

¶ Ebr. ſaue.

5 Then the King ſaid vnto her, What ayleth thee? And ſhe answered, I am in dede a widowe, and mine houſband is dead:

¶ Ebr. a widowe woman.

6 And thine hádmayd had two ſonnes, & they two ſtroue together in the field: (and there was none to parte them) ſo the one ſmote the other, and ſlewe him.

c Under this parable ſhe deſcribeth the death of Amnón by Abfalóm.

7 And beholde, the whole familie is riſen againſt thine handmayd, & thei ſaid, Deſtroy him that ſmote his brother, that we may kil him for the ſoule of his brother whome he ſlewe, that we may deſtroy the heire alſo: ſo they ſhal quench my ſparkle which is left, and ſhal not leaue to mine houſbád nether name nor poſteritie vpon the earth.

d Becauſe ſhe hathe ſlaine his brother, he ought to be ſlaine according to the Lawe, Gen 9, 6 exod 21, 12.

8 And the King ſaid vnto the woman, Go to thine houſe, and I wil giue a charge for thee.

9 Then the woman of Tekóah ſaid vnto the King, My lord, o King, this trespaffe be on me, and on my fathers houſe, & the King and his throne be giltyes.

e Astonching the breache of y Lawe v puniſtieth blood, let me beare the blame.

10 And y King ſaid, Bring him to me that ſpakeſh againſt thee, and he ſhal touche thee nomore.

¶ Or, innocent.

11 Then ſaid ſhe, I pray thee, let the King remember the Lord thy God, that thou woldeſt not ſuffer many reuengers of blood to deſtroy, leſt thei ſlaye my ſonne. And he answered, As the Lord liuerh, there ſhal not one heere of thy ſonne fall to y earth.

f Swear that thei ſhal not reuenge the blood, which are many number.

12 Then the woman ſaid, I pray thee, let thine hádmáid ſpeake a wordc to my lord the

the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou s^t thought suche a thing against the people of God? or why doeth ^g *Why doest thou give contrary sentence in thy sonne Abfalóm?* ^g *Why doest thou give contrary sentence in thy sonne Abfalóm?* ^g *Why doest thou give contrary sentence in thy sonne Abfalóm?* ^g *Why doest thou give contrary sentence in thy sonne Abfalóm?*

14 For we must nedes dye, & we are as water spilt on the grounde, which can not be gathered vp againe: nether doeth God spare anie persone, yet doeth he appoint ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

15 Now therefore that I am come to speake of this thing vnto my lord the King, ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde destroye me, and also my sonne fró the inheritance of God.

17 Therefore thine handmaid said, The worde of my lord the King shal now be ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

18 Then the King answered, and said vnto the woman, Hide not fró me, I pray thee, the thing that I shal aske thee. And ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

19 And the King said, Is not ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

20 For to the intent that I shoulde ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

21 ¶ And ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

22 And ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

23 ¶ And ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

24 And the King said, Let him ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

25 Now in all Israél there was none to be so muche praised for beautie as Abfalóm: from the sole of his foote euén to the top of his head there was no blemish in him.

26 And whē he polled his head, (for at euerie yeres end he polled it: because it was to heauy for him, therefore he polled it) he weighed the hære of his head at two hundred ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

27 And Abfalóm had thre sonnes, and one daughter named Tamar, which was a faire woman to loke vpon.

28 ¶ So Abfalóm dwelt ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

29 Therefore Abfalóm sent for Ioáb to send him to the King, but he wolde not come to him: and when he sent againe, he wolde not come.

30 Therefore he said vnto his seruants, Beholde, Ioáb harhe ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

31 Then Ioáb arose, and came to Abfalóm vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalóm answered Ioáb, Beholde, I sent for thee, saying, Come thou hither, and I wil send thee to the King for to say, Wherefore am I come from Geshúr? It had bene better for me to haue bene there stil: now therefore let me se ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

33 Then Ioáb came to the King, and tolde him: and he called for Abfalóm, who came to the King, and bowed him selfe to the grounde on his face before the King, and the King kissed Abfalóm.

CHAP. XV.

1 The practises of Abfalóm to aspire to the kingdom. **14** Dawids and his flee. **31** Dawids prayer. **34** Hushai is sent to Abfalóm to dissoner his counsell.

1 After this, Abfalóm ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

2 And Abfalóm rose vp early, and stode hard by the entring in of the gate: & euerie mā that had anie ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

3 The ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

4 Abfalóm said moeouer, ^h *Or, accepts.* ^h *God hath rewarded waies (as sanctuaries) to saue the oft times, whome manudgeth worthy death* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.* ^h *For I thought they w^d olde kill this same heir.*

5 And when anie man came nere to him, and did him obeisance, he put forthe his hand, and toke him, and kissed him.

Dauid fleeth.

II. Samuél.

The Arke returneth.

6 And on this maner did Absalóm to all Israël, what came to the King for iudgement: so Absalóm ^d stole the heartes of the men of Israël.

7 ¶ And after ^e fortie yeres, Absalóm said vnto the King, I pray thee, let me go to Hebrón, and reade my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vowe when I remained in Geshúr, in Arám, saying, If the Lord shal bring me againe in dede to Ierusalém, I wil ^f serue the Lord.

9 And the King said vnto him, Go in peace. So he arose, and went to Hebrón.

10 ¶ Then Absalóm sent spies throughout all the tribes of Israël, saying, When ye heare the sounde of the trumpet, ye shal say, Absalóm reigneth in Hebrón.

11 ¶ And with Absalóm went two hundredth men out of Ierusalém, that were ^g called: and they wēt in their simplicitie, knowing nothing.

12 Also Absalóm sent for Ahithóphel the Gilonite Dauids counseler, from his citie Gilóh, while he offered sacrifices: and the treason was great: for the people ^h increased still with Absalóm.

13 ¶ Then came ⁱ a messenger to Dauid, saying, The heartes of the men of Israël are turned after Absalóm.

14 Then Dauid said vnto all his seruants that were with him at Ierusalém, Vp, and let vs flee: for we shal not escape fró ^k Absalóm: make spede to departe, lest he come sodenly and take vs, & bring euil vpó vs, and smite the citie with the edge of the sworde.

15 And the Kings seruants said vnto him, Beholde, thy seruants ^l are ready to do according to all that my lord the King shal appoint.

16 So the King departed and all his household ^m after him, and the King left ten concubines to kepe the house.

17 And the King went forth and all the people after him, and taried in ⁿ a place farre of.

18 And all his seruants went about him, and all the ^o Cherethites and all the Pelethites and all ^p the Gittites, ^q euen sixe húdredth men which were come after him fró Gath, went before the King.

19 Then said the King to ^r Ittái the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and shulde I cause thee to wander to day and go with vs? I wil go whither I can: therefore returne thou, and cary againe thy ^s brethren: mercie and ^t trueth be with thee.

21 And Ittái answered the King, and said,

As the Lord liueth, & as my lord the King liueth, in what place my lord the King shalbe, whether in death or life, euen there surely wil thy seruant be.

22 Then Dauid said to Ittái, Come, & go forwarde. And Ittái the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and ^u all the people went forward, but the King passed ouer the brooke Kidión: and all the people wēt ouer towarde the way of the wilderness.

24 ¶ And lo, Zadók also ^v was there, and all the Leuites with hym, ^w bearing the Arke of the couenant of God: & they set downe ^x the Arke of God, and Abiathár wēt ^y vp vntil the people were all come out of the citie.

25 Then the King said vnto Zadók, Carie the Arke of God againe into the citie: if I shal finde fauour in the eyes of the Lord, he wil bring me againe, & shewe me ^z bothe it, and the ^{aa} Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, beholde, ^{ab} here am I, let him do to me as semeth good in his eyes.

27 The King said againe vnto Zadók the Priest, Art not thou a ^{ac} Sacer? returne into the citie in peace, & your two sonnes with you: ^{ad} to wit, Ahimáaz thy sonne, and Ionathán the sonne of Abiathár.

28 Beholde, I wil tarie in the fieldes of the wilderness, vntil there come some worde from you to be tolde me.

29 Zadók therefore and Abiathár caryed the Arke of God againe to Ierusalém, and they taried there.

30 And Dauid went vp the mount of oliues and wept as he went vp, and had his head ^{ae} couered, and wēt barefooted: and all the people that was with him, had euerie man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithóphel is one of them that haue conspired with Absalóm: and Dauid said, ^{af} O Lord, I pray thee, turne the ^{ag} counsel of Ahithóphel into foolishnes.

32 ¶ Then Dauid came to the toppe of the mount where he worshiped God: and beholde, Hushái the Archite came against him with his coate torne, & hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalóm, I wil be thy ^{ah} seruant, ^{ai} O King, (as I haue bene in time past thy fathers seruant, so wil I now be thy seruant) then thou shalt bring me the counsel of Ahithóphel to noight.

35 And hast thou not there with thee Zadók and Abiathár the Priests? therefore whatsoeuer

d By intising them from his father to him selfe
e Counting from the time that the Israellites had acknowledged a King of Samuél.

f By offering a peace offering, which was lawfull to do in any place

g And by to his feast in Hebron.

h Ely went and increased

i Whose heart he sawe that Satan had so possessed, that he wolde leaue no mischief vnattrepted

l Ely chose

m Ely at his feet.

n Or, house

o To wit, fró Ierusalém

p These were as the Kings garde, or as some write, his counsellers.

q Who, as some write, was the Kings sonne of Gath

r Meaning, them of his familie
s God requirer thee thy friendship and fidelitie.

u To wit, the six hundredth men.

v Which was the charge of the Kohathites, Nomb 4.4
w To stand by the Arke.

x Or, his tabernacle

y The faithful in all their afflictions shew we them selfes obedient to Gods wil. 1. Sam 9.9.

z With ashes & dust in signe of sorrowe

aa The counsel of the crafty worldlings doeth more harme then the open force of the enemy.

ab Though Hushái dissembled here at the Kings request, yet may we norvie this example to exculpate our dissimulation.

whatfoeuer thou shalt heare out of the Kings house, thou shalt shewe to Zadók and Abiathái the Priests.

36 Beholde, there are with them their two sonnes: Ahimáaz Zadoks sonne, and Ionathán Abiathars sonne: by them also shal ye send me euerie thing that ye can heare.

37 So Hufháí Dauids friend went into the citie: and Absalóm came into Ierusalém.

CHAP. XVI.

1 The infidelitie of Zibá. 5 Shimeí curfeth Dauid. 16 Hufháí cometh to Absalóm. 21 The counsell of Ahithóphel for the concubines.

1 **W**HEN Dauid was a litle past the ^atoppe of the hill, beholde, Zibá the seruant of Mephibósseth met him with a couple of asses saddled, and vpon them two hundreth ^{cakes} of bread, and one hundreth bunshes of raisins, & an hundreth of dryed figges, and a bottel of wine.

^g Which was the hill of oliues, Chap 15. 30.

^h Q. fig cakes.

^b Commonly there are no viler traitours then they, w^{ch} vader pretence of friendship accuse others.

^h Ebr I worship.

^e Which was a citie in the tribe of Benjamin.

^d That is, rounde about him.

^h Ebr, man of blood.

ⁱ Ebr man of Belial.

^e Reproching him as thogh by his meanes Ish bóthech & Absáer were slaine.

² Sam 24. 11. & chap 3. 8.

^f Dauid felt ^gthis was the iudgement of God for his sinne, & therefore humbleth him selfe to his god.

2 And ^h King said vnto Zibá, What meanest thou by these? And Zibá said, They be ^b asses for the Kings household to ride on, and bread and dryed figges for the yong men to eat, and wine, that the faint may drinke in the wildernes.

3 And the King said, But where is thy masters sonne? Thē Zibá answered the King, Beholde, he remaineth in Ierusalém: for he said, This day shal the house of Israël restore me the kingdome of my father.

4 Then said the King to Zibá, Beholde, thine are all that ^{pertained} vnto Mephibósseth. And Zibá said, I beseeche thee, let me finde grace in thy sight, my lord, o King.

5 And when King Dauid came to ^e Bahurím, beholde, thence came out a man of the familie of the house of Saúl, named Shimeí the sonne of Gerá: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his ^d right hand, and on his left.

7 And thus said Shimeí when he cursed, Come forthe, come forthe thou ^{murtherer}, and ^{wicked} man.

8 The Lord hathe broght vpon thee all the blood of the house of Saúl, in whose stead thou hast reigned: and the Lord hathe deliuered the kingdome into the hand of Absalóm thy sonne: and beholde, thou art ^{taken} in thy wickednes, because thou art a murtherer.

9 Then said Abishái the sonne of Zeruiáh vnto the King, Why doeth this ^{dead} dogge curse my lord the King? let me go, I pray thee, and take away his head.

10 And the King said, What haue I to do with you, ye sonnes of Zeruiáh: for he curfeth, euen because the Lord hathe ^{bidden} him curse Dauid: who darie then

say, Wherefore hast thou done so?

11 And Dauid said to Abishái, & to all his seruants, Beholde, my sonne ^w came out of mine owne bowels, seeketh my life: then how muche more now may this sonne of Ieminí? Suffire him to curse: for the Lord hathe bidden him.

12 It may be that the Lord wil loke on ^{mine} affliction, and ^{do} me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimeí went by the side of the móũtaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came ^h King & all the people that were with him weary, and refreshed them selues ^{there}.

15 And Absalóm, and all the people, the men of Israël came to Ierusalém, & Ahithóphel with him.

16 And when Hufháí the Archite Dauids friend was come vnto Absalóm, Hufháí said vnto Absalóm, God saue the King, God saue the King.

17 Then Absalóm said to Hufháí, Is this thy kindenes to thy ^{friend}? Why wentest thou not with thy friend?

18 Hufháí then answered vnto Absalóm, Nay, but whome the Lord, & this people, and all the men of Israël chuse, his wil I be, and with him wil I dwell.

19 And ^{moreouer} vnto whome shal I do seruice? not to his sonne: as I serued before thy father, so wil I before thee.

20 Then spake Absalóm to Ahithóphel, Giue counsell what we shal do.

21 And Ahithóphel said vnto Absalóm, Go in to thy fathers cōcubines, which he hathe left to kepe the house: and when all Israël shal heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spred Absalóm a tent vpon the top of the house, and Absalóm went in to his fathers concubines in the sight of all Israël.

23 And the counsell of Ahithóphel which he counseled in those dayes, was like as one had asked ¹ counsell at the oracle of God: so was all the counsell of Ahithóphel bothe with Dauid and with Absalóm.

CHAP. XVII.

1 Ahithophels counsell is overthrowen by Hufháí. 14 The Lord had so ordeined. 19 The Priests sonnes are hdd in the well. 22 Dauid goeth ouer Iordán. 23 Ahithóphel hangeth him selfe. 27 They bring vitails to Dauid.

1 **M**OREouer Ahithóphel said to Absalóm, Let me chuse out now twelue thousand men, and I wil vp and follow after Dauid this night,

2 And I wil come vpō him: for he is weary,

¹ Or, my teares. ^g Meaning, ^h the Lord wil send cōfort to his when they are oppressed.

^h To wit, at Bahurím.

^h Ebr Let the King line.

¹ Meaning, Dauid.

^h Ebr the second time.

^k Suspecting ^h change of the kingdome, and so his owne overthrowe, he giueth suche counsell as might mooue hndre his fathers reconciliation and also declare to the people ^h Absalóm was in hieft authority.

^l It was so esteemed for the successe they stood.

^a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

and weake handed: so I will ~~hate~~ ^{love} him, and all the people that are with him, shall flee, and I will smite the King onely,

^b Meaning David.

3 And I will bring againe all the people vnto thee, and when all shall returne, (^b the man whome thou sekest *being slaine*) all the people shall be in peace.

^c Ebr. was right in the eyes of Absalom.

4 And the saying pleased Absalom well, and all the Elders of Israel.

^d Ebr. what is in his mouth.

5 The said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he sayeth.

^e Or, given such counsel.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ^e spoken thus: shall we do after his saying, or not? ^e thou?

^f Hushai sheweth himselfe faithful to David, in that he reproveth this wicked counsel and purpose. ^g Or, I say all night.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giue, is not ^f good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong me, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.

^h Ebr. have a breach, or rent. ⁱ Ebr. melt.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that followe Absalom, be ^h ouerthrowen.

10 Then he also that is valiant whose heart is as the heart of a lion, shall ⁱ shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stowte men.

11 Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne persone.

^j Or, we will catch him.

12 So shall we come vpon him in some place, where we shall finde him, and we wil vpon him as the dewe falleth on the ground: and of all the men that are with him, we wil not leaue him one.

13 Moreover if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntil there be not one stone found there.

^k Or, determined.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had ^k determined to destroy the good counsel of Ahithophel, that the Lord might ^k bring euil vpon Absalom.

^l That counsel which seemed good at the first to Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counseled.

^m For by the counsel of Hushai he went so, the baugel where he was ^m set.

16 Now therefore send quickly, and shewe

Dauid, saying, Tary not this night in the fieldes of the wildernes, but rather get thee ^f ouer, least the King be deuoured & all the people that are with him.

^f That is, ouer Iordan.

17 ¶ Now Ionathan and Ahimaz abode by En-rogel: (for they might not be sene to come into the citie) and a maid went, and tolde them, and they went and shewed King Dauid.

^g Or, the well of Rogel.

^h Meaning, the message from their fathers.

18 Neuertheles a yong man sawe them, and tolde it to Absalom: therefore they bothe departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And ^h the wife toke and spred a couering ouer the welles mouth, and spred grounde come thereon, that the thing should not be knowne.

ⁱ Thus God sendeth succour to his in their greatest dangers.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaz and Ionathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and colde not finde them, they returned to Ierusalem.

^j The Chalde text readeth, now they haue passed the Iordā.

21 And as soon as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for ^k such counsel hath Ahithophel giuen against you.

^k To wit, to pursue thee with all haste.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan ^l vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

^l They traueled all night, & by morning had all their companie passed ouer.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he saddled his asse, and arose, and he went home vnto his citie, and put his householde in ordre, and ^m hanged him selfe, and dyed, and was buried in his fathers graue.

^m Gods iuste vengeance euē in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that wet in to Abigail the daughter of ⁿ Nahash, sister to Zeruiah Iobabs mother.

ⁿ Who was also called Ishai Dauid's father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lodebar, and Barzelai the Gileadite out of Rogel

28 ^o Brought beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched corne, & beanes, and lentils, and parched corne.

^o God sheweth his liberallitie to his, when they seeme to be vnto ly destitute.

29 And

29 And they broght hony, and butter, and shepe, and cheefe of kine for Dauid and for the people that were with him, to ear: for they said, The people is hungry, & weary, and thirfty in the wildernes.

CHAP. XVIII.

2 Dauid deuised his armie into thre partes. 9 Abfalóm is hanged flaine and cast in a pit 33 Dauid lamenteth the death of Abfalóm.

a For certein of y Reubenites, Gadites, & of the halre tribe, colde nor beare the insolencie of y soone againt y father, & therefore ioyned with Dauid

Then Dauid a nobred the people that were with him, & set ouer them captaynes of thousands and captaynes of hundreds.

3 And Dauid sent forthe the third parte of the people vnder the hand of Ioáb, and the third parte vnder the hand of Abishái Ioabs brother the sonne of Zeruah: and the other third parte vnder the hād of Ittái the Gittite. & the King said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not go forthe: for if we flee away, they wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were flaine: but thou art now worthe tē thousand of vs: therefore now it is better that thou succour vs out of the citie.

b Signifying, y a good gouernour ought to be so deare vnto his people, that they wil rather iole their liues, the y ought shulde come vnto hi.

4 Then the King said vnto them, What semeth you best, that I wil do. So y King stode by the gate side, and all the people came out by hundreds and by thousands.

5 And the King commanded Ioáb and Abishái, and Ittai, saying, Entreate the yong man Abfalóm gently for my sake. and all the people hearde when the King gaue all the captaynes charge concerning Abfalóm.

6 So the people went out into the field to meete Israél, & the battel was in y wood of Ephraim:

c So called because y Ephraimites (as some say) fed their cattel beyāde Jordén in this wood.

7 Where the people of Israél were flaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battel was skatred ouer all the cuntry: and the wood deuoured muche more people that day, then did the sworde.

9 ¶ Now Abfalóm met the seruants of Dauid, and Abfalóm rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp ¶ betwene the heauen and the earthe: & the mule that was vnder him went away.

¶ This is a terrible exanple of Gods vengeance againt them that are rebels or disobedient to their parents

10 And one that sawe it, tolde Ioáb, saying, Beholde, I sawe Abfalóm hanged in an oke.

11 Then Ioáb said vnto the man that tolde him, And hast thou in dede sene why then didest not thou there smite him to the ground, and I wolde haue giuen thee tū *shekels of siluer, and a girdle

Gen 23.15

12 Then the man said vnto Ioáb, Thogh I shulde receiue a thousand shekels of siluer in mine hād, yet wolde I not lay mine hād vpon the Kings sonne: for in our hearing the King charged thee, and Abishái, & Ittai, saying, Beware, lest anie touche the yong man Abfalóm.

"Ebr weigh wth mine hand.

13 If I had done it, it had bene the danger of my life: for nothing can be hid fro the King: yea, y thy selfe woldest haue bene againt me.

"Ebr a lye againt my soule.

14 Then said Ioáb, I wil not thus tary with thee. And he toke thre dartes in his hand, & thrust them through Abfalóm, while he was yet aliue in the middes of the oke.

"Ebr in the heart of Abfalóm.

15 And ten seruāts that bare Ioabs armour, compassed about and smore Abfalóm, and slewe him.

16 Then Ioáb blew the trumpet, and the people returned from pursuing after Israél: for Ioáb helde backe the people.

d For he had put of y people, which was seduced by Abfaloms flatterie.

17 And they toke Abfalóm, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him: and all Israél seld euerie one to his rent.

e Thus God turned his vaine glorie to shame.

18 Now Abfalóm in his life time had take and reared him vp a piller, which is in the Kings dale: for he said, I haue no sonne to kepe my name in remembrance. & he called y piller after his owne name, and it is called vnto this day, Abfaloms place.

Gen. 14.17.

f It semeth y God had punished hi, in taking away his children, Chap 14.27.

19 ¶ Then said Ahimáaz the sonne of Zadók, I pray thee, let me runne, and beare the King tidings that the Lord hathe deliuered him out of the hand of his enemies.

"Ebr Judged.

20 And Ioáb said vnto him, Thou shalt not be y messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

g For Ioáb bare a good affection to Ahimáaz, & doubted now Dauid wold take the reports of Abfaloms death.

21 Thē said Ioáb to Cushí, Go, tel the King, what thou hast sene. And Cushí bowed him selfe vnto Ioáb, and ran.

22 Thē said Ahimáaz the sonne of Zadók agame to Ioáb, What, I pray thee, if I also runne after Cushí? And Ioab said, Wherefore now wilt thou runne, my sonne, seing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Rúne. So Ahimáaz ranne by the way of the plaine. and ouerwent Cushí.

h He sate in the gate of y citie of Mahanaim.

24 Now Dauid sate betwene y two gates. And the watchman went to the toppes of the gate vpon the wall, & lift vp his eyes, and sawe, and beholde, a man came running alone.

25 And the watchman cryed, & tolde the King. And the King said If he be alone, he bringeth tidings. And he came apase, and stode nere.

"Ebr stande vnto the king.

26 And the watcheman sawe an other man running, and the watcheman called vnto the porter, and said, Beholde, *another* man runneth alone. And the King said, He also bringeth tidings.

1 Eb, I f the running.
27 And the watcheman said, "Me thinketh the running of the fo: most *is* like the running of Ahimáaz the sonne of Zadók. Then the King said, He is a good man, & commeth with good tidings.

1 He had had experience of his fidelitie, Chap 17, 21.
28 And Ahimáaz called, and said vnto the King, Peace *be with thee*: and he fel downe to the earth vpon his face before *ý* King, and said, Blessed be the Lord thy God, who hathe *o* shup vp the men that lift vp their hands against my lord the King.

Or, deliuered 72
29 And the King said, Is the yong man Absalóm safe? And Ahimáaz answered, Whē Ioáb sent the Kings *k* seruant, and *me* thy seruāt, I sawe a great tumulte, but I knewe not what.

k To wit, Chusai, who was an Ethiopian
30 And the King said vnto him, Turne aside, & stand here. so he turned aside and stood stil.

31 Eb, tidings is brought
31 And beholde, Cushí came, and Cushí said, "Tidings, my lord the King: for the Lord hathe deliuered thee this day out of the hand of all that rose against thee.

32 Then the King said vnto Cushí, Is the yong man Absalóm safe? And Cushí answered, The enemies of my lord *ý* King, & all that rise against thee to do thee hurt, be as that yong man is.

1 Because he considered both the judgement of God against his sinne, & cold: nor otherwile hude his fatherly affection toward his sonne.
33 And the King was *1* moued, and went vp to the chamber ouer the gate, and wept: & as he went, thus he said, O my sonne Absalóm, my sonne, my sonne Absalóm: wolde God I had dyed for thee, *o* Absalóm, my sonne, my sonne.

CHAP. XIX.

7 Ioáb encourageth the King. 8 Dauid is restored 23 Shimei is pardoned 24 Mephiboseth meeteth the King. 32 Barzilai departeth. 41 Israel striueth with Iudáh.

And it was tolde Ioáb, Beholde, the King wepeth and mourneth for Absalóm.

2 Eb, saluation, or, deliuerance.
2 Therefore the "victorie of that day was turned into mourning to all the people: for the people heard say that day, The King sorroweth for his sonne.

3 Eb, by Bealethe.
3 And the people wēt that day into the ci-tie secretly, as people confounded hide them selues when they flee in battel.

4 As they do that mourne.
4 So the King *a* hid his face, and the King cryed with a lowde voyce, My sonne Absalóm, Absalóm my sonne, my sonne.

5 At Mahanaim.
5 ¶ Then Ioáb came into *b* the house to the King & said, Thou hast shamed this day the faces of all thy seruāts, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, & hastest thy friendes: for thou hast declared this day, that thou regardest neither thy "princes nor seruants: therefore this day I perceiue, that if Absalóm had liued, and we all had dyed this day, that the it wolde haue pleased thee wel.

Or, captaine.
7 Now therefore vp, come out, and speake "cōfortably vnto thy seruāts: for I sweare by the Lord, except thou come out, there wil not tary one man with thee this night: and that wil be worfe vnto thee, then all *ý* euil that fel on thee from thy youthe hetherto.

c Where the moste resort of the people haunted.
8 Then the King arose, & sate in the gate: and they tolde vnto all the people, saying, Beholde, the King doeth sit in the gate: & all the people came before the King: for Israél had fled euerie man to his tent.

d Euerie one blamed another & strone who shulde first bring him home.
9 ¶ Then all the people were at *d* strife throughout all the tribes of Israél, saying, The King saued vs out of the hād of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalóm.

10 And Absalóm, whome we anoīte d ouer vs, is dead in battel: therefore why are ye so slowe to bring the King againe?

*e That they shulde reprove the negligence of *ý* elders, seeing the people were so forwarde.*
11 But King Dauid sent to Zadók and to Abiathár the *e* Priests, saying, Speake vnto the Elders of Iudáh and say, Why are ye behind to bring *ý* King againe to his house, (for the saying of all Israél is come vnto the King, *euen* to his house) *z*

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasá, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in *ý* *f* iourne of Ioáb.

*f By this policie Dauid thought *ý* by winning of the captaine, he shulde haue *ý* heartes of all the people.*
14 So he bowed the heartes of all the men of Iudáh, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, & came to Iordén. And Iudáh came to Gilgál, for to go to meete the King, & to conduct him ouer Iordén.

g Who had before reuiled him, Chap. 16, 13.
16 ¶ And Shimeí *ý* sonne of Gerá, the sonne of Iemini, which was of Bahurím, hastened & came downe with the men of Iudáh to meete King Dauid,

Chap. 16, 13.
17 And a thousand men of Beniamín with him, and Zibá the seruāt of the house of Saúl, and his fiftene sonnes and twentie seruants with him: and they wēt ouer Iordén before *ý* King.

18 And there wēt ouer a bote to carie ouer the Kings housholde, and to do him pleasure. Then Shimeí the sonne of Gerá fel before the King, when he was come ouer Iordén,

Chap. 16, 15.

h For in his aduersitie he was his moste cruel enemye, & now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasséh, and Benjamin (whereof he was) because these three were vader one stander, Nomb 2, 18

19 And said vnto *ſ* King, Let not my lord impute * wickednes vnto me, nor remember the thing that thy seruant did *h* wickedly when my lord the King departed out of Ierusalém, that *ſ* King shulde take it to his heart.

20 For thy seruát doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of *i* Ioseph, that am come to go downe to meete my lord the King.

21 But Abishái the sonne of Zeruiáh answered, and said, Shal not Shimeí dye for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiáh, that this day ye shulde be aduersaries vnto me? shal there anie man dye this day in Israel? for do not I knowe, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimeí, Thou shalt not dye, and the King sware vnto him.

24 ¶ And Mephibósheh the sonne of Saúl came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the time the King departed, vntil he returned in peace.

k When Mephibósheh being at Ierusalém had met the King.

25 And when *k* he was come to Ierusalém, & met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibósheh?

26 And he answered, My lord the King, my seruant disceiued me: for thy seruant said, I wolde haue mine asse saddled to ride thereon for to go with the King, because thy seruant *is* lame.

Chap. 16, 3.

i Able for his wisdom to iudge in all matters. *m* Worray to dye for Saúls crueltie towards thee.

27 And he hathe * accused thy seruant vnto my lord the King: but my lord *ſ* King *is* as an *i* Angel of God: do therefore thy pleasure.

28 For all my fathers house were *m* but dead men befoie my lord the King, yet didest thou set thy seruant among them *ſ* he did eat at thine owne table: what right therefore haue I yet to crie anie more vnto the King?

29 And the King said vnto him, Why speakest thou anie more of thy matters? I haue said, Thou, and Zibá deuide the *a* lands.

n Dauid did euil in taking his lands from him befoie he knewe *ſ* cause, but muche worse, that knowing the truth, he did not restore them.

30 And Mephibósheh said vnto *ſ* King, Yea, let him take all, seing my lord the King is come home in peace.

31 ¶ Then Barzillái the Gileadite came downe from Rogelím, and went ouer Iordén with the King, to conduct him ouer Iordén.

32 Now Barzillái was a very aged man, euē

substance.

33 And the Kíng said vnto Barzillái, Come ouer with me, & I wil feede thee with me in Ierusalém.

34 And Barzillái said vnto *ſ* King, "How long haue I to lyue, that I shulde go vp with the King to Ierusalém?" *Heb how many daies are the yerres of my life?*

35 I am this day fourescore yere olde: and cá I discern betwene good or euil? Hathe thy seruant anie taste in that I eat or in *ſ* I drinke? Can I heare anie more the voice of singing men and women? wherefore then shulde thy seruant be anie more a *o* burthen vnto my lord the King?

o He thought it not meete to receiue benefites of him to whome he was not able to do seruice againe.

36 Thy seruant wil go a litle way ouer Iordén with the King, and why wil the King recompence it me with suche a rewarde?

37 I pray thee, let thy seruant turue backe againe, that I may dye in mine owne citie, and *be buried* in the graue of my father and of my mother: but beholde thy seruát

p Chimhám, let him go with my lord the King, & do to him what shal please thee. *p* My sonne

38 And the King answered, Chimhám shal go with me, and I wil do to him that thou shalt be content with: & whatsoeuer thou shalt *q* require of me, that wil I do for thee. *Or, refuse.*

39 So all the people went ouer Iordén: and the King passed ouer: and the King kissed Barzillái, and *r* blessed him, and he returned vnto his owne place. *Or, bade him fare wel*

40 ¶ Then the King went to *q* Gilgál, and Chimhám went with him, and all the people of Iudah conducted the King, and also halfe the people of *r* Israel.

q Where the tribe of Iudah tarried to receiue him

r Which had taken parte w the King.

41 And beholde, all the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer *i* Iordén?

42 And all the men of Iudah answered the men of Israel, Because the King is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eatē of the Kings cost, or haue we taken anie bribes?

s Towards Ierusalém.

43 And the men of Israel answered the mé of Iudah, and said, We haue ten partes in the King, and haue also more right to Dauid then ye, Why then did ye despise vs, *t* that our aduise shuldenot be first had in restoring our King? And the wordes of the men of Iudah were fearcer then the wordes of the men of Israel. *Or, haue not we first spoken to bring home the King? ver/ 11*

CHAP. XX.

1 Shéba raiseth Israel against Dauid *20* Ioáb killeth Amasá traiterously *22* The head of Shéba is deliuered to Ioáb. *23* Dauids chiefe officers.

*T*HEN there was come *a* thither a wicked man (named Shéba the sonne of Bichrí, a man of Iemini) and he blew the trumpet, and said, We haue no parte in

a Where the ten tribes contended against Iudah.

b As thei of Iudáh say
c He thought by speaking contemptuously of the King, to stirre the people rather to sedition.

d Fró Gilgál, which was nere Iordén

Chap 16.22.

e Who was his chief captaine in Iobabs route, Chap 19.13

f Either them which had bene vnder Iobab, or Dauids mé
Chap 8.19.

g Which was his coat, that he vsed to weare in the warres

h Ebr. peace.

i Ebr. doubled was his stroke

h He stode by him, by Amasá at Iobabs appointment.

i Vnto the citie Abél, which was nere to Bethmaacháh.

b Dauid, nether haue we inheritance in the sonne of Ishái: euery man to his tents, o Israel.

So euery man of Israel went from Dauid and followed Shéba the sonne of Bichrí: but the men of Iudáh claue fast vnto their King, from d Iordén euen to Ierusalém.

When Dauid then came to his house to Ierusalém, the King toke the ten women his concubines, that he had left behinde him to kepe the house, & put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhode.

¶ The said the King to e Amasá, Assemble me the mé of Iudáh within thre daies, and be thou here present.

So Amasá wét to assemble Iudáh, but he taried longer then the time which he had appointed him.

¶ Then Dauid said to Abishái, Now shal Shéba the sonne of Bichrí do vs more harme the did Absalóm: take thou therefore thy lords seruants and followe after him, lest he get him walled cities, & escape vs.

And there went out after him Iobabs mé, and the Cherethites and the Pelethites, and all the mightie men: & thei departed out of Ierusalém, to followe after Shéba the sonne of Bichrí.

¶ Whé thei were at the great stone, which is in Gibeón, Amasá went before them, & Iobabs garment, that he had put on, was girded vnto him, & vpon it was a sworde girded, which hanged on his loines in the sheath, & as he went, it vsed to falle out.

And Iobab said to Amasá, Art thou m health, my brother? & Iobab toke Amasá by the beard with the right had to kisse him.

But Amasá toke no hede to the sworde that was in Iobabs hand: for therewith he smote him in the fist rib, and shed out his bowels to the ground, & smote him not the seconde time: so he dyed. then Iobab & Abishái his brother followed after Shéba the sonne of Bichrí.

And one of Iobabs men b stode by him, & said, He that fauoreth Iobab, & he that is of Dauids parte, let him go after Iobab.

And Amasá wallowed in blood in the middes of the way: & when the man sawe that all the people stode stil, he remoued Amasá out of the way into the field, & cast a cloth vpon him, because he sawe that euery one that came by him, stode stil.

¶ When he was remoued out of the way, euery man went after Iobab, to followe after Shéba the sonne of Bichrí.

And he went through all the tribes of Israel vnto Abél, and Bethmaacháh and all places of Berím: and thei gathered together, and went also after him.

So thei came, and besieged him in Abél,

nere to Bethmaacháh: and thei cast vp a mount against the citie, & the people thei of stode on the ramper, and all the people that was with Iobab, k destroyed and cast downe the wall.

¶ Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

And when he came nere vnto her, the woman said, Art thou Iobab? And he answered, Yea. And she said to him, Heare the wordes of thine handmayd. And he answered, I do heare.

¶ Then she spake thus, ¶ Thei spake in the olde time, saying, Thei shulde aske of Abél. and so haue thei continued.

I am m one of them, that are peaceable & faithfull in Israel: and thou goest about to destroye a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

And Iobab answered, & said, God forbid, God forbid it me, that I shulde deuoure, or destroye it.

¶ The matter is not so, but a má of mouit Ephraím (Shéba the sonne of Bichrí by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, & I wil departe from the citie. And the woman said vnto Iobab, Beholde, his head shalbe throwen to thee ouer the wall.

¶ Then the woman went vnto all the people with her wisdom, and thei cut of the head of Shéba the sonne of Bichrí, & cast it to Iobab: then he blewe the trumpet, and thei retired from the citie, euery man to his tent: and Iobab returned to Ierusalém vnto the King.

¶ ¶ The Iobab was ouer all the hoste of Israel, and Banasáh the sonne of Iehoiadá ouer the Cherethites & ouer the Pelethites,

And Adoram ouer the tribute, and Ioshaphát the sonne of Ahilúd the recorder,

And Sheiá was scribe, and Zadók and Abiathár the Priests,

And also Irá the Iairite was o chief about Dauid.

CHAP. XXI.

¶ The deare yeeres ¶ The vengeance of the finnes of Saúl lighteth on his seuen sonnes, which are háged in foure great battels, which Dauid had against the Philistines

¶ Then there was a famine in the daies of Dauid, thie yeeres together: and Dauid asked counsel of the Lord, & the Lord answered, It is for Saúl, and for his bloodie house, because he slew the Gibeonites.

¶ Then the King called the Gibeonites, & said vnto thei (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saúl

k That is, he went about to ouerthrowe it.

l She sheweth that the olde custome was, not to destroye a citie, before peace was offered, Deut. 20. 11 m She speaketh in the name of the citie.

n Hearing his faute tolde him, he gaue place to reason and required onely him that was autor of the treason.

o Ebr. thei were scattered

o Either in dignitie, or familiaritie.

¶ Ebr. yeere after yeere ¶ Ebr. fight the face of the Lord

a Thinking to gratifie the people, because thei were not of the seede of Abraham. Iosh 8.33.

foght

sought to slaye the for his zeale toward the children of Israël and Iudáh)

3 And Dauid said vnto the Gibeonites, What shal I do for you, and wherewith shal I make the atonement, that ye may blesse the inheritance of the Lord?

b Wherewith may your wrath be appeased, y you may pray to God to remove this plague from his people.

4 The Gibeonites then answered him, We wil haue no siluer nor gold of Saúl nor of his house, neither for vs shalt thou kille anie man in Israël. And he said, What ye shal say, that wil I do for you.

c Saue onely of Sauls Rocke

5 Then they answered the King, The man that consumed vs and that imagined euil against vs, so that we are destroyed from remaining in anie coste of Israël,

d Of Sauls kinsmen.

6 Let seuen men of his sonnes be deliuered vnto vs, and we wil hang them vp vnto the Lord in Gibeón of Saúl, the Lords chosen. And the King said, I wil giue them.

e To pacifie y Lord.

7 But the King had compassion on Mephibósheh the sone of Ionathán the sonne of Saúl, because of the Lords othe, that was betwene them, *euē* betwene Dauid and Ionathan the sonne of Saúl.

1 Sam. 18. 3.

8 But the King toke the two sonnes of Rizpáh the daughter of Aiah, whome she bare vnto Saúl, *euē* Armoni & Mephibósheh and the five sonnes of Michál, the daughter of Saúl, whome she bare to Abiáí the sonne of Barzillái the Meholahite.

f Here Michál is named for Merab Adriels wife as appeareth 1 Sam 18. 19. for Michál was the wife of Paltiel, 1 Sam 25. 44. & neuer had child. 2 Sam 6. 23. *1 Chr 11. 1*

9 And he deliuered them vnto the hands of the Gibeonites, which háged them in the mountaine before the Lord: so they dyed all seuen together, and they were slaine in the time of maruest: in the first dayes, & in the beginning of barly haruest.

g Which was in the moneth Abib or Nisan, which containeth parte of Marche and parte of April. h To make her a tē, wherein she prayed to God to turne away his wrath.

10 Then Rizpáh the daughter of Aiah toke sackcloth & háged it vp for her vpō the rocks, from the beginning of haruest, vntil water dropped vpon them from the heauen, and suffered nether the birdes of the aire to light on them by day, nor beastes of the field by night.

i Because drought was y cause of this famine, God by sending of raine shewed y he was pacified. *1 Or, 18.*

11 And it was tolde Dauid, what Rizpáh the daughter of Aiah the concubine of Saúl had done.

1 Sam. 31. 10.

12 And Dauid went and toke the bones of Saúl and the bones of Ionathán his sonne from the citizens of Iabésh Gileád, which had stollen them from the strete of Bethshán, where the Philistims had handged them, when the Philistims had slaine Saúl in Gilbóa.

13 So he brought thence the bones of Saúl and the bones of Ionathán his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saúl and of Ionathán his sonne buried they in the countrei of Beniamín in Zeláh, in the graue of Kish his facher: and when they had performed all that the King had commanded, God

was then appeased with the land.

15 Againe the Philistims had warre with Israël: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fained.

k For where y magistat sufferd sautes vnquashed, there the plague of God lyeth vpo the land

16 Then Ishi benób which was of the sonnes of Harapháh (the head of whose speare wayed thre hundreth shekels of brasse) cuē he being girded with a newe sword, thought to haue slaine Dauid.

l That is, of y race of Gýtes. m Wherein amount to nine pounde thre quarters.

17 But Abishái the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battel, lest thou quenche the light of Israël.

n For the glorie and weith of the countrey standeth in the pretrunacion of the godly magistrare o Called Gézzer, and Zaph is called Zip-pai, 1 Chro 20. 4

18 And after this also there was a battel with the Philistims at Gob, then Sibbechái the Hushathite slewe Saph, which was one of the sonnes of Harapháh.

19 And there was yet another battel in Gob with the Philistims, where Elhanáh the sonne of Iaaie-oregím, a Bethlehemite slewe Goliáth the Gittite: the staffe of whose speare was like a weauers beame.

p That is, Lahmi the brother of Goliáth, whome Dauid slewe. 1 Chro 20. 5

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on euerie hand six fingers, and on euerie foote six toes, foure and twentie in number: who was also the sonne of Harapháh.

21 And when he reuiled Israël, Ionathán the sonne of Shímá the brother of Dauid slewe him.

1 Sam. 18. 9.

22 These foure were borne to Harapháh in Gath, and dyed by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

Dauid after his victories praiseth God. 8 The angre of God toward the wicked. 44 He prophesieth of the redemption of the Iewes, and vocacion of the Gentiles.

1 And Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saúl.

a Intoken of the wonderful benefices, that he receiued of God

2 And he said, The Lord is my rocke and my fortresse, and he that deliuereth me.

Psal 18. 2. b By the diuinitie of these cōreble names, he sheweth how his faith was strengthened in all tentacions

3 God is my strength, in him wil I trust: my shield, and the hope of my saluacion, my hie towre and my refuge: my sauiour, thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to be praised. so shal I be safe from mine enemies.

c As Dauid (who was the figure of Christ) was by Gods power deliuered frō all dangers: so Christ and his Church shal ouercome moe greuous and is tyrannie and weath

5 For the pangis of death haue compassed me: the floods of vngodlines haue made me as aide.

6 The sorowes of the graue compassed me about: the snares of death ouertoke me.

O. ii.

7 But in my tribulation did I call vpon the Lord, and crye to my God, & he did heare my voice out of his temple, & my crye did enter into his eares.

8 Then the earth trembled and quaked: the fundacions of the heauens moued, and shoke, because he was angry.

^d That is, cloudes, and vapors. ^e Lightning & thudering. ^f So it seemeth when the aire is darcke. ^g To flie in a moment through the world.

9 ^d Smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 He ^f bowed the heauens also, and came downe, and darkenes was vnder his feete. ^g And he rode vpon Cherub and did flye, and he was sene vpon the wings of the winde.

12 And he made darknes a tabernacle rounde about him, ^h *euē* the gatherings of waters, *and* the cloudes of the aire.

^h By this description of a tempest he declaroth the power of God against his enemies

13 At the brightnes of his prefence ^h the coles of fire were kindled.

14 The Lord thundred from heauen, & the moste hye gaue his voyce.

15 He shot arrowes also, and scatred them: ⁱ *to wit*, lightning, and destroyed them.

ⁱ He alludeth to the miracle of the red Sea.

16 The ⁱ chanel also of the sea appeared, *euē* the fundacions of the worlde were discouered by the rebuking of the Lord, *and* at the blast of the breath of his nostrils.

17 He sent from aboue, *and* toke me: he drew me out of manie waters.

18 He deliuered me from my strong enemies, *and* from thē that hated me: for they were to strong for me.

^k I was so beset, that all meanes seemed so faile.

19 They ^k preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauored me.

^l Toward Saul and mine enemies

21 The Lord rewarded me according to my ^l righteousnes: according to the purenes of mine hands he recompenced me.

22 For I kept the wayes of the Lord, and did not ^m wickedly against m. God.

^m I attempted nothing without his commandement

23 For all his lawes were before me, and his statutes: I did not departe therefrom.

24 I was vpright also towarde him, and haue kept me from my wickednes.

25 Therefore the Lord did rewarde me, according to my righteousnes, according to my puienes before his eyes.

26 With ⁿ godlie thou wilt shewe thy selfe godlie: with the vpright man thou wilt shewe thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the ⁿ fiowarde thou wilt shewe thy selfe frowarde.

ⁿ Their wickednes is cause, that thou seemest to forget thy wanted mercie

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, o Lord: and the Lord wil lighten my darknes.

30 For by thee haue I broken through an

hoste, and by my God haue I leaped ouer a wall.

31 The way of God is o vncorrupt: the worde of the Lord is tryed *in the fire*: he is a shield to all that trust in him.

^o The manner God vseth to succour his, neuer faileth

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like ^p hindes feete, *and* hathe set me vpon mine hie places.

^p He vseth extraordinarye meanes to make me winne moste strong holdes. *Or, strele.*

35 He teacheth mine hands to fight, so that a bowe of ^q brasse is broken with mine aimes.

36 Thou hast also giuen me the shield of thy saluacion, and thy louing kindenes hathe caused me to increase.

37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shal fall vnder my feete.

40 For thou hast ^q girded me with power to battel, *and* them that arose against me, hast thou subdued vnder me.

^q He acknowledgeth that God was the auctor of his victories, who gaue him strength.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, *euē* vnto the ^r Lord, but he answered them not.

^r The wicked in their necessity are compelled to flie to God, but it is to late.

43 Then did I beate thē as small as the dust of the earth: I did tread them flat as the clay of the streete, *and* did spread them abroad.

44 Thou hast also deliuered me from the conciecions of my ^s people: thou hast preserved me to be the head ouer nations: the people which I knewe not, do serue me.

^s Meaning, of Jewes, who conspired against me

45 Strangers ^t shalbe in subiection to me: as sone as they heare, they shal obeye me.

^t Not willingly obeying me, but dissemblingly.

46 Strangers shal shrink away, and feare in their priue chambers.

47 Let the Lord liue, ^u *and* blessed be my strength: and God, *euē* the force of my saluacion be exalted.

^u Let him shewe his power, that he is the gouernour of all the worlde

48 *It is* God that giueth me power to reuege me, and subdue the people vnder me,

49 And rescueth me from mine enemies: ^y *also* hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.

50 Therefore I wil praise thee, o Lord, among the ^z nations, and wil sing vnto thy Name)

Rom 15.9.

51 *He is* the towre of saluacio for his King, and sheweth mercy to his Anointed, *euē* to Dauid, *and* to his seede ^z for euer.

Chap. 7. 11.

CHAP XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe plucked

plucked vp as thornes. *s* The names and facts of his mighty men *is* He desired water and wolde not drinke it.

a Which he spake after *y* he had made the Psalmes

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly and fa-
deth soone

d But that my kingdom may continue for euer accordig to his promes

e As one of *y* Kings counsell.

1 Chro. 11, 12.

Or, assailed with dagers of their lines
f Meaning, fled from the battel
g By a crape which came of wearines and straining.

1 Chro 11, 27.

h Who hathe neither respect to manie n r fewe, when he wil shewe his power

Or, Gyants

i Being ouercome w uca-
tines & chaunt

THese also be the *a* last wordes of Dauid, Dauid the sonne of Ishái saith, euen the man who was set vp on hie, the Anointed of the God of Iaakób, and the swete linger of Isiaél saith,

2 The Spirit of the Lord spake by me, and his worde was in my *b* tongue.

3 The God of Isiaél spake to me, *y* strength of Israél said, *Thou shalt* be a rule ouer mé, being iust, and ruling in the feare of God.

4 Euen as the morning light when *y* sunne riseth, the morning, I say, without clouds, *so shal mine house be*, and not as the *c* grasske of the earth *is* by the bright raine.

5 For *so shal* not mine house *be* with God: for he hathe made with me an euerlasting couenāt, perfite in all points, and sure: therefore all mine health and whole desire *is*, that he wil not make it *d* growe *so*.

6 But the wicked *shal be* euerie one as thornes thrust away, because they can not be taken with hands.

7 But the man that shal touche them, must be defended with yron, or with the shaft of a speare. & they shal be burnt with fire in the same place.

8 *¶* These *be* the names of the mighty men whome Dauid had. He that sate in *y* seate of *e* wisdome being chief of the princes, was Adinó of Ezni, he slewe eight hundred at one time.

9 And after him was *** Eleazár the sonne of Dodó, the sonne of Ahohí, one of the thre worthies with Dauid, when they *defied y* Philistims gathered there to battel, when the men of Israél were *f* gone vp.

10 He arose and smote the Philistims vntil his hand was weary, and his hand *g* claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

11 After him was *** Shammáh the sonne of Agé the Hararite: for *y* Philistims assembled at *a* towne, where was a piece of a field ful of lentils, and the people fled fro the Philistims.

12 But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue *h* great victorie.

13 *¶* Afterward thre of the thirty captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullám, & the hoste of the Philistims pitched in the valley of Repháim.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-léhem.

15 And Dauid *i* longed, and said, Oh, that on wolde giue me to drinke of the water of the well of Beth-léhem, which *is* by the

gate.

16 *¶* The thre migty brake into the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke & broght it to Dauid, who wolde not drinke thereof, but *k* powred it for an offering vnto the Lord,

17 And said, O Lord, be it far from me, that I shulde do this. *Is* not this *y* blood of the men that wēt in ieopardy of their liues: therefore he wolde not drinke it. These things did these thre mighty men.

18 *¶* And Abishái the brother of Ioáb, the sonne of Zeruzáh, was chief among *y* thre, and he lifted vp his speare againt thre hundred, and slewe them, and he had the name among the thre.

19 For he was moste excellent of the thre, and was their captaine. but he attained not vnto the first thre.

20 And Benaiáh the sonne of Ichoiadá the sonne of *a* valiant man, which had done many actes, *or* was of Kabzél, slewe two strong men of Moáb: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.

21 And he slewe an Egyptian *a* mā of great stature, and the Egyptian had *a* speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptian hand, & slewe him with his owne speare.

22 These things did Benaiáh the sonne of Iehoradá, & had the name amōg the thre worthies.

23 He was honorable among *m* thirty, but he attained not to the first thre: and Dauid made him of his counsell.

24 *¶* Afahél the brother of Ioáb was one of the thirty: Elhanán the sonne of Dódó of Beth-léhem:

25 Shammáh the Harodite: Eliká the Harodite:

26 Hélez the *** Paltite: Itá the sonne of Ik-késh the Tekoite:

27 Abiézer the Anethothite: *n* Mebunnái *y* Hufathite:

28 Zalmón an Ahohite: Maharái the Netophathite:

29 Héleb the sonne of Baanáh a Netophathite: Ittái the sonne of Ribái of Gibeáh of the children of Beniamin.

30 Benaiáh the Pirathonite: Hiddái of the riuer of Gaásh:

31 Abi-álbon the Aibathite: Azmáueh the Barhumite:

32 Elihabá the Shaalbonite: of the sonnes of Iashén, Jonathán:

33 Shammáh the Hararite: Ahíám the sonne of Shaiár the Hararite:

34 Eliphélet the sonne of Ahabái the sonne of Maachathir: Eliám the sonne of Ahithóphél the Guonite:

k Bridellig his aff & on, and also of firing God not to be offended or y rash enterpri-
se.

1 Chro 11, 30.

Ebr. saine.

Or, Ish-hai.

Or, a comely man
l Which was bigge as a wea-
uers beame,
1 Chro 11, 23.

m He was more valiant the *y* 30 that follow, and no so valiant as the *6* before
Chap 2, 18.

1 Chro 11, 27.
Or, P. Lemite.

n Diuers of these had two names, as appeareth
1 Chro 11 and also many more are there mentioned.

35 Heziái the Carmelite: Paarái the Ar-
bite:

36 Igál the sonne of Nathán of Zobáh:
Bani the Gadite:

37 Zék the Ammonite: Naharái the Be-
erothite, the armour bearer of Ioáb the
sonne of Zeruiáh:

38 Irá the Ithiite Garéb the Ithiite:

39 V iiaín the Hittite, ^e thirty and seuen
in all.

CHAP. XXIIII.

¹ *Dauid causeth the people to be nombred. 10 He re-
penteth, and chuseth to fall into Gods hands 25 Se-
uente thousand perish with the pestilence.*

¹ **A**ND the wrath of the Lord was ^a a-
gainst kindled against Israël, and
^b he moued Dauid against them, in that he
said, Go, nomb: 1 Israël and Iudáh.

² For the King said to Ioáb the captaine
of the hoste, which was with him. Go spe-
dely now through all the tribes of Israël,
from Dan euen to Beer-sheba and nom-
ber ye the people, that I may knowe the
number of the people.

³ And Ioáb said vnto the King, The Lord
thy God increase the people an hun dred
fold: mo then they be, and that the eyes
of my lord the King maye see it: but why
doeth my lord the King desire this thing?

⁴ Notwithstanding the King worde pe-
ruailed against Ioáb & against the captai-
nes of the hoste: therefore Ioáb & the cap-
taines of the hoste went out from the pre-
sence of the King, to number the people
of Israël.

⁵ And they passed ouer Iordén, and pit-
ched in Aroér at the right side of the citie
that is in the middes of the valley of Gad
and towa ¹ Izzér.

⁶ Then they came to Gileád, and to ² Tah-
um hodshi, so they came to Dan Iaan, &
so about to Zidon;

⁷ And I came to the forteresse of Ty rus and
to all the cities of the Hittites and of the
Canaanites, and went toward the South
of Iudáh, euen to Beer-sheba.

⁸ So when they had gone about all the lād,
they returned to Ierusalém at the end of
nine moneths and twentie dayes.

⁹ And Ioáb deliuered the number and
summe of the people vnto the King: and
there were in Israël ^d eight hūdreth thou-
sand strong m n that drewe swordes, and
the men of Iudáh were ^e fine hundreth
thousand men.

¹⁰ Thē Dauids heart smote him, after that
he had nombred the people: and Dauid
said vnto the Lord, I haue sinned excee-
dingly in that I haue done: therefore now,
Lord, I beseeche thee, take away the tres-
passe of thy seruant: for I haue done very
foolishly.

¹¹ And when Dauid was vp in the mor-

ning, the worde of the Lord came vnto
the Prophet Gad Dauids ^f Seer, saying,

¹² Go, and say vnto Dauid, Thus sayth the
Lord, I offre thee thre things, chose thie
which of them I shal do vnto thee.

¹³ So Gad came to Dauid, and shewed hī;
and said vnto him, Wilt thou that ^g I uen
ye: es famine come vpon thee in thy land,
or wilt thou flee thre moneths before
thine enemies, they following thee, or
that there be thre daies pestilence in thy
land: now aduise thee, and se, what answer
I shal giue to him that sent me.

¹⁴ And Dauid said vnto Gad, I am in a
wonderful straite: let vs fall now into
the hand of the Lord, (for his mercies
are great) and let me not fall into the hād
of man.

¹⁵ So the Lord sent a pestilence in Israël,
from the morning euen to the time ap-
pointed: and there dyed of the people ^h fiō
Dan euen to Beer-sheba seuentie thou-
sand men.

¹⁶ And when the Angel stretched out his
hand vpon Ierusalém to destroy it, the
Lord ⁱ repēted of the euil, and said to the
Angel that destroyed the people. It is suf-
ficient, ^j holde now thine hand And the
Angel of the Lord was by the threshing
place of Araunáh the Iebusite.

¹⁷ And Dauid spake vnto the Lord (when
he sawe the Angel that smote the people)
& said, Beholde, I haue sinned, yea, I haue
done wickedly: but these shepe, what haue
they ^k done? let me stand, I praye thee,
be against me & against my fathers house.

¹⁸ So Gad came the same day ^l to Dauid,
and said vnto him, Go vp, reare an altar
vnto the Lord in the threshing floore of
Araunáh the Iebusite.

¹⁹ And Dauid (according to the saying of
Gad) went vp, as the Lord had comman-
ded.

²⁰ And Araunáh looked, and sawe the King
and his seruants comming towarde him,
and Araunáh went out, and bowed him
selfe before the King on his face to the
grounde,

²¹ And ¹ Araunáh said, Wherefore is my
lord the King come to his seruant? Then
Dauid answered, To bye the threshing
floore of thee, for to buyle an altar vnto
the Lord, that the plague may cease from
the people.

²² Then Araunáh said vnto Dauid, Let my
lord the King take and offer what seemeth
him good in his eyes: be holde the oxen for
the burnt offering, and charrets, and the in-
struments of the oxen for wood.

²³ All these things did Araunáh ^m as a King
giue vnto the King: & Araunáh said vn-
to the King, The Lord thy God be fauo-
rable vnto thee.

^f Whome God
had appointed
for Dauid and
his time

^g For 3 yerres
of famine were
past for the Gi-
bonites mat-
ter: this was ^h
4 yerres, to the
which shulde
haue bene ad-
ded other 3-
yerres more,
1 Chro 21, 12.

^h Frō the ene
side of the co-
untry: to ⁱ o-
ther:

1 Sam. 15, 18.

ⁱ The Lord spa-
red this place,
because he
had chosen it
to buyle his
temple there:

^k Dauid sawe
not ^l the cause,
why God
plagued ^m the
people & there-
fore he offereth
him selfe to
Gods cor-
rections, as the
only cause of
this euil.

¹ Called also
Ornan,
1 Chro, 21, 20.

^m That is, ab-
solutely, for as
some write, he
was King of
Ierusalém be-
fore Dauid
wānt y towne

24 Then

^a Before they
were plagued
with famine,
Chap 21, 1
^b The Lord
permitted Sa-
tan, as 1 Chro.
21, 1

^c Because he
did thus to trie
his power and
so to trust the-
re in, it offended
God, els it was
lawful to num-
ber ^d the people,
Exod. 30, 12,
Nomb 1, 2

^e Or, vnto the

^f Or, to the we-
ster lād ne vly
subabed

^g Or, to the

^d Accordg to
Ioabs counte:
for in all there
were cleuen
hūdreth thou-
sand, 1 Chro
21, 5

^e Concluding
vnder the the
Beniamites: for
els they had
but foure hun-
dredth & seue-
n hundredth
thousand,
1 Chro 21, 5

- 24 The King said vnto Araunáh, Not so, but I wil by it of thee at a price, & wil not offer burnt offering vnto the Lord my God of that which doeth cost me nothig. So Dauid boght the threshing floore, and the oxen for ^a fiftie shekels of siluer.
- 25 And Dauid buylt there an altar vnto the Lord, and offered burnt offerings and peace offerings, & the Lord was appeased toward the land, & the plague ceased from Israël.

^a Some write, that every tri- be gaue 50, & make 500, or y afterwarde he boght as muche as came to 550 shekels, 1. Chro- 25, 24.

THE FIRST BOKE OF the Kings.

THE ARGUMENT.

BEcause the children of God shoulde loke for no continual rest and quietnes in this worlde, the holy Ghost setteth before our eyes in this boke the varietie and change of things, which came to the people of Israël from the death of Dauid, Salomón and the rest of the Kings, vnto the death of Aháb, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoreth them when his worde is truly set forth, vertue esteemed, vice punished and concorde maintained) fall to decay and come to naught: as appeareth by the diuiding of the kingdome vnder Robohám, and Ierobohám, which before were but all one people, and now by the iuste punishment of God were made two, whereof Iudáh and Beniamín came to Robohám: and this was called the kingdome of Iudáh, and the other ten tribes helde with Ierobohám, and this was called the kingdome of Israël. The King of Iudáh had his throne in Ierusalém, and the King of Israël in Samaria, after it was buylt by Amri Ahabs father. And because our Saviour Christ according to the flesh shoulde come of the stocke of Dauid, the genealogie of the Kings of Iudáh is here described, from Salomón to Ioram the sonne of Iosaphát, who reigned ouer Iudáh in Ierusalém, as Aháb did ouer Israël in Samaria.

CHAP. I.

- 3 Abishág kept Dauid in his extreme age. 5 Adoniah vsurpeth the kingdome. 20 Salomón is appointed King. 50 Adoniah fleeth to the altar.

^a He was about 70 yere olde, 2 Sam. 5, 4.
^b For his natural heate was worne away with trauels.



Now when King Dauid was ^a olde, and stricken in yeres, they couered him w clothes, but no ^b heate came vnto him.

Wherefore his seruáts said vnto him, Let there be sought for my lord the King a yong virgin, and let her stand before the King, and cherish him: & let her lye in thy bosome, that my lord the King may get heate.

- 3 So they sought for a faire yong maid throughout all the coastes of Israël, and founde one Abishág ^c a Shunammite, and brought her to the King.

^c Which citie was in the tribē of Issachar.

4 And the maid was exceeding faire, & cherished the King, and ministred to him, but the King knewe her not.

- 5 ¶ Then Adoniah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gate him charets and horsemen, & ^d fifty men to runne before him.

^d Read, 2. Sam. 15, 4.

6 And his father wolde not displease him frō his childehode, to say, Why hast thou done so? And he was a very goodly mā, & his mother bare him next after Absalóm.

^e Ebr. dases.

- 7 And he toke counsel of Ioáb the sonne of Zeruiáh, and of Abiathár the Priest: &

^e Ebr. his wordes were with Io-áb.

they ^e helped forward Adoniah.

^e They toke his part & followed him.

- 8 But Zadók the Priest, and Benaiáh the sonne of Iehoradá, and Nathán the Prophet, & Shimei, & Reí, & y men of might w were with Dauid, were not w Adoniah.

9 Then Adoniah sacrificed shepe & oxen, and fat cattel by the stone of Zohéleth, which is by ^f En-rogeí, and called all his brethren the Kings sonnes, & all the men of Iudáh the Kings seruants,

^f Or, the fountain.

- 10 But Nathán the Prophet, & Benaiáh, and the f mighty men, and Salomón his brother he called not.

^f As the Cherethites & Pelethites.

11 Wherefore Nathán spake vnto Bath-sheba the mother of Salomón, saying, Hast thou not heard, that Adoniah the sonne of Haggith doeth reigne, and Dauid our lord knoweth it not?

^g 2 Sam. 3, 4.

- 12 Now therefore come, & I wil now giue thee counsel, how to saue thine owne ^h life, and the life of thy sonne Salomón.

^g For Adoniah wil destroy thee and thy sonne, if he reigne.

13 Go, and get thee in vnto King Dauid, & say vnto him, didest not thou, my lord, o King, swear vnto thine hádmaid, sayig, Assuredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adoniah King?

- 14 Beholde, while y yet talkest there with the King, I also wil come in after thee, & ^h comfirmethy wordes.

^h By declaring suche things, as may further the same.

15 ¶ So Bath-sheba went in vnto the King into y cláber, & the King was very olde, and Abishág the Shunammite ministred vnto the King.

O. liii.

16 And Bath-sheba bowed and made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered him, My lord, thou swearst by the Lord thy God vnto thine handmaid, saying, Assuredly Salomón thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now is Adonijah King, & now, my lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattel, and shepe, and hath called all the sonnes of the King, & Abiathar the Priest, & Ioab the captaine of the hoste: but Salomón thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tel them, who shoulde sit on the throne of my lord the King after him.

21 For els when my lord the King shall slepe with his fathers, I and my sonne Salomón shall be reputed vile.

22 And lo, while she yet talked with the King, Nathán also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathán the Prophet. And when he was come in to the King, he made obeisance before the King vpon his face to the ground.

24 And Nathán said, My lord, O King, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, & hath slain many oxen, and fat cattel and shepe, and hath called all the Kings sonnes, & the captaines of the hoste, & Abiathar the Priest and beholde, they eat & drinke before him, and say, "God saue King Adonijah."

26 But methy seruant, and Zadók the Priest and Benaiáh the sonne of Iehoiadá, and thy seruant Salomón hath he not called.

27 Is this thing done by my lord the King, & thou hast not shewed it vnto thy seruant, who shoulde sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, & said, Call me Bath-sheba. And she came into the Kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I have sworn vnto thee by the Lord God of Israel, saying, Assuredly Salomón thy sonne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, & did reuerence vnto the King, & said, God saue my lord King Dauid for ever.

32 ¶ And King Dauid said, Call me Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá. And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomón my sonne to ride vpon mine owne mule, & cary him downe to Gihón.

34 And let Zadók the Priest and Nathán the Prophet anoint him there King ouer Israel, and blowe ye the trumpet, and say, God saue King Salomón.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my steade: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiáh the sonne of Iehoiadá answered the King, & said, So be it, O the Lord God of my lord the King ratifie it.

37 As the Lord hath bene with my lord the King, so be he with Salomón, & exalt his throne about the throne of my lord King Dauid.

38 So Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites & the Pelethites went downe, and caused Salomón to ride vpon King Dauids mule, and brought him to Gihón.

39 And Zadók the Priest took an horn of poynt out of the Tabernacle, and anointed Salomón anointed him with the trumpet, and all the people said, God saue King Salomón.

40 And all the people came vp after him, and the people piped with pipes & reioyced with great ioye, so that the earth rang with the sounde of them.

41 ¶ And Adonijah and all the gesses that were with him, heard it: (and they had made an end of eating) and when Ioab heard the sounde of the trumpet, he said, What meaneth this noise & uprore in the citie?

42 And as he yet spake, beholde, Ionathán the sonne of Abiathar the Priest came: & Adonijah said, Come in: for thou art a worthy man, and bringest good tidings.

43 And Ionathán answered, and said to Adonijah, Verely our lord King Dauid hath made Salomón King.

44 And the King hath sent with him Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadók the Priest, and Nathán the Prophet haue anointed him King in Gihón: and they are gone vp fro thence with ioye, and the citie is moued: this is the noise

^a The King being worn with age, could not attend to the affairs of the realm, & also Adonijah had many flatterers which kept it from the King.

^k And so put to death as wicked transgressors
^{hbr} sinners

^l Acknowledging him to be the true & worthy King appointed of God as the figure of his Christ.

^u ^{hbr} let the King Adonijah see.

^m Meaning, if he ought in such affaires to entreat nothing except he had consulted with the Lord.

ⁿ Moved by the Spirit of God so to do, because he foresaw that Salomón should be the figure of Christ.

^o Meaning, the Kings seruants & such as were of his garde.

^{hbr} cōmāded.

^{hbr} say so.

^p Where with they accustomed to anoint the Priests & the holy instrument,
Exod. 30, 25

^{hbr} bray.

^{hbr} a man of power

^q He praised Ionathán thus king to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beat downe his pride.

noife that ye haue heard.

46 And Salomón also fitteth on the throne of the kingdome.

47 And moreover the Kings feruants came to blesse our lord King Dauid, saying, God make the name of Salomón more famous then thy name, & exalt his throne about thy throne: therefore the King worshiped vpon the ^c bed.

48 And thus said the King also, Blessed be the Lord God of Israël, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the gesses that were with Adonijáh, were affiaied, and rose vp, & went euery man his waye.

50 ¶ And Adonijáh fearing the presence of Salomón, arose and went, and toke holde on the hornes of the ^c altar.

51 And one tolde Salomón, sayig, Beholde, Adonijáh doeth feare King Salomón: for lo, he hath caught holde on the hornes of ^y altar, saying, Let King Salomón sweare vnto me this day, that he wil not slaye his feruant with the sworde.

52 Thē Salomón said, If he wil shewe him selfe a worthy man, there shal not an heere of him fall to the earth, but if wickednes be found in him, he shal dye.

53 Thē King Salomón sent, & thei broght him from the altar, and he came and did obeisance vnto King Salomón. And Salomón said vnto him, Go to thine house.

CHAP. II.

1 Dauid exhorteth Salomón, and giueth charge as concerning Ioáb, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniah asketh Abisag to wife. 25 He is slayne. 35 Zadok was placed in Abiathars roume.

1 Then the daies of Dauid drewe nere that he shulde dye, and he charged Salomón his sonne, saying,

2 I go the ^a waie of all the earth: be strong therefore, and shewe thy selfe a man,

3 And take hede to ^y charge of the Lord thy God, to walke in his waies, & kepe his statutes, & his cōmandements, & his iudgemēts, & his testimonies, as it is written in the Lawe of Moyses, that thou maiest

4 prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

5 That the Lord may confirme his worde which he spake vnto me, sayig, If thy sonnes take hede to their way, that thei walke before me in ^c trueth, with all their hearts, and with all their soules, ^{*} thou shalt not (said he) want one of thy posteritie vpon the throne of Israël.

6 Thou knowest also what Ioáb the sonne of Zeruiáh did to me, and what he did to the two captaines of the hostes of Israël, vnto ^{*} Abner the sonne of Ner, and vnto ^{*} Amasá the sonne of Iether: whome he slewe, and ^d shed blood of battel in peace,

and ^e put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his fecte.

6 Do therefore according to thy wisdome, and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindenes vnto the sonnes of ^{*} Barzillai the Gileadite, and let them be among them that eat at thy table: ^f for so thei came to me when I fled from Absalom thy brother.

8 ¶ And beholde, with thee ^{*} Shimei the sonne of Gerá, the sonne of Iemini, of Bahuiím, which cursed me with an horrible curse in ^y day when I went to Mahanaim: but he came downe to meete me at Iordén, and I sware to him by the Lord, saying, ^{*} I wil not slaye thee with the sworde.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oghtest to do vnto him: therefore ^y shalt cause his hoare head to go downe to the graue with ^s blood.

10 So ^{*} Dauid slept with his fathers, & was buried in the citie of Dauid.

11 And the daies which Dauid ^{*} reigned vpon Israël, were fourtie yeres: seuen yeres reigned he in Hebrón, and thirty & three yeres reigned he in Ierusalém.

12 ¶ Thē sate Salomón vpon the throne of Dauid his father, and his kingdome was stablished mightely.

13 And Adonijáh the sonne of Haggith came to Bath-sheba the mother of Salomón: and she said, ^b Comcest thou peaceably? And he said, Yea.

14 He said moreover, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israël set their faces on me, that I shulde reigne: howbeit the kingdome is turned away, & is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, ^{*} refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomón the Kīg, (for he wil not say thee naye) that he giue me Abisag the Shunammite to wife.

18 And Bath-sheba said, Wel, I wil speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomón, to speake vnto him for Adonijáh: and the King rose to meete her, and ^k bowed him selfe vnto her, & sate downe on his throne: and he caused a seat to be set for the Kings mother, and she sate at his right hand.

20 Then she said, I desire a smale request of thee, say me not naye. Then the King said vnto her, Aske on, my mother: for I

^e He put the bloody wordes into his sheath.

^a Sam. 19, 31.
^f That is, they delt mercifully with me

^a Sam. 16, 5.

^a Sam. 19, 23.

^g Let him be punished with death

^h For she feared, lest he wolde worke reason against the King.

ⁱ In signe of their fauour & consent

^k In token of reuerence, and that others by his example might haue her in great honour.

^r To salute him & to pray & praise God for him

^f He gaue God thanks for the good successe

ⁱ Which Dauid his father had buyt in ^y roue of Adonijáh.

^a I am ready to dye, as all men must.

^b He sheweth how hard a thing it is to gouerne, and that none can do it well, except the obey God

^c Deut. 19, 9.

^d Iosh. 3, 7.

^e Or, do wisely

^f And without hypocricie

^g Sam. 7, 12.

^h But a man

ⁱ That not be cut off from the throne

^j Sam. 3, 27.

^k Sam. 10, 10.

^l He shed his blood in time of peace, as if there had been warre.

C H A P. III.

Salomón taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, & giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence thereon.

a. Chro. 1, 1.

a Which was Beth-lchem.

b Where altars were appointed before the Temple was built to offer vnto the Lord.

c For his father had commanded him to obey the Lord & walke in his wayes, Chap. 2, 3.

d For there was Tabernacle, 2 Chro. 1, 3.

e Or, as he walked.

f Then hast performed thy promise.

g That is, to behaue myselfe in executing this charge of ruling.

a. Chro. 1, 10. Or, obedient.

g Which are so many in number.

h There is, that shine enemies shal deye.

Mat. 23, 33. Wisd. 7, 11.

1 Salomón^a the made affinitie with Pharaoh King of Egypt, and toke Pharaohs daughter, and brought her into the^a citie of Dauid, vntil he had made an end of buylding his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in^b the hie places, because there was no house buylt vnto the Name of the Lord, vntil those dayes.

3 And Salomón loued the Lord, walking in the ordināces of Dauid his^c father: onely he sacrificed and offered incense in the hie places.

4 And the King wēt to^d Gibeón to sacrifice there, for that was the chief hie place: a thousand burnt offerings did Salomón offer vpon that altar.

5 In Gibeón the Lord appeared to Salomón in a dreame by night: and God said, Aske what I shal giue thee.

6 And Salomón said, Thou hast shewed vnto thy seruant Dauid my father great mercy,^e when he walked before thee in trueth, & in righteousnes, and in vprightnes of heart with thee: & thou hast^f kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, o Lord, my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong childe, and knowe not how to^g go out and in.

8 And thy seruant is in the middes of thy people, which^h thou hast chosen, euen a great people which cannot be tolde nor nombred for multitude.

9 *Giue therefore vnto thy seruant an^a vnderstanding heart, to iudge thy people, that I may discern betwene good & bad: for who is able to iudge this thy^g mighty people?

10 And this pleased the Lord wel, that Salomón had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, & hast not asked for thy selfe long life, nether hast asked riches for thy selfe, nor hast asked^h thy life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wife and an vnderstanding heart, so that there haue bene none like thee before thee, nether after thee shal arise the like vnto thee.

13 And I haue also^a giuen thee that, which thou hast not asked, bothe riches and ho-

nour, so that among the Kings there^a shal be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to kepe mine ordinances and my commandments,^a as thy father Dauid did walke, *Chap. 15, 34* I wil prolong thy dayes.

15 And when Salomón awoke, beholde, it wasⁱ a dreame, and he came to Ierusalem, and stode before the Aike of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two^j harlottes vnto the King, and^k stode before him.

17 And the one woman said, Oh my lord, I & this woman dwell in one house, & I was deliuered of a childe with her in^l my house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne dyed in the night: for she ouerlay him.

20 And she rose at midnight, and^m toke my sonne from my side, while thine handmaid slept, & layed him in her bosome, & layed her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had wel considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman said, Naye, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, & mine aliue: thus they spake beforeⁿ the King.

23 The said the King, She sayth, this that liueth is my sonne, & the dead is thy sonne: and^o the other sayth, Naye, but the dead is thy sonne, and the liuing is my sonne.

24 Then^p the King said, Bring me a sworde: & they brought out a sworde before^q the King.

25 And the King said, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, & she said, Oh my lord, giue her the liuing childe, and^r slay him not: but the other said, Let it be nether mine nor thine, but deuide it.

27 Then the King answered, & said, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israél heard^s the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdom of God was in him to do iustice.

C H A P. IIII.

*The princes and rulers vnder Salomón. 21 The pur-
uenance for his vittails. 26 The number of his wor-
ses. 32 His booke and writings.*

Salomons princes.

I. Kings.

Salomons prouision.

1 And King Salomón was King ouer all Israël.

2 And these were ^a his princes, ^b Azariáh the sonne of Zadók the Priest, Elihóreph and Ahíah the sonnes of Shishá scribes, Iehoshaphát the sonne of Ahilúd, the recorder,

4 And Benaiáh the sonne of Iehoiadá was ouer the hoste, and Sadók and ^c Abiathár Priests,

5 And Azariáh the sonne of Nathán was ouer the officers, and Zabúd the sonne of Nathán Priest was the Kings friend,

6 And Ahishár was ouer the houtholde: & ^d Adoniráam the sonne of Abdá was ouer the tribute.

7 And Salomón had twelue officers ouer all Israël, which provided vitailles for the King and his houtholde: eche man had a moneth in the yere to prouide vitailles.

8 And these are their names: the sonne of Hur in mount Ephíaim:

9 The sonne of Dekár in Makáz, and in Shaalbím and Beth-shémesh, and ^e Elón and Beth-hanán:

10 The sonne of Hésed in Arubóth, to whome pertained Sochóh, & all the land of Hépher:

11 The sonne of Abinadáb in all the regiõ of Dor, which had Tapháth the daughter of Salomón to wife.

12 Baaná the sonne of Ahilúd in Taanách, and Megiddó, & in all Beth-sheán, which is by Zartánah beneth Izreél, from Beth-sheán to Abel-meholáh, euen til beyonde ouer against Iokmeám:

13 The sonne of Géber in Ramóth Gileád, & his were the townes of ^f Iair, the sonne of Manasséh, which are in Gileád, and vnder him was the regiõ of Argób which is in Bashán: threescore great cities with walles and barres of brasle.

14 And Adinadáb the sonne of Iddó had to Mahanáim:

15 Ahimáaz in Naphtalí, and he toke Basmath the daughter of Salomón to wife:

16 Baaná the sonne of Hushái in Ashér and in Alóth:

17 Iehoshaphát the sonne of Parúah in Issachár.

18 Shimeí the sonne of Eláh in Beniamín: **19** Góber the sonne of Vrí in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bashán, and was officer alone in the land.

20 Iudáh and Israël were manie, as the sand of the sea in number, ^g eating, drinking, and making meary.

21 And Salomón reigned ouer all kingdomes, from the ^h Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomón all the dayes of his life.

22 And Salomons vitailles for one day were thirtie measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth shepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all the region on the other side of the Riuer, from Tiphshá euen vnto Azzáh, ouer all the ⁱ Kings on the other side the Riuer: & he had peace rōude about him on euerie side.

25 And Iudáh and Israël dwelt without feare, euerie man vnder his vine, and vnder his fig tree, from Dan, euen to Beer-sheba, all the dayes of Salomón.

26 And Salomón had ^j fortie thousand stables of horses for his charets, and twelue thousand horsemen.

27 And these officers provided vitaille for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they suffred to lacke nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euerie man according to his charge.

29 And God gaue Salomón wisdome and vnderstanding exceding muche, and a ^k large heart, euen as the sand that is on the sea shore.

30 And Salomons wisdome excelled the wisdome of all the children of the East and all the wisdome of Egypt.

31 For he was wiser then any man yea, then were Ethán the Ezrahite, then Heman, then Chalcól, then Darda the sonnes of Mahól: and he was famous throughout all nations rounde about.

32 And Salomón spake thre thousand ^m proverbes: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanón, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdome of Salomón, frō all Kings of the earth, which had heard of his wisdome.

C H A P. V.

Hiram sendeth to Salomón, and Salomón to him, proposing to buyde the house of God. He prepareth stuffe for the buyding. The number of the workemen.

1 And Hiram King of Tyrus sent his seruants vnto Salomón, (for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

2 Also Salomón sent to Hiram, saying, Thou knowest that Dauid my father colde not buyde an house vnto the Name of the Lord his God, for the warres

^a That is, his chief officers. ^b He was the sonne of Achimaaz and Zadoks nephew.

^c Not Abiathár, whome Salomón had put from his office, Chap. 2. 27, but another of that name.

Chap. 5. 14.

^d Or, Elai in Beth-anán.

^e Or, to the plain.

^f Which townes bare Iairs name, because he toke them of the Canaanites, Nomb. 32. 41.

^g Salomón observed not the diuision that Ioshua made, but deuised it as might best serue for his purpose.

^h They lived in all peace & securitie Eccles. 47. 15.

ⁱ Which is Euphrates.

^j Ebr Corin.

^k Or, Gaue. ^l For they were all tributarie vnto him.

^m Through-out all Israël.

ⁿ Chro. 9. 25.

^k Meaning, great vnderstanding and able to comprehend all things. ^l To wit the philo-sophers & astronomers, who were iudged more wise.

^m Which for the most parte are thought to haue perished in the captiuitie of Babilón. ⁿ From the high to the lowest.

^o Or, 2200.

^p Chro. 20. 1.

Or, his seruants which were about him on euerie side, vntil the Lord had put^r them vnder the soles of his feete.

a He declar-
eth that he
was bounde to
set forthe
Gods glorie,
forasmuche
as the Lord
had sent him
rest and peace.
2 Sam. 7. 13.
1 chro 22. 10.

4 But now the Lord my God hathe giuen me^a rest on euerie side, so that there is neither aduersarie, nor euil to resiste.

5 And beholde, I purpose to buylde an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I wil set vpon thy throne for thee, he shal buylde an house vnto my Name.

b This was
his equitie, &
he wolde not
receiue a bene-
fite without
some recom-
pence.

6 Now therefore comande, that they hewe me cedar trees out of Lebanón, and my seruants shalbe with thy seruants, and vnto thee wil I giue the^b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timbre like vnto the Sidonians.

c In Hirám is
prefigure of
vocation of
Gentiles, who
shulde helpe
to buylde the
spirituall tem-
ple.

7 ¶ And when^c Hirám heard the wordes of Salomón, he reioyced greatly, and said, Blessed be the Lord this day, which hathe giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hirám sent to Salomón, saying, I haue considered the things, for the which thou sentest vnto me, and wil accomplish all thy desire, concerning the cedar trees and firre trees.

d While my
seruants are oc-
cupied about
thy busines

9 My seruants shal bring them downe from Lebanón to the sea: and I wil conueie the by sea^d in: afts vnto the place that thou shalt shewe me, and wil cause them to be discharged there, and thou shalt receiue them: now thou shalt do me a pleasure to minister foode for^d my familie.

Or, busines.

10 So Hirám gaue Salomón cedar trees & firre trees, *euen* his ful desire.

e For Cyma.
Or, pure.

11 And Salomón gaue Hirám twétié thousand^e measures of wheat for foode to his householde, and twétié measures of^e beaten oyle. Thus muche gaue Salomón to Hirám yere by yere.

Chap. 3. 12.

12 ¶ And y^e Lord gaue Salomón wisdom as he^e promised him. And there was peace betwene Hirám and Salomón, and they^e two made a couenant.

e As touching
the furniture
of wood, and
vitailes

13 ¶ And King Salomón raised a summe out of all Israél, and the summe was thirty thousand men:

Chap. 4. 6.

14 Whome he sent to Lebanón, ten thousand a moneth by course: they were a moneth in Lebanón, & two moneths at home. And^e Adonirám was ouer the summe.

15 And Salomón had seuentie thousand that bare burdens, & fourescore thousand masons in the mountaine,

Or, masters of the worke,

16 Besides the^e princes, whome Salomón

appointed ouer the worke, *euen* thre thousand and thre hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, & they brought great stones and costly stones to make the fundacion of the house, *euen* hewed stones.

18 And Salomons workemen, & the workemen of Hirám, and the^f masons hewed & prepared timbre and stones for the buyl- ding of the house.

CHAP. VII.

1 The buylding of the Temple and the forme thereof.
12 The promises of the Lord to Salomón.

1 And^g in the foure hundred and foure score yere (after the children of Israél were come out of the land of Egypt) and in the fourth yere of the reigne of Salomón ouer Israél, in the moneth^a Zif, (which is the seconde moneth) he buylt the^b house of the Lord.

2 And the house which Kig Salomón buylt for the Lord, was thre score cubites long, & twétié broade, and thirty cubites hie.

3 And the porche before the Temple of the house was twétié cubites long according to the breadth of the house, and ten cubites broade before the house.

4 And in the house he made windowes, *broade without, and narowe within.*

5 And by the wall of the house he made^g galleries rounde about, *Or so open as thus* euen by the walles of the house rounde about the Té- ple and^d the oracle, and made chambres rounde about.

6 The nethermost gallerie was fíue cubites broade, and the middlemost six cubites broade, & the thide seuē cubites broade: for he made^e restes rounde about without the house, that the beames shulde not be fastened in the walles of the house.

7 And whē the house was buylt, it was buylt of stone perfite, before it was brought, so that there was nether hammer, nor axe, nor any toole of yron heard in the house, while it was in buylding.

8 The dore of the middle^h chambre was in the right side of the house, & men went vp with winding steires into the middlemost, and out of the middlemost into the third.

9 So he buylt the^f house and finished it, & cieled the house being vawted with cie- ling of cedar trees.

10 And he buylt the galleries vpon all the wall of the house of fíue cubites height, & they were ioyned to the house with beams of cedar.

11 And the wordes of the Lord came to Sa- lomón, saying,

f The Ebrewe
worde is, Gi-
blim, which
some say, were
excellent ma-
sons

2. Chro. 3. 1.

a Which mo-
neth cometh
part of April
& part of May,
b whereby is
ment the tem-
ple & the ora-
cle

c Or the court
where y^e peo-
ple prayed, &
was before the
place where y^e
altar of burne
offerings stode.

Or so open as thus

Or, is for.

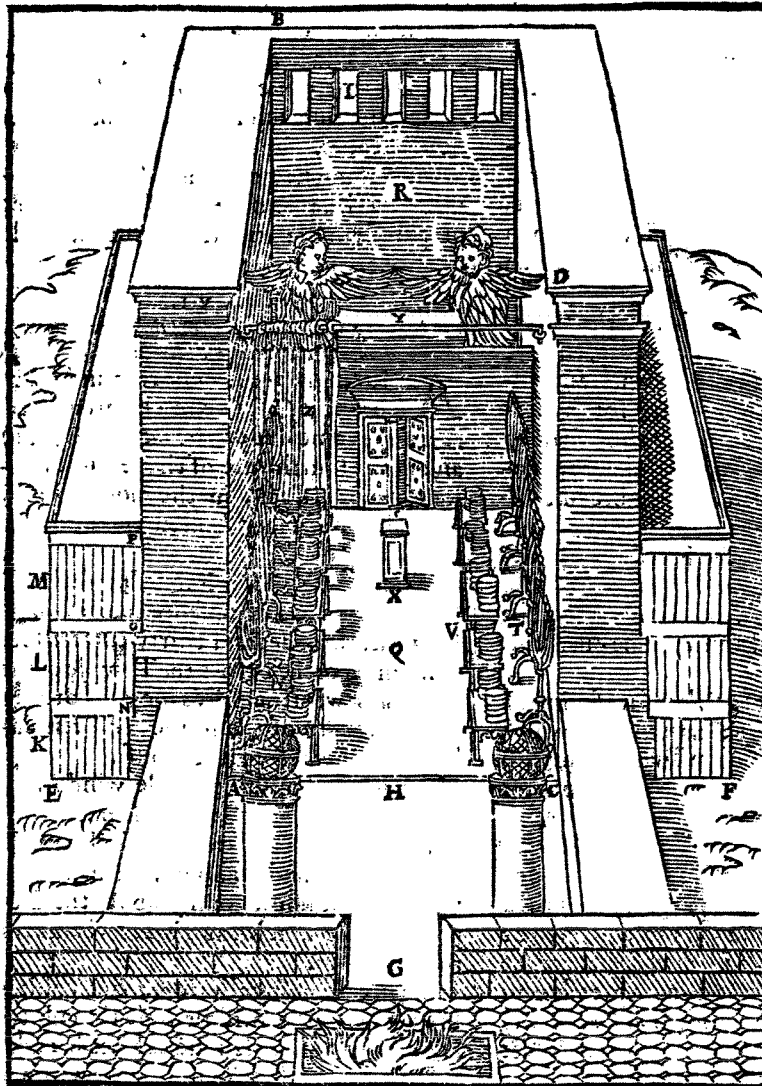
d Whēce God
spake betwene
y^e Cherubims,
calles also the
moste holy
place

e Which were
certeine sto-
nes coming
out of y^e wall,
as staves for
th. beames to
rest vpon.

Or, gallerie.

f In Exodus it
is called the
Tabernacle: &
the temple is
there called y^e
sanctuarie, and
the oracle the
moste holy
place.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting forth the wall that is before it, is, that the ordre of those things that are within, might be sene more liuely.

A B The length of the Temple of thre score cubites

A C The breadth of twentie cubites within, and not measuring the thickenes of the walles. Thus also was the length of y porch without y Temple.

C D The height of thirte cubites

E F The chambers of the Priests, which compassed about the Temple on thre sides, South, West and North, and were of thre heights.

G H The breadth of the porch, ten cubites.

I J The Windows of the Temple

K The first chamber was five cubites broad

L The seconde six.

M The third seuen

N O P The rests or Rayes of the walles, which bare vp the postes that did separate chamber from chamber.

Q The holy place

R The holiest of all, where the Arke of the couenant was Y

S The gate to enter in to the moste holy place

T The five Candelsticks on euery side of the Temple

V The tables on both sides for the shewe bread.

X The incense altar

22 Concerning this house which thou buyldest, if thou wilt walke in mine ordināces, and execute my iudgements, and kepe all my commandements, to walke in them, then wil I performe vnto thee my promes; which I promised to Dauid thy father.

2 Sam. 7, 13.

g According as he promised vnto Moses, Exo 25, 22.

13 And I wil dwell among the children of Israël, and wil not forsake my people Israël.

14 So Salomon buylt the house and finished it.

15 And buylt the walles of the house within, with bordes of cedre tre from the pavement of the house vnto the walles of the cieling, and within he couered them with wood and couered the floore of the house with planks of firre.

h Meaning vnto the roofe, which was also couered.

16 And he buylt twentie cubites in the sides of the house with bordes of cedre, fro the floore to the walles, and he prepared a place within it for y oracle, then the moste holy place.

17 But the house, that is, the temple before it was fouentie cubites long.

18 And the centre of the house within was kerued with knoppes, and grauen with flowres: all was cedre, so that no stone was sene.

19 ¶ Also he prepared the place of the oracle in the middes of the house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad; and twentie cubites he, and he couered it with pure golde, and couered the altar with cedre.

21 So Salomon couered the house within with pure golde: and he shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerslaied the house with golde, vntil all the house was made perfite. also he couered y whole altar, that was before the oracle, with golde.

i For when he spoke of, the house in y first verse, he meant both the oracle & the Temple. Or, wilde ceremonies.

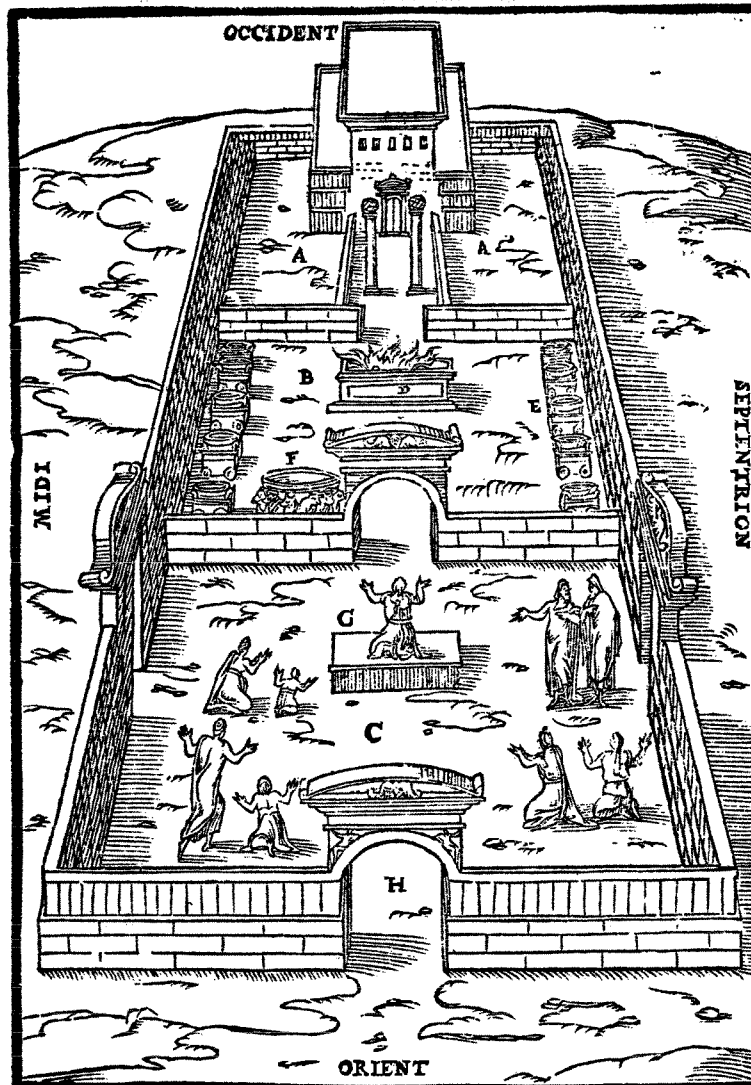
k That is, in y most inward place of the house.

l Edo be shew through chaines of golde be fire.

m Meaning the altar of incense, Exod 30, 22.

23 And

THE TEMPLE COVERED.



This figure representeth the great court separated into three partes, whose separation was made of three orders of hewne stone & one of cedar borders. In the first court towards the West was the Temple A. Thesecond court B was for the Priests, called the inner court. In this stood the altar of burnt offering D which was twentye cubites long and as much broad, & ten of length 2 Chr 4, 1. There was also ten caldrons: five on the one side, and five on the other E and on the South side stood the Sea F 2 Chro. 4, 2. C the court of the people, which 2 Chro 4, 9 is called the great porch, and Alt 3, 11 the porch of Salomon. This court was in the newe Testament taken for the Temple, Matt 21, 23. alt. 3, 2. In this court Christ preached, & chased thence the that bought and sold. G. A scaffold of brasfe, whereon Salomon prayed that the people might see him, & the better understand him: it was five cubites long, five cubites broad, & three of height. 2 Chro 6, 13. H the gate in the East side, called the gate of Sur or Seir 2 Kin 11, 6 and the

gate of the foundation 2 Chro 23, 5. It is also called beautiful Alt 3, 2 because the Prince entered thence into the court, and not the people, Ezek 44, 3. for the people entered in by the South gate and North gate.

- 23 And within the oracle he made two Cherubims of oliue tre, ten cubites hie.
- 24 The wing also of the one Cherub was five cubites, & the wing of the other Cherub was five cubites: from the vttermoſt parte of one of his wings, vnto the vttermoſt parte of the other of his wings, were ten cubites.
- 25 Also the other Cherub was of ten cubites: bothe y Cherubims were of one measure and one syſe.
- 26 For the height of the one Cherub was ten cubites, and so was the other Cherub.
- 27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of y one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.
- 28 And he overlaid the Cherubims with golde.
- 29 And he carued all the walles of y house round about with grauen figures of Cherubims and of palme trees, and grauen flowres within and without.
- 30 And the floore of the house he couered with golde within and without.
- 31 And in the entring of the oracle he made two dores of oliue tre: and the vpper poſte & ſide poſtes were five square.
- 32 The two dores also were of oliue tre, & he graued them with grauing of Cherubims and palme trees, and grauen flowres, and couered the with golde, & laied a thin golde vpon the Cherubims and vpon the palme trees.
- 33 And so made he for the dore of the Temple poſtes of oliue tre foure square.
- 34 But the two dores were of ſyre tre, the two ſides of the one dore were rounde, & the two ſides of y other dore were rounde.

Exod. 25, 20.

m For the other w Moſes made of beate golde, were take away with the other reuels by their enemies, whom God permitted diuers times to overcome the for their great ſinnes.

n So that the ſacion of the carued worke might ſil appear.

Or, ſolding.

35 And he graued Cherubims, and palme trees and carued flowres and covered the carued worke with golde, finely wrought.

finished the house with all the furniture thereof, and in euerie point: so was he seuē yere in buylding it.

CHAP. VII.

1 The buylding of the houses of Salomōn. 15 The excellent workmanship of Hiram on the pieces which he made for the Temple.

1 B Vt Salomōn was buylding his owne house* thirtene yeres, and ^a finished all his house.

Chap 9, 10.
a After he had buylt the Temple.

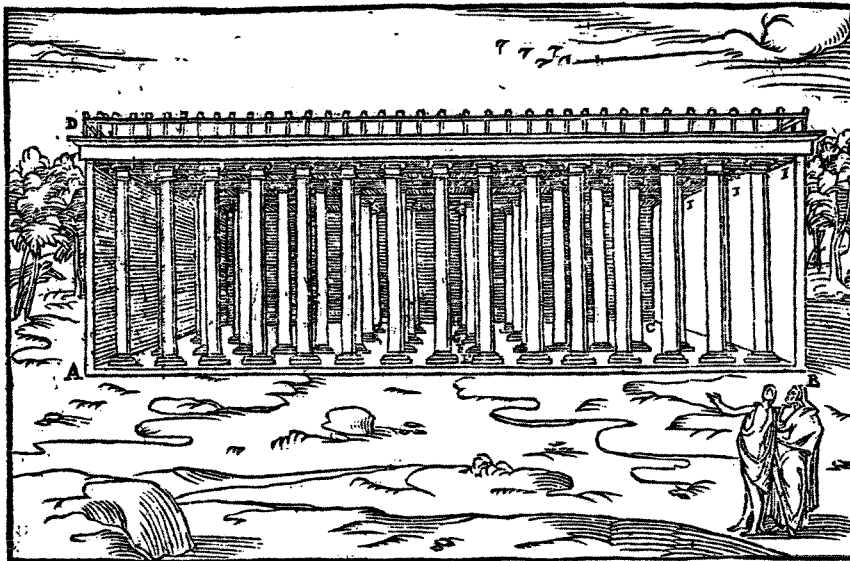
Where the Priests were, & was thus called in respect of the great court & is called A & B. The porch of Salomōn, where people used to pray. Which containeth part of October and parte of November.

36 And he buylt the court within with thre rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth yere was the fundacion of the house of the Lord-laid in the moneth of Zif.

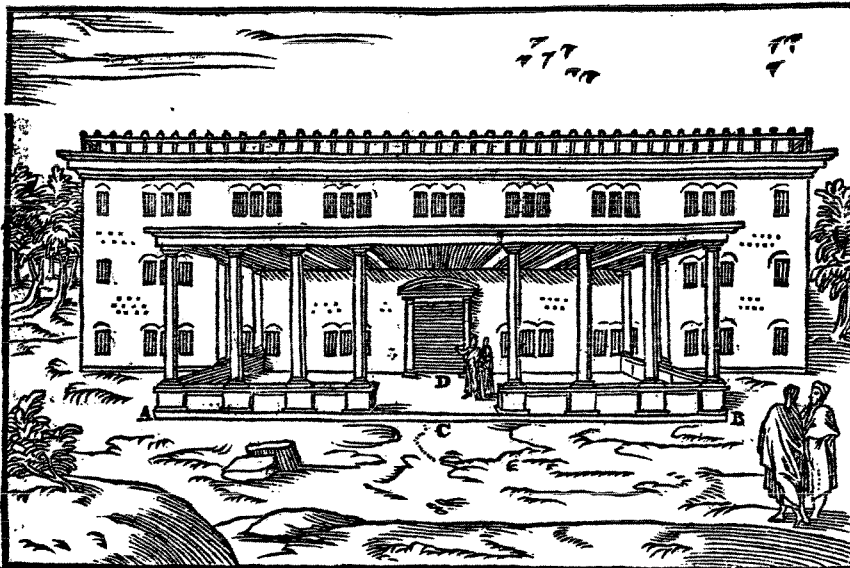
38 And in the eleuenth yere in the moneth of Bul, (which is the eight moneth) he

THE FIRST FIGVRE OF THE KINGS HOWSE IN THE WOOD OF LEBANON.



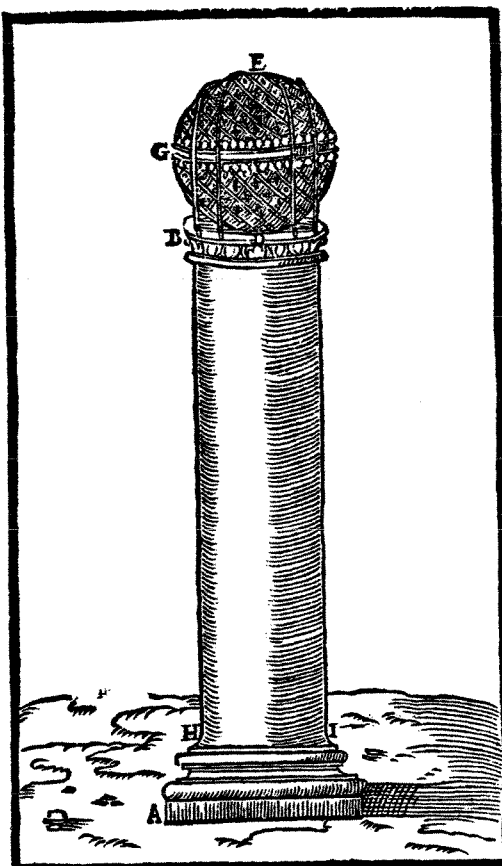
This figure is made without wall or porche, that the ordre of the pillars within might be seene. A. B. The length of an hundredth cubites. B. C. The breadth of fifty. A. D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The postes which stayed on the pillars.

THE SECONDE FIGVRE OF THE SAME HOWSE.



This seconde figure sheweth the maner of the house without and the porche thereof, which was fifty cubites long. A. B. and thirtie broad. C. D.

- ^b For ^h beauty of the place and great abundance of cedre trees ^y went to the building thereof, it was compared to mount Lebanon in Syria: this house he used in former for pleasure & recreation
- ^c There were as many, & like proportion on the one side as on ^y other, & at every end even three in a rowe one a boue another.
- ^d Before the pillars of the house.
- ^e For his house, which was at Ierusalem.
- Chap. 7.**
- ^f Or, precious.
- ^g Which were rests & staves for the beames to lie vpon.
- ^h Or, staves.
- ⁱ From the fundacio vpward
- ^j As the Lords house was buyt, so was this: onely the great court of Salomons house was vncouered.
- ^k Or, Zair.
- ^l Thus when God wil haue his glorie set forth, he raiseth vp men & giueth them excellent gifts for the accomplishment of ^y same, Exod 34.2
- ^m Ebr the steele
- ⁿ Or, hammer.
- 2 He buylt also an house ^b called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedre pillars. and cedre beames were lated vpon the pillars.
- 3 And it was couered about with cedre vpon the beames, that lay on the fourtie & fise pillars, fiftene in a rowe.
- 4 And the windowes were in three rowes, & windowe was ^c against windowe in three ranks.
- 5 And all the dores, and the side postes w^t the windowes were foure square, & windowe was ouer against windowe in three ranks.
- 6 And he made a porche of pillars fiftie cubites long, and thirtie cubites broad, and the porche was before ^d them, ^{euen} before them were thirtie pillars.
- 7 ¶ Then he made a porche ^e for the throne, where he iudged, ^{euen} a porche of iudgement, & it was cieled with cedre from pauement to pauement.
- 8 And in his house, where he dwelt, was an other hall more inwarde then the porche w^h was of the same worke. Also Salomⁿ made an house for Pharaohs daughter (* whome he had taken to wife) like vnto this porche.
- 9 All these were ^f of costely stones, hewed by measure, and sawed with sawes within and without, from the fundacion vnto ^g the stones of an ^h hand breadth, & on the outside to the great court.
- 10 And the fundacio was of costely stones, & great stones, ^{euen} of stones of ten cubites, and stones of eight cubites.
- 11 & About also were costely stones, squared by rule, and boardes of cedre.
- 12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedre beames: ^h so was it to the inner court of the house of the Lord, & to the porche of the house.
- 13 ¶ Then King Salomⁿ sent, and fet ⁱ one Hiram out of ^j Tyrus.
- 14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: ^k he was full of wisdom, and vnderstanding, & knowledge to worke all maner of worke in brasse: who came to King Salomⁿ, and wrought all his worke.
- 15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubites, & a threde of twelue cubites did compass ^l ether of the pillars.
- 16 And he made two ^m chapters of molten brasse to set on the toppes of the pillars: the height of one of the chapters was fise cubites, and the height of the other chapter was fise cubites.

THE FORME OF THE
PILLER.

A B The height of a pillar eight cubites: the compass of a pillar was twelue cubites

D E The height of the chapter or rounde balle vpon the pillar of fise cubites height.

G I. y middes were two rowes of pomegranates: ^y rest is the networke & flowered lices of roses.

- 17 He made grates like networke, & ⁿ writhe worke like chaines for the chapters that were on the toppe of the pillars, ^{euen} seuen for the one chapter, & seuen for the other chapter.
- 18 So he made the pillars and two rowes of pomegranates rounde about in the one gate to couer the chapters that were vpon the toppe. And thus did he for the other chapter.
- 19 And the chapters that were on ^y toppe of the pillars were after ^k lilye worke in the porche, foure cubites.
- 20 And the chapters vpon the two pillars had also about, ^l ouer against the bellie ^m within ^y networke pomegranates: for two hundred pomegranates were in the two ranks about vpon ⁿ ether of the chapters.
- 21 And he set vp the pillars in the ^o porche of ^y Temple. And when he had set vp the right pillar, he called the name thereof ^p Iachin: and when he had set vp the left pillar, he called the name thereof ^q Bóaz.
- 22 And vpon the top of the pillars was worke of lilies: so was the workmanship of the pillars finished.
- 23 ¶ And he made a molten ^r sea ten cubites wide from brim to brim, round in compass, and fise cubites hie, and a line of thirtie cubites did compass it about.

^o Or, cordes like chaines.

^k As was seene communely wrought in costlie porches.

^l Or, vnder about the middes.

^m Or, biggonds.

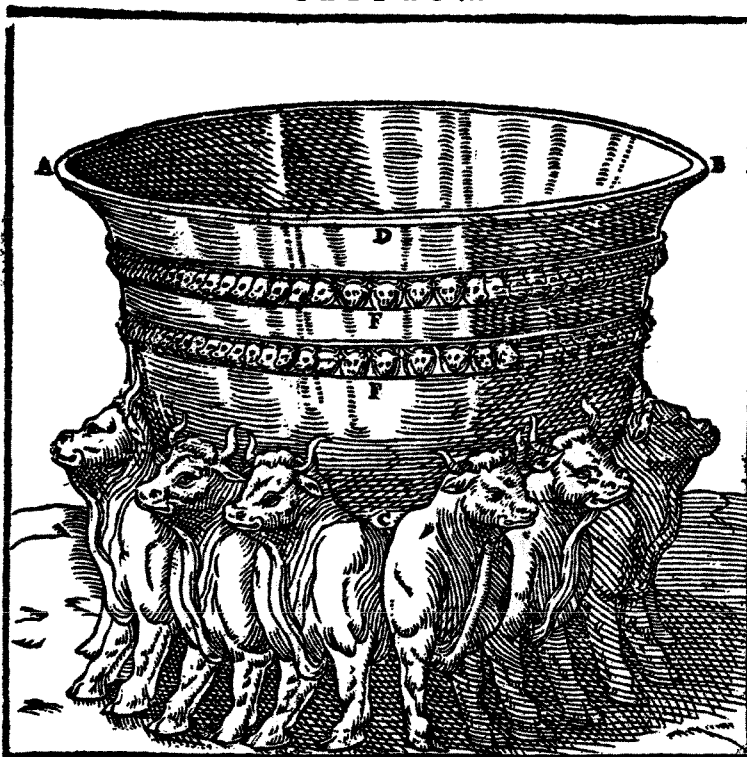
ⁿ Ebr the secide

^o Which was in the inner court betwene the Temple & the oracle

^p That is, he wil stablish, so w^t his power towards this house

^q That is, in strength: meaning, ^y power thereof shal continue.

^r So called for the hugenes of the vessel.



A B Ten cubites fō one
side to the other
C D The height of the
cubites
F The two rowes, which
compassed the vessel about,
and were garnished w
bulles heades, wherein
were pipes to auoyde
the water.

24 And vnder the brim of it were knoppes
like wilde cucumers compassing it rōde
about, ten in one cubite, compassing the
sea* rōnde about: and the two rowes of
knoppes were cast, when it was molten.

a Chro 4.3.

25 It stode on twelue bulles, thre lōking
toward the North, and thre toward the
West, and thre toward the South, & thre
toward the East: and the sea stode aboue
vpon them, & all their hinder partes were
inwarde.

Or, a frame.

26 It was an hand breadth thicke, and the
brim thereof was like the worke of the
brim of a cup with flowres of lilies: it cō-
teined two thousand Baths.

*p Bath and E-
phāh seme to
be bothe one
measure, E-
zek 45.11 cue-
ry Bath cōte-
ned about ten
pottels.*

27 ¶ And he made ten bases of brasse, one
base was foure cubites long, and foure cu-
bites broade, and thre cubites hie.

28 ¶ And the worke of the bases was on this
maner, They had borders, and the borders
were betwene the ledges:

29 And on the borders that were betwene
the ledges, were lyons, bulles and Cheru-
bims: and vpon the ledges there was a base
aboue: and beneth the lyons, and bulles
were addicions made of thinne worke.

30 And euery base had foure brasen wheles,
and plates of brasse: and the foure corners
had vnderfettors: vnder the caldrō were
vnderfettors molten at the side of euery
addicion.

Or, a fūlder.

*q The mouth
of the great
base or frame
carried into the
chapter, or
pillar, & bare
vpon the caldron.*

31 And the mouth of it was within the
chapter and aboue to measure by the cu-
bite: for the mouth thereof was rōnde
made like a base, & it was a cubite & halfe

a cubite: & also vpon the mouth thereof
were grauen workes, whose borders were
foure square, & not rōnde.

32 And vnder the borders were foure whe-
les, and the axeltrees of the wheles ioyned
to the base: and the height of a whele was
a cubite and halfe a cubite.

33 And the facion of the wheles was like
the facion of a chafet whele, their axel-
trees, and their naues and their felloes, &
their spokes were all molten.

Or, a fūlder.

34 And foure vnderfettors were vpon the
foure corners of one base: & the vnder-
fettors thereof were of the base it selfe.

35 And in the toppe of the base was a rōu-
de: compassed of halfe a cubite hie rōnde
about: and vpon the toppe of the base the
ledges thereof and the borders thereof
were of the same.

*r Which was
called the pil-
ler, chapter,
or fūle base,
wherein the
caldron stode.*

36 And vpon the tables of the ledges the-
reof, and on the borders thereof he did
grauē Cherubims, lyons and palmetrees,
on the side of euery one, and addicions
rōnde about:

37 Thus made he the ten bases, they had all
one casting, one measure, and one syse.

38 ¶ The he made ten caldrons of brasse,
one caldron contained fourtie Baths: and
euery caldron was foure cubites, one cal-
dron was vpon one base throughout the
ten bases.

*s To kepe wa-
ters for the use
of the sacrifici-
es.*

39 And he set the bases, fīue on the right side
of the house, & fīue on the left side of the
house. And he set the sea on the right side
of the house Eastward toward the South

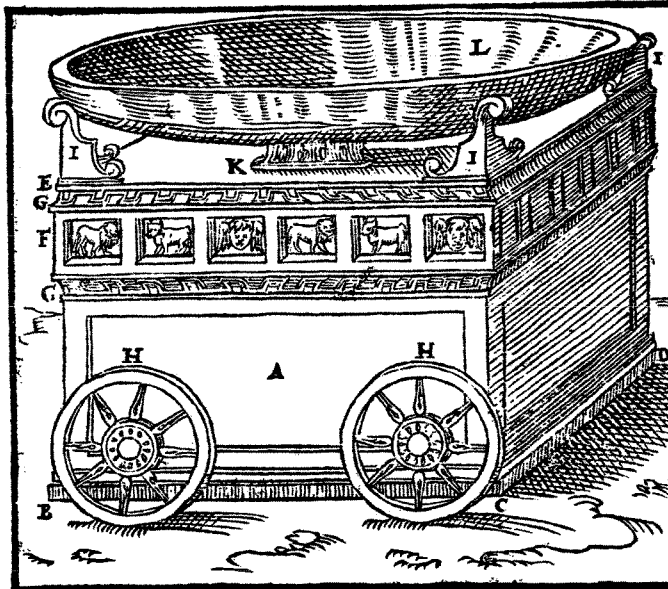
*t To wit, of the
Tēple or Sāc-
tuarie*

40 ¶ And

- 40 ¶ And Hiram made caldrons, and besomes and basens, & Hiram finished all the worke that he made to King Salomón for the house of the Lord:
- 41 To wit, two pillers and two bowles of the chapters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapters which were

- upon the toppe of the pillers,
- 42 And foure hundred pomegranates for the two grates, euē two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were upon the pillers.
- 43 And the ten bascs, & ten caldrons upon the bascs,

THE FORME OF THE CALDRONS.



- A B C The base whereupon stood the caldrons which were three cubites long.
- C B Four cubites broad,
- B E Three cubites high
- F The embosement and figures of lions, bulles, Cherubims.
- G The border of workmanship folding to and fro.
- H The foure wheles, which had a cubite and an halfe of height
- I The foure staves or vpholds, which were upon the base whereupon the caldron stood
- K The rounde bottom of a cubite and halfe long, which did vpholde the caldron in the middes.
- L The caldron

- 44 And the sea, & twelue bulles vnder that sea,

- 45 And portes, and besoms and basens: & all these vessels, which Hiram made to King Salomón for the house of the Lord, were of shining brasie.

- 46 In the plaine of Iordan did King cast the in^{re} clay betwene Succoh & Zarthán.

- 47 And Salomón left to weigh all the vessels because of the exceeding abundance, neither colde the weight of the brasie be counted.

- 48 So Salomón made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

- 49 And the candlestickes, five at the right side, and five at the left, before the oracle of pure golde, and the flowres, and the lampes, and the snuffers of golde,

- 50 And the bowles, and the hookes, and the basens; & the spoones, & the aspannes of pure golde, and the hinges of golde for the dores of the house within, *even* for the most holy place, and for the dores of the house, to wit, of the Temple.

- 51 So was finished all the worke that King Salomón made for the house of the Lord, and Salomón brought in the things which David his father had dedicated: silver, and the golde and the vessels, and layed them among the treasures of the house of the Lord.

CHAP. VIII.

- ¶ The Arke is borne into the Temple. 20 A cloude filleth the Temple. 25 The King blasfeth the people.

- ¶ Then King Salomón assembled the Elders of Israél, *even* all the heads of the tribes, the chief fathers of the childre of Israél vnto him in Ierusalém, for to

- bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Ziōn.

- 2 And all the me of Israél assembled vnto King Salomón at the feast in the moneth of Ethanim, which is the seuēth moneth.

- 3 And all the Elders of Israél came & the Priests toke the Arke.

- 4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, & all the holy vessels that were in the Tabernacle: those did the Priests & Leuites bring vp.

- 5 And King Salomón and all the Congregation of Israél, that were assembled vnto him, were with him before the Arke, offering shepe & beeces, which colde not be tolde, nor nombred for multitude.

- 6 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the moste holy place, euē vnder the wings of the Cherubims.

- 7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboute.

¶ By this name also Hiram the King of Tyrus was called.

¶ Or, shiche carib.

¶ This was done according to the forme of the Lord prescribed vnto Moyses in Exodus.

¶ Some take this for some instrument of musicke

¶ 2 Chron. 2. 2.

¶ Ebr Salomón.

a For Dauid brought it into Obed-edom & placed it in the Tabernacle which he had made for it, 2 Sam. 6. 17

b Containing part of September and parte of October, in the which moneth they held the solemn feasts, Num. 29. 1

c That is, the Kohathites, Num. 4. 3

Salomons blefsing.

I. Kings.

Salomons prayer.

^d They drew e the onely out so farre as they might be fene: for they might not pul them altogether out, Exo 25, 15.
^e For it is like that the enemies, when they had the Arke in their hands, toke away the rod of Aaron and the pot with Man
 Exod. 40, 34.

2. Chron. 6, 1.

^f He spake according to the tenor of Gods promes, which was conditionally, y they shulde serue him aright.

2. Sam. 7, 12.

2. Chron. 6, 12.

^g The two tables wherein the articles of the couenant were written
 2. Chron. 6, 13.

2. Mac. 2, 2.

^h Vnsaynedly and without all hypocricie.

And they ^d drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not fene without: and there they are vnto this day.

9 Nothing was in the Arke ^e saue the two tables of itone which Moses had put there at Horéb, where the Lord made a couenāt with the children of Israël, whē he broght them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the ^{*} cloude filled the house of the Lord,

11 So that the Priests colde not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomón, The Lord ^{*} said, that he wolde dwel in the darcke cloude.

13 I haue buylt thee an house to dwel in, an habitacion for thee to abide in for ^f euer.

14 ¶ And the King turned his face, & blessed all the Congregation of Israël: for all the Congregation of Israël stode ^{there}.

15 And he said, Blessed be the Lord God of Israël, who spake with his mouth vnto Dauid my father, and hathe with his hād fulfilled it, saying,

16 Since the day that I broght my people Israël out of Egypt, I chose no citie of all ^y tribes of Israël, to buylde an house that my Name might be there: but I haue chosen ^{*} Dauid to be ouer my people Israël.

17 And it was in the heart of Dauid my father to buylde an house to the Name of the Lord God of Israël.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that thou wast so minded:

19 Neuertheles thou shalt not buylde the house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

20 And the Lord hathe made ^g good his worde that he spake: and I am risen vp in the roume of Dauid my father, and sit on ^y throne of Israël, as the Lord promised, and haue buylt the house for the Name of the Lord God of Israël.

21 And I haue prepared therein a place for the Arke, wherein is the ^g couenant of the Lord which he made with our fathers, whē he broght thē out of ^y lād of Egypt.

22 ¶ Then Salomón stode before ^{*} the altar of the Lord in the sight of all the Congregation of Israël, and stretched out his hands toward heauen,

23 And said, ^{*} O Lord God of Israël, there is no god like thee in heauen aboue, or in the earth beneth, thou that kepest couenāt & mercy with thy seruants that walke before thee with ^h all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth & hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israël, kepe with thy seruāt Dauid my father that thou hast promised him, saying, ^{*} Thou shalt not want a man in my sight to sit vpon ^y throne of Israël: so that thy children take hede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, ^o God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

27 ¹ Is it true in dede that God wil dwel on the earth? beholde, the heauens, & the heauens of heauens are not able to containe thee: how much more ^vnable is this house that I haue buylt?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplicacion, ^o Lord, my God, to heare the crye & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, ^euen toward the place whereof thou hast said, ^{*} My Name shal be there: that thou mayest hearken vnto the prayer which thy seruāt prayeth in this place.

30 Heare thou therefore the supplicacion of thy seruant, and of thy people Israël, which pray in this place, and heare thou ⁱⁿ the place of thine habitacion, ^euen in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shal trespasse against his neighbour, and ^k he lay vpon him an othe to cause him to sweare, and ^l the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and ¹ do & iudge thy seruants, that thou cōdemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israël shalbe ouerthowen before theemie, because they haue sinned against thee, and turne againe to thee, and ^m confesse thy Name, and pray and make supplicacion vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israël, and bring thē againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauē shalbe ⁿ shut vp, & there shalbe no raine because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardone the sinne of thy seruants and of thy people Israël (when thou hast taught them the good

Chap. 2, 4.

ⁱ He is raulshed with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, wil become familiar with men.

Deut. 12, 16.

Or, from

^k To wit the iudge, or neighbour
^l Ebr the othe.

¹ That is, make it known.

^m Acknowledge thy iust iudgement, & praise thee.

ⁿ So that there be a drought to destroy the frutes of the land.

good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the lād, when there shalbe pestilence, when there shalbe blasting mildewe, greshopper or caterpillar, when their enemy shal besiege them in the cities of their land, or anie plague or anie sickenes,

¶ Ebr in the lād of their gasses.

38 Then what prayers, and supplicacion fouer shalbe made of anie man or of all thy people Israél, when euerie one shal knowe the plague in his owne heart, & stretch forth his hands in this house,

¶ For suche are mozt mete to receiue Gods mercies

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euerie mā according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as lōg as they liue in the land, which thou gauest vnto our fathers.

¶ He meaneth suche as shulde be turned fro their idolatrie to serue the true God

41 Moreouer as touching the stranger that is not of thy people Israél, who shal come out of a farre countrei for thy Names sake,

42 (Whē they shal heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shal come & pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all thy people of the earth may knowe thy Name, & feare thee, as do thy people Israél: and that they may knowe, that thy Name is called vpon in this house which I haue buylt.

¶ That this is the true religion where-with I wile be worshipped.

44 ¶ When thy people shal go out to batel against their enemy by the way that thou shalt send them, and shal pray vnto the Lord *toward* the way of thy citie which thou hast chosē, & *toward* the house that I haue buylt for thy Name,

Dan. 6. 11.

45 Heare thou then in heauen their prayer and their supplicacion, and iudge their cause.

¶ Ebr, maintaineth their righte.

46 If they sinne against thee (* for there is no man that sinneth not) & thou be angry with them, & deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, ether faire or nere,

2. Chro 6. 36. eccles 7. 21. 1. Ioh. 1. 7.

47 Yet if they turne againe vnto their heart in the land (to the which they be carryed away captiues) and returne and pray vnto thee in the land of them that carryed them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

¶ Ebr. if they repent

48 If they turne againe vnto thee with all

¶ Though the Temple was the chief place of prayer, yet he includeth not them, that being farre with needfull call vpon him in other places.

their heart, and with all their soule in the land of their enemies, which led the away captiues, and pray vnto thee *toward* the way of their land, which thou gauest vnto their fathers, & *toward* thy citie which thou hast chosē, and the house, which I haue buylt for thy Name,

¶ As Daniel did. Dan 6. 10.

49 Then heare thou their prayer and their supplicacion in heauē thy dwelling place, and iudge their cause,

¶ Ebr. auge their wrong.

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pitie and compasion on them:

¶ He vnderstandeth by faith the God of enemies wolde make friends vnto them & did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron fornaice.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the praier of thy people Israél, to hearken vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moyses thy seruant, whē thou broughtest our fathers out of Egypt, O Lord God.

Exod. 19. 6.

54 And when Salomōn had made an end of praying all this prayer and supplicacion vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

¶ Salomōn is a figure of Christ, who continually is the Mediator betwene God and his Church.

55 And knde and blessed all the Congregation of Israél with a loude voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israél, according to all that he promised: there hath not failed one worde of all his good promes which he promised by the hand of Moyses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may bowe our hearts vnto hī, that we may walke in all his waies, & kepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

¶ He concludeth that man of him selfe is enemy vnto God, and all obedience to his lawe proceedeth of his mere mercie

59 And these my wordes, which I haue praied before thy Lord, be nere vnto the Lord our God day and night, that he defende the cause of his seruant, and the cause of his people Israél alway as the matter requirereth,

¶ Ebr the thing of a day in the day.

60 That all the people of the earth may knowe, that the Lord is God, & none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes,

& to kepe his commandemēts, as this day.

6 ¶ The King & all Israël with him offered sacrifice before the Lord.

3 *Chro. 7. 23.* 63 * And Salomón offered a sacrifice of peace offerings which he offered vnto the Lord, to wit, two & twentie thousand beeues, and an hundred & twentie thousand shepe: so the King and all the children of Israël dedicated the house of the Lord.

y Before the oracle, where the Arke was

64 The same day did the King halowe the middle of the courte, that was before the house of y Lord: for there he offered burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was to litle to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

3 *Chro. 7. 7.*

65 And Salomón made at that time a feast and all Israël with him, a very great Congregation, euen fro the entering in of Hamath vnto the riuer of Egypt, before the Lord our God, seven dayes and seven dayes, euen fourtene dayes.

2 That is, fro North to South: meaing all the country. a Seven dayes for the dedication, and seven for the feast. * *Ebr. blessed.*

66 And the eight day he sent the people away: and they thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnes that the Lord had done for Dauid his seruant, and for Israël his people.

CHAP. IX.

1 The Lord appeareth the seconde time to Salomón. 11 Salomón giveth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a navie for golde.

3 *Chro. 7. 21.* 1 W Hen * Salomón had finished the buylding of the house of y Lord, and the Kings palace, and all that Salomón desired and minded to do,

Chap. 3. 2.

2 Then the Lord appeared vnto Salomón y seconde time, as he appeared vnto him at Gibeón.

Chap. 3. 29. *deut. 12. 11.*

3 And y Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast buylt) to put my Name there for ever, and mine eyes, and mine heart shal be there perpetually.

a If y walke as my feare, & withdrawe thy selfe from the commune manner of men which follow their sensualitye.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteounes) to do according to all that I haue commanded thee, and kepe my statutes, and my iudgements,

2 *Sam. 7. 12.* 3 *Chro. 22. 10.*

5 Then wil I stablish the throne of thy kingdom vpon Israël for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israël.

b God declarerth that disobedience against him is y cause of his displeasure, & so of all miserie.

6 But if ye and your children turne away from me, and wil not kepe my commandemēts, and my statutes, (which I haue set before you) but go and serue other gods,

and worship them,

7 Then wil I cut of Israël from the land, which I haue giuen them, and the house which I haue halowed * so: my Name, wil I cast out of my sight, and Israël shal be a proverbe, and a comune talke among all people.

Ier. 7. 14

8 Euen this hie house shal be so reuerie one that passeth by it, shal be astonied, and shal hiss, and they shal say, * Why hathe the Lord done thus vnto this land and to this house?

c The worlde shal make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites

Deut. 29. 24. 1er. 22. 4.

9 And they shal answer, Because they forsoke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshiped them, and serued them, therefore hathe the Lord brought vpon them all this euill.

10 * And at the end of twentie yeres, when Salomón had buylded the two houses, the house of the Lord, and the Kings palace,

3 *Chro. 8. 2.*

11 (For the which Hiram the King of Tyrus had brought to Salomón timber of cedre, and firre trees, and golde, and whatsoeuer he desired) then King Salomón gaue to Hiram twentie cities in the lād of Galih.

10. 2. 20.

10. Galih.

12 And * Hiram came out from Tyrus to see the cities which Salomón had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me; my brother? And he called them the land of Cabul vnto this day.

10. 11. 11. 11.

14 And Hiram had sent the King six score talents of golde:

d For his tribute toward the buylding e The common talent was about threescore pounde weight.

15 ¶ And this is the cause of y tribute why King Salomón raised tribute, to wit, to buylde y house of the Lord, & his owne house, and Milló, and the wall of Ierusalém, & Hazór, and Megiddó, and Gézer.

f Milló was as y towne house or place of assemblie which was open about.

16 Pharaoh King of Egypt had come vp, and taken Gézer, and burnt it with fire, & slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomón buylt Gézer and Beth-horón the nether,

18 And Baalath and Tamór in the wilderness of the land,

19 And all the cities of store, that Salomón had, euen cities for charrets, and cities for horsemen, and all that Salomón desired & wolde buyld in Ierusalém, and in Lebanón and in all the land of his dominion.)

g Cities for his munitions of warre.

20 All the people that were left of the Amorites, Hittites, Perizzites, Hiuities, & Iebusites, which were not of the children of Israël:

h These were as bondmen & payed, what was required, ether labour or money.

21 To wit, their children that were left after them

them in the land, whome the children of Israél were not able to destroye, those did Salomón make tributaries vnto this day.

Leui. 25. 39.

22 But of the children of Israél did Salomón make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

** The ouerfers of Salomons worke were deuised into 3 partes. the first couered 3300 & se conde 300 and 33, 150, which were Israellites: so here are contained the two last parts, which make 330.*

23 These were the princes of the officers, that were ouer Salomons worke: *euery* siue hundred and fiftie, and they ruled y^e people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp frō the citie of Dauid vnto the house which Salomón had buyt for her: the did he buyt de Milló.

25 And thrise a yere did Salomón offer burnt offrings and peace offrings vpon the altar which he buyt vnto the Lord: & he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomón made a nauie of shippes in Ezeon-géber, which is beside Elóth, and the brincke of the red Sea, in the land of Edóm.

27 And Hiram sent with the nauie his seruants, y^e were mariners, & had knowledge of the sea, with the seruants of Salomón.

1 In 2 Chron. 2. 16 is made mention of thirtie men, & some to haue bene employ ed for their charges

28 And they came to Ophír and fet from thence foure hundred and twenty talēts of golde, & brought it to King Salomón.

CHAP. X.

The queene of Sabá cometh to heare the wisdom of Salomón 18 His royal throne 23 His power and magnificence

2 Chron. 9. 1. 12. 42. 1 In 12. 31 a Josephus saith that she was queene of Benepi, and y^e Sheba was the name of y^e ciuitie of Méroe, which is an yland of Nilus.

1 And the queene of Shebá hearing the fame of Salomón (concerning the Name of the Lord) came to proue him with hard questions,

2 And she came to I rusalém with a very great traine, & camels that bare swete odors, and golde exceeding muche, & precious stones: and she came to Salomón, and communed with him of all that was in her heart.

3 And Salomón declared vnto her all her questions: nothing was hid frō the King, which he expounded not vnto her.

4 Then the queene of Shebá sawe all Salomons wisdom, and the house that he had buyt.

6 That is, the whole ordre, and trade of his house

5 And the meate of his table, and the sitting of his seruants, and the ordre of his ministers, & their apparel, & his drinking vessels, and his burnt offrings, that he offered in the house of the Lord, and she was greatly astonied.

"For there was no more spirit in her"

6 And she said vnto the King, It was a true worde that I heard in mine owne land of

thy sayings, and of thy wisdom.

7 Howbeit I beleued not this reporte, til I came, and had sene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdom and prosperitie, the I haue heard by reporte.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israél, because the Lord loued Israél for euer and made thee King, to doe equitie and righteousness.

e But muche more happie are they, & heare the wisdom of God reueiled in his worde d It is a chief signe of Gods fauour, when godlie & wise rulers sit in y^e throne of iustice e This is the cause, why Kings are appointed.

10 And she gaue the King six score talents of golde, and of swete odors exceeding muche, and precious stones. There came no more suche abúdance of swete odors, as the queene of Shebá gaue to King Salomón.

2 Chron. 9. 100

11 The nauie also of Hiram (that caried golde from Ophír) brought likewise great plenty of Almuggím trees from Ophír and precious stones.

12 And the King made of the Almuggím trees pillars for the house of the Lord, & for the Kings palace, and made harpes & psalteries for singers. There came no more suche Almuggím trees, nor were anie more sene vnto this day.

13 And King Salomón gaue vnto the queene of Shebá, whatsoeuer she wolde aske, besides that, which Salomón gaue her of his kinglie liberalitie: so she returned & went to her owne countrey, both she, and her seruants.

"Ebr by shebád of the King."

14 ¶ Also the weight of golde, that came to Salomón in one yere, was six hundred thre score and six talents of golde,

Exod 25. 39.

15 Besides that he had of marchant men and of the marchandises of them that solde spices, and of all the Kings of Arabia, & of the princes of the countrey.

f To wit, of Arabia, which for the great abundance of all things was called, happy.

16 And King Salomón made two hundred targats of beaten golde, six hundred shekels of golde went to a targat:

Chap. 7. 6.

17 And thre hundred shields of beaten golde, thre pounce of golde went to one shield: and the King put them in y^e house of the wood of Lebanón.

18 ¶ Then the King made a great throne of yuerie, and couered it with the best golde.

g As the chair-robours, or places to lye on vpon.

19 And the throne had six steps, and the top of the throne was round behinde, & there were 8 staves on ether side on the place of the throne, and two lions standing by the staves.

Q iiii.

THE ROYAL
OF SALO-THRONE
MON.

21 And all King Salomons drinke vessels were of golde, and all the vessels of the house of the wood of Lebanón were of pure golde. none were of siluer: for it was nothing esteemed in the daies of Salomón.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in thre yere came y^e nauie of^b Tharshish, & brought golde and siluer, yuerie, & apes and peacokes.

^b By Tharshish is meant Cilicia, w^h was abundant in varietie of precious things.

23 So King Salomón exceded all y^e Kings of the earth bothe in riches and in wisdom.

24 And all the worlde fought to se Salomón, to heare his wisdom, which God had put in his heart,

25 And thei brought euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and swete odors, horses and mules, from yere to yere.

26 Then Salomón gathered together^a charrets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen, whome he placed in the charet, cities, and with the King at Ierusalém.

^a Or, he made fl^y as stones, as pleasant as flowers.

27 And the King^c gaue siluer in Ierusalém as stones, and gaue cedres as the wilde fig-trees that growe abundantly in the plaine.

28 Also Salomón had horses brought out of Egypt, and fine linen: the Kings merchants receiued the linen for a price.

^c Or, for the carriage of the Kings merchants did receiue a number as a price.

29 There came vp and went out of Egypt

some charet, worthe six hundred shekels of siluer: that is, one horse, an hundred and fiftie. and thus they brought horses to all the Kings of the Hittites and to the Kings of Asiam by their meanes.

^d 26. h. andee.

CHAP. XI.

Salomón hadde a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth up aduersaries against him. 43 He dyeth.

1 Blandish women: bothe the daughter of Pharaoh, & the women of Moab, Ammon, Edóm, Zidon and Heth,

^e Deu. 17. 17. eccles 47. 2. a Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the children of Israël, *Go not ye in to them, nor let the come in to you: for surely they wil turne your hearts after their gods. to them, I say, did Salomón ioyne in loue.

^f Exod 34. 16.

3 And he had seuen hundred wiues, that were^g princeesses and thre hundred^h concubines, and his wiues turned away his heart.

^g Or, queenes
^h To whom appertained no dowry

4 For when Salomón was olde, his wiues turned his heart after other gods, so y^e his heart was notⁱ perfitt with the Lord his God, as was the heart of Dauid his father.

ⁱ He serued not God with a pure heart.

5 For Salomón followed^k Ashtaróth the god of y^e Zidonians, & ^l Milcom the abomination of the Ammonites.

^k Iudg 2. 13.

6 So Salomón wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

^l Who was also called Moloch ver 7. read 2. King. 23. 10.

7 Then did Salomón buyde an hie place for

e Thus the
Scripture ter-
meth, whatso-
euer man do-
eth reuerence
and serue as
God

for Chemósh the abominaciō of Moáb,
in the mountaine that is ouer against Ie-
rusalém, and vnto Mólech the abomina-
cion of the children of Ammón.

Chap 3, 5. &
9, 3.

Chap. 6, 12.

f That thou
hast forsaken
me & worshi-
ped idoles.

Chap 12, 15.

g Because the
tribes of Iu-
dáh & Benia-
min hau their
possessions mix-
ed, they are he-
re taken as o-
ne tribe

h Of the King
of Edoms
stocke

a Sam 8, 14.

i Of the Edo-
mites

k Thus God
referred this
idolater to be
a scourge to
punishe his
peoples finnes.

l God broght
him to honour
that his power
might be more
able to copas-
se his entre-
prises aganst
Salomons hou-
se.

8 And so did he for all his outlādish wiues,
which burnt incense and offred vnto their
gods.

9 Therefore the Lord was angry with Sa-
lomón, because he had turned his heart
from the Lord God of Israél, * which had
appeared vnto him twise,

10 And had giuen him a * charge concer-
ning this thing, that he shulde not followe
other gods: but he kept not that, which
the Lord had commanded him.

11 Wherefore the Lord said vnto Salo-
món, Forasmucheas f this is done of thee,
and thou hast not kept my coucnant, and
my statutes (which I commanded thee)
* I wil surely rent the kingdome frō thee,
and wil giue it to thy seruant.

12 Notwithstanding in thy daies I wil not
do it, because of Dauid thy father, but I
wil rent it out of the hand of thy sonne:

13 Howbeit I wil not rent all y kingdome,
but wil giue ones tribe to thy sonne, be-
cause of Dauid my seruant, and because
of Ierusalém, which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersa-
rie vnto Salomón, euen Hadád the Edo-
mite, of the Kings h seedes, which was in
Edóm.

15 * For when Dauid was in Edóm, & Ioáb
the captaine of the hoste had smitten all
the males in Edóm, and was gone vp to
bury the slayne,

16 (For six moneths did Ioáb remaine the-
re, and all Israél, til he had destroyed all
the males in Edóm)

17 Then this Hadad k fled and certeine
other Edomites of his fathers seruants
with him, to go into Egypt, Hadad being
yet a litle childe.

18 And they arose out of Midián, & came
to Parán, and toke men with them out of
Parán, and came to Egypt vnto Pharaóh
King of Egypt, which gaue him an house,
and appointed him vntailes, and gaue him
land.

19 So Hadád l founde great fauour in the
sight of Pharaóh, & he gaue him to wife
the sister of his owne wife, euen the sister
of Tahpenés the quene.

20 And the sister of Tahpenés bare him
Genubáth his sonne, whome Tahpenés
wayned in Pharaohs house: & Genubáth
was in Pharaohs house among the sonnes
of Pharaóh.

21 And when Hadád heard in Egypt, that
Dauid slept with his fathers, & that Ioáb
the captaine of the hoste was dead, Hadád
said to Pharaóh, Let me departe, that I
may go to mine owne countrey.

22 But Pharaóh said vnto him, What hast
thou lacked with me, that thou woldest
thus go to thine owne countrey? And he
answered, Nothing, but in any wise let me
go.

23 ¶ * And God stirred him vp another ad-
uersarie, Rezón the sonne of Eliadáh,
which m fled from his lord Hadadézer
King of Zobáh.

24 And he gathered men vnto him, & had
bene captaine ouer the companie, when
Dauid slewe them. And thei went to Da-
mascus, and dwelt there, n and thei made
him King in Damascus.

25 Therefore was he an aduersarie to Is-
raél all the daies of Salomón: besides the
euil that Hadád did, he also abhorred Is-
raél, and reigned ouer Arám.

26 ¶ * And Ieroboám y sonne of Nebát an
Ephrathite of Zeréda Salomons seruant
(whose mother was called Zeruáh a wi-
dowe) lift vp his hand against the King.

27 And this was the cause that he lift vp his
hand against the King, when Salomón
buyt Milló, he repared the broken places
of the citie of Dauid his father.

28 And this man Ieroboám was a man of
strength and courage, and Salomón seing
that the yong mā was mete for the worke,
he made him o ouersee of all the laboure
of the house of Ioséph.

29 And at that time, when Ieroboám went
out of Ierusalém, the Prophet Ahijáh the
Shilonite founde him in the way, hauing a
newe garment on him, and thei two were
alone in the field.

30 Then Ahijah caught the newe garment
that was on him, and p rent it in twelue
pieces,

31 And said to Ieroboám, Take vnto thee
ten peces: for thus sayth the Lord God
of Israél, Beholde, I wil rét the kingdome
out of the hands of Salomón, & wil giue
ten tribes to thee.

32 But he shal haue one tribe for my seruāt
Dauids sake, and for Ierusalém the citie,
which I haue chosen out of all the tribes
of Israél,

33 Because thei haue forsaken me, and haue
worshipped Ashtaroth the god of the Zi-
donians, & Chemósh the god of the Moa-
bites, and Milcóm the god of the Ammo-
nites, & haue not walked in my wayes (to
do right in mine eyes, and my statutes, &
my lawes) as did Dauid his father.

34 But I wil not take the whole kingdome
out of his hād: for I wil make him prince
all his life long for Dauid my seruants
sake, whome I haue chosen, & who kept
my commandments and my statutes.

35 * But I wil take the kingdome out of his
sonnes hand, and wil giue it vnto thee; eue
the ten tribes.

a Sam 8, 3.

m Whe David
had discōfired
Hadadézer &
his armie.

n To wit, the
mē, whome he
had gathered
vnto him

a Chro. 13, 6.

o He was o-
uersee of Sa-
lomons worke
for the tribe of
Isparim and
Zabulón

p By these vi-
sible signes y
Prophets
wold more
depely printe
their message
into their
hearts, to whe-
me they were
sent

q Or, so in 1240,
this pleafab
me

Chap. 12, 24.

36 And vnto his sonne wil I giue one tribe, that Dauid my seruant maye haue a slight alwaie before me in Ierusalém the citie, which I haue chosén me, to put my Name there.

¶ He hathe respect vnto his Meisiah, who shoulde be the bright starre & shoulde shine through all the world.
¶ Also in all that the Jewe.

37 And I wil take thee, & thou shalt reigne, euen as thine heart desireth, & shalt be King ouer Israél.

38 And if thou hearké vnto all that I commandethee, and wilt walke in my wares, and do right in my sight, to kepe my statutes and my commandements, as Dauid my seruant did, then wil I be with thee, & buylde thee a sure house, as I buylt vnto Dauid, and wil giue Israél vnto thee.

39 And I wil for this afflicte the seede of Dauid, but not for euer.

40 ¶ Salomón foght therefore to kil Ieroboám, and Ieroboám arose, and fled into Egypt vnto Shishák King of Egypt, and was in Egypt vntil the death of Salomón.

¶ Which boke, as is thought, was lost in their captivity.

41 And the rest of the wordes of Salomón, & all that he did, and his wisdom, are thei not written in the boke of the actes of Salomón?

42 The time that Salomón reigned in Ierusalém ouer all Israél, was fourtie yere.

43 And Salomón slept with his fathers and was buried in the citie of Dauid his father: and Rehoboám his sonne reigned in his steade.

CHAP. XII.

1 Rehoboám succedeth Salomón. 2 He refuseth the counsel of the Ancients. 3 Ieroboám reigneth ouer Israél. 4 God commandeth Rehoboám not to fight. 5 Ieroboám maketh golden calves.

¶ Chap. 12. 1.

1 And Rehoboám went to Shechem, to make him King.

2 And when Ieroboám the sonne of Nebát heard of it (who was yet in Egypt)

¶ Chap. 12. 40.

¶ Or, returned from Egypt

* whether Ieroboám had fled from King Salomón, and dwelt in Egypt,

3 Then thei sent and called him: and Ieroboám and all the Congregation of Israél came, and spake vnto Rehoboám, saying,

¶ Chap. 4. 7.

4 Thy father made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, a lighter, & we wil serue thee.

¶ Oppresse vs not with so great charges, which we are not able to susteine.

5 And he said vnto them, Departe yet for thre dayes, then come againe to me. And the people departed.

¶ Or, had bene of his ancient followers.

6 And King Rehoboám take counsel with the olde men that had stande before Salomón his father, while he yet liued, and said, What counsel giue ye, that I may make an answer to this people?

7 And thei spake vnto him, saying, If thou

be a seruant vnto this people this day, and serue them, and answer them, and speake kinde wordes to them, thei wil be thy seruants for euer.

¶ Thei shewed him that there was no way to winne the peoples hearts, but to grante thei their iust petition.

8 But he forsoke the counsel that the olde men had giuen him, and asked counsel of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsel giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

¶ There is nothing harder for them, that are in authority, the to bridle their affections, and followe good counsel.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hathe made our yoke heauie, but make thou it lighter vnto vs: thus shalt thou say vnto the, My least parte, shalbe bigger then my fathers loynes.

¶ Or, little finger. I am muche more able to kepe you in subiection then my father was

11 Now where as my father did burde you with a grieuous yoke, I wil yet make your yoke heauier: my father hathe chastised you with rods, but I wil correct you with scourges.

¶ Or, scourges.

12 ¶ Then Ieroboám and all the people came to Rehoboám the third day, as the King had appointed, saying, Come to me againe the third day.

¶ The people declare their obedience in this, that they wolde attempt nothing before the King had giuen the iuste occasion

13 And the King answered the people sharply, and left the olde mens counsel that thei gaue him,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, and I wil make your yoke more grieuous: my father hathe chastised you with rods, but I wil correct you with scourges.

¶ Or, the Lord was the cause.

¶ Chap. 12. 11.

15 And the King hearkened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahiah the Shilonite vnto Ieroboám the sonne of Nebát.

16 So when all Israél sawe that the King regarded them not, the people answered the King thus, saying, What porciō haue we in Dauid? we haue none inheritance in the sonne of Ithái. To your tents, O Israél: now se to thine owne house, Dauid. So Israél departed vnto their tents.

¶ Though thei cause were good, yet it is moste hard for the people to bridle their affections, as these vile wordes declare

17 Howbeit ouer the children of Israél, which dwelt in the citie of Iudáh, did Rehoboám reigne still.

18 ¶ Now the King Rehoboám sent Adoram the receiuer of the tribute, and all Israél stoned him to death: then King Rehoboám made spede to get him vp to his chariot, to flee to Ierusalém.

¶ Elie strengthened him selfe.

19 And Israél rebelled against the house of Dauid vnto this day.

¶ By the iust iudgement of God for Salomons sinnes.

20 ¶ And when all Israél had heard that Ieroboám

roboám

Chap 11, 13.

h For as yet he perceived not that the Lord had so appointed it.

2 Chron 11, 2.

1 That is, the Prophet.

k Who of his iust iudgement wil punish the yeres passer, and of his mercie spare the innocent people.

l He feared lest his people shulde haue by this means bene enticed to rebelle against him

m So craftie are the carnal persuasions of princes, when they wil make a religion to serue to their appetite.

n That is, a temple, where altars were buylt for idolatrie

o Because he wolde the more binde the peoples deuotion to his idolatrie, he made a newe holy day, besides those that the Lord had appointed: in y^e Lawe.

roboám was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israël: none followed the house of Dauid, but the tribe of Iudáh * onely.

21 And whē Rehoboám was come to Ierusalém, he ^h gathered all the house of Iudáh with the tribe of Beniamín an hundredth and four score thousand of chosen men (which were good warriours) to fight against the house of Israël & to bring the kingdome againe to Rehoboám the sonne of Salomón.

22 * But the worde of God came vnto She-maiah the ¹ man of God, saying,

23 Speake vnto Rehoboám the sonne of Salomón King of Iudáh, and vnto all the house of Iudáh and Beniamín, and the remnant of the people, saying,

24 Thus sayth the ^k Lord, Ye shal not go vp, nor fight against your brethrin the children of Israël: retorne euerie man to his house: for this thing is done by me. They obeyed therefore the worde of the Lord and returned, and departed, according to the worde of the Lord.

25 ¶ Then Ieroboám buylt Shechem in mount Ephraím, and dwelt therein, & wēt from thence, and buylt Penuél.

26 And Ieroboám thought in his heart, Now shal the kingdome retorne to the house of Dauid.

27 If this people go vp and do sacrifice in the house of the Lord ^l at Ierusalém, the shal the heart of this people turne againe vnto their lord, *euē* to Rehoboám King of Iudáh: so shal they kil me and go againe to Rehoboám King of Iudáh.

28 Whereupon the King toke counsel, and made two calves of golde, and said vnto them, ^m It is to muche for you to go vp to Ierusalém: beholde, ^o Israël, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-él, and the other set he in Dan.

30 And this thing turned to sinne: for the people wēt (because of ^y one) euē to Dan.

31 Also he made an ⁿ house of hye places, and made Priests of the lowest of the people, which were not of the sonnes of Leuī.

32 And Ieroboám made a feast the ^o fiftēth day of the eight moneth, lyke vnto ^y feast that is in Iudáh, and offred on the altar. So did he in Beth-él and offred vnto the calves that he had made: and he placed in Beth-él the Priests of the hye places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-él, the fiftēth day of the eight moneth (*euē* in the moneth which he had forged of his owne heart) & made a solēne feast vnto the childre of Israël &

he went vp to the altar, to burne incense.

C H A P. XIII.

1 Ieroboám is reprehended of the Prophet. 4 His hand dryeth vp 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboám.

1 And beholde, there came ^a a man of ^A God out of Iudáh (by the commandement of the Lord) vnto ^b Beth-él, and Ieroboám stood by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus sayth ^y Lord, Beholde, a childe shal be boine vnto the house of Dauid, * Iosiah by name, and vpon thee shal he sacrifice the Priests of the hye places that burne incense vpon thee, and they shal burne mens bones vpon thee.

3 And he gaue a signe ^y same time, saying, This is the ^c signe, that the Lord hathe spoken, Beholde, the altar shal rent, and the ashes that are vpon it, shal fall out.

4 And whē the King had heard the saying of the man of God, which he had cryed against ^y altar in Beth-él, Ieroboám stretched out his hand from the altar, saying, ^d Lay holde on him: but his hand which he put forth against him, dryed vp, & he coulde not pull it in againe to him.

5 The altar also claued asundre, & the ashes fel out from the altar, according to the signe, which the man of God had giuen by the ^e commandement of the Lord.

6 Then the King answered, and said vnto the man of God, ^e I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Thē the King said vnto the mā of God, Come home with me, that thou maist ^f dine, and I wil giue thee a rewarde.

8 But the man of God said vnto the King, If thou woldest giue me halfe thine house, I wolde not go in with thee, neither wolde I eat bread nor drinke water in this place.

9 For so ^g was it charged me by the worde of the Lord, saying, ^f Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way & returned not by the way that he came to Beth-él.

11 ¶ And an olde Prophet dwelt in Beth-él & his sonnes came, & tolde him all ^y workes, ^y the mā of God had done that day in Beth-él, & the wordes which he had spokē vnto the King, tolde they their father.

12 And their father said vnto them, What way went he and his sonnes? shewed him what way the man of God went, which came from Iudáh.

a That is, a Prophet.

b Not that ^y was called Iosiah Beniamin, but another of that name.

2 King 23, 17

c By this signe ye shal knowe that ^y Lord hathe sent me
Or, be proued out.

d The wicked rage against ^y Prophetes of God, whē they declare them Gods iudgements.

e Ebr, moneth.

e Thogh the wicked humble the selues for a time, whē they see Gods iudgements, yet after they retorne to their olde malice & declare that they are but vile hypocrites
Or, the subtiltye

g Or, he charged me: to wit, an Angel
f Seeing he had the expresse worde of God, he ought not to haue declined there from, neither for the persuasion of man nor Angel

ebr, loqd.

The Prophets disobedience. I.Kings. Ieroboams wilfulnes. 322/1224

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and founde him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest fro Iudáh? And he said, "Yea. Then he said vnto him, & Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in with thee, nether wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudáh, saying, Thus saith the Lord, ¹ Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandemēt which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & dronke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke any water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drōke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, ^k a lyon met him by the way, and slewe him, and his bodie was cast in the way, and the asse stode thereby: the lyon stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandemēt of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and flaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying,

Saddle me the asse. And they saddled him.

28 And he went and founde his body cast in the way, and the asse and the lyon stode by the corps: and the lyon had ¹ not eaten the body, nor torne the asse.

29 And y Prophet roke vp the body of the man of God, and layed it vpon the asse, and broght it againe, and the olde Prophet came to the cite, to lament and bury him.

30 And he layed his body in his ^m owne graue, & they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buried: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth él, and against all the houses of the hie places, which are in the cities of Samaria, shal surely come to passe.

33 Howbeit after this, Ieroboám ⁿ conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who wolde, might ⁿ cōsecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboám, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

ⁿ Ieroboám sendeth his wife disguised to Ahiaáh the Prophet, who declareth vnto him the destruction of his house. ²³ Iudáh is punished by Shishák.

1 **A**T that time Ahiaáh the sonne of Ieroboám fellicke.

2 And Ieroboám said vnto his wife, Vp, I pray thee, ^a & disguise thy selfe, that they knowe not that thou art the wife of Ieroboám, and go to Shilóh: for there is Ahiaáh the Prophet, which tolde me ^{*} that I shulde be King ouer this people,

3 And take ^b with thee ten loaves and craknels, and a bottel of hony, and go to him: he shal tel thee what shal become of the yong man.

4 And Ieroboams wife did so, and arose, & went to Shilóh, and came to the house of Ahiaáh: but Ahiaáh colde not se, for his sight was decayed for his age.

5 The Lord said vnto Ahiaáh, Beholde, the wife of Ieroboám cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she cometh in, she shal seine her selfe to be ^c another.

6 Therefore when Ahiaáh heard the sound of her fete as she came in at the doore, he said, Come in, thou ^d wife of Ieroboám: why feinst y thus thy selfe to be another? I am sent to thee with heany tidings.

¹ To declare that this was onely the iudgemēt of God: for if the Ivoa had done it for hūgre, he wolde also haue deuoured the body.

^m Which he had prepared for him selfe.

ⁿ So the wicked profit not by Gods threatnings, but go backward & become worse and worse, 2. Tim 3, 13. ⁿ Ebr. sit his head.

^a His owne conscience bare him witness, y the Prophet of God wolde not satisfie his affections which was a wicked man

^b Chap. 11, 31. ^b Ebr. in thine hand ^b According to the custome whē they wē to aske counsell of Prophetes, 1. Sam. 9, 7.

^c Ebr. eyes, studie.

^d Then the wife of Ieroboam d For God oft times discloseth vnto his the craft and subtiltie of wicked.

^e Ebr. I am

^g This he did of a simple minde, thinking it his duetie to declare friēdship to a Prophet.

^h His faule is here done: first in y he suffreth not the Prophete to obey Gods expresse comandement: and next, that he faineth to haue a reuelation to the contrary

ⁱ God wolde reprove his folly by him, who was the occasion to bring him into error.

^k By this careful exāple, God setteth forthe, how dangerous a thing it is for men to behaue them selues coldely, or deceitfully in their charge wherein God hath called them.

e Which wait
but a seruaut.

f To wit: two
calues.

Chap. 21. 21.
e 2. King.

g. Every male
eaten to the
dogs, 1 Sam 15,
22.
h Aswel him
that is in the
strong holue,
as him that is
abroad

i They shal
lacke the ho-
nour of buryal
in token of
Gods maledi-
ction.

k In the mid-
des of y wic-
ked God hath
some, on who-
me he doeth
bestowe his
mercies
l The Lord
wil beguine to
destroy it out
of hand.

m Meaning,
Euphrates.

n The people
shal not be
excused, when
they do euil at
y comandemēt
or their go-
uernours.

7 Go, tel Ieroboám, Thus saith the Lord
God of Israél, Forasmuche as I haue ex-
alted e thee from among the people, and
haue made thee prince ouer my people
Israél,

8 And haue rent the kingdome away from
the house of Dauid, and haue giue it thee,
and thou hast not bene as my seruaut Da-
uid, which kept my commandements, and
followed me with all his heart, and did
onely that which was right in mines eyes,

9 But hast done euil aboue all that were
before thee (for thou hast gone and made
thee other gods, and f molten images, to
prouoke me, and hast cast me behinde thy
backe)

10 Therefore beholde, I wil bring euil vpō
the house of Ieroboám, and wil cut of frō
Ieroboám him that * s pisseth against
the wall, aswel him that h is shut vp, as
him that is left in Israél, & wil swepe away
the remnant of the house of Ieroboám,
as a man sweperth away dounge, til it be
all gone.

11 The dogs shal eat him of Ieroboams
stocke that dyeth in the citie, and the foules
of the aire shal eat him that dyeth in the
field: i for the Lord hath said it.

12 Vp therefore & get thee to thine house:
for whē thy feete entre into the citie, the
childe shal dye.

13 And all Israél shal mourne for him, and
bury him: for he onely of Ieroboám shal
come to the graue, because in him there is
founde k some goodnes toward y Lord
God of Israél in the house of Ieroboám.

14 Moreouer, the Lord shal stir him vp a
King ouer Israél, which shal destroy the
house of Ieroboám in that day: l what
yea, euen now.

15 For the Lord shal smite Israél, as when a
rede is shaken in the water, and he shal
wede Israél out of this good land, which
he gaue to their fathers, and shal scat-
ter them beyonde the m Riuer, because they
haue made them groues, prouoking the
Lord to angre.

16 And he shal giue Israél vp, because of
the sinnes of Ieroboám, who did sinne, and
n made Israél to sinne.

17 ¶ And Ieroboams wife arose, and depar-
ted, and came to Tirzáh, and when she ca-
me to the threshold of the house, the yōg
man dyed,

18 And they buried him, and all Israél la-
mented him, according to the worde of
the Lord, which he spake by the hand of
his seruaut Ahijáh the Prophet.

19 And the rest of Ieroboams actes, how he
warred, & how he reigned, beholde, they
are written in the boke of the Chronicles
of the Kings of Israél.

20 And the dayes which Ieroboám reigned,

were two and twentie yere: and he o slept
with his fathers, & Nadáb his sonne reig-
ned in his steade.

21 ¶ Also Rehoboám the sonne of Salomón
reigned in Iudáh. Rehoboám was one and
fourtie yere olde, when he begā to reigne,
and reigned seuentene p yere in Ierusa-
lém the citie, which the Lord did chuse
out of all the tribes of Israél, to put his
Name there: and his mothers name was
Naamáh an Ammonite.

22 And Iudáh wrought wickednes in the
sight of the Lord: & they prouoked him
more w their sinnes, which thei had com-
mitted, then all that which their farthers
had done.

23 For they also made them hie places, and
images, and groues on euery hye hil, and
vnder euerie grene tre.

24 There were also Sodomites q in y land,
they did according to all the abomina-
tions of the nacions, which the Lord had
cast out before the children of Israél.

25 ¶ And in the fift yere of King Reho-
boám, Shishák King of Egypt came vp a-
gainst Ierusalém,

26 And toke the treasures of the house of y
Lord, & the treasures of the Kings house,
and toke away all: also he caried away all
the shields of golde * which Salomón had
made.

27 And King Rehoboám made for them
brazen shields, and committed them vnto
the hands of the chief of the garde,
which waited at the dore of the Kings
house.

28 And when the King went into the house
of the Lord, the garde bare them, and
brought them againe into the garde cham-
ber.

29 And the rest of y actes of Rehoboám, &
all that he did, are they not written in the
boke of the Chronicles of the Kings of
Iudáh?

30 And there was warre betwene Reho-
boám and Ieroboám continually.

31 And Rehoboám slept with his fathers, &
was buried with his fathers in the citie of
Dauid: his mothers name was Naamáh an
Ammonite. And Abiiám his sonne reig-
ned in his steade.

CHAP. XV.

1 Abiiám reigheth ouer Iudáh. 9 Asa succedeth in his
roume 16 The battel betwene Asa and Baasha 24 Ie-
hosaphat succedeth Asa 25 Naab succedeth Ierobo-
am 28 Baasha killeth Nadab.

And in the eightene yere of King Ie-
roboám the sonne of Nebát, reigned
Abuám ouer Iudáh.

2 Thre yere reigned he in Ierusalém, and
his mothers name was Maacháh y daugh-
ter of a Abisalom.

3 And he walked in all the sinnes of his fa-
ther.

o The Lord
smote him f
he dyed.
2 Chro. 13, 20.

p And dyed
before Iero-
boám about 4
yeres.

q Or, besider all
that their fa-
thers had done
by their sinnes.

r Where ido-
latrie reig-
neth, all hor-
rible vices are
committed, til
at length Gods
iust iudgemēt
destroy them
utterly.

Chap. 20. 16.

r Which bo-
kes were cal-
led the boke
of Shemaiáh
and Iddó the
Prophetes,
2 Chro 12, 45
f That is, all y
dayes of Reho-
boams life.

t Whose ido-
latrie Rehobo-
ám her sonne
followed

2 Chro. 17, 22.

a Some thinke
that this was
Abisalom Sa-
lomons sonne.

ther, which he had done before him : and his heart was not perfitt with the Lord his God as the heart of Dauid his father.

4 But for Dauids ſake did ^ſ Lord his God giue him a ^b light in Ieruſalém, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalém,

^b Meaning, a ſonne to reigne ouer Iudáh.

5 Becauſe Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, * ſaue onely in the matter of Vriáh the Hiitite.

^a Sam 11, 4 & 12, 9.

6 And there was warre betwene Rehoboám and Ieroboám as long as he liued.

7 The reſt alſo of the actes of Abiiám, and all that he did, are they not written in the *boke of the Chronicles of the Kings of Iudáh : there was alſo warre betwene Abiiám, and Ieroboám.

^a Chro. 13, 3.

8 And Abiiám ſlept with his fathers, & they buried him in the citie of Dauid : & Aſá his ſonne reigned in his ſteade.

^a Chro. 14, 2.

9 ¶ And in the twentie yere of Ieroboám King of Iſraél reigned Aſá ouer Iudáh.

10 He reigned in Ieruſalém one & fourtie yere, and his mothers name was Maacháh, the daughter of Abiſhalóm.

^e That is, his grand mother, as Dauid is oftentimes called farther of the, whoſe grand father he was.

11 And Aſá did right in ^ſ eyes of the Lord, as did Dauid his father.

12 And he toke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

^d Neither kindred nor authority ought to be regarded, when they blaſpheme God & become idolaters, but muſt be puniſhed.

13 And he ^d put downe Maacháh his mother alſo from her eſtate, becauſe ſhe had made an idole in a groue : & Aſá deſtroyed her idoles, & burnt the by the broke Kidión.

14 But they put not downe the hie places. Neuertheles Aſas heart was ^e vpright with the Lord all his dayes.

^e For in that that he ſuffered them to worſhip God in other places, then he had appointed, it came of ignorance and not of malice.

15 Alſo he broght in the holy veſſels of his father, & the things that he had dedicate vnto the houſe of the Lord, ſiluer, & golde, and veſſels.

16 ¶ And there was warre betwene Aſá and Baafhá King of Iſraél all their dayes.

17 Then Baafhá King of Iſraél went vp againſt Iudáh, and buylt ^f Ramáh, ſo that he wolde let none go out or in to Aſá King of Iudáh.

^f Of the ſame purpoſe that Ieroboám did becauſe the people ſhulde not go vp to Ieruſalém left they ſhulde followe Aſá.

18 Then Aſá toke all the ſiluer & the gold ^ſ was left in the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, and deliuered them into the hands of his ſeruants, and King Aſá ſent them to

^a Chro 16, 21.

* Ben-hadád the ſonne of Tabrimón, the ſonne of Hezión King of ^a Arám that dwelt at Damafcus, ſaying,

^a Or, Syria.

19 There is a couenant betwene me and thee, and betwene my father and thy father: beholdé, I haue ſent vnto thee a preſent of ſiluer, and golde: come, breake thy couenant with Baafhá King of Iſraél, that he may ^e departe from me.

^g And vexe me no longer.

20 So Ben-hadád hearkened vnto King Aſá, and ſent the captaines of the hoſtes, which he had againſt the cities of Iſraél, and ſmote Iſón, and Dan, and Abélberth-maacháh, and all Cinneróth, with all the land of Naphtalí.

21 And when Baafhá heard thereof, he left buylding of Ramáh, and dwelt in Tirzáb.

22 Then King Aſá aſſembled all Iudáh, ^g none excepted. & they toke the ſtones of Ramáh, & the timber thereof, wherewith Baafhá had buylt, & King Aſá buylt with them Géba of Beniamín and Mizpáh.

^g Or, made a proclamation ^h Ebr none ſhould except.

23 And the reſt of all the actes of Aſá, and all his might and all that he did, and the cities which he buylt, are they not writé in the boke of the Chronicles of ^ſ Kings of Iudáh: but in his olde age he was diſeaſed in his ^h feece.

^h He had the gout & purſis: ſuſt rather in phiſicians the in the Lord. ⁱ Chro 16, 12. ^j His great grã de father.

24 And Aſá ſlept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehofhaphát his ſonne reigned in his ſteade.

25 And Nadáb the ſonne of Ieroboám began to reigne ouer Iſraél the ſecóde yere of Aſá King of Iudáh, and reigned ouer Iſraél two yere.

26 And he did euil in the ſight of the Lord, walking in the way of his father, & in his ſinne wherewith he made Iſraél to ſinne.

27 And Baafhá the ſonne of Abiiáh of the houſe of Iſſachár conſpired againſt him, & Baafhá ſlewe him at Gibbethón, which belonged to the Philiftims: for Nadab & all Iſraél laid ſiege to Gibbethón.

28 Euen in the third yere of Aſá King of Iudáh did Baafhá ſlay him, and reigned in his ſteade.

29 And when he was King, he ^k ſmote all the houſe of Ieroboám, he left non aliue to Ieroboám, vntil he had deſtroyed him, according to the ^l worde of ^ſ Lord which he ſpake by his ſeruant Ahiiáh the Shilonite,

^k So God ſtirred vp one tyrant to puniſh the wickednes of another ^l Chap 14, 10.

30 Becauſe of ^ſ finnes of Ieroboám which he committed, and wherewith he made Iſraél to ſinne, by his ^l prouocation, wherewith he prouoked the Lord God of Iſraél.

^l By cauſing ^ſ people to commit idolatrie with his calnes, & ſo prouoking God to be angry.

31 And the reſidue of the actes of Nadáb and all that he did, are they not written in the boke of the Chronicles of the Kings of Iſraél:

32 And there was warre betwene Aſá & Baafhá King of Iſraél, all their dayes.

33 In the third yere of Aſá King of Iudáh, began Baafhá the ſonne of Abiiáh to reigne ouer all Iſraél in ^m Tirzáb, and reigned foure and twentie yeres.

^m Which was ^ſ place where the Kings of Iſraél remained.

34 And he did euil in the ſight of the Lord, walking in the way of Ieroboám, & in his ſinne, wherewith he made Iſraél to ſinne.

CHAP. XVI.

¹ Of Baashá, ⁶ Eláh, ⁹ Zimrí, ¹⁶ Omrí. ³¹ Acháb murthered Izabél. ³⁴ Ierichó is buylt agayne.

¹ Then the worde of the Lord came to Iehú the sonne of Hanáni against Baashá, saying,

^a Thus spake Iehú to Baashá in the Name of the Lord

^a Forasmuche as I exalted thee out of the dust, & made thee captaine ouer my people Israél, and thou hast walked in the way of Ieroboám, and hast made my people Israél to sinne, to prouoke me with their sinnes,

³ Beholde, I wil take away the posteritie of Baashá, and the posterie of his house, and wil make ^b thine house like the ^c house of Ieroboám the sonne of Nebát.

^b Meant, the house of Baashá
Chap. 15. 29
Chap 14. 11.

⁴ He that dyeth of Baashas ^d stocke in the citie, him shal the dogs eat: and that man of him which dyeth in the fields, shal the foules of the ayre eat.

^e Or, valiantes
2 Chron 16. 1.

⁵ And the rest of the actes of Baashá and what he did, and his ^e power, are they not written in the booke of the ^f Chronicles of the Kings of Israél

⁶ So Baashá slept with his fathers, & was buried in Tirzáh, & Eláh his sonne reigned in his steade.

^c That is, the Prophet did his message

⁷ And ^c also by the hand of Iehú the sonne of Hanáni the Prophet came the worde of the Lord to Baashá, & to his house, that he shulde be like the house of Ieroboám, euen for all the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed ^d him.

^d Meaning, Naamán Ieroboáms sonne

⁸ In the six and twentie yere of Asá Kíng of Iudáh began Eláh the sonne of Baashá to reigne ouer Israél in Tirzáh, & reigned two yere.

⁹ And his seruant Zimrí, captaine of halfe his chariots conspired against him, as he was in Tirzáh drinking, til he was drunken in the house of ^e Arzá stuarde of his house in Tirzáh.

^e The Chaldee text hath thus, Drunken til he was drunken in the temple of Arzá & stole by his house in Tirzáh.

¹⁰ And Zimrí came & smote him & killed him in the seuen and twenty yere of Asá Kíng of Iudáh, & reigned in his steade.

¹¹ And when he was Kíng, and sate on his throne, he slewe all ^f house of Baashá, not leauing thereof one to pisse against a wall, nether of his kinsfolkes nor of his friends.

¹² So did Zimrí destroy all the house of Baashá, according to the worde of ^g Lord which he spake against Baashá by the hád of Iehú the ^h Prophet,

^f Nothe Hanáni his father and he were Prophetes

¹³ For all the sinnes of Baashá, and sinnes of Eláh his sonne, which they sinned and made Israél to sinne, and prouoked the Lord God of Israél with their vanities.

¹⁴ And the rest of the actes of Eláh, and all that he did, are they not written in the booke of the Chronicles of the Kings of

Israél

¹⁵ In the seuen and twentie yere of Asá Kíng of Iudáh did Zimrí reigne seuen dayes in Tirzáh, and the people was then in the hostes besieging Gibbethón, which belonged to the Philistims.

^g Which siege had continued from the time of Nadáb Ieroboáms sonne.

¹⁶ And the people of the hoste heard say, Zimrí hath conspired, & hath also slaine the Kíng. Wherefore all Israél made Omrí the captaine of the hoste Kíng ouer Israél that same day, euen in the hoste.

¹⁷ Then Omrí went vp from Gibbethón, and all Israél with him, and they besieged ^h Tirzáh.

^h where Zimrí kept his selfe in holde.

¹⁸ And whē Zimrí sawe, that the citie was taken, he went into the palace of the Kings house, and burnt him selfe and the Kings house with fire, & so dyed,

ⁱ Ebr burnt the Kings house upon him.

¹⁹ For his sinnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboám, and in his sinnes which he did, causing Israél to sinne.

²⁰ And the rest of the actes of Zimrí, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israél

²¹ There were ^j people of Israél deuided into two partes: for ^k halfe ^j people followed Tibní the sonne of Gináth to make him Kíng, & the other halfe followed Omrí.

^k That is, the people which were not at the siege of Gibbethón for there they had chosen Omrí.

²² But the people that followed Omrí, preuailed against the people that followed Tibní the sonne of Gináth: so Tibní dyed, and Omrí reigned.

²³ In the one and thirtie yere of Asá Kíng of Iudáh began Omrí to reigne ouer Israél, & reigned twelue yere. Six yere reigned he in Tirzáh.

²⁴ And he bought the mountaine ^l Samaria of ^l one Shémer for two talents of siluer, and buylt in the mountaine, and called the name of the citie, which he buylt, after the name of Shémer, lord of the mountaine Samaria.

²⁵ But Omrí did euil in the eyes of the Lord, and did ^m worse then all that were before him.

^k For such is the nature of idolatrie, & the superstition thereof doeth daily increase, & the elder it is, the more abominable it is before God and his Church.

²⁶ For he walked in all the way of Ieroboám the sonne of Nebát, and in his sinnes wherewith he made Israél to sinne in prouoking the Lord God of Israél with their vanities.

²⁷ And the rest of the actes of Omrí, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israél

²⁸ And Omrí slept with his fathers, & was buried in ⁿ Samaria: and Aháb his sonne reigned in his steade.

^l He was the first Kíng that was buried in Samaria, after that the Kings house was burnt in Tirzáh.

²⁹ Now Aháb the sonne of Omrí began to reigne ouer Israél, in the eight and thirtie yere of Asá Kíng of Iudáh:

and Aháb ſonne of Omrí reigned ouer Iſraél in Samaria two and twentie yere.
 30 And Aháb the ſonne of Omrí did worſe in the light of the Lord then all that were before him.

31 For was it a light thing for him to walke in the ſinnes of Ieroboám the ſonne of Nebát, except he toke Iezebél alſo the daughter of Eth-báal King of the Zidonians to ^m wife, and went and ſerued Baal, and worſhiped him?

^m By whoſe meanes he fel to all wicked, & ſtrange idolatrie, & cruel perſecution.

32 Alſo he reared vp an altar to Báal in the houſe of Báal, which he had buylt in Samaria.

33 And Aháb made a groue, and Aháb proceeded, and did prouoke the Lord God of Iſraél more then all the Kings of Iſraél that were before him.

ⁿ Read Iohn. 6. 26.

34 In his dayes did Hiél the Bethelite buylde ⁿ Ierichó: he laied the fundaciō thereof in Abirám his eldeſt ſonne, and ſet vp the gates thereof in his yongeſt ſonne Segúb, according to ^y worde of the Lord which he ſpake ⁿ by Ioſhua the ſonne of Nun.

ⁿ Ebr by the hand of Ioſhua.

CHAP. XVII.

1 Eliáh forewarneth of the ſcarſeneſſe come. 4 He ſeſed of rauens ^s He ſent to Zarephath, where he reſtoreth his hoſteſſe ſonne to life

1 And Eliáh the Tiſhbite one of the inhabitants of Gileád ſaid vnto Aháb,*As the Lord God of Iſraél liueh, before whome I ^a ſtād, there ſhal be nether dewe nor rayne theſe yeres, but ^b accordīg to my worde.

^{Eccleſ 4. 2. ſam 5. 16.}
^a That is, whome I ſerue
^b But as I ſhal declare it by Gods reuelation.

2 ¶ And the worde of the Lord came vnto him, ſaying,

3 Go hence, and turne thee Eaſtwarde, and hide thy ſelfe in the ^r riuier Cherith, that is ouer againſt Iordén,

^{10r, broke.}

4 And thou ſhalt drinke of the riuier: and I haue commanded the ^c rauens to feede thee there.

^c To ſtrengthen his faith againſt perſecution, God promiſeth to fede him miraculouſly.

5 So he went and did according vnto the worde of the Lord: for he went, and remained by the riuier Cherith that is ouer againſt Iordén.

6 And the rauens brought him bread & fleſh in the morning, and bread and fleſh in the evening, and he dranke of the riuier.

7 And after a while, the riuier dried vp, becauſe there fel no raine vpon the earth.

^d As the troubles of the Saints of God are many, ſo his mercie is ever at hand to deliuer the.

8 ¶ And the ^d worde of the Lord came vnto him, ſaying,

^{Luk 4. 25.}
^e All this was to ſtrengthen the faith of Eliáh to the intent that he ſhoulde loke vpon nothing worldly, but onely truſt on Gods promiſes.

9 ¶ Vp, and get thee to Zarephath, which is in Zidón, and remaine there: beholde, I haue commanded a widow there to ſuſtaine thee.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the citie, beholde, the widow was there: gathering ſtickes: & he called her, & ſaid, Bring me, I pray thee, a litle water in a veſſel, that

I may drinke.

11 And as ſhe was going to fet it, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, As the Lord thy God liueh, I haue not a cake, but euen an handeful of meale in a baryl, and a litle oyle in a cruſe: and beholde, I am gathering ⁿ a fewe ſtickes for to go in, and dreſſe it for me & my ſonne, that we may eat it, and ^t dye.

ⁿ Ebr ſare.

13 And Eliáh ſaid vnto her, Feare not, come, do as thou haſt ſaid, but make me thereof a litle cake firſt of all, and bring it vnto me, and afterwarde make for thee, and thy ſonne.

^f For there is no hope of a ny more liſtſ-nance.

14 For thus ſaith the Lord God of Iſraél, The meale in ^y baryl ſhal not be waited, nether ſhal the oyle in the cruſe be diminiſhed, vnto the time that the Lord ſend raine vpon the earth.

^g God receiueh no becauſe for the viſe of his, but he promiſeth a meſſe ample reſponſe for the ſame

15 So ſhe went, and did as Eliáh ſaid, and ſhe did eat: ſo did he and her houſe ^h for a certeine time.

^h That is, ſit he had raine & food on the earth.

16 The baryl of the meale waſted not, nor the oyle was ſpent out of the cruſe, according to the worde of the Lord, which he ſpake by the hand of Eliáh.

17 ¶ And after theſe things, the ſonne of the wife of the houſe fel ſicke, and his ſickneſſe was ſo ſore, that there was no ⁱ breath left in him.

^{Or, that he dyed}
ⁱ God wolde trye whether ſhe had learned by his merciful providence to make him her onely ſtaye and comfort.

18 And ſhe ſaid vnto Eliáh, What haue I to do with thee, o thou man of God? art thou come vnto me to call my ſinne to remembrance, and to ſlaye my ſonne?

19 And he ſaid vnto her, Giue me thy ſonne. and he toke him out of her boſome, & carried him vp into a chamber, where he abode, and laied him vpon his owne bed.

20 Thē he called vnto the Lord, & ſaid, O Lord my God, haſt thou ^k puniſhed alſo this widow, with whome I ſoiourne, by killing her ſonne?

^k He was a ſiade, left Gods Name ſhuld haue bene blaſphemed and his miſters contemned, except he ſhulde haue continued his mercie, as he had begonne the, ſpecially while he there remained.

21 And he ſtretched him ſelfe vpon the childe thre times, and called vnto ^y Lord, and ſaid, O Lord my God, I pray thee, let this childe ſoule come into him againe.

22 Thē the Lord heard the voyce of Eliáh, and the ſoule of the childe came into him againe, and he reuiued.

23 And Eliáh toke the childe, and brought him downe out of the chamber into the houſe, and deliuered him vnto his mother, and Eliáh ſaid, Beholde, thy ſonne liueh.

24 And the woman ſaid vnto Eliáh, Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

^l So hard a thing, it is to deſend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Eliáh is ſent to Aháb: 3 Obadiáh hideth an hundred

Pro

Prophetes 40 Eliáh killeth all Baals prophetes as he obtaineth raine.

- 1** After that he departed from the riuer Cherath. **A**fter many daies, the worde of the Lord came to Eliáh, in the ^a third yere, saying, Go, shewe thy selfe vnto Aháb, and I wil send raine vpon the earth.
- 2** And Eliáh went to shewe him selfe vnto Aháb, and there was a great famine in Samaria.
- 3** And Aháb called Obadiáh the gouernour of his house: (and Obadiáh ^b feared God greatly)
- 4** For when Iezébel destroyed the Prophetes of the Lord, Obadiáh toke an húdreth Prophetes, & hid them, by fiftie in a caue, and he fed them with bread and water.
- 5** And Aháb said vnto Obadiáh, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses & the mules aliue, lest we deprue the land of the beastes.
- 6** And so thei deuided the land betwene them to walke through it. Aháb went one way by him selfe, and Obadiáh went another way by him selfe.
- 7** And as Obadiáh was in the way, beholde, Eliáh ^c met him: & he knewe him, and fel on his face, and said, Art not thou my lord Eliáh?
- 8** And he answered him, Yea, go tel thy lord, Beholde, Eliáh *is here*.
- 9** And he said, What haue I sinned, that thou woldest deliue thy seruauit into the hand of Aháb, to slaye me?
- 10** As the Lord thy God liueth, there is no nació or kígdom, whether my lord hathe not sent to seke thee: and when thei said, He is not here, he toke an othe of y kingdome and nació, if thei had not founde thee.
- 11** And now thou saist, Go, tel thy lord, Beholde, Eliáh *is here*.
- 12** And when I am gone fró thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so when I come and tel Aháb, if he can not finde thee, then wil he kil me: but I thy seruauit ^d feare the Lord from my youth.
- 13** Was it not tolde my lord, what I did when Iezébel slewe the Prophetes of the Lord, how I hidde an hundreth men of the Lords Piophetes by fifties in a caue, & fed them with bread and water?
- 14** And now thou saiest, Go, tel thy lord, Beholde, Eliáh *is here*, that he may slaye me.
- 15** And Eliáh said, As the Lord of hostes liueth, before whome I stand, I wil surely shewe ^e my selfe vnto him this day.
- 16** So Obadiáh went to mete Aháb, and tolde him: and Aháb wét to mete Eliáh.
- 17** And when Aháb sawe Eliáh, Aháb said

vnto him, Art thou he that troubleth Israél?

- 18** And he answered, I haue not troubled Israél, but ^f thou, and thy fathers house, in that ye haue forsaken the cōmandements of the Lord, and thou hast followed Baalim.
- 19** Now therefore send, and gather to me all Israél vnto mount Carmél, and the prophetes of Báal foure húdreth & fiftie, & the prophetes of the groues foure hundreth, which eat at Iezebels table.
- 20** So Aháb sent vnto all the children of Israél, & gathered the prophetes together vnto mount Carmél.
- 21** And Eliáh came vnto all the people, & said, How long ^g halt ye betwene two opinions? If the Lord be God, followe him. but if Báal be he, then go after him. And the people answered him not a woide.
- 22** Then said Eliáh vnto y people, I onely remaine a Piophet of the Lord: but Baals prophetes are foure hundreth & fiftie mé.
- 23** Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and laye him on the wood, but put no fyre vnder, and I wil prepare the other bullocke, and laye him on the wood, and wil put no fyre vnder.
- 24** Then call ye on the name of your god, and I wil call on the Name of the Lord: and the God that answereth ^h by fyre, let him be God. And all the people answered, and said, It is wel spoken.
- 25** And Eliáh said vnto the prophetes of Báal, Chuse you a bullocke, and prepare him first, (for ye are many) & call on the name of your gods, but put no fyre vnder.
- 26** So thei toke the one bullocke, y was giuen them, & thei prepared it, & called on y name of Báal, from morning to noone, saying, O Báal, heare vs: but there was no voyce, nor anie to answer: and thei ⁱ leapt vpon the altar that was made.
- 27** And at noone Eliáh mocked them, and said, Crie loud: for he is a ^k god: ether he talketh or pursueth his enemies, or is in his journey, or it may be that he slepeth, and must be ^l awaked.
- 28** And they cryed loude, and cut them selues as their maner was, with kniues and lancets, til the blood gushed out vpon them.
- 29** And when mydday was passed, and thei had prophecied vntil the offing of the evening sacrifice, there was nether voyce, nor onie to answer, nor anie that regarded.
- 30** And Eliáh said vnto all the people, Come to me. And all y people came to him. And he repaired the altar of the Lord that was broken downe.
- 31** And Eliáh toke twelue stones, accordig to the number of the tribes of the sonnes S.i.

The true ministers of God ought not onely not to suffer y^e truth to be vnjustly skādered, but to reprove boldly y^e wicked skāderers without respect of persons.

Be constant in religion, & make it not as a thing indifferēt whether ye followe God or Báal, or whether ye serue God wholly or in parte

By sending downe fire frō heauē to burne y^e sacrifice.

As men rāshed wth some strange spirit.

You esteeme him as a god.

He mocketh their beastly madnes, which thinke that by anie instance or sure y^e dead & vile idoles can helpe them worshipers in their necessities.

I am none of the wicked persecuters, y^e thou shouldest procure vnto me suche displeasure, but serue God and fauour his children.

By my presence I wil declare y^e thou hast toke him for a true.

Gen 32.28.
1. King. 17.34.

of Iakob, (vnto whom the worde of the Lord came, saying, * Israél shalbe thy name)

Mr. Sarr.
which some
thinke conuene
about three por-
tels & a third
part a piece.

32 And with the stones he buyk an altar in the Name of the Lord: & he made a ditche rounde about the altar, as great as wolde contene two measures of fede.

33 And he put the wood in order, & hewed the bullocke in pieces, and layed him on the wood,

34 And said, Fill foure barels with water, & powre it on the burnt offring and on the wood. Againe he said, Do so againe. And thei did so the seconde time. And he said, Do it the third time. And thei did it the third time.

35 And the water ran rounde about the altar: & he filled the ditche wth water also.

m Hereby he
declared the
excellēt pow-
er of God, who
contrary to
nature col-
de make f^r fyre
burne euen in
the water, to
the intent thei
shulde haue
none occasion
to doute, that
he is f^r onely
God.

36 And when they shulde offer the evening sacrifice, Eliáh the Prophet came, & said, Lord God of Abraham, Izhák and of Israél, let it be known this day, that thou art the God of Israél, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heate me, o Lord, heare me, and let this people knowe that thou art f^r Lord God, and that thou hast turned their heart againe at the last.

a Thogh God
suffer his to
runne in bliu-
dnes & error
for a time, yet
at the length
he calleth the
home to him
by some no-
rious signe &
worke.

38 Then the fyre of the Lord fel, and consumed the burnt offring, and the wood, & the stones, and the dust, and licked vp the water that was in the ditche.

39 And when all the people sawe it, thei fel on their faces, and said, The Lord is God, the Lord is God.

40 And Eliáh said vnto them, Take the prophetes of Báal, let o not a man of them escape. And they toke them, and Eliáh brought them to the broke Kishón, & slewe them there.

o He comman-
ded them that
as they were
truly persua-
ded to confesse
f^r onely God:
so thei wolde
serue him wth
all their pow-
er & destroye
the idolaters
his enemies.

41 ¶ And Eliáh said vnto Aháb, Get thee vp, eat and drinke, for there is a founde of muche raine.

42 So Aháb went vp to eat and to drinke, and Eliáh went vp to the top of Carmél: and he crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, Go vp now and loke towarde the way of the Sea. And he went vp, and loke, and said, There is nothing. Againe he said, Go againe & seuen times.

p As Gods
Spirit moued
him to pray, so
was he streng-
thened by the
same, that he
did not faint,
but continued
til til he had
obtained.

44 And at f^r seuenth time he said, Beholde, there ariseth a litle cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Aháb, Make readie thy charet, and get thee downe, that the raine stay thee not.

Or here and
there.

45 And in the meane while the heauen was blacke with cloudes & winde, & there was a great raine. Then Aháb went vp & came to Izreél.

46 And the hād of the Lord was on Eliáh, and he girded vp his loynes, and ran before Aháb til he came to Izreél.

CHAP. XIX.

¶ Eliáh being from Izreél, is nourished by the Angel of God. He is commanded to anoint Hazáel, Jehu, and Elishá.

q He was so
strengthened
wth Gods Spirit,
that he ran fa-
ster then the
charret was a-
ble to runne.

1 NOW Aháb tolde Izebel all that Eliáh had done, & how he had slayne all the prophetes with the sworde.

a To wit, of
Báal.

2 Then Izebel sent a messenger vnto Eliáh, saying, The gods do so to me and more also, if I make not thy life like one of their liues by to morowe this time.

b Thogh the
wicked rage
against Gods
children, yet
he holdeth
them backe f^r
they can not
execute their
malice
Or, whether his
maide led him.

3 ¶ When he sawe that, he arose, and went for his life, & came to Beer-sheba, which is in Iudáh, and left his seruant there.

4 But he went a daies journey into the wilderness, and came and sate downe vnder a iuniper tre, & desired that he might dye, and said, It is now ynough: o Lord, take my soule, for I am no better, then my fathers.

c So hard a
thing it is to
bridle our im-
paciēcie in af-
fliction that f^r
sainds colde
not overcome
the same.

5 And as he laie and slept vnder the iuniper tre, beholde now, an Angel touched him, and said vnto him, Vp, & eat.

6 And when he loke about, beholde, there was a cake baken on the coles, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the seconde time, and touched him, and said, Vp, & eat: for thou hast a great journey.

d He declareth
f^r except God
had nourished
him miracu-
lously, it had
not bene pos-
sible for him
to haue gone
this journey.

8 ¶ Then he arose, and did eat and drinke, and walked in the strength of that meat fourtie daies & fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, & lodged there: and beholde, the Lord spake to him, and said vnto him, What doest thou here, Eliáh?

10 And he answered, I haue bene very ielous for the Lord God of hostes: for the children of Israél haue forsaken thy couenant, broken downe thine altars, and slayne thy Prophetes with the sworde: & I onely am left, and thei seeke my life to take it away.

e He complain-
eth, that the
more zealous
heshewed him
self to mainte-
ne Gods glo-
rie, the more
cruelly was
he persecuted.
Rom. 11.13.

11 And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

f For the na-
ture of man is
not able to
come nere vn-
to God, if he
shulde appea-
re iⁿ his strength
& full maiestie,
& therefore of
his mercie he
submittech
him selfe to
our capacitee.

12 And after the earthquake came fyre: but the Lord was not in the fyre: & after the fyre came a still and soft voyce.

13 And whē Eliáh heard it, he couered his face with his mantel, & went out, & stood in the entering in of the caue: & beholde,

there

there came a voyce vnto him, and said,
What doest thou here, Eliáh?

g We ought not to depend on the multitude in maintaining Gods glorie, but because our duetie so requireth, we ought to do it.

14 And he answered, I haue bene very ielous for y Lord God of hostes, & because the children of Israël haue forsakē thy couenant, cast downe thine altars and slaine thy Prophetes with the sworde, & I onely am left, and they seke my life to take it away.

Or, Syria.

15 And the Lord said vnto him, Go, returne by the wildernes vnto Damascus, and when thou comest there, anoynt Hazael King ouer Arám.

2. King 9. 1. e. 1. 48. 8.

16 And Iehú the sonne of Nimshí shalt thou anoint King ouer Israël: & Elíshá the sonne of Shaphat of Abí Mehóláh shalt thou anoynt to be Prophet in thy ioume.

Rom. 11. 4.

h He declarereth that wicked dissenters and idolaters are not his.

17 And him that escapeth frō the sworde of Hazael, shal Iehú slaye: and him that escapeth from the sworde of Iehú, shal Elíshá slay.

i Though this natural affection is not to be cōdemned, yet it ought not so moue vs when God calleth vs to serue him.

k He wolde not stay till wood was bought, so greaue was his desire to followe his vocacion.

18 Yet wil I leaue seuē thousand in Israël, euen all the knees that haue not bowed vnto Báal, and euerie mouthe that hath not kissed him.

19 So he departed thence, and founde Elíshá y sonne of Shaphát who was plowing with twelue yoke of oxen before him, and was with the twelft: & Eliáh went towards him, and cast his mantel vpon him.

20 And he left the oxen, & ran after Eliáh, and said, Let me, I pray thee, kisse my father and my mother, and then I wil followe thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he wēt backe againe frō him, he toke a couple of oxen, and slawe them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, & they did eat: then he arose and went after Eliáh, and ministred vnto him.

CHAP. XX.

Samaria is besieged. 13 The Lord promisetht the victory to Aháb by a Prophet. 31 The King of Israël made peace with Ben-hadád, and is reprovēd therefore by the Prophet.

Or, Syria.

n That is, gōuernours, and rulers of prouinces

Or, Shomēda.

1 Then Bē-hadád the King of Arám assembled all his armie, and two and thirtie Kings with him, with horses, & charets, and went vp, and besieged Samaria, and fought against it.

2 And he sent messengers to Aháb King of Israël, into the citie,

3 And said vnto him, Thus sayeth Bē-hadád, Thy siluer and thy golde his mine: also thy women, and thy faire children are mine.

o I am content to obey and pay tribute.

4 And the King of Israël answered, and said, My lord King, according to thy sayings, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus comandeth Bē-hadád, & sayth, When I shal send vnto thee, and

cōmande, thou shalt deliuer me thy siluer & thy golde, & thy women, & thy childrē,

6 Or els I wil send my seruants vnto thee by to morow this time: and they shal searce thine house, and the houses of thy seruants: and what soeuer is pleasant in thine eyes, they shal take it in their hands, and bring it away.

7 Then the King of Israël sent for all the Elders of the land; and said, Take hede, I pray you, and se how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denyed him not.

8 And all the Elders, & all the people said to him, Hearnē not vnto him, nor cōsēt. 9 Wherefore he said vnto the messengers of Bē-hadád, Tel my lord the King, All that thou didest send for to thy seruant at the first time, that I wil do, but this thing I may not do. And the messengers departed, and broght him an answer.

10 And Bē-hadád sent vnto him, & said, The gods do so to me & more also, if the dust of Samaria be ynough to all y people y followe me, for euerie mā an hādful

11 And the King of Israël answered, and said, Tel him, Let not him that girdeth his harness, boast hī selfe, as he y putteth it of.

12 And when he heard y tidings, as he was with the Kings drinking in the pavilions, he said vnto his seruants, Bring forthē your engines, and thei set them against the citie.

13 And beholde, there came a Prophet vnto Aháb King of Israël, saying, Thus saith y Lord, Halt thou hīe all this great multitude y beholde, I wil deliuer it into thine hand this day, that y maest knowe, s that I am the Lord.

14 And Aháb said, By whome? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shal ordre the battel? And he answered, Thou.

15 Then he nombred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: & after the he nombred the whole people of all the children of Israël, euen seuē thousande.

16 And they wēt out at noone: but Bē-hadád did drinke til he was drunken in the tents, both he & the Kings: for two & thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: & Bē-hadád sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste wh h followed them.

e He wolde not accept his answer, except he did out of hand deliuer whatsoever he shulde aske: for he sought an occasion, how to make warre against him.

f They thought it their dutie rather to venture their liues, then to grant to that thing which was not lawful, onely to satisfie the lust of a tyrāt.

g Muche lesse shal there be founde anie pray, that is worthe anie thing, when they shal be so manie. f Boast not before the victorie be gotten. Or, Put your siluer in a dra.

g Before God went about y signes and miracles to ouer Aháb frō his impietie, and now againe y wonderful victories.

h That is, y men trained in the seruice of princes.

^{Or, man.}^{Or, Syrians.}^{With them were appointed for the preservation of his persons.}^{Thus wicked blasphemed God in their hearts, whome notwithstanding suffreth nor unpunished.}^{All they were in battel of the former yere, ver. 35.}^{Who are of like power in the valley, as I am on the hills, and can as well destroy a multitude as few as with manie.}^{Or from chamber to chamber.}^{In signe of submission, and that we haue deferred death, if he will punish vs & rigour.}

20 And they slewe euerie one his²⁰ enemy: and the²⁰ Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with his²⁰ horsemen.

21 And the King of Israel went out, and smote the horses and charets, and with a great slaughter slewe he the Aramites.

22 (For there had come a Prophet to the King of Israel, & had said vnto him, Go, be of good courage, and consider, and take hede what thou doest: for when the yere is gone about, the King of Aram wil come vp against thee.)

23 ¶ The seruants of the King of Aram said vnto him, Their²³ gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and douteles we shal ouercome them.

24 And this do, Take the Kings away, euerie one out of his place, and place captai-nes for them.

25 And nomber thy selfe an armie, like the armie that thou hast lost, with suche horses, and suche charets, and we wil fight against them in the plaine, and douteles we shal ouercome the: and he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphék to fight against Israel.

27 And the children of Israel were nombred, and were all²⁷ assembled and went against them, and the children of Israel pitched before them, like two litle flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus sayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleis, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that²⁸ I am the Lord.

29 And they pitched one ouer against the other seuen dayes, & in the seuenth day the battel was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand fotemen in one day.

30 But the rest fled to Aphék into the citie: and there fel a wall vpon seuen & twentie thousand men that were left: and Ben-hadad fled into the citie, and came into³⁰ a secret chamber.

31 ¶ And his seruantes said vnto him, Beholde now, we haue heard say that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put sackcloth about our³¹ loynes, and ropes about our heades, and go out to the King of Israel: it may be that he wil saue thy life.

32 The they girded sackcloth about their

loynes, and put ropes about their heades, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men toke diligent hede, if they³³ colde cathe³³ any thing of him, and made haste, & said, Thy brother³³ Ben-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the charet.

34 And Ben-hadad said vnto him, The cities, which my father toke fro thy father, I wil restore, and thou shalt make stretes for thee in³⁴ Damascus, as my father did in Samaria. Then said³⁴ Ahab, I wil let thee go with this couenant. So he made a couenant with him, and let him go.

35 ¶ Then a certeine man of the³⁵ children of the Prophetes said vnto his neighbour by the comandemēt of the Lord, ¶ Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as sone as thou art departed from me, a lyon shal³⁶ slay thee. So when he was departed from him, a lyon found him and slewe him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguyfed him selfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, ¶ Thy seruant went into the middes of the battel: and beholde, there went away a man, whome³⁹ another man broght vnto me, & said, Kepe this man: if he be lost, and want, thy life shal go for his, or els thou shalt paye a talent of siluer.

40 And as thy seruant had here and there to do, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen sentence.

41 And he hasted, and toke the ashes away from his face: & the King of Israel knew him that he was of the Prophetes:

42 And he said vnto him, Thus saith the Lord, ¶ Because thou hast let go out of thine⁴² hands a man whome I appointed to dye, thy life shal go for his life, and thy people for his people.

43 And the King of Israel went to his house heavy and in displeasure, and came to⁴³ Samaria.

CHAP. XXI.

8 Jezabel commandeth to kil Naboth for the Vineyard, that he refused to sel to Ahab. 19 Eliash reprimendeth Ahab, and he repenteth.

After

^{Or, and caught it of him.}^{He is alive.}^{Thou shalt appoint in my chief citie what thou wilt, and I wil obey thee.}^{Or, of the disciples.}^{By this external signe he wolde more liuely touche his Kings heart.}^{Because thou hast transgressed the comandement of the Lord.}^{By this parable he maketh Ahab condemn him selfe, who made a couenant with Gods enemy, and let him escape, whome God had appointed to be slaine.}^{Chap. 22:38.}^{Or, Shomerin.}

^a Or, as this is- 1
me.

^a Though Ahabs tyrannic
be condemned
by the holy
spirit, yet he
was not so ri-
gorous that he
wolde take
from another
man his right
without ful
recompence

^b Thus ^f wic-
ked consider
not what is
iust & lawfull,
but fret in-
wardely, when
they can not
haue their in-
ordinate appe-
tites satisfied.

^c As though
he said, Thou
knowest not
what it is to
reigne. Com-
mande, and in-
teract not
<sup>"Ebr les thue
hears be mery."</sup>

^d For the they
vied to in-
quire of mes-
sages: for none
could tast true-
ly that were
notorious sin-
ners

^e Thus the
worldlings
conerary to
Gods comāde-
ment, who wil-
leth not to ch-
sent to the ille-
ding of innocēt
blood, obey
rather ^f wic-
ked comman-
demēt of prin-
ces then the
iust Lawes of
God
^{"Ebr bleſſe."}

^a After these things Nabóth the Izreelite had a vineyarde in Izreél, hard by the palace of Aháb King of Samaria.

² And Aháb spake vnto Nabóth, saying, Giue me thy vineyarde, that I may make me a garden of herbes thercof, because it is nere by mine house: and I wil giue thee for it a better vineyarde then it is: or if it please thee, I wil giue thee the worthe of it in money.

And Nabóth said to Aháb, The Lord kepe me from giuing the inheritāce of my fathers vnto thee.

⁴ Then Aháb came into his house heauy & in displeasure, because of the worde which Nabóth the Izreelite had spoké vnto him. for he had said, I wil not giue thee the inheritance of my fathers, and he lay ^b vpon his bed and turned his face and wolde eat no bread.

⁵ Then Iezébel his wife came to him and said vnto him, Why is thy spirit so sad? thou eatest no bread?

⁶ And he said vnto her, Because I spake vnto Nabóth the Izreelite, and said vnto him, Giue me thy vineyarde for money, or if it please thee, I wil giue thee another vineyarde for it: but he answered, I wil not giue thee my vineyarde.

⁷ Then Iezébel his wife said vnto him, Doeſt thou now gouerne the kingdome of Israél? vp, eat bread, and be of good chere, I wil giue thee the vineyard of Nabóth the Izreelite.

⁸ So she wrote letters in Ahabs name, & sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling w Nabóth.

⁹ And she wrote in the letters, saying, Proclaime a ^d fast, and set Nabóth among the chief of the people,

¹⁰ And set two wicked men before him, and let the witness against him, saying, Thou didest blaspheme God and the King: the cary him out, and stone him that he may dye.

¹¹ And the ^e men of his citie, ^{euen} the Elders and gouernours, which dwelt in his citie, did as Iezébel had sent vnto them: as it was writē in the letters, which she had sent vnto them.

¹² They proclaimed a fast, and set Nabóth among the chief of the people,

¹³ And there came two wicked men, & sate before him: and the wicked men witnessed against Nabóth in the presence of the people, saying, Nabóth did ["]blaspheme God and the King. The they caryed him away out of the citie, and stoned him with stones, that he dyed.

¹⁴ Then they sent to Iezébel, saying, Nabóth is stoned and is dead.

¹⁵ And when Iezébel heard that Nabóth

was stoned and was dead, Iezébel said to Aháb, ^f Vp, & take possession of the vineyard of Nabóth the Izreelite, which he refused to giue thee for money: for Nabóth is not aliue, but is dead.

¹⁶ And when Aháb heard that Nabóth was dead, he rose to go downe to the vineyard of Nabóth the Izreelite, to take possession of it.

¹⁷ And the worde of the Lord came vnto Eliiáh the Tishbite, saying,

¹⁸ Arise, go downe to mete Aháb King of Israél, which is in Samaria. lo, he is in the vineyarde of Nabóth, whether he is gone downe to take possession of it.

¹⁹ Therefore shalt thou say vnto him, Thus saith the Lord, ^g Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayth the Lord, ^h In the place where dogs licked the blood of Nabóth, shal dogs licke euē thy blood also.

²⁰ And Aháb said to Eliiáh, Hast thou founde me, o mine enemy? And he answered, I haue founde thee: for thou hast solde thy selfe to worke wickednes in the sight of the Lord.

²¹ Beholde, I wil bring euil vpon thee, & wil take away thy posteritie, and wil cut of from Aháb him that ["]pilleth against ^g wall, aswel him that is ["]shut vp, as him that is left in Israél,

²² And I wil make thine house like ^h house of Ieroboám the sonne of Nebát, & like the house of Baashá the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked, and made Israél to sinne.

²³ And also of Iezébel spake the Lord, saying, ⁱ The dogs shal eat Iezébel, ["]by the wall of Izreél.

²⁴ The dogs shal eat him of Ahabs stocke, that dyeth in the citie: and him that dyeth in the fields, shal the foules of the ayre eat.

²⁵ But there was none like Aháb, who did sell him selfe, to worke wickednes in the sight of the Lord: whome Iezébel his wife prouoked.

²⁶ For he did exceedig abominably in following idoles, accordig to all that the Amorites did, whome the Lord cast out before the children of Israél.

²⁷ Now when Aháb heard those wordes, he rent his clothes, and put sackcloth vpō him and fasted, and lay in sackcloth and went ^k softly.

²⁸ And the worde of the Lord came to Eliiáh the Tishbite, saying,

²⁹ Seest thou how Aháb is humbled before me? because he submitteth him selfe before me, I wil not bring that euil in his dayes, but in his sonnes dayes wil I bring euil vpon his house.

^f This exam-
ple of mo-
rte^o cruetie
the holy Gōd
leaneth to vs
to the intent
we shulde ab-
horre all ty-
rannie, and
specially in
them, whome
nature & kinde
shulde moue
to be pitiful
and inclined to
mercie.

^g Doeſt thou
thinke to haue
any aduanta-
ge by murde-
ring of an in-
nocent?
^h This was
fulfilled in Ie-
rám his sonne,
as 2. Kin. 9. 26.

ⁱ Chap. 14. 10.
² King 9. 8.
¹ Sam 25. 28.
¹ Chap. 14. 10.

¹ Chap. 15. 29.
¹ Chap 16. 8.

² Kin. 9. 33.
["] Or, forreſſe, or,
possession.

ⁱ By the wic-
ked counsel of
his wife, he
became a vile
idolater and
cruel murthe-
rer, as one that
gaue him selfe
wholly to
serue sinne.

["] Ebr, he fleth.
^k Intoken of
mourning or,
as some read,
bare footed.

¹ Meaning, in
Iorams time,
2. Kin 9. 26.

CHAP. XXII.

2. Jehoshaphat & Abab fight against the King of Syria. 15. Michaiiah sheweth the King what shalbe the successe of their enterprise. 24. Zedekiah the false prophet smiteth him. 34. Abab is slaine. 40. Ahaz is his sonne succedeth. 41. The reigne of Jehoshaphat, 51. and Ioram his sonne.

2. Chron. 18. 1. A Ben-hadad the King of Syria and Abab made a peace, which endured three yeres

b To se and visite him
c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not him selfe bound thereby to restore it
d I am ready to ioyne & go with thee, and all mine is at thy commandement.

e He feared y he wolde not go to the warre, except God approued it
f yet when Michaiiah couleled the contrarie, he wolde not obey

g Meaning, the false prophetes, which were flatterers, & serued for lucre, whome Iahel had assembled and kept after the death of those whome blasfeme,

h Jehoshaphat did not acknowledge y false Prophetes to be Gods ministers, but did contemne them
i Whereby we se that the wicked can abide to heare the truth, but hate the Prophetes of God & molest them
k Read Genes. 39. 6.

l In their kinglie apparel.

m The true Prophetes of God were accustomed to vse signes for the confirmation of their doctrine. Isa. 20. 1. iere 32. Wherein the false Prophetes did imitate them, thinking thereby to make themselves more commedable

AND * they continued * thre yere without warre betwene Aram and Israel.

And in the third yere did Jehoshaphat the King of Iudah come downe to the King of Israel.

(Then the King of Israel said vnto his seruants, Knowe ye not that Ramoth Gilead was ours: and we staye, and take it not out of the hand of the King of Aram?)

And he said vnto Jehoshaphat, Wilt thou go with me to battel against Ramoth Gilead? And Jehoshaphat said vnto the King of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

Then Jehoshaphat said vnto the King of Israel, Aske counsel, I pray thee, of the Lord to day.

Then the King of Israel gathered the Prophetes vpon a foure hundred men, and said vnto them, Shal I go against Ramoth Gilead to battel, or shal I let it alone? And they said, Go vnto the Lord shal deliuer it into the hands of the King.

And Jehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

And the King of Israel said vnto Jehoshaphat, There is yet one man (Michaiiah the sonne of Imlah) by whome we may aske counsel of the Lord, but I hate him: for he doeth not prophetic good vnto me, but euil. And Jehoshaphat said, Let not the King say so.

Then the King of Israel called an Eunuiche, & said, Call quickly Michaiiah the sonne of Imlah.

And the King of Israel & Jehoshaphat the King of Iudah sate either of them on his throne in their apparel in the voyde place at the entring in of the gate of Samaria, and all the Prophetes prophesied before them.

And Zidkiah the sonne of Chenaanah made him hornes of yron, & said, Thus sayth the Lord, With these shalt thou push the Aramites, vntil thou hast consumed them.

And all the Prophetes prophesied so, saying, Go vp to Ramoth Gilead, & prosper: for the Lord shal deliuer it into the Kings hand.

And the messenger that was gone to call Michaiiah spake vnto him, saying, Beholde now, the wordes of the Prophetes

declare good vnto the King with" one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, & speake thou good.

And Michaiiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto me, that wil I speake.

So he came to the King, and the King said vnto him, Michaiiah, shal we go against Ramoth Gilead to battel, or shal we leaue of? And he answered him, Go vp, & prosper: and the Lord shal deliuer it into the hand of the King.

And the King said vnto him, How oft shal I charge thee, that thou tel me nothig but that which is true in the Name of y Lord.

Then he said, I sawe all Israel scattered vpon the mountaines, as shepe that had no shepherd. And the Lord said, These haue no master, let euery man returne vnto his house in peace.

(And the King of Israel said vnto Jehoshaphat, Did I not tel thee, that he wolde prophetic no good vnto me, but euil?)

Againe he said, Heare thou therefore y worde of the Lord. I sawe the Lord sit on his throne, & all the hoste of heauen stode about him on his right hand and on his left hand.

And the Lord said, Who shal entise Ahab that he may go and fall at Ramoth Gilead? And one said on this maner, and another said on that maner.

Then there came forth a spirit, & stood before the Lord, and said, I wil entise him. And the Lord said vnto him, Where-wit?

And he said, I wil go out, and be a false spirit in the mouthe of all his prophetes. The he said, Thou shalt entise him, & shalt also preuaile: go forthe, and do so.

Now therefore beholde, the Lord hath put a lying spirit in the mouthe of all these thy prophetes, and the Lord hath appointed euil against thee.

Then Zidkiah y sonne of Chenaanah came nere & smote Michaiiah on y cheke, and said, When went the Spirit of the Lord from me, to speake vnto thee?

And Michaiiah said, Beholde, y shalt se in that day, when thou shalt go from chamber to chambers to hide thee.

And the King of Israel said, Take Michaiiah, & cary him vnto Amón y gouernour of se citie, and vnto Ioash the Kings sonne,

And say, thus sayth the King, Put this man in the prison house, & fede him with bread of affliction, & with water of affliction, vntil he returne in peace.

And Michaiiah said, If y returne in peace, the Lord hath not spoken by me. And he said, Hearken all ye people.

So the King of Israel & Jehoshaphat the King

2. Chron. 18. 1. This is the commune argument of y wicked, who thinke that none shulde speake against a thing, if the greater parte approue it, be they neuer so vngodly.

a He speakeeth this in derision, because y King attributed so much to the false prophetes, meaning y by experience he shulde crye that they were but flatterers.

b It is better then returne home, tht to be punished and feared, because they take warre in hand without Gods counsel & approbation.

c Meaning, his Angels.

d Or, persuade & deceive.

e Here we se y though y deuil be cuer ready to bring vs to destruction, yet he hath no further power then God giue him.

f I wil cause all his prophetes to tel lies.

2. Chron. 18. 29. f Thus y wicked wolde seme that none were in y fauour of God, but they, and y God hath giuen his graces to none so muche as to the. Let him be pyced away w hunger & be fed w a small portion of bread & water. u That when ye shal see these things con- to pisse, y pray giue God the glorie & knowe that I am his true Prophet.

- Kíng of Iudáh wēt vp to Ramóth Gileád.
- 30 And the King of Israél said to Iehoshaphát, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israél changed him selfe, and went into the battel.
- 31 And the King of Arám commanded his two & thirtie captaines ouer his charrets, saying, Fight nether with smal, nor great, saue onely against the King of Israél.
- 32 And when the captaines of the charets sawe Iehoshaphát, they said, Surely it is y King of Israél, & they turned to fight against him: and Iehoshaphát cryed.
- 33 And when the captaines of the charets sawe that he was not the King of Israél, they turned backe from him.
- 34 Then a certaine man drue a bowe mightely and smote the King of Israél betwene the ioyntes of his brigádine. Wherefore he said vnto his charret man, Turne thine hád & cary me out of the hoste: for I am hurt.
- 35 And the battel encreased that day, and the King stode stil in his charret against the Aramites, and dyed at euen: and the blood ran out of the woúde into the middes of the charret.
- 36 And there went a proclamatiō through out y hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrei.
- 37 So the King dyed, and was broght to Samaria, & they buryed y King in Samaria.
- 38 And one washed the charret in the poole of Samaria & the doggs licked vp his blood (& they washed his armour) accordig vnto the worde of the Lord w he spake.
- 39 Concerning the rest of the actes of Aháb & all that he did, & y yuorie house, which he buylt, & all the cities that he buylt, are they not written in the boke of the Chronicles of the Kings of Israél?
- 40 So Aháb slept with his fathers, & Ahaziáh his sonne reigned in his steade.
- 41 And Iehoshaphát the sonne of Asá began to reigne vpon Iudáh in the fourth yere of Aháb King of Israél.
- 42 Iehoshaphát was fíue and thirtie yere olde, when he began to reigne, and reigned fíue and twentie yere in Ierusalém. And his mothers name was Azubáh the daughter of Shilhí.
- 43 And he walked in all the wayes of Asá his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offred stil and burnt incense in the hie places.
- 44 And Iehoshaphát made peace with the King of Israél.
- 45 Concerning the rest of the actes of Iehoshaphát, and his worthie dedes that he did, and his battels which he focht, are they not written in the boke of the Chronicles of the Kings of Iudáh?
- 46 And the Sodomites, which remained in the dayes of his father Asá, he put cleane out of the land.
- 47 There was then no King in Edóm: the deputie was King.
- 48 Iehoshaphát made shippes of Tharshísh to saile to Ophír for golde, but they wēt not, for the shippes were broken at Ezrón Gáber.
- 49 Then said Ahaziáh the sonne of Aháb vnto Iehoshaphát, Let my seruáts go with thy seruáts in y shippes. But Iehoshaphát wolde not.
- 50 And Iehoshaphát did slepe with his fathers, & was buryed with his fathers in the citie of Dauid his father and Iehorám his sonne reigned in his steade.
- 51 Ahaziáh the sonne of Aháb began to reigne ouer Israél in Samaria, the seuententh yere of Iehoshaphát King of Iudáh, & reigned two yeres ouer Israél.
- 52 But he did euil in the sight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboám the sonne of Nebát, which made Israél to sinne.
- 53 For he serued Báal and worshipped him, & prouoked the Lord God of Israél vnto wrath, according vnto all that his father had done.

2 That is, to
Lord for hel-
pe.

Or, in the sm-
plicity of ig-
norantly.
"Ebr. & be-
sweare the bri-
gandine.

"Ebr. fíche.

7 To wit, A-
háb King of Is-
raél.

2 Of the Israe-
lites.

Or, the harlots
washed it.
Chap. 21, 29.

2. Chron. 20, 31.

a Meaning, f
he was led w
an error, thin-
king that they
might stil sa-
crifice to the
Lord in those
places, as wel
as they did be-
fore the Tem-
ple was buylt.

b In the time
of this King
Ioumea was
subiect to Iu-
dáh & was go-
uerned, by who-
me ther of Iu-
dáh appoied.
c By Tharshísh
the Scripture
meaneth Cili-
cia & all y Sea
called Medice
Tanem
d Iosephus
writeth that
Ophír is in In-
dia, where the
Egyptians &
Arabians traf-
fike for golde.

Or, in all poin-
tes as his fa-
ther did.

THE SECONDE BOKE of the Kings.

THE ARGUMENT.

THIS seconde boke conteineth the actes of the Kings of Iudáh and Israél: to wit, of Israél, from the death of Aháb vnto the last King Hoshea, who was imprisonned by the King of Assyria, & his citie Samaria taken, & the tē tribes ly the iuste plague of God for their idolatrie & disobedience to God led into captiuitie. And also of Iudáh, frō the reigne of Iehorám sonne of Iehoshaphát vnto Zedechiá who for contemning the Lords cōmandement by his Prophetes, & neglecting his sundry admonitions, by famine & other meanes was taken by his enemies, sawe his sonnes moste cruelly slaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iuste vengeance of God for contempt of his worde Ierusalém was destroyed, the Temple burnt, and he

and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophetes and imbrace his worde: and contrary wise of his plagues towards those commune weales which neglect his ministers and do not obey his commandements.

CHAP. I.

9 Ahaziah by a fall falleth sicke & cōsuleth with Baal-zebub *3* He is reproveth by Eliiah. *10* The captiues ouer fifty were sent to Eliiah, whereof two were burne with fire frō heauen by his prayer. *17* Ahaziah dyeth, and Iehorám his brother succedeth him.

1 **T**hen Moáb rebelled against Israél after the death of Aháb:

And *a* Ahaziah fel through the lattesse win dowe in his vpper chamber which was in Samaria: so he was sicke: the he sent messengers, to whome he said, Go, & enquire of *b* Baal-zebub the god of Ekron, if I shal reco- uer of this my diseafe.

Then the Angel of the Lord said to Eliiah the Tishbite, Arise, & go vp to mete the messengers of the King of Samaria, and say vnto them, *c* Is it not because there is no God in Israél, that ye go to inquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliiah departed.

5 And the messengers returned vnto him, to whome he said, Why are ye now returne?

6 And they answered him, There came a man and met vs, and said vnto vs, Go, and returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, *d* Is it not because there is no God in Israél, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

7 And he said vnto them, What manner of man was he which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an *e* heerie man, and girded with a girdle of lether about his loynes. Then said he, It is Eliiah the Tishbite.

9 Therefore the King sent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him: for beholde, he sat on the toppē of a mountaine, & he said vnto him, O man of God, the King hath commanded that thou come downe.

10 But Eliiah answered, & said to the captaine ouer the fifty, If that I be a man of God, let fyre come downe frō the heauen, and deuoure thee and thy fifty. So fyre came downe from the heauen and deuoured him and his fifty.

11 Againē also he sent vnto him another captaine ouer fifty, with his fifty. Who spake, and said vnto him, *h* O man of God, thus the King commandeth, Come downe quickly.

12 But Eliiah answered & said vnto them, *i* If I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fifty. So fyre came downe from the heauen, and deuoured him and his fifty.

13 Yet againe he sent the third captaine ouer fifty wth his fifty. And the third captaine ouer fifty went vp & came, & fel on his knees before Eliiah, & besought him, & said vnto him, O man of God, I pray thee, let my life and the life of these thy fifty seruantes be precious in thy sight.

14 Beholde, there came fyre downe from the heauen and deuoured the two former captaines ouer fifty with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Eliiah, Go downe wth him, be not afrayd of his pefence. So he arose, and wēt downe with him vnto the King.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub the God of Ekron, (was it not because there was no God in Israél to inquire of his worde) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the worde of *f* Lord which Eliiah had spoken. And *g* Iehorám begā to reigne in his fteade, in the seconde yere of Iehorám the sonne of Iehoshaphāt King of Iudáh, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are thei not written in the boke of the Chronicles of the Kings of Israél.

CHAP. II.

1 Eliiah dyedeth the waters with his cloke. *11* He is taken vp into heauen. *13* Elisha taketh his cloke & deuiderth Iordan. *20* The better and venomous waters are healed. *23* The children that mocke Elisha, are rent in pieces with beastes.

1 **A**nd when the Lord wolde take vp Eliiah into heauē by a whirle wind, Eliiah went with Elisha from *a* Gilgāl.

2 Then Eliiah said to Elisha, Tary here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they came downe to Beth-el.

h He spake this in mockery, & therefore prouoked Gods wrath so muche the more. *i* Meaning, that God wolde shewe by effect, whether he was a true Prophet or not.

k Which humbly my selfe before God & his seruants. *l* That is, spare my life & let me not dye as the other two.

m Thus *f* Lord giveth boldnes to his that they feare not the threatnings of tyrants, & otherwise of them selves are afrayde to do Gods message.

n Jehoshaphāt going to battle against the Syrians, made his sonne Iehorám King in the 17 yere of his reigne: and in the 18 yere, & was the seconde yere of his sonne, Iehorám *f* sonne of Aháb reigned in Israél: and in the fiftie yere of this Iehorám Iehoshaphāt dyed and the kingdome of Iudáh was confirmed to his sonne.

a Which was *f* place where the childre of Israél were circumcised after they came ouer Iordan & had bene foure yeres in wilderness, as Iosh 5.9.

a So that he *2* was punished for his idolatry after two sortes: for the Moabites, & were wont to pay him tribute, rebelled, & he fel downe at a grate: & was vpon his house to give light beneath. *3* *b* The Philistines, & dwelt at Ekron, worshipped this idole, & signified *f* god of flies, thinking that he coulde preserue them from the biting of flies: or els he was so called, because flies were ingreded in great abundance of the blood of *f* sacrifices that were offered to that idole. *4* He sheweth that idolaters haue not the true God, for els they wolde seke to none but to him alone. *d* Ignorance is the mother of error and idolatry.

e Some thinke *f* this is meane of his garments & were rough & made of heere.

f To wit, Carmel. *g* He declareth what power Gods worde hath in the mouth of his seruants, when they create Gods iudgements against the wicked.

b So called because they are begotten as it were anewe by the heauenlie doctrine

c That is, fro being any more thine head: for to be as y head, is to be the master, as to be at the fete, is to be a scholar

d For y Lord had reuiled it vnto him

e Not onely at Beth-el, but at Ierichó and other places where there Prophetes, w had scholais, whome they instructed and brought vp in y true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dāgerous times: or let me haue twiſe ſo muche as y reſt of the Prophetes: or thy Spirit being deuided into three parts, let me haue two

Eccles 48. 13.

1 mac 2. 58.

h Thus God haue left a testimony in all ages bothe before the Lawe, in the Lawe, & in the time of the Goſpel of Jeſus Chriſt

i The Spirit of prophetic is giuen to him, as it was to Eliſhā.

3 And the b children of the Prophetes that were at Beth-el, came out to Eliſhā, and ſaid vnto him, Knoweſt thou that y Lord wil take thy maſter from e thine head this day? And he ſaid, Yea, I d knowe it: holde ye your peace.

4 Againe Eliſhā ſaid vnto him, Eliſhā, tary here, I pray thee: for the Lord hathe ſent me to Ierichó. But he ſaid, As y Lord liueth, and as thy ſoule liueth, I wil not leaue thee. So they came to Ierichó.

5 And the children of the Prophetes that were at e Ierichó, came to Eliſhā, & ſaid vnto him, Knoweſt thou, that the Lord wil take thy maſter from thine head this day? And he ſaid, Yea, I knowe it: holde ye your peace.

6 Moreouer Eliſhā ſaid vnto him, Tary, I pray thee, here: for the Lord hathe ſent me to Iorden. But he ſaid, As the Lord liueth, & as thy ſoule liueth, I wil not leaue thee. So they went bothe together.

7 And ſittie men of the ſonnes of the Prophetes went and ſtoode on the other ſide a-farre of, and the two ſtoode by Iorden.

8 ¶ Then Eliſhā toke his cloke, and wrapt it together, and ſmote the f waters, and they were deuided herther and thether, & they twaine went ouer on the drye land.

9 Now when they were paſſed ouer, Eliſhā ſaid vnto Eliſhā, Aſke what I ſhal do for thee before I be taken from thee. And Eliſhā ſaid, I pray thee, Let thy Spirit e be double vpon me.

10 And he ſaid, Thou haſt aſked an hard thing: yet if thou ſe me when I am taken from thee, thou ſhalt haue it ſo: & it not, it ſhal not be.

11 And as they went walking and talking, beholde, there appeared a chariot of fyre, and horſes of fyre, and did ſeparate them twaine. * So Eliſhā went vp by a whyllende into b heauen.

12 And Eliſhā ſawe it, and he cryed, My father, my father, the chariot of Iſraél, and the horſemen thereof: & he ſawe him no more: and he toke his owne clothes, & rent them in two pieces.

13 ¶ He toke vp alſo the cloke of Eliſhā that fel from him, and returned, and ſtoode by the banke of Iorden.

14 After, he toke the cloke of Eliſhā, that fel from him, and ſmote the waters, and ſaid, Where is the Lord God of Eliſhā, and he him ſelfe? Againe alſo he ſmote the waters, and they were ſeparated this waye and that waye: and Eliſhā went ouer.

15 And when the children of the Prophetes, which were at Ierichó, ſawe him on the other ſide, they ſaid, i The Spirit of Eliſhā doeth reſt on Eliſhā: and they came to mete him, & fel to the grounde before him,

16 And ſaid vnto him, Beholde now, there be with thy ſeruants ſittie ſtrong men: let them go, we pray thee, and ſeke thy k maſter, if ſo be the Spirit of the Lord hathe taken him vp, and caſt him vpon ſome mountaine, or into ſome valley. But he ſaid, l Ye ſhal not ſend.

17 Yet they were inſtant vpon him, til he was aſhamed: wherefore he ſaid, Send. So they ſent ſittie mē, which ſoght thre daies, but founde him not.

18 Therefore they returned to him, (for he taried at Ierichó) and he ſaid vnto them, Did not I ſay vnto you, Go not?

19 ¶ And the men of the citie ſaid vnto Eliſhā, Beholde, we pray thee: the ſituacion of this citie is pleaſant, as thou, my lord, ſeeſt, but the water is noght, & the grounde baren.

20 Then he ſaid, Bring me a newe cruſe, & put ſalt therein. And they brought it to him.

21 And he went vnto the ſpring of the waters, and caſt there m the ſalt, and ſaid, Thus ſaith the Lord, I haue healed this water: death ſhal no more come thereof, neither barenes to the grounde.

22 So the waters were healed vntil this day, according to y worde of Eliſhā which he had ſpoken.

23 ¶ And he wēt vp from thence vnto Beth-el. And as he was going vp the waye, litle children came out of the citie, and mocked him, and ſaid vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe & looked on them, and n curſed them in the Name of the Lord. And two beares came out of the foreſt, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehorám 6 He and Iehoſaphát go to warre againſt Moab, which rebelled 13 Eliſhā repro- ueth him, 17 And giueth ſperr hoſte water 24 The Moabites are ouercome 27 Their King ſacrificeth him ſelfe

1 Now Iehorám the ſonne of Aháb began to reigne ouer Iſraél in Samaria, the a eighteenth yere of Iehoſaphát King of Iudah & reigned twelue yeres.

2 And he wrought euil in the fight of the Lord, but not like his father nor like his mother: for he toke away the image of Bál that his father had made.

3 Neuertheles, he cleaued vnto b the ſinnes of Ieroboám, the ſonne of Nebát, w made Iſraél to ſinne, & departed not theri fro.

4 ¶ Then c Meſhā King of Moab had ſto- re of ſhepe, and rendred vnto the King of Iſraél an hundredth thouſand lambes,

T. I.

k Meaning, Eliſhā: for they thought his bodie had bene caſt in ſome mountaine

l Because the ſalt was extra- ordinary, they doubted where he was beco- me, but Eliſhā was aſſured y he was taken vp to God.

m Or, ſperr the inhabitants.

n Thus God gaue him pow- er, cauē cōtrary to nature, to make that wa- ter profitable for māns vie, & before was hurtful.

o Perceiuing their malicio- uſ heart againſt the Lord and his worde, he deſireth God to take venge- ance of that miſdeed done vnto him.

a Read the anno- tation in the 1 Chap & 17. verſe

b He ſacrifi- ced to y goldē calu, ſhat Ie- roboam had made

c This was done after y David had made the Mo- abites tribu- aries to his in- cūſars.

& an hundredth thousand rams wth the woll.
 5 But when Abáb was deade, the King of Moáb rebelled against the King of Israél.
 6 Therefore King Iehorám went out of Samaria the same season, and nombred all Israél,
 7 And went, and sent to Iehoshaphát King of Iudáh, saying, The Kíng of Moáb hathe rebelled against me: wilt thou go with me to battel against Moáb? And he answered, I wil go vp: for I am, as thou art, my people, as thy people, and mine horses as thine horses.

Read 1.
 2 Kings 22, 4.

e Meaning, the Viceroy or Lieutenant of the King of Iudáh, read 1 King 22, 48
 "Ebr that were as their fear."

f That is, who was his seruāt.
 g He is able to instruct vs what is Gods wil in this point.
 h He knewe f this wicked King wolde haue but vñd his counsel to serue his turne, & therefore he disdaind to answer him.
 i The wicked extreme not the seruants of God, but when they are drue by very necessity & feare of f present danger.
 k God suffreth his worde to be declared to the wicked, because of the goldlie that are among the.
 l He sig songs to Gods glorie, and so stirred vp f Prophets heart to prophesie.
 m He wil not onely miraculously geue you waters, but your enemies also into your hand.
 n Though God bestowe his benefites for a time vpon his enemies, yet he hathe his seasons, when he wil take them away, to the intent they might see his vengeance, & is prepared against them.

8 Then said he, What way shal we go vp? And he answered, The way of the wilderness of Edóm.
 9 So went the King of Israél & the King of Iudáh, and the King of Edóm, and when they had compassed the way seven daies, thei had no water for the hoste, nor for the cattel that followed them.
 10 Therefore the King of Israél said, Alas, that f Lord hathe called these thre Kígs, to giue them into the hand of Moáb.
 11 But Iehoshaphát said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israels seruants answered, & said, Here is Elifhá f sonne of Shaphát, which powred water on the hands of Eliáh.
 12 Then Iehoshaphát said, s The worde of the Lord is with him. Therefore the King of Israél, and Iehoshaphát, and the King of Edóm went downe to him.
 13 And Elifhá said vnto the King of Israél, h What haue I to do with thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israél said vnto him, i Naye: for the Lord hathe called these thre Kings, to giue them into the hand of Moáb.

14 Then Elifhá said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphát the King of Iudáh, I wolde k not haue loked towarde thee, nor sene thee.
 15 But now bring me a minstrel. And when the minstrel l played, the hand of the Lord came vpon him.
 16 And he said, Thus saith the Lord, Make this valley ful of dyches.
 17 For thus saith the Lord, Ye shal nether se winde nor se raine, yet the valley shal be filled with water, that ye may drinke, bothe ye and your cattel, and your beastes.
 18 But this is a m small thing in the sight of the Lord: for he wil giue Moáb into your hand.
 19 And ye shal smite euerie strong towne and euerie chief citie, and shal sel euerie fayre tre, and shal stop all the fountaines of water, and n marre euerie good field with stones.

10 And in the morning when the meat offering was offered, behold, there came water by the way of Edóm: and the countiey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, thei gathered all that was able to put on harness, and vpwarde, and stode in their border.

"Ebr, is grde him selfe with a girdle."

22 And thei rose early in the morning, whē the sunne arose vpo the water, & the Moabites sawe the water ouer against them, as red as blood.

23 And thei said, o This is blood: f Kings are surely slayne, and one hathe smitten another: now therefore, Moáb, to f spoile.

o The sodeine ioye of the wicked is but a preparation to their destruction, which is at hand.

24 And when thei came to the hoste of Israél, the Israélites arose vp, and smote the Moabites, so that thei fled before them, but they p iauaded them, and smote Moáb.

p Meaning, they followed them into the townes.

25 And they destroyed the cities: and on all the good field euerie mā cast his stone, & filled them, & thei stopte all the fountaines of water, and felled all the good trees: onely in q Kir-haráseth left they the stones thereof: howbeit thei wēt about it with slings, and smote it.

q Which was one of the principal cities of the Moabites, wherein they left nothing, but f walles.
 r Some referre it to f King of Edóm sonne, whome they say he had taken in f Kir-mish, but rather it seemed to be his owne sonne, whome he offered to his gods to pacifie them, which barbarous crueltie moued the Israélites hearts of pittie to departe.

26 And when the King of Moáb sawe that the battel was to sore for him, he toke with him seven hundred men that drewe the sword to breake through vnto the King of Edóm: but thei cold not.

27 Thē he toke his eldest sonne, that shulde haue reigned in his steade, & offered him for a burnt offering vpon the wall: so that Israél was sore grieved, and thei departed from him, and returned to their countrey.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elifhá.
 12 He obtempereth for the Shunammite a sonne as Gods hand 28 Who dyng. 32 He raiseth him vp againe.
 40 He maketh sweete the pottage. 42 And multiplieth the loaves.

1 And one of the wiues a of the sonnes of the Prophetes cryed vnto Elifhá, saying, Thy seruāt mine housband is dead, and thou knowest, that thy seruāt did b feare the Lord: and the creditour is come to take my two sonnes to be his c bondemen.

a Read Chap. 13.

b And therefore fel not into dett by vncircumstances or prodigality, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God suffreth his many times to be brought to extreme necessity, before he succor them, that afterwarde they may f more praise his mercie.

e The Prophe declareth hereby vnto her, that God neuer faileth to poude for his seruants, their wiues & children, if they trust in him.

2 Then Elifhá said vnto her, What shal I do for thee? tel me, what hast thou at home. And she said, Thine handmayd hathe nothing at home, saue a d pytcher of oyle.

3 And he said, Go, and borowe thee vessels abroade of all thy neighbours, empyre vessels, & spare not.

4 And when thou art come in, thou shalt shut the dore vpon thee & vpon thy sonnes, and powie out into e all those vessels and set aside those that are full.

s So

5 So she departed from him, and shut the dore vpon her, and vpon her sonnes. And they broght to her, and she powred out.

6 And when the vessels were ful, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no mo vessels. And the oyle^f ceased.

7 Then she came and tolde the man of God. And he said, Go, and fel the oyle, & pay them that thou art in det vnto, and liue thou and thy children of the rest.

8 ¶ And on a time Elifhá came to Shuné, & there a woman of great estimation cost: aimed him to eat bread: and as he passed by, he turned in thether to eat bread.

9 And she said vnto her housbād, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make^h him a litle chamber, I pray thee, with walles, and let vs set him there a bed and a table & a stole, and a candlesticke, that he may turne in thether whē he cometh to vs.

11 ¶ And on a day, he came thether and turned into the chamber, and laye therein;

12 And said to Gehazí his seruā, Call this Shunammite: and when he called her, she stode before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shal we do for thee? Is there anie thing to be spokē for thee to the King or to the captaine of the hoste? And she answered, I ^k dwel among mine owne people.

14 Againe he said, What is then to be done for her? Then Gehazí answered, In dede she hathe^l no sonne, and her housband is old.

15 Thē he said he, Call her. And he called her, and she stode in the dore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the womā conceiued, and bare a sonne at that same season, according to the time of life, that Elifhá had said vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, & to the reapers.

19 And he said to his father, Mine head, mine head. Who said to his seruant, Bear him to his mother.

20 And he toke him and broght him to his mother, & he sate on her knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut the dore vpon him, and went out.

22 ¶ Then she called to her housband, and said, Send with me, I pray thee, one of the

^f To augment and increase in the vessels

^g God here did not onely prouide for his seruā, that his detts shoulde be payed, & so kept his doctrine and professiō without bāder, but also for his wife and children
^h Which shoulde be separate from the rest of the house, that he might more commodiously giue him selfe to study and prayers.

ⁱ Thus the seruants of God are not vnthankful for the benefites they receiue
^k I am content with that that God hathe set me, and can want nothing that one can do for another
^l Which when wāsa reproche & therefore he wolde his master shoulde pray to God for her that she might be fruitful
Gen. 18. 10.

^m His head ached sore, and therefore he cryed thus.

young mé & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? it is nether a newe moone nor Sabbath day. And she answered, All shalbe wel.

24 Then she sadled an asse, and said to her seruant, Dryue, and go forwarde: stay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the man of God to mount Carmel. And whē the man of God saw her ouer against him, he said to Gehazí his seruant, Beholde, the Shunammite.

26 Runne now, I say, to mete her, and say vnto her, Art thou in helthe? is thine housband in helthe? & is the childe in helthe? And she answered, We are in helthe.

27 And when she came to the man of God vnto the mountaine, she caught him by his fete: and Gehazí went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hathe hid it from me, and hathe not tolde it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Discerne me not.

29 Thē he said to Gehazí, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou mete anie, salute him not: and if anie salute thee, answer him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. Therefore he arose, and followed her.

31 But Gehazí was gone before thē, & had layed the staffe vpon the face of the childe, but he nether spake nor heard: wherefore he returned to mete him, and tolde him, saying, The childe is not waken.

32 ¶ Then came Elifhá into the house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the dore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his han is vpon his hands, and stretched him selfe vpon him, & the flesh of the childe waxed warme.

35 And he wēt from him, and walked vp and downe in the house, & went vp and spread him selfe vpon him: then the childe needed seuen times, and opened his eyes.

36 Then he called Gehazí, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fel at his fete, and

ⁿ For at such times the people were wont to resort to the Prophetes for doctrine and consolation
Ebr. p. 11.

^o Or, farre off

^p In token of humilitie and joy that she had met with him
Ebr. her soule is in bitterness.

^q Make suche speche that nothing may let thee in thy way,
Luk. 10. 4.

^r The like did Elifhá to the widowes sonne at Sarephea 1. King 17. 21 and 5 Paul Act. 20. 10 signifying care that ought to be in them, that beare the worde of God and are distributors of the spiritual life.

^s Meaning oftentimes.

bowed her selfe to the ground, and toke vp her sonne, and went out.

f That is, in the land of Israël.

38 Afterwarde Elishá returned to Gilgál, and a famine *was* in the ^f land, and the childre of the Prophetes dwelt with him. And he said vnto his seruant, Set on the great pot, and see the pottage for the children of the Prophetes.

g Which the Apocaries call colloquintida, and is moste vehement and dangerous in purging.

39 And one went out into the field, to gather herbes, and founde, *as it were*, a wilde vine, and gathered thereof ^g wilde gourdes his garment ful, and came and shred them into the pot of pottage: for they knewe it not.

They feared y they were poysoned, because of the bitterness.

40 So they powred out for the men to eat: and when they did eat of the pottage, they cryed out, and said, O thou man of God, ^h death is in the pot: and they colde not eat thereof.

41 Thē he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eat: & there was none euil in the pot.

42 ¶ Then came a man from Baal-shalísha, and broght the man of God bread of the first frutes, *euē* twentie loaues of barley, & ful eares of corne in ⁱ huske. And he said, Giue vnto the people, that they may eat.

x It is not the quantitie of bread that satisfieth, but y blessing that God giueth

43 And his seruant answered, How shulde I set this before an hundreth men? He said againe, Giue it vnto the people that they may eat: for thus sayth the Lord, They shal eat, and there ^x shal remaine.

44 So he set it before them, and thei did eat, and left ouer, according to the worde of the Lord.

CHAP. V.

1 Naamán the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts 27 Geház is striken with leprosie, because he toke money, & raimēt of Naamán.

NOW was there one Naamán capitaine of the hoste of the King of Arám, a great man, and honorable in the sight of his lord, because that by him ^y Lord had ^a deliuered the Aramites. He also was a mightie man and valiant, but a lepre.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, w do good to their cōtrei. b Ebr. she was before. c Meaning, Elishá.

2 And the Aramites had gone out by bandes, & had taken a litle maid of the land of Israël, and she ^z serued Naamans wife.

3 And she said vnto her mastres, Wolde God my lord *were* with the ^b Prophet that is in Samaria. he wolde soone deliuer him of his leprosie.

c That is, Naamán tolde it to the King of Syria.

4 And ^c he went in, and tolde his lord, saying, Thus and thus saith the maid that is of the land of Israël.

5 And the King of Arám said, Go thy way thether, and I wil send a letter vnto the King of Israël. And he departed, and toke ^d with him ten talents of siluer, and six thousand *pieces* of golde, and ten chāge of raiments,

d To giue this as a present to the Prophet. e Ebr. in his hand.

6 And broght the letter to the King of Is-

raél to this effect, Now when this letter is come vnto thee, vnderstād, that I haue sent thee Naamán my seruāt, that thou mayest heale him of his leprosie.

7 And when the King of Israël had red the letter, he rent his clothes, and said, Am I God, to kil and to giue life, that he doeth send to me, that I shulde heale a man from his leprosie? wherefore confidre, I pray you, and se how he seketh a quarel against me.

8 But when Elishá the man of God had heard that the King of Israël had rent his clothes, he sent vnto the King, saying, ^e Wherefore hast thou rēt thy clothes? Let him come now to me, and he shal knowe, that there is a Prophet in Israël.

e The Prophet rebuketh the King because he did not consider that God was true in his promises & therefore wolde not leaue his Church destitute of a Prophet, whose prayers he wolde heare, and to whome other shulde haue recourse for comforte. f. Mans reason murmureth, when it considereth onely the signes and outward things & hath not regarde to the worde of God, which is there contained.

9 ¶ Then Naamán came with his horses, & with his charrets, and stode at the dore of the house of Elishá.

10 And Elishá sent a messenger vnto him, saying, Go and wash thee in Iordén seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naamán was ^f wroth & went away, and said, Beholde, I thought with my selfe, He wil surely come out, and stand, and call on the Name of the Lord his God & put his hand on the place, and heale the leprosie.

12 Are not Abanáh and Pharpár, riuers of Damascus, better then all the waters of Israël? may I not wash me in them, and be cleansed? So he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, ^g Father, if the Prophet had comāded thee a great thing, woldest thou not haue done it? how muche rather then, whē he saith to thee, Wash, and be cleane?

g This declarereth that seruants ought to reuerence and loue their mastres as childre their fathers, and likewise masters toward their seruants muste be affectioned as toward their children Luk. 4. 27.

14 Then went he downe, and ^h washed himselfe seuen times in Iordén, according to the saying of the mā of God: and his flesh came againe, like vnto the flesh of a litle child, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & stode before him and said, Beholde, now I know that *there is* no God in all ⁱ worlde, but in Israël: now therefore, I pray thee, take ^a a rewarde of thy seruant.

h Ebr. blessing. i So the Lord commandeth that they that receiue freely shulde giue also freely.

16 But he said, As the Lord liueth (before whome I stād) I wil not receiue it. And he wolde haue constrained him to receiue it, ^b but he refused.

He felseth his conscience wōlded in being present at idoles seruice, and therefore desireth God to forgive him, lest others by his example might fall to idolatrie: for as for his owne parte he cōfesseth that he wil neuer serue aue, but the true God.

17 Moreouer Naamán said, Shal there not be giue to thy seruant two mules loade of this earth? for thy seruant wil henceforth offer nether burnt sacrifice, nor offering vnto anie other god, saue vnto the Lord.

18 Herein the Lord be ^c merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and

and leaneth on mine hand, and I bowe
my selfe in the house of Rimmón: when
I do bowe downe, I say, in the house of
Rimmón, the Lord be merciful vnto thy
seruant in this point.

^k The Pro-
phet did not
aproue his
act, but after
commune man-
ner of speche,
he biddeth
him fare wel.

19 Vnto whome he said, ^k Go in peace.
So he departed frō him about halfe a daies
journey of grounde.

20 And Gehazí the seruant of Elifhá the
mā of God said, Beholde, my master hath
spared this Aramite Naamán, receiuing
nōt those things at his hād that he broght:
as the Lord liueth, I wil run after him, and
take somewhat of him.

21 So Gehazí followed spedely after Na-
amán. And when Naamán sawe him run-
ning after him, ^l he light downe from the
charet to mete him, and said, Is all wel?

22 And he answered, All is wel: my master
hath sent me, saying, Beholde, there be
come to me, euen now from mounte E-
phráim two yong men of the children of
the Prophetes: giue them, I pray thee, a
talent of siluer, and two chāge of gaimēts.

23 And Naamán said, Yea, take two talēts:
and he compelled him, and bounde two ta-
lents of siluer in two bags, with two chan-
ge of garments, and gaue them vnto two
of his seruāts, that they might beare them
before him.

^m Or, fortified,
or secret place.

24 And when he came to ^m the towre, he toke
them out of their hāds, and layed them in
the house, and sent away the men: ^m and
they departed.

25 ¶ Then he went in, and stode before his
maister. And Elifhá said vnto him, Whēce
comest thou, Gehazí? And he said, Thy ser-
uant went no whether.

ⁿ Was not I
present with
thee in spirit?

26 But he said vnto him, ⁿ Went not mine
heart *with thee* when the man turned agai-
ne from his charēt to mete thee? Is this a
time to take money, and to receiue gar-
ments, ^o and oliues, and vineyardes, and
shepe, and oxen, and men seruants, and
maid seruants?

^o That is, mo-
ney to by pos-
sessions with:
meaning, y^e it is
deseable in
the seruants of
God to haue
couetous min-
des

27 The leprosie therefore of Naamán shal
cleaue vnto thee, & ^p to thy sede for euer.
And he wēt out from his presence a lepre
white as snowe.

^p To be an
example to all
such, as by
whose coue-
tousnes Gods
worde might
be vndered.

CHAP. VI.

¶ Elifhá maketh y^{ro} to swimme about the water: & he
disloseth the King of Syrias counsel to the King of Is-
raēl. 13 Who sending certeine to take him, were kept
fast in Samaria. 24 Samaria is besieged and endu-
reth extreme famine.

1 And the childré of the Prophetes said
vnto Elifhá, Beholde, we pray thee,
the place where we dwel with thee, is to
litle for vs.

2 Let vs now go to Iordén, that we may ta-
ke thence euerie man a ^a beame, and make
vs a place to dwel in. And he answered,
Go.

^a Or a piece
of wood fit to
buy lde with

And one said, vouchsafe, I pray thee, to
go with thy seruants. And he answered, I
wil go.

So he went with them, and when they ca-
me to Iordén, they cut downe wood.

And as one was felling of a tre, the yron
fel into the water: thē he cryed, & said, A-
las master, it was but borowed.

And the man of God said, Where fel it?
And he shewed him the place. Then he cut
downe a piece of wood, and cast in thether,
and he caused the yron to ^b swimme.

Then he said, Take it vp to thee. And he
stretched out his hand, and toke it.

Then the King of Arám wai red against
Israēl and toke counsel with his seruants,
and said, In ^c suche and suche a place shal
be my campe.

Therefore the man of God sent vnto the
King of Israēl, saying, Beware thou go
not ouer to suche a place: for there the A-
ramites are come downe.

So the King of Israēl sent to the place
which the man of God tolde him, & war-
ned him of, and ^d saved him selfe from
thence, not once, nor twise.

And the heart of the King of Arám was
troubled for this thing: therēfore he cal-
led his seruants and said vnto them, Wil
ye not shew me, which of vs bewratheth our
counsel to the King of Israēl?

Then one of his seruants said, None, my
lord, o King, but Elifhá the Prophet that
is in Israēl, telleth the King of Israēl, euen
the wordes that thou speakest in thy ^e pri-
uate chamber.

And he said, Go, and espie where he is,
that I may send and fetch him. And one
tolde him, sayig, Beholde, he is in Dothán.

¶ So he sent thether horses, and charēts,
and a ^f mightie hoste: and they came by
night, and compassed the citie.

And when the seruant of the mā of God
arose early to go out, beholde, an hoste
compassed the citie with horses and cha-
rēts. Then his seruant said vnto him, Alas
master, how shal we do?

And he answered, & Feare not: for they
that be with vs, are mo then they that be
with them.

Then Elifhá prayed, & said, Lord, I be-
seche thee, opē his eyes, ^h that he maie see.
And the Lord opened the eyes of the ser-
uāt, & he looked, & beholde, the mountaine
was ful of horses & charēts of fyre round
about Elifhá.

So they came downe to him, but Elifhá
prayed vnto the Lord, & said, Smitē this
people, I pray thee, with blindenes. And he
smote them with blindenes, according to
the worde of Elifhá.

And Elifhá said vnto them, This is not
the way, nether is this the citie: followe

<sup>Or, the axe
head.</sup>

^b God wrought
this miracu-
lously to con-
firme the au-
thētie of Elifhá,
to whome he
had giuen su-
che abundāce
of his Spirit.
^c Meaning, y^e
he wolde lie
in ambushe &
take the Israe-
lites at va-
wares

^d The wicked
conspire no-
thing to craft-
tily, but God
can reuēle it
to his seruāts
& cause their
counsel to be
disclosed.

^e There is no-
thing so se-
cret that thou
canst go a-
bout, but he
knoweth it, &
discouereth it
vnto his King.

^f Though it had
bene nothing
in mans iudg-
ment to haue
taken Elifhá,
yet y^e wicked
cuer doute &
thike they are
neuer able to
prepare power
yong, though
it be but aga-
inst one, or a
fewe

^g For he was
assured of
Gods helpe, &
that millions
of Angels cam-
ped about the
godlie to deli-
uer them

^h That he
may beholde
how thou hast
prepared an
armie to re-
sue vs

ⁱ Meaning, the
Syrians his e-
nemies, which
came downe,
thinking them
selues sure of
him.

k Thus he did being led by the Spirit of God & not because he sought his owne vengeance, but onely to set forth the glory of God.

l The wicked vs reuerent & graue wordes towards the seruants of God, when they thinke to haue any comoditie by them, though in their heart they can not abyde the.

m For this gentle intreatie & the miracle wrought by the Prophet, did more preuaile for commune quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Israél, or in that Kings dayes. n The Hebrewes write, y they burned it in y siege for lacke of wood.

o Meaning, a mine kinde of vitale, as conne and wine, &c.

Deut. 28. 17.

q Under his clothes

r Thus hypocrites, when they feele Gods iudgements, thinke to please him without outward ceremonies, whome in prosperitie they wil not knowe.

s Meaning, Iehoram Achabs sonne who killed the Prophetes & caused Naboth to be slayed.

me, and I will lead you to the man whome ye seke. But he ^k led them to Samaria.

20 And when they were come to Samaria, Elishá said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.

21 And the King of Israél said vnto Elishá when he sawe them, ^l My father, shal I smite them, shal I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sworde, & with thy bowe? but set bread and water before the, that they may eat and drinke and go to their master.

23 And he made great preparacion for the: & when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Arám came ^m no more into the land of Israél.

24 But afterwarde Ben-hadád King of Arám gathered all his hoste, and went vp, & besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntill an asses head was at foure score *pieces* of siluer, and the fourth parte of a kab of dooues ⁿ doing at fve *pieces* of siluer.

26 And as the King of Israél was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

27 And he said, Seeing the Lord doeth not succour thee, how shulde I helpe thee with the ^o baene, or with the wine presse?

28 Also y King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, and we wil eat my sonne to-morrowe.

29 *So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the King had heard y wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackcloth ^p within vpon his flesh)

31 And he said, God do so to me and more also, if the head of Elishá the sone of Shaphát shal stand on him this day.

32 (Now Elishá sate in his house, and the Elders sate with him) And the King sent a man before him: but before the messenger came to him, he said to the Elders, Se ye not how this ^q murderer sonne hath sent to take away mine head? take hede when the messenger cometh, & shut the dore, and handle him roughly at the dore: is not the sound of his masters fete behind him?

33 While he yet talked with the, beholde,

the messenger came downe vnto him, & said, Beholde, this euil cometh of y Lord: shulde I attend on the Lord any longer?

CHAP. VII.

1 Elishá propheseth plentie of vntaile and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that wolde not beleue the worde of Elishá is troden to death.

1 **T**hen Elishá said, Heare ye the worde of the Lord: thus saith the Lord, ^a Tomorrow this time a measure of fine floure shalbe solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the King ^b leaned, answered the man of God, and said, Though the Lord wolde make c windows in the heauē, colde this thing come to passe? And he said, Beholde, thou shalt see it with thine eyes, but y shalt not ^d eat thereof.

3 Now there were foure leprouse men at y ^e entrie in of y gate: and they said one to another, Why sit we here vntill we dye?

4 If we say, We wil entre into the citie, the famine is in the citie, & we shal dye there: and if we sit here, we dye also. Now therefore come, and let vs fall in: o the campe of the Aramites: if thei saue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vmoste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of y Aramites to heare a ^f noise of chariots & a noise of hostes, & a noise of a great armie, so y they said one to another, Beholde, the King of Israél hath hired against vs the Kings of the Hittites, & the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tentes & their hostes, & their asses, ^g euen the campe as it was, and s fled for their liues.

8 And when these lepers came to y vmost part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & caried thence also, and went, and hid it.

9 Then said one to another, We do not wel: this day is a day of good tidings, and we holde our peace. if we tary til day light, some mischief wil come vpon vs. Now therefore come, let vs go, and tel the Kings housholde.

10 So they came, & called vnto the porters of the citie, & tolde the, saying, We came to the campe of the Aramites, & lo, there was no man there, nether voyce of mā, but hostes

r So the wicked fall into a rage & desperation, if they finde not some remedie against their afflictions.

a The godlie are cured assured of Gods helpe in their necessities, but the times and houres are onely reuelled by Gods Spirit. b To whom the King gave the charge & oversight of things, as ver. 17.

c He mocketh at y Prophetes wordes, saying that if God rained downe corne fro heauen y this colde not come to passe. d Thy inuention shalbe punished herein, whē thou shalt see this miracle & yet not be partaker thereof. e For it was commanded in the Law that they shulde dwell aparte & not among the brethren, Leuit. 13. 46.

f Thus God nedeth no great preparacion to destroy the wicked, though they be neuer so many for he can scatter them with a small noise or shaking of a leaf.

g The wicked neded no greater enemy the their owne conscience to punish them.

10r, we shalbe punished for our faults.

horses tyed and asses tyed : and the tentes are as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and said vnto his seruants, ^h I wil shewe you now, what the Aramites haue done vnto vs. They knowe that we are affamished, therefore they are gone out of the campe to hide them selues in the field, saying, When thei come out of the citie, we shal cathe them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, & are left in the citie, (beholde, they are euen as all the multitude of Israël that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) & we wil send to se.

14 So they toke two chaires of horses, and the King sent after the hoste of the Aramites, saying, Go and se.

15 And they went after them vnto Iordén, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste : & the messengers returned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel ^k according to ý worde of the Lord.

^k Which he spake by the mouth of Elisha verſ 1

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, & the people trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came downe to him.

^l As the people preatled out of ý gate to runne to ý Syrians tentes where they had heard was meat, & great spoile left.

18 And it came to passe, as the man of God had spoken to the King, sayig, Two measures of barley at a shekel and a measure of fine floure shalbe at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord wolde make windowes in the heauen, colde it come so to passe. And he said, Beholde, ý shalt se it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him : for the people trode vpon him in the gate, and he dyed.

CHAP. V III.

Elisha prophesieth vnto the Shunammite the dearth of seuen yere 12 He prophesieth to Hazaël that he shalbe King of Syria 15 He reigneth after Benhadad. 16 Jehoſaphat reigneth ouer Iudah. 20 Edom falleth from Iudah Obadiah succedeth Iehoram.

^{Chap 4.35.}
^a Where thou canst finde a commodious place to dwell, where as is plenty.

1 Then spake Elisha vnto the woman, ^a whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and sojourn where thou ^a canst sojourn: for the Lord hathe called for a famine, &

it cometh also vpon the land seuen yeres.

2 And the woman arose, and did after the saying of the man of God, and went bothe she & her householde and sojourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres end, the woman returned out of the land of the Philistims and went out ^b to call vpon the King for her house and for her land.

^b That is to complaine on the which had taken her possessions while she was absent.

4 And the King talked with Gehazi the seruāt of the man of God, saying, Tel me, I praye thee, all the great actes, that Elisha harhe done.

5 And as he tolde ^c the King, how he had restored one dead to life, beholde, the woman, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, o King, this is the woman, and this is her sonne, whome Elisha restored to life.

^c Gods wonderfull providence appeareth in this that he caused ý King to be desirous to heare of hi, whome before he contemned, & also hereby prepared an entrance to the poore widows sute.

6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the ^d frutes of her landes since ý day she left the land, euē vntil this time.

^d The King caused that to be iustly restored which was wrongfully holden from her

7 ¶ Then Elisha came to Damascus, & Benhadad the King of Arám was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazaël, Take a present in thine hand, and go mete the man of God, that thou maiest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazaël went to mete him, and toke the present in his hand, and of euerie good thing of Damascus, euen the burden of fourty camels, and came and stode before him, and said, Thy sonne Benhadad King of Arám hathe sent me to thee, saying, Shal I recouer of this disease?

^e Of all the chiefest & precious things of ý countrey.

10 And Elisha said to him, Go, & say vnto him, Thou shalt recouer: howbeit ý Lord hathe shewed me, that he shal surely dye.

11 And he loked vpon him stedfastly til Hazaël was ashamed, and the man of God wept.

^f Meaning that he shulde recouer of this disease: but he knewe ý this messenger Hazaël shulde slay him to obtaine the kingdom.

12 And Hazaël said, Why wepeth my lord? And he answered, Because I knowe the euil that thou shalt do vnto the children of Israël: for their strong cities shalt thou set on fyre, and their yong men shalt thou slay with the sworde, and shalt dash their infants against the stones, & rent in pieces their women with childe.

13 Then Hazaël said, What is thy seruāt a dog, that I shulde do this great thing? And Elisha answered, The Lord hathe shewed me, ý thou shalt be King of Arám.

^g That I shulde be without all humanity and pity.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

T.iiii.

^h Under pre-
tence to re-
fresh or ease
him, he steyed
him with this
cloth

^a *Chro* 21, 4

ⁱ Read Chap
21, 7

^k He was confir-
med in his king-
dome after his
fathers death

^l The holy
Gost sheweth
hereby what
danger it is to
royne with in-
fideles

^a *Sam* 7, 13.

^m Which had
bene subiect
from Dauids
time until this
time of Ieho-
ram.

ⁿ This was a
citie in Iudáh
giuen to the
Leuites, *Iosh*
21, 13, and after
turned from
King Iehoram
because of his
idolatrye.

^a *Chro* 22, 2.

^q Which is to
be vnderstand,
that he was
made King
when his fa-
ther reigned,
but after his
fathers death
he was confir-
med King, whē
he was fourtie
two yere olde;
as *2 Chr* 22, 3.

^p Which was
a citie in the
tribe of Gad be-
yonde Iordan

^q This is a
citie belong-
ing to the tribe of
Issachar.

15 And on the morow he toke a thicke cloth
and dipt it in water, and ^h spread it
on his face, and he dyed: & Hazaél reig-
ned in his steade.

16 ¶ Now in the fiftie yere of Ioram the
sonne of Aháb King of Israél, and of Ie-
hoshaphát King of Iudáh, Iehoram the
sonne of Iehoshaphát King of Iudáh be-
gan ^k to reigne.

17 He was two and thirtie yere olde, when
he began to reigne: and he reigned eight
yere in Ierusalem.

18 And he walked in the wayes of the Kíngs
of Israél, as did the house of Aháb: for ^y
daughter of Aháb was his wife, and
he did euil in the sight of the Lord.

19 Yet the Lord wolde not destroy Iudáh,
for Dauid his seruants sake, * as he had
promised him to giue him a light & to
his children for euer.

20 ¶ In those dayes Edóm ^m rebelled from
vnder the hand of Iudáh, & made a King
ouer them selues.

21 Therefore Ioram went to Zair, and all
his charets with him, & he arose by night,
and smote the Edomites which were a-
bout him with the captaines of the cha-
rets, and the people fled into their ten-
tes.

22 So Edóm rebelled from vnder the hand
of Iudáh vnto this day, then ^a Libnáh re-
belled at that same time.

23 Concerning the rest of the actes of Ior-
am and all that he did, are they not wri-
ten in the booke of the Chronicles of the
Kings of Iudáh?

24 And Ioram slept with his fathers, & was
buried with his fathers in the citie of
Dauid. And * Ahaziáh his sonne reigned
in his steade.

25 ¶ In the twelfe yere of Ioram the sonne
of Aháb King of Israél did Ahaziáh the
sonne of Iehoram King of Iudáh begin
to reigne.

26 ¶ Two and twentie yere olde was Aha-
ziáh when he began to reigne, & he reig-
ned one yere in Ierusalem, & his mothers
name was Athaliáh ^y daughter of Omrí
King of Israél.

27 And he walked in the way of the house
of Aháb, and did euil in the sight of the
Lord, like the house of Aháb: for he was
the sonne in lawe of the house of Aháb.

28 And he went with Ioram the sonne of
Aháb to warre against Hazaél King of A-
ram in Ramóth Gileád, and the Arami-
tes smote Ioram.

29 And King Ioram returned to be healed
in Izreél of the wounds which the A-
ramites had giuen him at Ramáh, when he
fought against Hazaél King of Arám.
And Ahaziáh the sonne of Iehoram King
of Iudáh went downe to see Ioram the

sonne of Aháb in Izreél, because he was
sicke.

CHAP. IX.

*6 Iehú is made King of Israél, 24 And killeth Iehoram
the King thereof, 27 And Ahaziah, otherwise called
Ochozias, the King of Iudáh, 33 And causeth Iezé-
bel to be cast downe out of a window, and the dogs
did eat her.*

1 ^Then Elishá the Prophet called one of
the children of the Prophetes, and
said vnto him, * a Garde thy loynes and
take this boxe of oyle in thine hand, and
get thee to Ramóth Gileád.

2 And when thou commist thither, loke
where ^u Iehú the sonne of Iehoshaphát,
the sonne of Nimshi, and go, and make
him arise vp from among his brethren, &
lead him to a secret chamber.

3 Then take the boxe of oyle, and powre it
on his head, & say, Thus sayeth the Lord,
I haue anointed thee for King ouer Israél.
then open the dore, and flee without anie
tarying.

4 So the seruant of the Prophet gate him
to Ramóth Gileád.

5 And whē he came in, beholde, the captai-
nes of the armie were sitting. And he said,
I haue a message to thee, o captaine. And
Iehú said, Vnto which of all vs? And he
answered, To thee, o captaine.

6 And he arose, and went into the house,
and he powred the oyle on his head, and
said vnto him, Thus saith the Lord God
of Israél, I haue ^b anointed thee for King
ouer the people of the Lord, ^{en} ouer I-
raél.

7 And thou shalt smite the house of Aháb
thy master, that I may auenge the blood
of my seruants the Prophetes, & the blo-
od of all the seruants of the Lord * of the
hand of Iezébel.

8 For the whole house of Aháb shalbe de-
stroyed: and * I wil cut off from Aháb, him
that maketh water against the wall, as wel
him that is shut vp, as him that is left in
Israél.

9 And I wil make the house of Aháb like
the house * of Ieroboám the sonne of Ne-
bát, & like the house * of Baashá the sonne
of Ahíah.

10 And the dogs shal eat Iezébel in the
field of Izreél, and there shalbe none to
burye her. And he opened the dore, and
fled.

11 ¶ Then Iehú came out to the ^c seruants
of his lord. And one said vnto him, Is all
wel? wherefore came this ^d mad fellowe
to thee? And he said vnto them, Ye knowe
the man, and what his talke was.

12 And thei said, It is false, tel vs it now.
Then he said, Thus and thus spake he to
me, saying, Thus saith the Lord, I haue
anointed thee for King ouer Israél.

13 Then

^{1. Kin. 19. 17.}
^a Prepare thy
self: to go di-
ligently about
thy busines:
for in those
countreys they
used long gar-
ments, which
they tucked
vp, when they
went about car-
nest busines
^b *Ebr* from cham-
ber to chamber.

^b This annoin-
ting was for
Kings, Priests
& Prophetes,
which were
all figures of
Messiah. in
whome these
three offices
were accom-
plished
^{1 Kin. 25, 21.}

^{1 Kin. 14, 10.}
^c *21, 21.*

^{1 Kin. 14, 10.}
^c *21, 30.*

^{1 King 10, 3.}
^c I haue is, the
rest of the ar-
mye, whome
he called be-
fore, his bre-
thren ver. 2.
^d In this esti-
mation the
worlde hathe
the ministers
of God. non-
withstāding for
asmuche as ^f
worlde hathe
euer slandered
the children
of God, (yea
they called ^f
sonne of God
a decemer &
said he had ^f
deuill): there-
fore they ought
not to be dis-
couraged.

- 13 Then they made haste, and toke euerie man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Ichú is King.
- 14 So Ichú the sonne of Iehoshaphát the sonne of Nimshí cōspired against Iorám (Now Iorám kept Ramóth Gileád, he & all Israél because of Hazaél Kíng of Arám.
- Chap 2, 29.* 15 And * King Iorám returned to be healed in Izreél of the woundes, which the Aramites had giuen him, when he foght with Hazaél King of Arám) and Ichú said, If it be your mindes, let no man departe and escape out of the citie, to go & tel in Izreél.
- 16 So Ichú gate vp into a charet, and went to Izreél: for Iorám laye there, and * Ahaziáh King of Iudáh was come downe to se Iorám.
- 17 And the watchman that stode in the towre in Izreél, spyed the companie of Ichú as he came, and said, I se a companie. And Iehorám said, Take a horseman and send to mete them, that he may say, Is it peace?
- 18 So there went one on horse backe to mete him, and said, Thus saith the King, Is it peace? And Ichú said, What hast thou to do with peace? turne behinde me. And the watchemā tolde, saying, The messenger came to them, but he commeth not againe.
- 19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Ichú answered, What hast thou to do with peace? turne behinde me.
- 20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Ichú the sonne of Nimshí: for he marcheth furiously.
- f As one that went earnestly about his enterprise.* 21 ¶ Then Iehorám said, Make readie: and his charet was made readie. And Iehorám King of Israel and Ahaziáh King of Iudáh went out ether of them in his charet against Ichú, and met him in the field of Nabóth the Izreelite.
- 22 And when Iehorám sawe Ichú, he said, Is it peace, Ichú? And he answered, What is peace? the whoredomes of thy mother Iezébel, and her witchcraftes are yet in great number.
- 23 Then Iehorám turned his hand, & fled, and said to Ahaziáh, O Ahaziáh, there is treason.
- 24 But Ichú toke a bowe in his hand, and smote Iehorám betwene the sholders, that the arrowe went through his heart: and he fel downe in his charet.
- 25 Thē said Ichú to Bidkár a captaine, Take, & cast him in some place of the field of Nabóth the Izreelite: for I remember

that when I and thou rode together after Aháb his father, the Lord^e layed this burden vpon him.

26 * Surely I haue sene yesterday the blood of Nabóth, and the blood of his^b sonnes, said the Lord, and I wil render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the worde of the Lord.

27 But when Ahaziáh the King of Iudáh sawe this, he fled by the way of the gardé house: and Ichú pursued after him, & said, Smite him also in the charet: & thei smote him in the going vp to Gur, which is by Ibleám. And he fled to Megiddó, and theredied.

28 And his seruants caryed him in a charet to Ierusalém, & buried him in his sepulchre with his fathers in y^e citie of Daurid.

29 ¶ And in the^k eleuenth yere of Iorám the sonne of Aháb, begā Ahaziáh to reigne ouer Iudáh.

30 And when Ichú was come to Izreél, Iezébel heard of it, and painted her face, and tired her head, & looked out at a wyndow.

31 And as Ichú entred at the gate, she said, Had^m Zimrí peace, & slewe his master?

32 And he lift vp his eyes to the windowe, and said, Who is on my side, who? Then two or thre of her^e Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he spinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder fote.

34 And whē he was come in, he did eat and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a^o Kings daughter.

35 And thei went to bury her, but thei found no more of her then the skul & the fete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said, This is the worde of the Lord, which he spake^{by} by his seruāt Eliáh the Tishbite, saying, * In the field of Izreél shal the dogs eat the flesh of Iezébel.

37 And the carkeis of Iezébel shalbe as dounge vpon the grounde in the field of Izreél, so y^e none shal say, P This is Iezébel.

CHAP. X.

6 Ichú causeth the seuentie sonnes of Aháb to be slayne. 13 And after that forty and two of Ahaziahs brethren 25 He killeth also all the priests of Baal 35 As for his death, he some reigne in his steade.

1 A Háb had now seuentie^a sonnes in Samaria. And Ichú wrote letters, & sent to Samaria vnto the rulers of Izreél, & to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you bothe chariats and

16. Iezébel the prophete & gaisht him.

1 King 21, 29

h By this place it is cūded, that Iezébel caused bothe Nabóth & his sonnes to be put to death & Aháb might enioye his vineyard more quietly: for els his children might haue claimed possession

1 After that he was wounded in Samaria he fled to Megiddó, which was a citie of Iudáh

k That is, eleuen whole yeres: for Chap. 8, 25 before,

when he said that he began to reigne the twelue yere of Iorám, he taketh parte of y^e yere for the whole

l B. ing of an haunt & cruel nature, she wolde stil retaine her princelie state and dignitie

m As though she wolde say, Can any traitor, or any y^e riseth against his superior, haue good success? read f^t King 16, 10.

10r, chief seruants

n This he did by the motion of the Spirit of God, y^e her blood shulde be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants

o To wit, of y^e King of Zidon, 1 King, 16, 31

p Thus Gods iudgements appeare enen in this worlde against the that suppress his worde & persecute his seruants

a The Scripture v^{er}eth to call the sonnes & are ether children, or nephewes

horses, and a defended citie, and armour)

b He wrote thus to proue them whether thei wolde ca-
le his parte
or no.

3 Consider therefore which of your masters sonnes is best and moste mete, & set him on his fathers throne, and fight for your masters house.

4 But thei were exceedingly afraied, & said, Beholde, two Kings colde not stand before him, how shal we then stand?

5 And he that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the childre sent to Iehú, saying, We are thy seruants, and wil do all that thou shalt byd vs: we wil make no King: do what semeth good to thee.

c God as a iudge puni-
sheth the wic-
ked children
of wicked pa-
rents vnto the
thirde & fourt
generacion.

6 ¶ Then he wrote another letter to them, sayig, If ye be mine, & wil obey my voice, take the heades of the men that are your masters sonnes, and come to me to Izreél by tomorowe this time. (Now the Kings sonnes, *euē* seuentie persones were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they toke the Kings sonnes, and slewe the seuentie persones, and laied their heades in baskets, and sent them vnto him to Izreél.

8 ¶ Then there came a messenger & tolde him, saying, Thei haue brought the heades of the Kings sonnes. And he said, Let the lay them on two heapes at the entring in of the gate vntil the morning.

d Ye can not
suffely condē-
me for the
Kings death,
seing ye haue
done the like
to his posteri-
tie: for y^e Lord
commanded
me, and moued
you to execute
this his iudge-
ment
Ebr. by the
hand of
1 King 21.29

9 And whē it was day, he went out, & stode & said to all the people, Ye be ^d righteous: beholde, I conspired against my master, & slewe him: but who slewe all these?

10 Knowe now that there shal fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning y^e house of Aháb: for the Lord hathe brought to passe the things that he spake by his seruant Eliáh.

e Meaning, &
were the ido-
latro^s priests

11 So Iehú slewe all that remayned of the house of Aháb in Izreél, and all that were great with him, and his familiars and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehú was in the waye by an house where the shepherdes did there,

13 He met with the brethren of Ahaziáh King of Iudáh and said, Who are ye? And thei answered, We are the brethren of Ahaziáh, & go downe to salute the children of the King and the children of the queene.

14 And he said, Take them aliue. And thei toke them aliue, & slewe them at the well beside the house where y^e shepe are shorne, *euē* two and fourtie men, and he left not one of them.

f Thus Gods
vengeance is
vpon the that
haue any par-
te or familia-
ritie with the
wicked.

15 ¶ And when he was departed thence, he

met with Iehonadáb the sonne of Recháb comming to mete him, and he ^g blessed him, and said to him, Is thine heart vp-right, as mine heart is toward thine? And Iehonadáb answered, Yea, douteles. Then giue me thine hand. And when he had giuen him his hand, he toke him vp to him into the charet.

g For he fea-
red God and
lamented the
wickednes of
those times:
therefore Ie-
há was glad
to ioyne with
him: of Re-
cháb read
Iere. 35.2
100, praised God
for him.

16 And he said, Come with me, and se the zeale that I haue for the Lord: so they made him ryde in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Aháb in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to Eliáh.

18 Then Iehú assembled all the people, and said vnto them, Aháb serued ^h Báal a litle, but Iehú shal serue him muche more.

h Here Báal
is taken for
Acheróch the
idole of the
Zidonians, &
Iezabel can-
sed to be wor-
shipped, as it is
also to vied. 1
King 16.32. &
22.54.

19 Now therefore call vnto me all the prophets of Báal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Báal: whosoever is lacking, he shal not liue. But Iehú did it by a subtiltie to destroye the seruants of Báal.

20 And Iehú said, Proclaime a solempne ⁱ asseblie for Báal. And thei proclaimed it.

21 So Iehú sent vnto all Israél, and all the seruants of Báal came, and there was not a mā left that came not. And thei came into the house of Báal, & the house of Báal was ful from end to end.

22 Then he said vnto him that had y^e charge of the vestrie, Bring forth the vestments for all the seruants of Báal. And he broght them out vestments.

23 And when Iehú went, & Iehonadáb the sonne of Recháb into the house of Báal, he said vnto the seruants of Báal, Searche diligently, and loke, lest there be here with you any of the seruants of the Lord, but the seruants of Báal onely.

i Thus God
wolde haue
his seruants
preserued, and
idolaters des-
troyed. as in
his Lawe he
giueth ex-
presse comma-
ndement, Dour.

24 And when thei went in to make sacrifice & burnt offring, Iehú appointed fourescore men without, and said, If anie of the men whome I haue brought into your hands, escape, his soule shall be for his soule.

25 And when he had made an end of the burnt offring, Iehú said to the garde, and to the captaines, Go in, slaye them, let not a man come out. And they smote the with the edge of the sworde. And the garde, and the captaines cast them out, & went vnto the ^k citie, where was the temple of Báal.

k Which citie
was nere to
Samaria.

26 And they broght out the images of the temple of Báal, and burnt them.

27 And they destroyed the image of Báal, and threwe downe the house of Báal, and made iakes of it vnto this day.

28 So Iehú destroyed Báal out of Israél.

29 But s. o the sinnes of Ieroboám y^e sonne of

of Nebát which made Israël to sinne, Iehú departed not frō them, *neither from the golden calves that were in Beth-el and that were in Dan.*

30 ¶ And the Lord said vnto Iehú, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Aháb according to all things that were in mine heart, *therefore* shal thy sonnes vnto the fourte generation sit on the throne of Israël.

31 But Iehú regarded not to walke in y^e lawe of y^e Lord God of Israël with all his heart: for he departed not from the sinnes of Ieroboám, which made Israël to sinne.

32 In those dayes the Lord began to lothe Israël, and Hazaél smote them in all the coastes of Israël,

33 From Iordén Eastwarde, *even* all the land of Gileád, the Gadites, and the Reubenites, and them that were of Manasséh, from Aroér (which is by the riuer Arnón) and Gileád and Bashán.

34 Concerning the rest of the actes of Iehú, and all that he did, and all his valiant dedes, are they not written in the booke of the Chronicles of the Kings of Israël?

35 And Iehú slept with his fathers, and they buried him in Samaria, and Iehoaház his sonne reigned in his steade.

36 And the time that Iehú reigned ouer Israël in Samaria is eight and twentie yeres.

CHAP. XI.

1 Athaliáh putteth to death all the Kings sonnes, except Ioásh the sonne of Ohozáh. 4 Ioásh is appointed King 15 Iehoiadá causeth Athaliáh to be slaine 17 He maketh a couenant betwene God and the people. 18 Baal and his priests are destroyed.

¶ Then* Athaliáh y^e mother of Ahaziáh. When she saw that her sonne was dead, she arose, & destroyed all the Kings seide.

2 But Iehoshéba y^e daughter of King Ioram, and sister to Ahaziáh, toke Ioásh the sonne of Ahaziáh, & stole him from among the Kings sonnes that shulde be slaine, bothe him and his nourse, *keeping them* in the bed chamber, and they hid him from Athaliáh, so that he was not slaine.

3 And he was with her hid in the house of the Lord six yere: and Athaliáh did reigne ouer the land.

4 ¶ And the seueñth yere Iehoiadá sent & toke the captaines ouer hundreth, with other captaines and them of the garde, and caused them to come vnto him into the house of the Lord, & made a couenāt with thē, & toke an oth of them in the house of the Lord, & shewed thē the Kings sonne.

5 And he cōmanded thē, saying, This is it that ye must do, The third parte of y^e you; that cometh on the Sabbath, shal warder towards the Kings house.

6 And another third parte in y^e gate of S^ur: and another third parte in the gate behinde

them of the garde: & ye shal kepe watche in the house of Massáh.

7 And two partes of you, *that is*, all that h^o go out on the Sabbath day, shal kepe y^e watche of the house of the Lord about the King.

8 And ye shal compass the King round about, euerie man with his weapon in his hand, and whosoever commeth within the ranges, lethem be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreth did according to all that Iehoiadá the Priest cōmanded, & they toke euerie man his mē that entred in to their charge on the Sabbath with them that went out of it on the Sabbath, and came to Iehoiadá the Priest.

10 ¶ And the Priest gaue to the captaines of hundreth the speares and the shields that were King Dauides, and were in the house of the Lord.

11 And the garde stode, euerie mā with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he broght out the Kings sonne, and put the crowne vpo him and gaue him the Testimonie, & they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliáh heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, beholde, the King stode by a pillar, as the manner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, & blew with trumpets. Then Athaliáh rent her clothes, and cryed, Treason, treason.

15 But Iehoiadá the Priest cōmanded the captaines of the hundreth: that had the rule of the hoste, and said vnto them, Haue her forthe of the ranges, & he that followeth her, let him dye by the sword: for the Priest had said, let her not be slaine in the house of the Lord.

16 Then they layed hāds on her, & she went by the way, by the w^h the horses go to the house of y^e King, and there was she slaine.

17 And Iehoiadá made a couenant betwene the Lord and y^e King, and the people, that they shulde be the Lords people: likewise betwene the King and y^e people.

18 Then all the people of the land wēt into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slewe Mattán the priest of Baal before the altars: & the Priest set a garde ouer the house of the Lord.

19 Then he toke the captaines of hundreth, and the other captaines, and the garde, and all the people of the land: and they broght the King from the house of the Lord, and came by y^e way of the gate of y^e garde to y^e V.ii.

1 Thus God approueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward punished.

2 Or, so cut them off.

3 Chro 22. 20. a Meaning all y^e posteritie of Iehoshaphāt, to whom the kingdome appertained, thus God vied the crueltye of this woman to destroye the whole familie of Aháb

b The Lord promised to mainteine the familie of Dauid and not to quenche the light thereof: therefore he moued the heart of Iehoshéba to preserve him

c Where the Priests did lye d Chro 23. 3. d The chief Priest Iehoshébas housbād. e Of the Leuites, which had charge of the keeping of the temple and kept watche by course

f That none shulde come vpon thē, while they were crowning the King g Called the East gate of the Temple.

10 Or, that none brake his order whose charge is ended.

1 Read verſ 8 and 7

k To wit, Iehoiadá.

l That is, Ioásh, which had bene kept secret six yeres m Meaning, y^e Lawe of God, which is his chief charge & whereby ouerly has throne is established.

n Where the Kings place was in the temple.

10 Or, out of the Temple o To take her parte

p That bothe the King and y^e people shulde mainteine the true worship of God and destroy all idolatry q That he shulde gouerne, and they obey in the feare of God r Euen in the place where he had blasphemed God and thought to haue bene holpe by his idole, sure God powred his vengeance vpo him. s To wit, Iehoiadá.

Kings house: & he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet. ^a for they had slaine Athaliáh with the sworde beside the Kings house.

^a Which by her crueltie & persecutio had vexed ^b the land before.

21 Seuen yere olde was Iehoásh when he began to reigne.

CHAP. XII.

^c Iehoásh maketh provision for the repairing of the Temple. ^d He stayeth the King of Syria by a present from comming against Ierusalém. ^e He is killed by one of his seruants.

^f Chro. 14. 1.

1 **I**N the seüenth yere of Iehú Iehoásh began to reigne, and reigned fourty yeres in Ierusalém, and his mothers name was Zibiáh of Beer-sheba.

2 And Iehoásh did that which was good in the sight of the Lord all his time that ^a Iehoiadá the Priest taught him.

^a So long as rulers give eare to the true ministers of God, they prosper

^b So hard a thing it is for them, that are in autoritie to be brought to the perfite obedience of God.

^c That is, the money of redēption, Exod 30. 12: also the money which the Priest vaued ^d & vowed at, Leu. 27. 2. & their fre libe-ralitie.

^d For the Temple which was buylt an hundredth fiftie & six yeres before, had many things decayed in it, bothe by the negligence of the Kings his predecessors, and also by ^e wickednes of the idolaters

^e He taketh from them the ordering of ^f money because of their negligence.

3 But ^b the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

4 ¶ And Iehoásh said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, ^c that is, the money of them that are vnder the counte, the money that euerie man is set at, and all the money that one offreth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euerie mā of his acquaintance: and they shal repaire the broken ^d places of the house, where soeuer anie decaye is found.

6 ¶ Yet in the thre and twentieth yere of King Iehoásh the Priests had not mēded that which was decayed in the Temple.

7 Then King Iehoásh called for Iehoiadá the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines of the Temple ^a now therefore ^b receiue nomore money of your acquaintance, excepte ye deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receiue nomore money of the people, nether to repaire the decayed places of the Temple.

9 Then Iehoiadá the Priest toke a chest & bored an hole in the lid of it, and set it beside the altar, on the ^c right side, as euerie man commeth into the Temple of the Lord. And the Priests that kept the ^d dore, put therein all the money that was brought into the house of the Lord.

^f That is, on the South side.

^g Or, vessel.

10 And when they sawe there was much money in the chest, the Kings secretary came vp & the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Lord,

^g For the King had appointed other which were mete for that purpose. Chap 22. 5

And they gaue the money made ready into the hands of them, ^e that vnderooke the worke, and that had the ouersight of the house of the Lord: and they payed it

out to the carpenters and buylders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to bye tymber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparacion of the Temple.

13 Howbeit there was ^h not made for the house of the Lord bowles of siluer, instrumēt of musike, basons, trumpets, nor anie vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

^h For these men had onely the charge of the reparacion of the Temple, and the rest of ⁱ money was brought to the King, who caused these afterwarde to be made. 2 Chro. 24. 14.

14 But they gaue it to the workemē, which repaired therewith the house of the Lord.

15 Moreouer, they rekened not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespassse offering and the money of the sinne offerings was not brought into ^j the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazaél King of Arám, and foght against Gath and toke it, and Hazaél set his face to go vp to Ierusalém.

18 And Iehoásh King of Iudáh toke all the hallowed things that Iehoshaphát, & Iehorám, and Ahaziáh his fathers Kings of Iudáh had dedicate, and that he him selfe had dedicated, and all the golde that was foude in the treasures of the house of the Lord and in the Kings house, and sent it to Hazaél King of Arám, and he departed from Ierusalém.

ⁱ After the death of Iehoiadá Ioaśh fel to idolatrie therefore God reuēgeth him, and stirreth vp his enemy against him, whome he pacified with ^k treasures of the Temple for God wolde not be serued with those gifts, seeing the Kings heart was wicked.

19 Concerning the rest of the actes of Ioaśh and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh

20 ¶ And his seruants arose and wrought treason, and ^l slewe Ioaśh in the house of Milló, when he came downe to Sillá:

21 Euen Tozachár the sonne of Shimeath, and Iehozabáb the sonne of Shómér his seruants smote him, and he dyed: and they buried him with his fathers in the citie of Dauid. And Amaziáh his sonne reigned in his steade.

^k Because he had put Zacharie the sonne of Iehoiadá to death. 2 Chro 24. 25. 1 Read 2 Sam. 5. 9 Or, Tozachár.

CHAP. XIII.

^a Iehoaház the sonne of Iehú is deliuered into the hāde of the Syrians. ^b He prayeth vnto God and is deliuered. ^c Ioaśh his sonne reigneth in his steade. ^d Hazaél dyeth. ^e Elishá dyeth.

1 **I**N the thre and twentieth yere of Ioaśh the sonne of Ahaziáh King of Iudáh, Iehoaház the sonne of Iehú begā to reigne, ouer Israél in Samaria, and he reigned seuentene yere.

2 And he did euil in the sight of the Lord, and followed the sinns of Ieroboām the sonne of Nebát, w^h made Israél to ^a sinne, and departed not therfrom.

3 And the Lord was angry with Israél, and deli-

^a By worshipping the calves, which Ieroboām did citā in Israél

deliuered them into the hand of Hazaél King of Arám, and into the hand of Ben-hadád the sonne of Hazaél, all ^b his dayes.

^b While Iehoaház liued.

4 And Iehoaház befoght the Lord, and the Lord heard him: for he sawe the trouble of Israël, wherewith the King of Arám troubled them.

5 (And the Lord gaue Israël a ^c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israël ^d dwelt in their tentes as ^e before time.

6 Neuertheles they departed not from the sinnes of the house of Ieroboám which made Israël sinne, but walked in them. euen the ^c groue also remained stíl in Samaria)

7 For he had left of the people to Iehoaház but fiftie horsemen, and ten charrets, & ten thousand foremen, because the King ^f of Arám had destroyed them, and made them like dust beaten to poudre.

8 Concerning the rest of the actes of Iehoaház and all that he did, and his valiant dedes, are they not written in the boke of the Chronicles of the Kings of Israël?

9 And Iehoaház slept with his fathers, and they buried him in Samaria, and Ioásh his sonne reigned in his steade.

10 ¶ In the seuē and thirtieth yere of Ioásh King ^g of Iudáh began Iehoásh the sonne of Iehoaház to reigne ouer Israël in Samaria, and reigned sixtene yere,

11 And did euil in the sight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát that made Israël to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioásh and all that he did, and his valiant dedes, and how he foght against Amaziáh King of Iudáh, are they not written in the boke of the Chronicles of the King of Israël?

13 And Ioásh slept with his fathers, & Ieroboám sate vpon his seat: & Ioásh was buried in Samaria among ^h Kings of Israël.

14 ¶ When Elishá fel sicke of his sicknes, whereof he dyed, Ioásh the King of Israël came downe vnto him, and wept vpon his face, & said, ⁱ O my father, my father, the charret of Israël, & the horsémē of ^j y same.

15 Thē Elishá said vnto him, Take a bowe and arowes. And he toke vnto him bowe and arowes.

16 And he said to the King of Israël, Put thine hand vpon the bow. And he put his hand vpon it. And Elishá put his hands vpon the Kings hands,

17 And said, Open the window ^k Eastward. And when he had opened it, Elishá said, Shote. And he shot. And he said, Beholde the arowe of the Lords deliuerance & the arowe of deliuerance against Arám: for thou shalt smite ^l y Aramites in Aphék, til thou haist consumed them.

18 Againe he said, Take the arowes. And he toke them. And he said vnto the King of Israël, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was ^m angry with him, and said, Thou shuldest haue smitten fise or six times, so thou shuldest haue smitten Arám, til thou hadest consumed it, where now thou shalt smite Arám but thrise.

20 ¶ So Elishá dyed, & they buried him. And certeine bands of the Moabites came into the land that yere.

21 And as they were buying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elishá. And when the man was downe, & touched the bones of Elishá, ⁿ he ^o reuiued & stode vpon his fete.

22 ¶ But Hazaél King of Arám vexed Israël all the daies of Iehoaház.

23 Therefore the Lord had ^p mercie on thē, and pitied them, and had respect vnto thē because of his couenant with Abraham, Izhák, and Iaakób, and wolde not destroy them, nether cast he them from him as ^q m yet.

24 So Hazaél the King of Arám dyed: and Ben-hadád his sonne reigned in his steade.

25 Therefore Iehoásh ^r y sonne of Iehoaház returned, and toke out of the hād of Ben-hadád the sonne of Hazaél ^s y cities which he had taken away by waire out of the hand of Iehoaház his father: for thre times did Ioásh beat him, and restored the cities vnto Israël.

CHAP. XIII.

1 Amaziáh the King of Iudáh putteth to death them that serue his father. 7 And after smureth Edóm. 17 Ioásh dyeth, and Ieroboám his sonne succedeth him. And after him reigneth Zachariás.

1 The secōde yere of Ioásh sonne of Iehoaház King of Israël reigned ^t Amaziáh the sonne of Ioásh King of Iudáh.

2 He was fise and twentie yere olde when he began to reigne, and he reigned nine and twentie yere in Ierusalém, & his mothers name was Iehoadán of Ierusalém.

3 And he did ^u vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioásh his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice & burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hād, ^v he slewe his seruāts which had killed the King his father.

6 But the children of those that did slay him, he ^w slewe not, accordig vnto that that is written in the boke of the Lawe of Moyses, wherein the Lord commanded, saying,

^k Because he semel content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to overcome them continually and to destroy them utterly.

^l By this miracle God confirmed the autoritie of Elishá whose doctrine in his life they contemned, & at this sight they might returne & embrace the same doctrine.

^m That is, vntil their finnes were come to a full measure, & there was no more hope of amendment.

ⁿ Chro. 25. 1.

^a In the begining of his reign he seemed to haue an outward shewe of godlines, but afterwards he became an idolater, & worshipped the idoles of y Idumeas.

^b Chap. 22. 20.

^b Because they nether consorted nor were partakers with their fathers in that act.

Deut 24.16.
Exek. 18.20.

* The fathers shal not be put to death for the children, nor the children put to death for the fathers: but euery mā shal be put to death for his owne sinne.

c For the idumeans, whome Dauid had brought to subjection, did rebel in the time of Iehoráshonne of Iehoshaphat.
Or, the reuerse, or, rather.
d Levis fight had to hand & trye it by batrel, and not destroye one anothers cities.
e By this parable Iehoash copareth him selfe to a cedre tre because of his great kinglydome ouer ten tribes, and Amaziáh to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers that spoiled the cities of Iudáh.
f Brag of thy victorie, so y thou taste at home and anoye me not.

7 He slewe also of Edóm in the valley of salt ten thousand, and toke the citie of Séla by warre, & called the name thereof Ioktheél vnto this day.

8 ¶ Then Amaziáh sent messengers to Iehoash the sonne of Iehoaház, sone of Iehú King of Israél; saying, Come, let vs se one another in the face.

9 ¶ Then Iehoash the King of Israél sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanón, sent to the cedre that is in Lebanón, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanón, went and trode downe the thistle.

10 Because thou hast smiten Edóm, thine heart hath made thee proude: brag of glorie, & tarye at home. why doest thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

11 But Amaziáh wolde not heare: therefore Iehoash King of Israél went vp: and he & Amaziáh King of Iudáh sawe one another in the face at Beth-shémesh which is in Iudáh.

12 And Iudáh was put to the worse before Israél; and they had euery man to their tentes.

13 But Iehoash King of Israél toke Amaziáh King of Iudáh, the sonne of Iehoash the sonne of Ahaziáh, at Beth-shémesh, & came to Ierusalém, and brake downe the wall of Ierusalém fro the gate of Ephráim to the corner gate, foure hundreth cubites.

14 And he toke all the golde and siluer, and all the vessels that were founde in the house of the Lord, and in the treasures of the Kings house, and the children that were in s hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash which he did and his valiant dedes, and how he foght with Amaziáh King of Iudáh, are they not written in the booke of the Chronicles of the Kings of Israél?

16 And Iehoash slept with his fathers, and was buried at Samaria among the Kings of Israél: and Ieroboám his sonne reigned in his steade.

17 ¶ And Amaziáh the sonne of Ieoash King of Iudáh, liued after the death of Iehoash sonne of Iehoaház King of Israél fiftene yere.

18 Concerning the rest of the actes of Amaziáh, are they not written in the booke of the Chronicles of the Kings of Iudáh?

19 But they wrought treason against him in Ierusalém, and he fled to Lachish, but they sent after him to Lachish, and slewe him there.

20 And they brought him on horses, and he was buried at Ierusalém with his fathers in the citie of Dauid.

21 Then all the people of Iudáh toke Azariáh, which was sixtene yere olde, and made him King for his father Amaziáh.

22 He buylt Elath, and restored it to Iudáh, after y the King slept with his fathers.

23 ¶ In the fiftenth yere of Amaziáh the sonne of Ieoash King of Iudáh, was Ieroboám the sonne of Ieoash made King ouer Israél in Samaria, & reigned one and fourtie yere.

24 And he did euil in the sight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

25 He restored the coast of Israél, from the entring of Hamáth, vnto y Sea of the wilderness, accordig to y worde of the Lord God of Israél, which he spake by his seruant Ionáh the sonne of Amittai the Prophet, which was of Gath Hépher.

26 For the Lord sawe the exceeding bitter affliction of Israél, so that there was none shut vp, nor any left, nether yet any that colde helpe Israél.

27 Yet the Lord had not decreed to put out the name of Israél from vnder the heauen: therefore he preserued them by y hand of Ieroboám the sonne of Ieoash.

28 Concerning the rest of the actes of Ieroboám, and all that he did, and his valiant dedes, & how he foght, and how he restored Damascus, and Hamáth to Iudáh in Israél, are they not written in the booke of the Chronicles of the Kings of Israél?

29 So Ieroboám slept with his fathers, euen with the Kings of Israél, and Zachariáh his sonne reigned in his steade.

CHAP. XV.

1 Azariáh the King of Iudáh became a leper 3 Of Iothám, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Uzziah, 31 Iothám, 38 And Aház.

1 IN the seuen & twetieth yere of Ieroboám King of Israél, begā Azariáh, sonne of Amaziáh King of Iudáh to reigne.

2 Sixtene yere oldē was he, when he was made King, and he reigned two and fiftie yere in Ierusalém: and his mothers name was Iecholiáh of Ierusalém.

3 And he did vprightly in the sight of the Lord, according to all that his father Amaziáh did.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord smote the King: and he was a leper vnto the day of his death, and dwelt in an house aparte, and Iothám the Kings sonne gouerned the house, & iudged the people of the land.

6 Concerning the rest of the actes of Azariáh,

1 Who is also called Vzziah,
2 Chro 26.1.

k Which is also called Elanón or Elath.

l Because this idolatrie was so vile and almost incredible, that we shulde forsake y living God to worship calves, y worke of māns hands, therefore the Scripture doeth oft times repeat it in the reproche of all idolaters.

m Ebr by the hand of.
n Read 1 King 14.10.
o Ebr had not spoken.

n Which was also called Antiochia of Syria, or Babilón.

o Ebr in the twentieth yere & fourty yere.

a So long as he gaue care to Zachariáh the Prophet.
b His father & grand father were slaine by their subiects and seruants, & he, because he wolde vsurpe the Priests office, contrarie to Gods ordinance, was smitten immediately by the hand of God with the leprose.
c Chro 26. 23.
d As uiceroy, or deputie to his father.

g That is, y the Israelites had giuen to them of Iudáh for an assurance of peace.

h Which is Ieroboám buylt in Iudáh for a fortress.
i Chro 11.9.

riáh, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

7 So Azariáh slept with his fathers & they buried him with his fathers in the citie of Dauid, and Iothám his sonne reigned in his steade.

8 ¶ In the eight and thirtieth yere of Azariáh King of Iudáh did Zachariáh the sonne of Ieroboám reigne ouer Israél in Samaria six monethes,

9 And did euil in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

10 And Shallúm the sonne of Iabésh conspired against him, & smote him in the sight of the people, and killed him, & reigned in his steade.

11 Concerning the rest of the actes of Zachariáh, beholde, they are writen in y^e booke of the Chronicles of the Kings of Israél.

12 This was the worde of the Lord, which he spake vnto Iehú, sayig, Thy sonnes shal sit on the throne of Israél vnto y^e fourte generation after thee. And it came so to passe.

13 ¶ Shallúm the sonne of Iabésh began to reigne in the nine and thirtieth yere of Vzzíah King of Iudáh: and he reigned the space of a moneth in Samaria.

14 For Menahém the sonne of Gadí went vp from Tirzáh, and came to Samaria, & smote Shallúm the sonne of Iabésh in Samaria, & slew him, & reigned in his steade.

15 Concerning the rest of the actes of Shallúm, and the treason which he wrought, beholde, they are written in the booke of the Chronicles of the Kings of Israél.

16 ¶ Then Menahém destroyed Tiphsáh, and all that were therein, and the coastes thereof from Tirzáh, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariáh King of Iudáh, began Menahém the sonne of Gadí to reigne ouer Israél, & reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboám the sonne of Nebát, which made Israél to sinne.

19 ¶ Thē Phul the King of Asshúr came against the land: & Menahém gaue Phul a thousand talents of siluer, that his had might be with him, & establishe the kingdome in his hand.

20 And Menahém exacted the money in Israél, that all men of substance shulde giue the King of Asshúr fifty shekels of siluer a peece: so the King of Asshúr returned & tarried not there in the land.

21 Concerning the rest of the actes of Menahém, and all that he did, are they not

written in the booke of the Chronicles of the Kings of Israél?

22 And Menahém slept with his fathers, & Pekahíah his sonne did reigne in his steade.

23 ¶ In the fiftieth yere of Azariáh King of Iudáh, begā Pekahíah the sonne of Menahém to reigne ouer Israél in Samaria, & reigned two yere.

24 And he did euil in the sight of y^e Lord: for he departed not frō the sinnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

25 And Pekah the sonne of Remaliáh, his captaine cōspired against him, and smote him in Samaria in the place of the Kings palace with Argób and Ariéh, and with him fifty men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahíah, and all that he did, beholde, they are written in the booke of the Chronicles of the Kings of Israél.

27 In the two and fiftieth yere of Azariáh King of Iudáh began Pekah the sonne of Remaliáh to reigne ouer Israél in Samaria, and reigned twentie yere.

28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Ieroboám the sonne of Nebát, that made Israél to sinne.

29 In the dayes of Pekah King of Israél, came Tiglath Pileser King of Asshúr, & toke Ión, & Abél, Beth-maacháh, & Iánoah, and Kedésh, and Hazór, and Gileád, and Galiláh, & all the land of Naphthalí, and caried them away to Asshúr.

30 And Hoshéa the sonne of Eláh wrought treason against Pekah the sonne of Remaliáh, and smote him, and slewe him, & reigned in his steade in the twentieth yere of Iothám the sonne of Vzzíah.

31 Concerning the rest of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the Kings of Israél.

32 ¶ In the second yere of Pekah the sonne of Remaliáh King of Israél, began Iothám sonne of Vzzíah King of Iudáh to reigne.

33 Fiue and twentie yere olde was he, when he began to reigne, and he reigned sixtē yere in Ierusalém: and his mother's name was Ierushá the daughter of Zadók.

34 And he did vprightly in the sight of the Lord: he did according to all that his father Vzzíah had done.

35 But the hie places were not put away: for the people yet offered & burnt incense in y^e hie places: he buylt the hiest gate of the house of the Lord.

36 Concerning the rest of y^e actes of Iothám, & all y^e he dyd, are they not writen in y^e booke of the Chronicles of y^e Kings of Iudáh?

37 In those dayes the Lord began to

^d He was the fourte in descent from Iehú, who reigned according to Gods promises, but in him God began to execute his wrath against y^e house of Iehú.

^e Zachariáh was the last in Israél, y^e had the kingdome by succession, save only Pekahíah y^e sonne of Menahém who reigned but two yeres.

^f Chap. 10. 30.

^g Which was a citie of Israél that wolde not receiue him to be King.

^h That is, of Israél
ⁱ In steade of seeking helpe of God, he wēt about by money to purchase the fauour of this King being an infidell, & theretore God forsooke him, & Phul sone afterwarde brake promises, & destroyed his country & led his people away captiue

ⁱ Which were of the same conspiracie.

^k For God stirred vp Phul & Tiglath Pileser against Israél for their sinnes, 1 Chro. 5. 26.

^l Chro. 27. 1.

^m Or Azaríah.

ⁿ He sheweth y^e his vprightnes was not such, but y^e he had many and great fautes.

^o After the death of Iothám.

ⁿWhich slewe of Iudáh in one day six score thousand fighting men, ² Chro. 28, 6. because they had forsaken the true God.

send against Iudáh Rezin the King of Arám, and ^a Pekáh the sonne of Remaliáh. ¹⁸ And Iothám slept with his fathers, and was butyed with his fathers in the citie of Dauid his father, & Aház his sonne reigned in his steade.

CHAP. XVI.

¹ Aház King of Iudáh consecrateth his sonne in fyre. ² Ierusalem is besieged. ³ Damascus is taken and Rezin slaine. ¹¹ Idolatrie. ¹⁹ The death of Aház. ²⁰ Hezekiáh succeedeth him.

¹ The seuententh yere of Pekáh the sonne of Remaliáh, ^a Aház the sonne of Iothám King of Iudáh began to reigne. ² Twentie yere olde was Aház, when he began to reigne, and he reigned fixtene yere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father: ³ But walked in the way of the Kings of Israel, yea, & made his sonne to ^b go thorow the fyre, after the abominations of the heathē, whome the Lord had cast out before the children of Israel. ⁴ Also he offred and burnt incense in the hie places and on the hilles, & vnder euerie grene tre. ⁵ * Then Rezin King of Arám and Pekáh sonne of Remaliáh King of Israel came vp to Ierusalem to fight: & they besieged Aház, but colde not ouercome ^c him. ⁶ At the same time Rezin King of Arám restored ^d Eláth to Arám, and droue the Iewes fro Eláth: so the Aramites came to Eláth, and dwelt there vnto this day. ⁷ Then Aház sent messengers to Tiglath Pilefár King of Asshúr, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Arám, and out of the hand of the King of Israel which rise vp against me. ⁸ And Aház toke the siluer and the golde that was foude in the ^e house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshúr. ⁹ And the King of Asshúr consented vnto him: and the King of Asshúr went vp against Damascus. and when he had take it, he caried the people away to Kir, and slewe Rezin. ¹⁰ And King Aház went vnto Damascus, to mete Tiglath Pilefár King of Asshúr: and when King Aház sawe the altar that was at Damascus, he sent to Vriiáh the Priest the patern of the altar, and the fashion of it, and all the workmanship thereof.

^e For ³ Lord preferred the citie and his people for his promises sake made to Dauid. ^d Which citie Azariáh had taken from the Aramites and fortified it, Chap. 14, 22. ^e Contrary to the admonitiō of ³ Prophat, Ier. 14, 7, 4. ^f Thus he spared not to spoile the Temple of God to haue succour of men, and wolde not once lift his heart toward God to desire his helpe, nor yet heare his Prophetes counsel.

^g We see that there is no price so wicked, but he shall find a better one & false ministers to serue him time.

¹² So when the King was come from Damascus, the King sawe the altar: & the King drewe nere to the altar and offred ^h the reon.

¹³ And he burnt his burnt offering, and his meat offering, & powred his drink offering, and sprinkled the blood of his peace offerings besides the altar,

¹⁴ And set it by the brasen altar which was before the Lord, and broght it in farther before the house betwene the altar and the house of the Lord, & set it on the ⁱ Northside of the altar.

¹⁵ And King Aház commaded Vriiáh the Priest and said, Vpon the great altar set on fyre in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the ^k brasen altar shalbe for me to inquire of God.

¹⁶ And Vriiáh the Priest did according to all that King Aház had commanded.

¹⁷ And King Aház brake the borders of the bases, and toke the caldrons from of them, and toke downe the sea from the brasen oxen that were vnder it, and put it vpon a pavement of stones.

¹⁸ And the ^l waile for the Sabbáth (that they had made in the house) & the Kings entrie without turned ^m to the house of the Lord, ⁿ because of ³ King of Asshúr.

¹⁹ Concerning the rest of the actes of Aház, which he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

²⁰ And Aház slept with his fathers, & was buried with his fathers in the citie of Dauid, & Hezekiáh his sonne reigned in his steade.

CHAP. XVII.

¹ Hoshéa King of Israel is taken. ⁴ And he and all his realme broght to the Assyrians. ¹² For their idolatrie. ²⁴ Lions destroye the Assyrians that dwelt in Samaria. ²⁹ Euerie one worshipeth the God of his nation. ³¹ Contrary to the commandement of God.

¹ IN the twelfte yere of Aház King of Iudáh began Hoshéa the sonne of Eláth to reigne in Samaria ouer Israel, and reigned nine yeres,

² And he did euil in the sight of the Lord, ^a but not as the Kings of Israel, that were before him.

³ And Shalmanéser King of Asshúr came vp against him, and Hoshéa became his seruant, and gaue him presents.

⁴ And the King of Asshúr founde treason in Hoshéa: for he had sent messengers to So King of Egypt, and broght no present vnto the King of Asshúr, ^b as he had done yereley:

^h Either offerings for peace or prosperitie, or of thankes giuing, as Leui 3, 1, or els meaning the morning and euenig offrig, Exod 29, 38, Nom 28, 3; and thus he contēned the meanes and the altar which God had commanded by Salomon, to serue God after his owne fantasie. ⁱ That is, at ³ right hand as men went into the Temple.

^k Here he exaliblisheth by commandement his owne wicked proceedings, & doeth abolish the commandement & ordinance of God.

^l Or tent, wherein they lay on ³ Sabbáth which had serued their weeke in the Temple, and so departed home. ^m Either to flatter the King of Assyria, when he shulde thus se him change the ordinance of God, or els that the Temple might be a refuge for him if ³ King shulde sodely assaile his house.

^a Though he invented no newe idolatrie or impietie as others did yet he sought for helpe at the Egyptians. ^b God had forbidden.

^b For he had payed tribute for the space of eight yeres.

yerely:therefore the King of Affhúr shut him vp, and put him in prison.

5 Then the King of Affhúr came vp throughout all the land, and went against Samaria, and besieged it thie yere.

Chap. 18. 10. 6 ¶ In the ninth yere of Hoſhea, the King of Affhúr toke Samaria, and caryed Iſraél away vnto Affhúr, and put them in Haláh, and in Habór by the riuier of Gozán, and in the cities of the Medes.

e For at this time ſ Medes and Perſians were ſubiect to ſ Aſſyriās. d He ſeteth forth at length the cauſe of this great plague & perpetual captiuitie, to admoniſh all people and nations to cleaue to the Lord God, and onely worſhip him for feare of like iudgement. 7 For when the children of Iſraél ſinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaóh King of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whome the Lord had caſt out before the children of Iſraél, and after the manners of the Kings of Iſraél, which they vſed,

9 And the children of Iſraél had done ſecretly things that were not vpright before the Lord their God, and throughout all their cities had buylt hie places, bothe from the towre e of the watche, to the defended citie,

e Meaning, throughout all their borders.

10 And had made them images and groues vpon euerie hie hil, and vnder euerie grene tre,

11 And there burnt incenſe in all the hie places, as did the heathē, whome the Lord had taken away before them, and wrought wicked things to angre the Lord,

12 And ſerued idoles: whereof the Lord had ſaid vnto them, * Ye ſhal do no ſuche thing,

Deut 4. 19

13 Notwithſtanding the Lord teſtified to Iſraél, and to Iudáh " by all the Prophetes, and by all the Seers, ſaying, * Turne from your euil waies, & kepe my cōmandements & my ſtatutes, according to all the Lawe, which I commanded your fathers, and which I ſent to you by my ſeruants the Prophetes.

"Ebr by the hand of Iſaie 18. 11 & 25. 15 & 35. 15

14 Neuertheles they wolde not obey, * but hardened their neckes, like to the neckes of their f fathers, that did not beieue in the Lord their God.

Deut 31. 27.

f So that to alledge the autoritie of our fathers or great antiquities, except we can proue ſ they were godlie, is but to declare that we are ſ childre of the wicked. 15 And thei reſuſed his ſtatutes and his cōuenant, that he made with their fathers, and his teſtimonies (wherewith he witneſſed vnto them) and they followed vanitie, and became vaine, & followed the heathē that were rounde about them: concerning whome, the Lord had charged them, that they ſhulde not do like them.

16 Finally they left the cōmandements of the Lord their God, and made them molten images, * euen two calues, & made a groue, and worſhiped all the s hoſte of heauen; and ſerued Báal.

Exod 32. 8. 1 King 12. 28 g That is, the ſunne, ſ moonne & ſtarres, Deut 4. 19 h Read Chap 16. 3

17 And thei made their ſonnes and their daughters h paſſe through the fyre, and v-

ſed witchcraft and enchantements, yea, i ſolde them ſelues, to do euil in the ſight of the Lord, to angrie him.

18 Therefore ſ Lord was exceeding wroth with Iſraél, and put them out of his ſight, and none was left but the tribe of Iudáh k onely.

19 Yet Iudáh kept not the cōmandemēts of the Lord their God; but walked according to the facion of Iſraél, which they vſed.

20 Therefore the Lord caſt of all the ſede of Iſraél, and afflicted them, & deliuered them into the hands of ſpoylers, vntil he had caſt them out of his l ſight.

21 m For he cut of Iſraél from the houſe of Dauid, and they made Ieroboám the ſonne of Nebát King: & Ieroboám drewe Iſraél away from following the Lord and made them ſinne a great ſinne.

22 For the children of Iſraél walked in all the ſinnes of Ieroboám, which he did, and departed not therefrom,

23 Vntil the Lord put Iſraél away out of his ſight, as he had ſaid " by all his ſeruants the * Prophetes, & caryed Iſraél away out of their land to Affhúr vnto this day.

24 And the King of Affhúr brought folke from Babel, and from n Cutháh, and from Auá, and from Hamáth, and from Sepharuáim, and placed them in the cities of Samaria in ſteade of the children of Iſraél: ſo they poſſeſſed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, thei o feared not the Lord: therefore the Lord ſent lyons among them, which ſlew them.

26 Wherefore they ſpake to the King of Affhúr, ſaying, The nations which thou haſt ieremoued, and placed in the cities of Samaria, knowe not the maner of ſ God of the land: therefore he hath ſent lyons among them, and beholde, they ſlay them, becauſe they knowe not the maner of the God of the land.

27 Then the King of Affhúr commanded, ſaying, Caiy thether one of the priets, whome ye brought thence, and let him go and dwell there, & teache them the maner of the God p of the countrey.

28 So one of the priets, which they had caryed from Samaria, came and dwelt in Beth-el, and taught them how thei ſhulde feare the Lord.

29 Howbeit euerie naciō made then gods, and put them in the houſes of the hie places, which the Samaritās had made, euerie naciō in their cities, wherein thei dwelt

30 For the men of Babel made a Succóth-Benóth: and the men of Cuth made Neigál, and the men of Hamáth made Aſhimá.

1 Read of this phraſe, 1 King. 21. 20, & 25.

k No whole tribe was left but Iudáh, & thei of Benjamin & Leui, & remained, were couēted with Iudáh.

l Out of the land where he ſhewed ſ great teſt tokens of his preſence & fauour m That is, God cut of the ten tribes, 1 King. 12. 16

"Ebr by the hand of Iſaie 25. 15.

n Of theſe peoples came the Samaritās, whereof mention is ſo muche made in ſ Goſpel. & with whome ſ Jewes wolde haue nothing to do, Ioh 4. 9 o That is, thei ſerued him not: therefore, leſt they ſhuld blaſpheme hi, as though there were no God, becauſe he chaliſed ſ Iſraelites, he ſlew with his mightie power among thei by this ſtrange puniſhment

p That is, how to worſhip hi: thus ſ wicked rather the to loſe their commodities, will change to all religions

q Meaning, ſ euery countrey ſuſtained that idole, which was moſte eſteemed in that place whence they came

31 And the Auims made Nibház, and Tar-
rák: and the Sepharuims burnt their chil-
dren in the fyre to Adrammélech, and A-
nammélech the gods of Sepharuáim.

32 Thus they feared the Lord, and appoin-
ted out priests out of them ſelues for the
hie places, who prepared for them *sacrifices*
in the houſes of the hie places.

33 They feared the Lord, but ſerued their
gods after the maner of the nations who-
me they caryed thence.

34 Vnto this day they do after the olde ma-
ner: they nether feare God, nether do after
their ordinances nor after their custo-
mes, nor after the Lawe, nor after the cō-
mandement, which the Lord commanded
the children of Iaakób, * whome he na-
med Iſaél,

35 And w^h whome the Lord had made couc-
nāt, & charged them, ſaying, * Feare none
othei gods, nor bowe your ſelues to them,
nor ſerue them, nor ſacrifice to them:

36 But feare the Lord which brought you
out of the lād of Egypt with great power,
and ſtretched out arme: him feare ye, and
worſhip him, and ſacrifice to him.

37 Alſo kepe ye diligently the ſtatutes and
the ordinances, and the Lawe, and the cō-
mandement, which he wrote for you, that
ye do them continually, & feare not other
gods.

38 And forget not the coucnant that I haue
made w^h you, nether feare ye other gods,

39 But feare the Lord your God, and he wil
deliuer you out of the hands of all your
enemies.

40 Howbeit they obeyed not, but did after
their olde cuſtome.

41 So theſe nations feared the Lord, and
ſerued their images alſo: ſo did their chil-
dren, and their childrens children: as did
their fathers, ſo do they vnto this day.

CHAP. XVIII.

4 *Ezekiah King of Iudah putteth downe the braſen
ſerpent, & deſtroyeth the idoles, 7 And proſpereth 11 Iſ-
rael u caryed away captiue 30 The blaſphemie of Sa-
neherib.*

1 *2 Chro 28, 27
& 29, 1.* NOW in * the third yere of Hoſhea,
ſonne of Eláh King of Iſaél, He-
zekiah the ſonne of Aház King of Iudáh
began to reigne.

2 He was ſiue and twentie yere olde when
he began to reigne, and reigned nine and
twentie yere in Ieruſalém. His mothers na-
me alſo was Abi ſ daughter of Zachariáh,
And he did vprightly in the ſight of the
Lord, according to all that Dauid his fa-
ther had done.

3 He toke away the hie places, and brake
the images, and cut downe the groues,
& brake in pieces the * braſen ſerpent that
Moſes had made: for vnto thoſe dayes the
children of Iſaél did burne incenſe to

it, and he called it *b* Nehuſhtán.

5 He truſted in the Lord God of Iſraél: ſo
that after him was none like him among
all the Kings of Iudáh, nether were there
anic ſuche befoie him.

6 For he claue to the Lord & departed not
from him, but kept his commandments,
which the Lord had commanded Moſes.

7 So the Lord was with him, and he proſ-
pered in all things, which he toke in hand:
alſo he rebelled againſt the King of Aſ-
ſhúí, and ſerued him not.

8 He ſmote the Philiftims vnto Azzáh, &
the coaſtes thereof, & from the watche
towre vnto the deſenſed citie.

9 * And in the foure yere of King He-
zekiah, (which was the ſeuēth yere of Ho-
ſhea ſonne of Eláh King of Iſraél) Sha-
manéſer King of Aſſhúí came vp againſt
Samaría, and beſieged it.

10 And after thre yeres they toke it, *euē* in
the ſixt yere of Hezekiah: that is, * ſynth
yere of Hoſhea King of Iſaél was Sa-
maría taken.

11 Thé the King of Aſſhúí did cary away
Iſraél vnto Aſſhúí, and put them in Ha-
láh and in Habór, by the riuier of Gozán,
and in the cities of the Medes,

12 Becauſe they wolde not obey the voyce
of the Lord their God, but tranſgreſſed
his couenant: *that is*, all that Moſes the ſer-
uant of the Lord had commanded, and
wolde nether obey nor do them.

13 * Moreouer, in the fourteenth yere of
King Hezekiah Saneherib King of Aſſhúí
came vp againſt all the ſtrōg cities of Iu-
dáh, and toke them.

14 Then Hezekiah King of Iudáh ſent
vnto the King of Aſſhúí to Lachiſh, ſay-
ing, *a* I haue offended: depaite from me,
& what thou layeſt vpon me, I wil beare
it. And the King of Aſſhúí appointed vn-
to Hezekiah King of Iudáh thre hun-
drieth talents of ſiluer, and thirty talents
of golde.

15 Therefore Hezekiah gaue all the ſiluer
that was founde in the houſe of the Lord,
and in the treaſures of the Kings houſe.

16 At the ſame ſeaſon did Hezekiah pul of
the plates of the doies of the Temple of
the Lord, and the pilles (which the ſaid
Hezekiah King of Iudáh had couered ou-
er) and gaue them to the King of Aſ-
ſhúí.

17 * And the King of Aſſhúí ſent * Tar-
rán, and Rab-ſaris, and Rabſhakéh from
Lachiſh to King Hezekiah with a great
hoſte againſt Ieruſalém. And they went
vp, and came to Ieruſalém, and when they
were come vp, they ſtoode by the condite
of the vpper poole, which is by the path of
the fullers field,

18 And called to the King. Then came out

b That is, a
piece of braſe:
ſerthus he cal-
leth ſerpent
by contempt,
& notwithstanding
was ſer-
ued by ſworde
of God, & mi-
racles were
wrought by it:
yet w^h it was
abuſed to ido-
latrye, this
good king deſ-
troyed it, not
thinking it
worthie to be
called a ſer-
pent, but a pic-
ce of braſe
c Read Chap.
17, 9

Chap. 17, 8.

Chap. 17, 6.

*2 Chro. 32, 21
Iſa. 36, 1.
eccleſ. 48, 19.*

d As his zeale
was before
praiſed, ſo his
weakeneſſe
is here ſet forth
ſo none ſhulde
glorie in him
ſelfe.

e After certei
ne yeres when
Hezekiah cea-
ſed to ſend ſ
tribute appoin-
ted by ſ King
of Aſſyrians,
he ſet his cap-
taines & arme
againſt him

*Or, writer of
Chronicles, or,
secretaries.*

*Ebr. talke of
the lippe
f Thou thin-
kest y wordes
will serue to
persuade thy
people, or to
moue my ma-
ster
g Egypt shal
not onely be
able not to
succour thee,
but shalbe an
hurt vnto thee*

*h Thus the
idolaters thin-
ke that Gods
religion is de-
stroyed, when
superstition &
idolatry are
reformed
i Meaning y it
was best for hi
to yelde to the
King of Assy-
ria, because his
power was so
im, that he
had not me to
fournish two
thousand hor-
ses
k The wicked
alwayes in
their prosperi-
tie flatter the
felices, y God
doeth fauour
the Thus he
speakech to
seare Ezekiah
that by resi-
ting him, he
shulde receiue
God
Or, 531, 1224.*

*Or, the water
of their fire*

Or, by his hand

*Ebr. blessing:
meaning the co-
ditions of peace.*

to them Eliakim the sonne of Hilkiah, which was steward of the house, & Shebnah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh said vnto them, Telye Hezekiah, I pray you, Thus sayth the great King, *euē* the great King of Asshur, What confidence is this wherein y trustest?

20 Thou thinkest, Surely I haue eloquence, *f* but counsel and strength are for the warre. On whome then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, *to wit*, on *g* Egypt, on which if a man leane, it wil go into his had, & pearce it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in y Lord our God, is not that he whose he places, and whose altars Hezekiah hath *h* taken away, and hath said to Iudah and Ierusalem, Ye shal worship before this altar in Ierusalem?

23 Now therefore giue *i* hostages to my lord the King of Asshur, and I wil giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise anie captain of the least of my masters seruants, & put thy trust on Egypt for charrets and horsemen?

25 Am I now come vp without the *k* lord to this place, to destroy it? the lord said to me, Go vp against this land, & destroy it.

26 Then Eliakim the sonne of Hilkiah and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto the, Hathe my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne dounge, & drinke their owne pisse with you?

28 So Rabshakeh stode and cryed with a loude voyce in the Iewes language, & spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus sayth the King, Let not Hezekiah disceiue you: for he shal not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shal not be giuen ouer into the hand of the King of Asshur.

31 Harken not vnto Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke

euerie man of the water of his owne well, Til *l* I come, and bring you to a land like your owne land, *euē* a land of wheat and wine, a land of bread and vineyardes, a land of oliues oyle, & hony that ye may liue and not dye: and obey not Hezekiah, for he disceiuech you, saying, The Lord wil deliuer vs.

32 Hathe anie of the gods of the naciōs deliuered his land out of the hand of the King of Asshur?

33 Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Henna and Iuah? how haue they deliuered Samaria out of mine hand?

34 Who are they among all the gods of the naciōs, that haue deliuered their land out of mine hand, that the *m* Lord shulde deliuer Ierusalem out of mine hand?

35 But the people held their peace, and answered not him a worde: for the Kings commandment was, saying, Answer ye him not.

36 Then Eliakim, the sonne of Hilkiah *w* was steward of the house & Shebnah the chancellor, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promisseth by Isaiāh Viſtorie to Hezekiah 35 The Angel of the Lord killeth an hundred and foure score and five thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

A *N* *u* *when King Hezekiah heard it, Isa 37. 36* he rent his clothes and put on sackcloth, & came into the house of y Lord,

2 And sent Eliakim which was y steward of the house, and Shebnah the chancellor, and the Elders of the Priests clothed in sackcloth *a* to Isaiāh the Prophet the sonne of Amoz.

3 And they said vnto him, Thus sayth Hezekiah, This day is a day of tribulacion and of rebuke, & blasphemie: for the children are come to *b* the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whome the King of Asshur his master hath sent to taile on the liuing God, and to reprove him with wordes which the Lord thy God hath heard, the lift thou vp t^y prayer for the *c* remnant that are left

5 ¶ So the seruants of King Hezekiah came to Isaiāh.

6 And Isaiāh said vnto them, So shal ye say to your master, Thus sayth the Lord, Be not afrayed of the wordes which thou hast heard wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I wil send a blast *d* vpon him, & he shal heare a noyse, & retorne to his

l He maketh him selfe so sure, that he wil not grant them truce, except they re- dre them sel- ues to him to be led away captiues

m This is an execrable blas- phemie against the true God, to make him equal with y idoles of other naciōs: there- fore God did notte sharpe- ly punish it

n To heare sa- me newe pro- phetic and to haue comforte of him

b The dangers are so great y we cunnethe auenge this blasphemie, nor helpe our selues, no mo- re the a woman in her travail

c Meaning for Ierusalem w- ouch reman- ned of all the cities of Iu- dah.

d The Lord can with one blast blowe a- way all the strength of mā and turne it into dust

owne land: & I wil cause him to fall vpon the sworde in his owne land.

8 ¶ So Rabshakéh returned, and founde the King of Asshúr fighting against Libnâh: for he had heard that he was departed from Lachish.

^e That is, Saneherib
^f Or, blacke Meser

^g For 5 Kings of Ethiopia & Egypt ioyned together against 5 King of Assyria because of his oppression of other countreys

^h The more nere that the wicked are to their destruction, the more they blaspheme.

9 ¶ He heard also men say of Tirhakah King of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudâh, & say, Let not thy God disceiue thee in whome thou trustest, saying, Ierusalem shal not be deliuered into the hand of the King of Asshúr.

11 Beholde, thou hast heard what the Kings of Asshúr haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathē deliuered them which my fathers haue destroyed, as Gozân, and Harân, and Rêzeph, and the childre of Eden, which were in Thelafar?

13 Where is the King of Hamâth, and the King of Arpâd, and the King of the citie of Sepharuâim, Henâ and Iudâ?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and red it: & Hezekiah wēt vp into the house of the Lord, and Hezekiah spred it before the Lord.

ⁱ Before the Arke of the couenant

^k He sheweth what is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israël, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen & the earth.

^l Shew by effect that thou wilt not suffer thy Name to be blasphemed

^m By this title he discerneth God from all idoles and false gods.

16 Lord, bowe downe thine eare, and heare: Lord open thine eyes and beholde, and heare the wordes of Saneherib, who hath sent to blaspheme the living God.

17 Truerh it is, Lord, that the Kings of Asshúr haue destroyed the nations and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans hâds, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, saue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou, O Lord, art only God.

ⁿ He sheweth for what end the faithful desire of God to be deliuered to wit, that he may be glorified by their deliuerance

20 ¶ Then Isaiâh the sonne of Amôz sent to Hezekiah, saying, Thus sayeth the Lord God of Israël, I haue heard that which thou hast prayed me, concerning Saneherib King of Asshúr.

21 This is the worde that the Lord hath spoken against him, O virgine, daughter of Zîon, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

^o Because as yet Ierusalem had not bene taken by the enemy, therefore he calleth her virgine.

22 Whome hast thou railed on: and whome

hast thou blasphemed: and against whome hast thou exalted thy voyce, and lifted vp thine eyes on hye: euen against the Holy one of Israël.

^p God counterth that inuention done to him, and will reuenge it & is done to anse of his Salutes.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and wil cut downe the hie cedies thereof, and the faine fyre trees thereof, and I wil go into the lodging of his borders, and into the forest of his Carmel.

^q Meaning Ierusalem, & Isaiâh calleth the hight of his borders, to wit, of Iudâh, Isa 37, 22

^r Or, pleasaunt countrey.

^s Or, the waters of cresser before.

^t He declareth that forasmuch as he is the

^u autor and beginning of his Church, he wil neuer suffer it to be destroyed, as other cities and kingdomes

^v Thus he describeth the wicked, which for a time flourish, and afterwards fade and decay like flowres

^w I wil bridel thy rage and turne thee to & fro as pleaseth me

^x God did not onely promise him the victorie but gueth him a signe to confirme his faith

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago: and shulde I now bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defensed?

26 Whose inhabitants haue small power, and are afraied, and confounded: they are like the grasse of the field, and grene herbe, or grasse on the house toppes, or as corne blasted before it be growen.

27 I knowe thy dwelling, yea, thy goying out, and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I wil put mine hoke in thy nostrils, and my bridel in thy lippes, & wil bring thee backe againe the same way thou camest.

29 And this shal be a signe vnto thee, O Hezekiah, Thou shalt eat this yere suche things as growe of the selues, and the next yere suche as growe without sowing, and the third yere sowe ye and reape, & plant vineyardes, and eat the frutes thereof.

30 And the remnant that is escaped of the house of Iudâh, shal againe take a roote downewarde, and beare frute vpwarde.

^y The Lord wil multiplie in great number that small remnant of Iudâh that is escaped

^z The loue, & God beareth toward his Church, shal overcome the counseils and enterprises of men

31 For out of Ierusalem shal go a remnant, and some that shal escape out of mount Zîon: the zeale of the Lord of hostes shal do this.

32 Wherefore thus saith the Lord, concerning the King of Asshúr, He shal not entrie into this citie, nor shote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shal returne the way he came, and shal not come into this citie, sayth the Lord.

34 For I wil defend this citie to saue it for mine owne sake, & for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshúr an hundred and foure score and fyue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

Isa 37, 36.

Isa 37, 36.

Isa 37, 36.

Isa 37, 36.

Isa 37, 36.

Isa 37, 36.

36 So Saneherib King of Asshúr departed, and went his way, and returned, and dwelt in Ninuêh.

37 And as he was in the temple worshipping Nisróch his god, Adramelech and Shaiézer his sonnes ⁷ slew him with the sworde: and they escaped into the land of Ararat, ad Esarhaddon his sonne reigned in his steade.

CHAP. XX.

Hezekiáh is sicke, and receiveth the signe of his health
12 He receiveth rewardes of Berodách, 13 Sheweth his treasures, and is reprehended of Isaiáh 22 He dyeth and Manasséh his sonne reigneth in his steade

ABout that time ² was Hezekiáh sicke vnto death: and ³ the Prophet Isaiáh the sonne of Amóz came to him, and said vnto him, Thus sayth the Lord, Put thine house in an ordre: for thou shalt dye, and not liue.

2 Then he turned his face to the ^a wall, & prayed to the Lord, saying,

3 I beseeche thee, O Lord, remember now, how I haue walked before thee in trueth & with a ^b persit heart, and haue done that which is good in thy sight: and Hezekiáh ^c wept sore.

4 And afore Isaiáh was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, and tel Hezekiáh the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy ^d prayer, and sene thy teares: beholde, I haue healed thee, and the third day thou shalt go vp to the ^e house of the Lord,

6 And I wil adde vnto thy dayes fiftene yere, & wil deliuer thee and this citie out of the hand of the King of Asshúr, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiáh said, Take a ^f lompe of drie figs. And they toke it, and layed it on the boyle, and he recovered.

8 For Hezekiáh had said vnto Isaiáh, What *shalbe* the signe that the Lord wil heale me, and that I shal go vp into the house of the Lord the third day?

9 And Isaiáh answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, *Will thou* that the shadowe go forward ten degrees, or go backe ten degrees?

10 And Hezekiáh answered, It is a light thing for the shadowe to passe forward ten degrees: not so *then*, but let the shadowe ^g go backe ten degrees.

11 And Isaiáh the Prophet called vnto the Lord, and he brought againe the shadowe ^h ten degrees backe by the degrees whereby it had gone downe in the ⁱ dial of Aház.

12 ¶ The same season Berodách Baladán

the sonne of Baladán King of Babel, sent letters and a ^j present to Hezekiáh: for he had heard how that Hezekiáh was sicke.

13 And Hezekiáh heard them, and shewed them all his treasure house, *to wit*, the siluer, & the golde, & the spices, and the precious ointment, & all the house of his armour, and all that was founde in his treasures: there was nothing in his house, and in all his ^k realme, that Hezekiáh shewed them not.

14 Then Isaiáh the Prophet came vnto King Hezekiáh, and said vnto him, What said these men? and from whence came they to thee? And Hezekiáh said, They be come from a farre countrey, *even* from Babel.

15 Then said he, What haue they sene in thine house? And Hezekiáh answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiáh said vnto Hezekiáh, Heare the worde of the Lord.

17 Beholde, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue laied vp in store vnto this day, ^l shal be caried into Babel: Nothing shalbe left, saith the Lord.

18 And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babel.

19 Then Hezekiáh said vnto Isaiáh, The worde of the Lord which thou hast ^m spoken, is good: for said he, Shal it not be good, if ⁿ peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiáh, and all his valiant dedes, and how he made a poole & a cōdite, & brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudáh?

21 And Hezekiáh slept with his fathers: & Manasséh his sonne reigned in his steade.

CHAP. XXI.

King Manasséh restoreth idolatrie, 16 And vseth great crueltie 18 He dyeth, and Amón his sonne succedeth, 23 Who is killed of his owne seruants 26 After him reigneth Isaiáh

MAnasséh ^o was twelue yere olde when he began to reigne, and reigned fiftie and fise yere in Ierusalém: his mothers name also was Hephzi bál.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whome the ^p Lord had cast out before the children of Isiaél.

3 For he went backe and buylt the hie places, ^q which Hezekiáh his father had destroyed: and he erected vp altars for Bál, and made a groue, as did Aháb King of X.iii.

¹ Mowed with the fauour of God shewed to Hezekiáh, & also became he had declared him selfe enemy to Saneherib his enemy which was now destroyed

^k Being mowed with ambition and vaine glorie. & also because he seemed to reioyce in the friendship of him who was Gods enemy & an infidel

² Kin 24.13, & 25.13. 1ste 27.19.

¹ He acknowledged Isaiáh to be the true Prophet of God, and therefore humbled him selfe to his worde

^m Seig y God hath shewed me this fauour to grant me quietnes during my life: for he was afraid lest his enemies shulde haue had occasion to reioyce, if the Church had decayed in his time because he had restored religion

² Chro. 33.1.

^{Deu. 18.9.}

^{Chap. 11.4.}

⁷ This was the iudgement of God for his blasphemie, that he shulde be slaine before that idole, whome he preferred to the liuing God, & by them by whome he ought by nature to haue bene defended

² Chro 32.24 1sa 38.1. eccles 48.46.

^a That his minde might not be troubled.

^b Meaning, without all hypocricie
^c Not so much for his owne death, as for feare that idolatrie shulde be restored, which he had destroyed, and so Gods Name be dishonoured.

^d Because of his vnfaigned repentance & prayer God turned away his wrath
^e To giue thanks for thy deliuerance

^f He declarerth y albeie God can heale without other medicines, yet he shewerth that he wil not haue these innocents meanes condemned

^g Iet the sunne go so many degrees backe that y houres may be so many the fewer as the Kings dial
^h Which dial was set in the top of the Hayres that Aház had made. 1sa 38.1.

Israél, and worshiped all the hoste of heauen and serued them.

Iere. 33. 34. 2 Sam. 7. 10. 4 Also he* buylt altars in the house of the Lord, of the which the Lord said,* In Ierusalém wil I put my Name.

5 And he buylt altars for all the hoste of the heauen in the two courtes of the house of the Lord.

a Rea. l. Chap 16. 3. 6 And he caused his sonnes * to passe through the fyre, and gaue him selfe to witchcraft and forcerie, and he vsed them that had familiar spirits and were sothe-fayers, and did much euil in the sight of the Lord to angre him.

1 King 8. 29. & 9. 3. 2 King. 7. 10. 7 And he set the image of the groue, that he had made, in the house, whereof y^e Lord had said to Dauid and to Salomón his sonne,* In this house, and in Ierusalém, which I haue chosen out of all the tribes of Israél, wil I put my Name for euer.

8 Nether wil I make y^e sette of Israél moue anie more out of the land, which I gaue their fathers: so that they wil ^b obserue and do all that I haue commanded them, & according to all the Lawe that my seruuant Moisés commanded them.

b Therefore seeing they obeyed not the comādemēt of God, they were iustly cast forthe of that lād which they had but on cōdicion. 9 Yet they obeyed not, but Manasséh led them out of the way, to do more wickedly then did the heathen people, whome the Lord destroyed before the children of Israél.

10 Therefore the Lord spake by his seruāts the Prophetes, saying,

Iere. 15. 4. 11 *Because that Manasséh King of Iudáh hath done suche abominaciōs, and hath wrought more wickedly then all that the Amorites (which were before him) did, & hath made Iudáh sinne also wth his idoles,

12 Therefore thus saith the Lord God of Israél, Beholde, I wil bring an euil vpon Ierusalém and Iudáh, that whoſo heareth of it, bothe his eares shal ^c tingle.

d Meaning. y^e whoſo euer shal heare of this great plague, shal be astonished 13 And I wil stretch ouer Ierusalém the line ^d of Samaria, and the plommet of the house of Aháb: and I wil wipe Ierusalém, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

d As I haue destroyed Samaria and the house of A-láb, so wil I destroy Iudáh 14 And I wil forsake the ^e remnant of mine inheritance, and deliuer them into the hād of their enemies, and they shal be robbed & spoiled of all their aduersaries,

e Meaning Iudáh and Benjamin, which were onely left of the rest of the tribes. 15 Because they haue done euil in my sight, and haue prouoked me to angre, since the tyme their fathers came out of Egypt vntil this day.

f The Ebrewes write that he ſlew Iosiah y^e Prophet, who was his father in Lawe. 16 Moreover Manasséh shed ^f innocent blood exceding much, til he replenished Ierusalém from corner to corner, beside his sinne wherewith he made Iudáh to sinne, and to do euil in the sight of the Lord.

17 Concerning the rest of the actes of Manasséh, and all that he did, and his sinne y^e he sinned, are they not writen in y^e booke

of the Chronicles of the Kings of Iudáh? 18 And Manasséh slept with his fathers, and was buried in y^e gaidē of his owne house, *enen* in the garden of Vzzá: and Amón his sonne reigned in his steade.

2 Chro 33. 20. 19 ¶ *Amón was two and twentie yere olde, when he began to reigne, and he reigned two yere in Ierusalém: his mothers name also was Meshullémeth the daughter of Harúz of Iotbáh.

20 And he did euil in the sight of the Lord, as his father Manasséh did.

21 For he walked in all the wate, that his father walked in, and scrued the idoles that his father scrued, and worshipped them.

22 And he forsoke the Lord God of his fathers, and walked not in the ^g way of the Lord. *g That is, according to his comādemētis.*

23 And the seruants of Amón conspired against him, and slewe the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amón, and the people made Iosiah his sonne King in his steade.

25 Concerning the rest of the actes of Amón, which he did, are they not writen in the boke of y^e Chronicles of the Kings of Iudáh?

Or, he buried him in the garden of Vzzá: and Iosiah his sonne reigned in his steade. 26 And they buried him in his sepulchre in the garden of Vzzá: and Iosiah his sonne reigned in his steade.

CHAP. XXII.

4 Iosiah reparaeth the Temple & Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah. 12 He sendeth to Huldah the prophetesse to enquire the Lords wil.

1 Iosiah was* eight yere olde when he began to reigne, and he reigned one and thirtie yere in Ierusalém. His mothers name also was Iedidáh the daughter of Adaiáh of Bozcáth.

2 And he did vprioughtly in the sight of the Lord, & ^a walked in all the wayes of Dauid his father, and bowed nether to the right hand, nor to the left.

2 Chro 34. 2. a His zeale was prophesied of, & his name mencioned by Iedidáh the Prophet, more then three hundred yeres before, 1 King. 13. 2: and being but eight yere olde, he sought y^e God of his father Dauid, 2 Chro 34. 3. Or, cyar, 46 ver 9 3 ¶ And in the eighteenth yere of King Iosiah, the King sent Shaphán the sonne of Azaliáh the sonne of Meshullám the chamberler to the house of the Lord, saying,

b Certaine of the Priests were appointed to this office, as Chap 12. 9 c From the tyme of Iosiah for the space of 224 yeres the Temple remained without reparatiō through the negligence of y^e Priests this declareth that they that haue a charge and execute it not, ought to haue it taken from them. 4 Go vp to Hilkiah the hie Priest, that he may summe the siluer which is brought into the house of the Lord, which the keepers of the ^b dore haue gathered of the people.

5 And let them ^c deliuer it into the hand of them that do the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters & masons, and to bie tymbre, and hewed stone

stone to repaire the house.

7 Howbeit let no reckening be made with them of the money, that is deliuered into their hand: for they deale ^d faithfully.

d So God promised him of faithful servants, being he went about to zealously to set forth the worke of God. e This was the copie that Moses left them, as appeareth 2 Chro 34. 14 which ether by the negligence of the Priests had beene lost, or els by the wickednes of idolatrous Kings had bene abolished.

f Hee melted.

8 And Hilkiah the hie Priest said vnto Shaphan the chancellor, I haue founde the ^e booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he red it.

9 So Shaphan the chancellor came to the King, and broght him worde againe, & said, Thy seruants haue gathered the money, that was founde in the house, and haue deliuered it vnto the hands of them that do the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, sayig, Hilkiah the Priest hathe deliuered me a booke. And Shaphan red it before the King.

11 And when the King had heard the wordes of the booke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbór the sonne of Michaiáh, and Shaphan the chancellor, and Asahiah the Kings seruant, saying,

f Meaning to some Prophet whome God reueleth the knowledge of things vnto, as Jer 21. though at other times they inquired the Lord by Vrim & Thummim.

13 Go ye and ^f inquire of the Lord for me, and for the people, and for all Iudáh, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbór and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallúm, the sonne of Tikuah, the sonne of Harhás keeper of the wardrobe: (and she dwelt in Ierusalém in the ^g colledge) and they communed with her.

g Or, the house of doctrine. w was nere to the Temple, & where the learned assembled to intreat the Scriptures, & the doctrine of the Prophetes.

15 And she answered them, Thus sayth the Lord God of Israél, Tel the man that sent you to me,

16 Thus sayth the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, ^h *euem* all the wordes of ⁱ *ý* booke which ^j *ý* King of Iudáh hathe red,

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the ^k *h* workes of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

h The workes of mans hand here signifie all that man inuenteth beside the worde of God: w are abominable in Gods seruice. i Meaning that hee did repent as they, that do not repent, are said to harden their heart, Psa 95. 8.

18 But to the King of Iudáh, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israél, The wordes that thou hast heard shal come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the

Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, ^k *to wit*, that it shulde be destroyed and accused, and hast rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.

20 Beholde therefore, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this place. Thus they broght the King worde againe.

CHAP. XXIII.

1 Iosiah readeth the Lawe before the people 3 He maketh a couenant with the Lord 4 He putteth downe the idoles, after he had killed their priests 22 He kepeth Possouer 24 He destroyeth the conuersers 29 He was killed in Megiddo, 30 And his sonne Iehoiakim reigneth in his Steade 33 After he was taken, his sonne Iehoiakim was made King.

1 ^Then the King sent, and there gathered vnto him all the Elders of Iudáh and of Ierusalém.

2 And the King went vp into the house of the Lord, with all the men of Iudáh and all the inhabitants of Ierusalém with him, and the Priests and Prophetes, and all the people bothe small & great: and he red in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stode by ^b the pillar, and made a ^c couenant before the Lord, that they shuld walke after the Lord, and kepe his commandments, and his testimonies, and his statutes with all ^d *their* heart, & with all ^e *their* soul, that they might accomplish the wordes of this couenant written in this booke. And all ^f *ý* people stode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the ^g *d* Priests of the second ordre, and the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Bál, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalém in the fields of Kedrón, and caryed ^h *e* the powdre of them into Beth-él.

5 And he put downe ⁱ *ý* Chemerím, whome the Kings of Iudáh had fouded to burne incense in the hie places, & in the cities of Iudáh, and about Ierusalém, & also them that burnt incense vnto Bál, to the sunne and to the moone, and to the planets, & to all the hoste of heauen.

6 And he broght out the ^j *g* groue from the Tēple of the Lord without Ierusalém vnto the valley Kedrón, and burnt it in the valley Kedrón, and stampit it to powdre, and cast the dust thereof vpon the ^k *h* graues of the children of the people.

7 And he brake downe ^l *ý* houses of ^m *ý* sodomites, that were in the house of the Lord,

X.iii.

k Whereupon we may gather that the angre of God is ready against the wicked, when God taketh his seruants out of this worlde.

2 Chro. 34. 36 a Because he sawe the great plagues of God that were threatened, he knewe no more speedie waye to auoide them, then to turne to God by repentance, w can not come but of faith, and faith by hearing of ^g *ý* worde of God b Where the King had his place, Chap 11. 14 c As Ioshua did, Ios 24. 22 d Meaning the w were next in dignitie to ^h *ý* hie Priest e In contempt of that altar, which Ieroboam had there buylt to sacrifice to his calves.

f Meaning the priests of Bál, which were called Chemerims, ether because they ware blacke garments, or els were smoked with burning incense to idoles.

g He remoued that groue w idolaters for deuotion had planted nere vnto the Temple, contrarie to the commandment of the Lord, Deu 16. 20 or as some read, the similitude of a groue which was hanged in the Temple

h Bothe in contempt of the idoles, & repche of them w had worshipped them in their liues.

Iosiahs reformation.

II. Kings.

Iehoaház.

where the women wove hangings for the groue.

8 Also he broght all the priestes out of the cities of Iudáh, and defiled the hie places where the priests had burnt incense, *even* from Géba to Beer-sheba, and destroyed the hie places of the gates, that were in y^e entering in of the gate of Ioshúa the gouernour of the citie which was at the left hand of the gate of the citie.

9 Neuertheles the priests of the hie places came not vp to the altar of the Lord in Ierusalém, saue onely thei did eat of the vnleauened bread among their brethren.

10 He defiled also ^k Tópheth, which was in the valley of the children of Hinnóm, that no man shulde make his sonne or his daughter passe through y^e fyre to Mólech.

11 He put downe also the ^l horses that the Kings of Iudáh had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-mélech the eunuche, which was *ruler* of the suburbs, and burnt the charrets of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudáh had made, and the altars which Manasséh had made in the two courtes of the house of the Lord, did the Kíng breake downe, and hasted thence, and cast the dust of them in the brooke Kedrón.

13 Moreover the King defiled the hie places that were before Ierusalém and on the right hand of the ^m mount of corruption (which ^{*}Salomón the King of Israél had buyt for Ashtórieth the idole of the Zidonians, and for Chemósh the idole of the Moabites, and for Milchóm the abomination of the children of Ammón)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-él, & the hie place made by Ieroboám the sonne of Nebát, which made Israél to sinne, bothe this altar and also the hie place brake he downe, & burnt the hie place, & stamp it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, and sent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the ^o man of God proclaimed which cryed the same wordes.

17 Thē he said, What tittle is that which I see? And the mé of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudáh, and tolde these things that thou hast done to the altar of Beth-él.

18 Thē said he, Let him alone: let none re-

moue his bones. So his bones were saued with the bones of the ^p Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israél had made to anger the Lord, and did to them according to all the factes that he had done in Beth-él.

20 And he sacrificed all the priests of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalém.

21 ¶ Then the King commanded all the people, saying, ^{*}Kepe the Passeouer vnto the Lord your God, ^{*}as it is written in the boke of this couenant.

22 And there was no Passcouer holden ^q like that from the daies of the Iudges that iudged Israél, nor in all the dayes of the Kings of Israél, and of the Kings of Iudáh.

23 And in the eighteenth yere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalém.

24 Iosiah also toke away them that had familiar spirits, & the sothesayers, and the images, and the idoles, & all the abominations that were espied in the land of Iudáh & in Ierusalém, to performe the wordes of the ^{*}Lawe, which were written in the boke that Hilkiáh the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, & with all his might according to all the Lawe of Mofés, nether after him arose there anie like him.

26 Notwithstanding the Lord turned not from the ^r fearcenes of his great wrath wherewith he was angrie against Iudáh, because of all the prouocations wherewith Manasséh had prouoked him.

27 Therefore the Lord said, I wil put Iudáh also out of my sight, as I haue put away Israél, and wil cast of this citie Ierusalém, which I haue chosen, and the house whercof I said, ^{*}My Name shalbe there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

29 ¶ In his dayes Pharaóh Nechoh King of Egypt went vp against the King of Ashtúr to the riuer Perárh. And Kíng Iosiah went against him, whome when Pharaóh sawe, he slewe him at Megiddó.

30 Then his seruants caried him dead from Megiddó, and broght him to Ierusalém, & buried him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosiah, and annointed him, and made

p Meaning of Prophet came after him, and caused him to eat contrary to the commandment of the Lord, & were bothe two buried in one graue, 1 King 13, 31.

2 Chron 35, 1-3
3 Esdr 1, 1-2
Exod 12, 3-10
Leuit 16, 2-3
q For the multitude & zeal of the people with the great preparation

Leuit 24, 17-22
Deut 18, 11

r Because of the wicked heart of the people, & wolde not turne vnto him by repentance.

1 King 2, 29-33
2 King 7, 10-12

2 Chron 35, 20

s Because he passed through his country, he feared lest he wolde haue done him harme, and therefore wolde haue raised him, yet he consulted not with the Lord, & therefore was slain.

i Because that those that had forsaken the Lord to serue idoles, were not mete to minister in the seruice of the Lord for the instruction of others

k Which was a valley nere to Ierusalém, & signifieth a tabret, because they imore on the tabret while their children were burning, that their crye shulde not be heard, where after Iosiah commanded earious to be cast

l The idolatrous Kings had dedicate horses & charrets to the sunne either to caue the image thereof about as the heathen did, or els to sacrifice the, as a sacrifice moone agreeable

m That was a mount of olives, so called because it was full of idoles

1 King 12, 7

n Which Ieroboám had buyt in Israél, 1 King 12, 28

o Accordinge to the prophetic of Iosiah, 1 King 13, 2

made him King in his fathers steade.
3. Chron 36. 1. 31 *Ichoahaz was thre and twentie yere olde when he began to reigne, & reigned thre months in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, accordig to all that his fathers had done.
33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Josiah King in steade of Josiah his father, and turned his name to Iehoiakim, and toke Ichoahaz away, which when he came to Egypt, dyed there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuyed of euerie man of the people of the land, according to his vallew, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fine and twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalem. His mothers name also was Zibudah the daughter of Pedaiah of Rumah.

37 And he did euil in the sight of the Lord, according to all that his fathers had done.

CHAP XXIII.

1 Iehoiakim made subuall to Nebuchad-nezzar rebelleth *3* The cause of his ruine and all Iudahs *6* Iehoiakims reigne *15* He and his people are carryed vnto Babylon *17* Zedekiah made King.

2 In the end of y third yere or his reigne, and in the beginning of the foure, *Dachib*

Chap 30. 17. & 31. 27. *1* IN his dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruant thre yere: afterwarde he turne, and rebelled against him.
2 And the Lord sent against him bandes of the Chaldees, & bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, & he sent them against Iudah, to destroye it, according to the worde of the Lord, which he spake by his seruants the Prophetes.

3 Surely by the commandement of y Lord came this vpon Iudah, that he might put them out of his sight for the finnes of Manasseh, according to all that he did,
4 And for the innocent blood that he shed, (for he filled Ierusalem with innocent blood) therefore the Lord wolde not pardone it.
5 Concerning the rest of the actes of Iehoiakim, & all that he did, are they not writen in the booke of the Chronicles of y Kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his steade.
7 ¶ And the King of Egypt came no more out of his land: for the King of Babel had

taken from the riuer of Egypt, vnto the riuer Perath, all that pertained to the King of Egypt.

8 ¶ Iehoiachin was eightene yere olde, when he began to reigne, and reigned in Ierusalem thre months. His mothers name also was Nechostaz, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of the Lord, according to all that his father had done.

10 ¶ In that time came the seruants of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, & his seruants did besiege it.

12 Then Iehoiachin the King of Iudah came out against the King of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the King of Babel toke him in the eight yere of his reigne.

13 ¶ And he carryed out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon King of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he carryed away all Ierusalem, and all the princes, and all the strong men of warre, *even* ten thousand into captiuitie, & all the workemen, & conning men: so none remained sauing the poore people of the land.

15 ¶ And he carryed away Iehoiachin into Babel, and the Kings mother, & the Kings wiues, and his eunuches, and the mightie of the land, *even* he away into captiuitie from Ierusalem to Babel,

16 And all the men of warre, *even* seven thousand, and carpenters, & lockesmithes a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ And the King of Babel made Mattaniah his vncle King in his steade, & changed his name to Zedekiah.

18 Zedekiah was one & twentie yere olde, when he began to reigne, and he reigned eleue yeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euil in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem & Iudah vntil he cast them out of his sight. And Zedekiah rebelled against the King of Babel.

CHAP XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, & *17* The finnes of Zedekiah are shewed.

33 meaning, the sicked Kings before
34 Which was Antiochia in Syria, called also Hamath
35 Or, she he made no reig-

Dan 1. 1

d That is, yel den him folle vnto him by counsel of ic remue

e In the reigne of the King of Babylon

Chap 30. 17. & 31. 27.

2 Chron 36. 10
Esther 2. 6.

1ere 3. 1. & 32. 1.

f Out of Ierusalem
10 10 to 22
11 10 11

6 Not that he was buried w his fathers, but he dyed in the way, as they led him prisoner to warre
17 Babylon read here 32. 19.

after are his owne eyes put out. 21 Iudáh is brought to Babylon. 25 Gedaliáh is slayne. 27 Iehoiachin is exalted.

Iere. 39, 1 & 52, 4.

a That is, of Zedekiah
b Which the Ebrewes call Tebet, and it cōtaineth part of December & parte of Ianuarie
c Or, a moneth

e In so muche
f the anothers did eat their children,
Lament. 4, 10.

d Which was a portec dore or some lesser gate to issue out at.

e Or condēned hi for his per-
fume & treasure,
1 Chro. 3, 13.

f Ieremie writeth Chap. 52, 12 the tenth day, because f fyre continued fro the fteenth day to f tēth.
g Or, captaine of the garde.

g While the king endured.

Chap 20, 17
101, 27, 28.

1. Of these read Exod. 2, 14

1 And in the ninth yere of his reigne, the tenth moneth & tenth day of the moneth Nebuchad-nezzár King of Babél came, he, & all his hoste against Ierusalém, and pitched against it, and they buylt fortres against it rounde about it.

2 So the citie was besieged vnto the eleueth yere of King Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the waye of the d gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the citie rounde about: and the King went by the way of the wildernes.

5 But the armie of the Caldees pursued after the King, and toke him in the deserts of Ierichó, and all his hoste was scared from him.

6 Then they toke the King, and caryed him vnto the King of Babél to Ribláh, where they gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, & caryed him to Babél.

8 And in the fift moneth, & f seuenth day of the moneth, which was the nintenth yere of King Nebuchad-nezzár King of Babél, came Nebuzar-adán chief steward and seruant of the King of Babél, to Ierusalém,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalém, & all the great houses burnt he with fyre.

10 And all the armie of the Caldees that were with the chief stewarde, brake downe the walles of Ierusalém rounde about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the King of Babél, with the remnant of the multitude, did Nebuzar-adán chief stewarde carye away captiue.

12 But the chief stewarde left of the poore of the land to dresse the vines, and to till the land.

13 Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasie of them to Babél.

14 The pottes also and the besomes, and the instruments of musike, and the incense asses, & all the vessels of brasie that they ministred in, toke they away.

15 And the asse pannes, and the basens, and all that was of golde, & that was of siluer,

toke the chief stewarde away,

16 With the two pillars, one Sea & the bases, which Salomón had made for the house of the Lord: the brasie of all these vessels was without weight.

17 The height of the one pillar was eightene cubites, and the chapter thereon was brasie, and the height of the chapter was with networke thre cubites, and pomegranates vpon the chapter rounde about, all of brasie: and likewise was the seconde pillar with the networke.

18 And the chief stewarde toke Seraiah the chief Priest, and Zephaniáh the seconde Priest, and the thre keepers of the dore.

19 And out of the citie he toke an eunuche that had the ouersight of the me of warre, and f fene men of them that were in the Kings presence, which were founde in the citie, and Sophér captaine of the hoste, who mustred the people of the land, and threscore men of the people of the land, that were founde in the citie.

20 And Nebuzar-adán the chief stewarde toke them, and brought them to the King of Babél to Ribláh.

21 And the King of Babél smote them, and slewe them at Ribláh in the land of Hamáth. So Iudáh was caryed away captiue out of his owne land.

22 Howbeit there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babél left, & made Gedaliáh the sonne of Ahikám the sonne of Shaphán ruler ouer them.

23 Thé when all the captaines of the hoste & their men heard, that the King of Babél had made Gedaliáh gouernour, thei came to Gedaliáh to Mizpáh, to wit, Ishmaél the sonne of Nethaniáh, and Iohanán the sonne of Káreah, and Seraiah the sonne of Tanhúmeth & Netophathite, & Iazaniáh & sonne of Maachathi, thei & their me.

24 And Gedaliáh sware to thé, & to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwel in the land, and serue the King of Babél, and ye shal be wel.

25 But in the seuenth moneth Ishmaél the sonne of Nethaniáh the sonne of Elishamá of the Kings sede, came, and ten men with him, & smote Gedaliáh, & he dyed, and so did he the Iewes, and the Caldees that were with him at Mizpáh.

26 Then all the people bothe small & great and the captaines of the armie arose, and came to Egypt: for they were afayed of the Caldees.

27 Notwithstanding in the seuen and thirtieth yere after, Iehoiachin King of Iudáh was caryed away in the twelfth moneth & the fuen and twentieth day of the moneth, Euil-merodách King of Babél in the

King 7, 15.
Iere 52, 27
2 Chro. 36, 5.

1 That is, one appointed to succede in the his Priests rowne, if he were sicke or els otherwise lorted
k Ieremie maketh mencions of f uen, but here he speaketh of them that were the chiefest.

Iere. 40, 1 & 2.

d That is, he did exhorre them in the Name of the Lord, according to Ieremies counsel, to submit themselves to Nebuchad-nezzár, seeing it was the reuelled wil of the Lord.

Iere. 41, 1.
m Contrary to Ieremies counsel, Iere 40, 43 & 42, 43.
n Ihus log was he, his wife, & his childre in Babylon, whome Nebuchad-nezzars sonne, after his fathers death, preferred to honour: thus by Gods providence the sede of David was referued euen vnto Christ.

where that he began to reigne, did lift vp
the head of Iehoiachin King of Iudah out
of the prison,
28 And spake kindly to him, & set his throne
about the throne of the Kings that were
with him in Babel,

29 And changed his prison garments: and
he did continually eat bread before him,
all the dayes of his life.
30 And his portion was a continual portion
giuen him by the King, euery day a cer-
tain, all the dayes of his life.

o Meaning, y
he had an or-
dinarie in the
court.

THE FIRST BOKE OF the "Chronicles, or Paralipomenon.

THE ARGUMENT.

THe Iewes comprehend bothe these boke in one, which the Grecians because of the length
deuide into two: and they are called Chronicles, because they note briefly the histories from
Adam to the returne from their captiuitie in Babilon. But these are not those boke of Chroni-
cles, which are so oft mentioned in the boke of Kings of Iudah and Israel, which did at large
set forth the storie of bothe the kingdomes, and afterward perished in the captiuitie: but an ab-
bridgement of the same, and were gathered by Esra, as the Iewes write, for their returne fro Ba-
bylon. This first boke containeth a brief rehearſal of the children of Adam vnto Abraham, Iſhak,
Iacob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ
came of him according to the fi sh. And therefore it setteth forth the more amply his actes, bothe co-
cerning civil gouernement, and also the administration, and care of things concerning religion, for
the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP. I.

- 1 The genealogie of Adam and Noah until Abraham.
27 And from Abraham to Esau 35 His children.
43 Kings and dukes came of him.

Meaning that
Sheth was A-
dam: sonne &
Enosh Sheths
sonne.

It had bene
sufficient to
have named
Shem, of who-
me came Abra-
ham and Da-
uid, but becau-
se the world
was restored
by these three,
mention is al-
so made of
Ham and Ia-
pheth
Gen. 10. 2.
10r, Riphath
10r, Riddan.

Who first did
lift vp him ſe-
fe about o-
thers, Gen. 10.
20, 8.

Gen. 10. 22.
11. 10.

Adam, a Sheth, Enosh,
Kenan, Mahalaleel, Ie-
red,
Henoch, Methuselah,
Lamech,
Noah, b Shem, Ham, &
Iapheth.

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

6 And the sonnes of Gomer, Ashchenaz, &
Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah and
Tarshish, Kittim, and Dodanim.

8 * The sonnes of Ham were Cush and
Mizraim, Put and Canaan.

9 And the sonnes of Cush, Sibá and Ha-
uilah, and Sabra, and Ramah, and Sabte-
cha. Also the sonnes of Raamah were Sac-
ba, and D-dan.

10 And Cush begate c Nimrod, who bega-
to be mighty in the earth.

11 And Mizraim begate Ludim and Ana-
mim, Lehabim and Naphtuhim:

12 Pathrusim also, & Casluhim, of whome
came the Philistines, and Caphtorim.

13 Also Canaan begate Zidon his first
borne, and Heth,

14 And the Jebusite, and the Amorite, and
the Girgashite,

15 And the Hiuite, and the Arkite and
the Simite,

16 And the Aruadite, & the Zemarite, and
the Hamathite:

17 * The sonnes of Shem were Elam and

Ashhur, and Arpachshad, and Lud, and
Arám, and VZ, and Hul and Gether, and
Meshech.

18 Also Arpachshad begate Shalah, & Shé-
lah begate e Eber.

19 Vnto Eber also were borne two sonnes:
the name of the one was Péleg: for in his
dayes was the earth deuided: and his bro-
thers name was Joktan.

20 Then Joktan begate Almodad and Shé-
leph, and Hazermáuerh and Ierah,

21 And Hadoram and Vzai and Dilah,
22 And Ebai, and Abimael, and Sheba,

23 And Ophi., and Hauilah and Iobab: all
these were the sonnes of Joktan.

24 * Shem, & Arpachshad, Shalah,
25 Eber, Péleg, Rehú,

26 Serúg, Nahór, Teráh,
27 * Abram, which is Abraham

28 * The sonnes of Abraham were Izhak,
and Ishmael.

29 These are their generaciōs. * The eldest
sonne of Ishmael was Nebatōth, and Ke-
dar, and Adbeel and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and
Tema,

31 Ietur, Naphish and Kedemah: these are
the sonnes of Ishmael.

32 * And Keturah Abrahams b concubine
bare sonnes, Zimran, and Jokshan, & Me-
dan, and Midian, and Shbak, & Shuah: and
the sonnes of Jokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephai,
& Ephar, & Henoch, & Abida, & Eldaah:

* All these are the sonnes of Keturah.

34 * And Abraham begate Izhak: the sonnes
of Izhak, Esau, and Isael.

35 * The sonnes of Esau were * Eliphaz,
Reuel, and Kushi, and Ialám, and Kórah.

Y. ii.

* Ebr. Wordes of
dayes.

* Or, if thing
omitted, so wit,
in the booke of
the Kings.

d Of whome
came the Sy-
rius, and the-
refore they are
called Ara-
mites through-
out all y Scrip-
ture.
e Of him ca-
me y Ebrewes
which were
afterwarde
called Israeli-
tes of Israel,
which was
Iacob: and
Iewes of Iu-
dah, because
of the excellen-
ce of that tri-
be.

f He repeateth
Shem againe,
because he
wolde come to
the stocke of
Abraham.
g Who came
of Shem and
of him Shalah.

Gen. 10. 11.

Gen. 17. 5.

Gen. 21. 2.

Gen. 25. 13.

10r, Hadar.

h Read Gene.
25. 2.

Gen. 25. 4.

Gen. 21. 2.

i These were
borne of three
diuers mo-
thers, read

Gen. 35. 4.

Gen. 36. 8.

^{Or, Zephí.}
 & Which was
 Elephaz con-
 cubine: read
 Gen. 36, 12.

1 He is also
 called Seir the
 Horite, which
 inhabited mo-
 unt Seir, Gen.
 36, 20.

m He maketh
 mencio of the
 Kings that re-
 gned of Edóm,
 according to
 Gods promes
 made to A-
 brahám concer-
 ning him, that
 Kings shoulde
 come of him.
 These eight
 Kings reigned
 one after ano-
 ther in Edó-
 mea vnto the
 time of Dauid,
 who conquere
 their coun-
 trey
 n Which was
 the principall
 cite of the E-
 domites.

^{Or, Pái.}

^{Or, Aluh.}

Gen. 29, 32.
 & 30, 5. &
 35, 28.
 Gen. 38, 3.
 & 46, 12.

chap. 4, 5.
 3 Though Iu-
 dah was not
 Iakobs eldest
 sonne, yet he
 first begin-
 neth at him,
 because he
 wolde come
 to the genea-
 logie of Dauid,
 of whome came
 Christ.

36 The sonnes of Elipház, Temán, and O-
 már, ^{Or, Zephí,} and Gatam, Kenáz, and
 Timná, and Amalék.

37 The sonnes of Ruél, Náhath, Zéráh,
 Shammáh and Mizzáh.

38 And the sonnes of ¹ Seir, Lotán, and Sho-
 bál, and Zibeón, and Anáh, and Dishón,
 and Ezér and Dishán.

39 And the sonnes of Lotán, Horí, and Ho-
 mám, and Timna Lotans sister.

40 The sonnes of Shobál were Alián, and
 Manahath, and Ebál, Shephí, and Onám.
 And the sonnes of Zibeón, Asáh & Anán.

41 The sonne of Anáh was Dishón. And
 the sonnes of Dishón, Amrán, & Eshbán,
 and Ithrán, and Cherán.

42 The sonnes of Ezér were Bilhán, and
 Zaauán, and Iakán. The sonnes of Di-
 shón were Vz, and Arán.

43 ¶ And these were the ^m Kings that reig-
 ned in the land of Edóm, before a King
 reigned ouer the children of Israél, to wit,
 Béla the sonne of Boór, and the name of
 his citie was Dinhabah.

44 Thē Béla dyed, and Iobáb the sonne of
 Zéráh of ⁿ Bozráh reigned in his steade.

45 And whē Iobáb was dead, Hushám of ^y
 lād of the Temanites reigned in his stead.

46 And when Hushám was dead, Hadád
 the sonne of Bedád which smote Midíán
 in the field of Moáb, reigned in his stead,
 and the name of his citie was Auith.

47 So Hadád dyed, and Samláh of Mashre-
 cáh reigned in his steade.

48 And Samláh dyed, and Shaúl of Reho-
 bóth by the river reigned in his steade.

49 And when Shaúl was dead, Báal-hanán
 the sonne of Achbó- reigned in his steade.

50 And Báal-hanan dyed, and Hadád reig-
 ned in his steade, & the name of his citie
 was ^{Or, Pái,} Pái, & his wiues name Meherabél the
 daughter of Matréd the daughter of Me-
 zahab.

51 Hadád dyed also, and there were du-
 kes in Edóm, duke Timná, duke ^{Or, Aliáh,} Aliáh,
 duke Iethéth,

52 Duke Aholibamáh, duke Eláh, duke
 Pinón,

53 Duke Kenáz, duke Temán, duke Mibzár,

54 Duke Magdiél, duke Irám. these were
 the dukes of Edóm.

CHAP II.

3 The genealogie of Iudáh vnto Ishái the father of
 Dauid.

1 These are the sones of Israél, *Reubén,
 Simeón, Leui and Iudáh, Isshachár, &
 Zebauín,

2 Dan, Ioséph, and Beniamín, Naphtalí,
 Gad, and Ashér.

3 *The sonnes of ^a Iudáh, Er, and Onán, &
 Sheláh. These thre were borne to him of
 the daughter of Shúa ^y Cananite: but Er
 the eldest sonne of Iudáh was cuil in the

sight of the Lord, and he slewe him.

4 *And Thamar his daughter in law bare ^{Gen. 38, 29.}
 him Phárez, and Zéráh: so all the sonnes of ^{mat. 1, 3.}
 Iudáh were fyue.

5 *The sones of Phárez, H-zrón & Hamúl. ^{Ruth. 4, 18.}

6 The sonnes also of Zéráh were ^{Or, Zabdi,} Zimrí,
 and ^b Ethan, and Hemán, and Calcól, and ^b Of these
 Dara, which were fyue in ail. ^{read 1 Kings}

7 And ^y sonne of Carmí, *Achár that trou-
 bled Israél, transgressing in the thing ex-
 communicate. ^{Or, Acháo,}

8 The sonne also of Ethán, Azariáh.

9 And the sonnes of Hezrón that were bor-
 ne vnto him, Ierahmeél, and ^c Ram and ^c Whome E.
 Chelubái. ^{Match. calleth}

10 And Ram begate Aminadáb, and Ami-
 nadáb begate Nashón ^d prince of the ^d That is, chief
 children of Iudáh, ^{of the familie,}

11 And Nashón begate Salmá, and Salmá
 begate Bóaz,

12 And Bóaz begate Obéd, and Obéd be-
 gate ^{Or, Ieffe,} Ishái, ^{1 Sam. 16, 19.}

13 *And Ishái begate his eldest sonne Eliáb,
 and Abinadáb the seconde, and *Shimmá ^{Or, Shammá,}
 the third,

14 Nathaneél the fourt, Raddái the fift,

15 Ozém the sixt, and Dauid the seuent.

16 Whose sisters were Zeruiáh & Abigáil.
 And the sonnes of Zeruiáh, Abishai, and
 Ioáb, and Asahél.

17 And Abigáil bare Amasá: and the father
 of Amasá was Iether an Ishmeelite.

18 ¶ And ^e Caléb the sonne of Hezrón be-
 gate Ierióth of Azubáh ^{his} wife, and her
 sonnes are these, Iether, and Shobáb, and ^e Who was
 Ardón. ^{called the son-}

19 And when Azubáh was dead, Caléb toke
 vnto him Ephrath, which bare him Hur.

20 *And Hur begate Vrí, and Vrí begate ^{Exod. 31, 2.}
 Bezaleél.

21 And afterwarde came Hezrón to the
 daughter of Machir the father of ^f G Iead, ^f Who was
 and toke her when he was thre-score yere ^{prince of mo-}
 olde, and she bare him S gúb. ^{unte Gilead,}

22 And Segúb begate Iair, which had thre
 and twentie cities in the land of Gilead.

23 And Gesshúr with A-rám toke the tow-
 nes of Iair ^g from them, and K. náth and ^g That is, the
 the townes thereof, ^{even} in efore cities. ^{Geshurites &}
 All these were the sonnes of Machir, the ^{Syrians toke}
 father of Gileád. ^{the townes}

24 And after that Hezrón was dead at
^h Caléb Ephrátah, then Abiáh Hezron ^h Which was
 wife bare him also Ashúr the ^a father of ^a a towne named
 Tekóa. ^{of the hous-}

25 And the sonnes of Ierahmeél the eldest
 sonne of Hezrón were Ram the eldest,
 then Bunáh & Orén & Ozén and Ahisón.

26 Also Ierahmeél had another wife na-
 med Atarán, which was the mother of
 Onám.

27 And the sonnes of Ram the eldest son-
 ne of Ierahmeél were Máaz, and Iamin
 and

and Ekar.

28 And the sonnes of Onám were Shammái and Iadá. And the sonnes of Shámái, Nadáb and Abishúr.

29 And the name of the wife of Abishúr was called Abiáhil, and she bare him Ahbán and Molíd.

30 The sonnes also of Nadáb were Séled and Appáim : but Séled dyed without children.

31 And the sonne of Appáim was Ishí, and the sonne of Ishí, Sheshán, and the sonne of Sheshán, ^k Ahláí,

32 And the sonnes of Iadá the brother of Shammái were Iéther and Ionathán: but Iéther dyed without children.

33 And the sonnes of Ionathán were Péleth and Zazá. These were the sonnes of Ierahmeél.

34 And Sheshán had no sonnes, but daughters. And Sheshán had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarhá his seruant to wife, and she bare him Attái.

36 And Attái begate Nathán, and Nathán begate Zabád,

37 And Zabád begate Ephlál, & Ephlál begate Obéd,

38 And Obéd begate Iehú, and Iehú begate Azariáh,

39 And Azariáh begate Hélez, and Hélez begate Eleasáh,

40 And Eleasáh begate Sisamái, & Sisamái begate Shallúm,

41 And Shallúm begate Iekamiáh, & Iekamiáh begate Elisámá.

42 Also the sonnes of Caléb, the brother of Ierahmeél, were Meshá his eldest sonne, which was the ^l father of Ziph: & the sonnes of Mesháh the father of Hebrón.

43 And the sonnes of Hebrón were Kórah and Tappúah, and Rékem and Shéma.

44 And Shéma begate Ráham the father of Io:koám: and Rékem begate Shammái.

45 The sonne also of Shammái was Maón: and Maón was the father of Beth-zúr.

46 And Epháha ^m concubine of Caléb bare Harán and Mozá, and Gazéz: Harán also begate Gazéz.

47 The sonnes of Iahdái were Régem, and Iothám, and Geshán, & Pélet, and Epháh, and Sháaph.

48 Calebs concubine Maacháh bare Shéber and Tihhanáh.

49 She bare also Shaaph, the father of Madmannáh, and Sheuá the father of Machbenáh, and the father of Gibeá. *And Achsáh was Calebs daughter.

50 ¶ These were the sonnes of Caléb the sonne of Hui: ^y eldest sonne of Ephíathah, Shobál the father of Kiriath-iearím.

51 Salmá the father of Beth-léhem, and Ha-

réph the father of Beth-gadér.

52 And Shobál the father of Kiriath-iearím had sonnes, and he ^z was the ouerseer of halfe Hammenóth.

53 And the families of Kiriath-iearím were the Ithrites, and the Puthites, and the Shumathites, & the Mishraites, of them came the Zareathites, and the Eshtaulites.

54 The sonnes of Salmá of Beth-léhem, and the Nerophathite, the ^a crownes of the house of Ioáb, and ^z halfe the Manathites and the Zorites.

55 And the families of the ^o Scribes dwelling at Iabéz, the Tirathites, the Shimeathites, the Shuchathites, which are the ^p Kenites, that came of Hammáth the father of the house of Recháb.

CHAP. III.

¹ The genealogie of Daud and of his posteritie vnto the sonnes of Iosíah.

¹ These also were the sonnes of ^a Daud, which were borne vnto him in Hebrón: the eldest Amnón of Ahimóam, the Israelitess: the second ^b Daniél of Abigáil the Carmelitess.

² The third Absalóm the sonne of Maacháh daughter of Talmái King of Geshúr: the fourth Adonijáh the sonne of Haggith:

³ The fifth Shephatiáh of Abitál: the sixth Ithreám by Egláh his wife.

⁴ These six were borne vnto him in Hebrón: and there he reigned seuen yere and six moneths: and in Ierusalém he reigned thre and thirtie yere.

⁵ And these foure were borne vnto him in Ierusalém, Shimeá, and Shobáb, and Nathán, and ^c Salomón of ^d Bathshúa the daughter of Ammiél:

⁶ Ibhár also, and ^e Elisámá, and Eliphálet,

⁷ And Nógah, and Népheg, and Iaphía,

⁸ And Elisámá, and Eliadá, and Eliphélet, nine in number.

⁹ These are all the sonnes of Daud, besides the sonnes of the concubines, & Thamar their sister.

¹⁰ ¶ And Salomons sonne was Rehoboám, whose sonne was Abiáh, and Asá his sonne, and Iehoshaphát his sonne,

¹¹ And Ioám his sonne, and Ahaziáh his sonne, and Ioáth his sonne,

¹² And Amaziáh his sonne, & Azariáh his sonne, & Iorbám his sonne,

¹³ And Ahaz his sonne, & Hezekiáh his sonne, & Manasséh his sonne,

¹⁴ And Amón his sonne, & Iosíah his sonne.

¹⁵ ¶ And of the sonnes of Iosíah, the eldest was ^o Iohanán, the seconde Ichoiakim, the thirde Zedekiah, and the fourth Shallúm.

¹⁶ And the sonnes of Ichoiakim were Ie-

Y.iii.

^k Who dyed while his father was alive and therefore it is said, ver. 34 that Sheshan had 40 sonnes.

^l That is, the chief gouernor or prince of ^z Ziphims, because the prince ought to haue a fatherlic care and affection toward his people.

^m This difference was between the wife and the concubine, that the wife was take with certaine solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage, neither did her children inherit, but had a portion of goods or money given the ^y *Iosh 15.17.*

^z Or, he that saw the halfe, because the prince was the ouersee of his subiects.

^a Messing, the chief & principal
^o Or, the Zorites, the halfe of the Manathites.
^o Which were men learned and expert in the Lawe
^p Read Nób. 10.29, & iudg. 1.16.

^a He returned to the genealogie of Daud, to shewe that Christ came of his stocke
^b Which 2. Sam 3.3. is called Chieleáb, borne of her, that was Nabals wife the Carmelite.

^c Onely Salomón was Davids natural sonne, & other thre were Virgins, whome Daud made his by adoption he that was begotten in adulterie & dyed ^z eight day, is not reckened among Davids sonnes

^d Called also Bathsheba the daughter of Eliám: so the gaue them diuers names.
^e Elisámá, or Elisúa
^z Sam 4.15: & Eliphélet dyed, & Daud named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were alive, and here bothe they ^y were alive & dead
^f So called because he was preferred to ^z dignitie royal before his brother Ichoiakim, & was the elder.
^o Or, Iehoshaphát, 2. King. 23.31.

coniah his sonne, and Zedeiah his sonne.

17 And the sonnes of Ieconiah, Asir and Sheakiel his sonne:

18 Malchiram also and Pedaiáh, & Shenazar, Iecaniáh, Hoshamá, and Nedabiah.

g S Mar saith that Zorobabél was sonne of Zalarhiél, meaning that he was his newew according to the Ebrewe speache. for he was Pedaiáh's sonne.

19 And the sonnes of Pedaiáh were Zerubbabél, and Shimmei: and the sonnes of Zerubbabél were Meshullám, and Hananiah, and Shelomith their sister,

20 And Hashubáh, & Ohél, and Berechiáh, & Hazadiáh, & Iushabhesed, *siue in nobler.*

21 And the sonnes of Hananiah were Pelatiah, and Iesaiáh: the sonnes of Rephaiah, the sonnes of Arnán, the sonnes of Obadiáh, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattúth and Igeál, and Bariah, and Neariah and Shaphát, *h fix.*

h So that Shemaiah was Shechaniah's natural sonne, & the other five his newewes, & in all were fix.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikám, *thie.*

24 And the sonnes of Elioenai were Hodiah, and Eliahib, and Pelasáh, and Akkúb, and Iohanán, and Delaiáh and Anási, *seven.*

CHAP. IIII.

1 The genealogie of the sonnes of Iudáh. 5 Of Ashúr, 9 Of Iabéz, and his prayer. 12 Of Chelúb, 24 And Simeón: their habitations. 38 And conquests.

a Meaning, they came of Iudáh, as newewes & kindredmen: for onely Pharez was his natural sonne Gen 38:29. & 46:12. chap. 24.

THE sonnes of Iudáh were Pharez, Hezión, and Carmi, and Hur, and Shobál.

2 And Reaiáh the sonne of Shobál begate Iáhath, and Iáhath begate Ahumái, and Láhad: these are the families of the Zorathites.

3 And these were of the father of Etám, Izíeél, and Ishmá and Idbásh: and the name of their sister was Hazelepóni.

4 And Penuél was the father of Gedór, and Ezéi the father of Husháh: these are the sonnes of Hur the eldest sonne of Ephraím, the father of Beth-léhem.

5 But Ashúr the father of Tekóa had two wiues, Heleáh, and Naaráh.

6 And Naaráh bare him Ahuzám, & Hépher, and Temení and Haashtrai: these were the sonnes of Naaráh.

7 And the sonnes of Heleáh were Zéreth, Iezóhar and Ethnán.

8 Also Coz begate Anúb, and Zobebáh, & the families of Aharhél & sone of Harúm.

9 But Iabéz was more honorable then his brethren: and his mother called his name Iabéz, saying, Because I bare him in sorowe.

10 And Iabéz called on the God of Israhél, saying, If thou wilt blesse me in dede, and enlarge my coastes, and if thine hand be with me, and thou wilt cause me to be delivered from euil, that I be not hurt. And God granted the thing that he asked.

11 And Chelúb the brother of Shuah be-

gate Mehír, w was the father of Eshtón.

12 And Eshtón begate Berh raphá, & Paseáh, & Tehinnáh the father of the cite of Nahásh: these are the men of Recháh.

13 And y sonnes of Kenáz were Othniél & Zeraiah, & y sonne of Othniél, Hatháth.

14 And Meonothái begate Ophrah. And Seraiáh begate Ioáb the father of the valley of craftsmen: for they were craftsmen.

e The Lord of y valley where the artificers did worke

15 And the sonnes of Caléb the sonne of Iephunnéh were Irú, Eláh, and Náam. And the sonne of Eláh was Kenáz.

f Called also Elion

16 And the sonnes of Iehaleél were Ziph, and Zipháh, Tiriá, and Asareél.

17 And the sonnes of Eziáh were Iéther & Méred, and Ephér, and Ialón, and he begate Muriám, and Shammái, and Ishbáh the father of Eshtemóa.

18 Also his wife Iehudiah bare Iéred the father of Gedór, and Héber the father of Sochó, and Ikuthiél the father of Zanoáh: and these are the sonnes of Bithiah the daughter of Phaiáoh which Méred toke.

Or, she bare, meaning the second wife of Ezra

Or, of a home he had desired

19 And the sonnes of the wife of Hodiah, the sister of Nahám the father of Keilah were the Garmites, & Eshtemóa the Maacharhite.

20 And the sonnes of Shimón were Amnon and Rinnáh, Ben-hanam and Tilón And the sonnes of Ishi were Zohéth, and Ben-zohéth.

21 The sonnes of Sheláh, the sonne of Iudáh were Er the father of Lecáh, & Laadáh the father of Maresháh, and the families of the householdes of the that wrought fine linen in the house of Ashbéa.

Gen 38:28.

22 And Iokím and the men of Chozebá & Ioásh, and Saráph, which had the dominion in Moáb, and Iashtúb, Léhem. These also are ancient things.

Or, of the habitations of the ben

23 These were potters, and dwelt among planes & hedges: & there they dwelt with the King for his worke.

g They were King Darius' gardeners and served him in his workes.

24 The sonnes of Simeón were Nemuél, and Iamín, Iarib, Zerah, & Shaúl.

Gen 46:10.

25 Whose sonne was Shallúm, & his sonne, Mibsam, & his sonne Mishmá.

Exod 6:15. h His sonne O hadis here omitted.

26 And the sonnes of Mishmá, Hamuél was his sonne, Zacchúr his sonne, & Shimeí his sonne.

27 And Shimeí had sixtene sonnes, and six daughters, but his brethren had not many children, neither was all their familie like to the children of Iudáh in multitude.

28 And they dwelt at Beer-sheba, & at Moladah, and at Hazár Shuál,

1 These cities belonged to y tribe of Iudáh Josh 19:1 and were given to the tribe of Simeon.

29 And at Bilbáh, and at Ezém, and at Tólad,

30 And at Bethuél, and at Horhá, and at Ziklag,

31 And at Berh-mareabóth, and at Hazár Susim,

k Then Dauid
restored them
to the tribe of
Iudáh

Sufim, at Beth-bireí, & at Shaaráim. these were their cities vnto the reigne of ^k Dauid.

32 And their townes were Etám, and Aín, Rimmón, and Tóché, & Ashán, fíue cities.

33 And all their townes that were round about these cities vnto Báal, These are their habitations and the declaration of their genealogie,

34 And Meshobáb and Tamléch, & Iosháh the sonne of Amashráh,

35 And Ioél and Iehú the sonne of Ioshíbráh, & sonne of Seraráh, & sonne of Asiél,

36 And Elionái, and Taakóbah, & Ieshoharáh, and Asaráh, and Adiel and Iesimiél & Benaiáh,

37 And Zizá the sonne of Shiphéi, the sonne of Allón, the sonne of Iedaráh, the sonne of Shimií, the sonne of Shemaráh.

38 These were famous princes in their families, and increased greatly their fathers houses.

l For the tribe
of Simeón
was so great
in number y
in the time of E-
zekiáh that
fought newe
dwelligs vnto
Gedór, which
is in the tribe
of Dán.

39 And they went to the entring in of Gedór, euen vnto the East side of the valley, to seke pasture for their shepe.

40 And they found fat pasture & good, & a wide land, bothe quiet and fruteful: for they of Ham had dwelt there before.

41 And these described by name, came in y dayes of Hezekiáh Kíng of Iudáh, & smote their tents, and the inhabitants that were founde there, and destroyed them vtterly vnto this day, and dwelt in their rowme, because there was pasture there for their shepe.

42 And besides these, fíue hundred men of the sonnes of Simeón went to moué Seír, and Pelatiáh, & Neariáh, and Ropharáh, and Vzziel the sonnes of Ishí were their captaines,

m And were
not slaine by
Baul & Dauid.

43 And the rest of Amalék that had ^m escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioséph 2 The genealogie of Reuben, 12 And Gad, 23 And of the halfe tribe of Manasséh.

Gen 35.22.

Ex 49.4.

a Because the ei
were made
two tribes,
that had a dou-
ble portion
b That is, he
was y chiefest
of all y tribes
according to
Iaakobs pro-
phecie. Gen
49.8, & becau-
se Christ shoul-
de come of
him

Gen 46.9.

Exod. 6.14.

Num. 26.5.

1 The sonnes also of Reuben the eldest sonne of Isráél (for he was the eldest, ^a but had defiled his fathers bed, therefore his birthright was giuen vnto the ^a sonnes of Ioséph the sonne of Isráél, so that the genealogie is not reckned after his birthright.

2 For Iudáh preuailed aboue his brethren, & of him came ^b the prince, but the birthright was Ioséphs)

3 The sonnes of Reuben the eldest sonne of Isráél were Hanóch & Pallú, Hezión and Carmí.

4 The sonnes of Ioél, Shemaiáh his sonne, Gog his sonne, and Shimei his sonne,

5 Micháh his sonne, Reaiáh his sonne, and Báal his sonne,

6 Beeráh his sonne: whome Tilgáth Pilne-éser King of Asshúr ^c caryed away: he was a prince of the Reubenites.

7 And when his brethren in their families reckened the genealogie of their generations, Ieiel and Zechariáh were the chief,

8 And Béla the sonne of Azáz, the sonne of Shéma, the sonne of Ioél, which dwelt in ^d Aroér, eue vnto Nebó & Báal-meón.

9 Also Eastwarde he inhabited vnto the entring in of the wildernes from the ri-uer ^e Peiáth: for they had muche catell in the land of Gileád.

10 And in the dayes of Saúl they warred with the ^e Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gileád.

11 And the children of Gad dwelt ouer against them in the land of Bashán, vnto Salehá.

12 Ioél was the chiefest, and Shaphám the seconde, but Iaanái & Shaphát were in Bas-ahán.

13 And their brethrē of the house of their fathers were Michaél, & Meshullám, & Shebá, & Sorái, and Iacán & Ziá, & Ebér, & Seué.

14 These are the children of Abihái, the sonne of Hurí, the sonne of Iaroáh, the sonne of Gileád, the sonne of Michaél, the sonne of Ieshishái, the sonne of Iahabó, the sonne of Buz.

15 Ahí the sonne of Abdiél, the sonne of Guní was chief of the householde of their fathers.

16 And they dwelt in Gileád in ^f Bashán, & in the townes thereof, and in all the suburbs of Sharón, by their borders.

17 All these were reckned by genealogies in the dayes of Iothám King of Iudah, & in the dayes of Ieroboám King of Isráél.

18 The sonnes of Reuben and of Gad, & of halfe the tribe of Manasséh of those y were valiant men, able to beate shield, & sworde, and to drawe a bowe, exercised in warre, were foure & fourtie thousand, seuen hundred and threescore, that went out to the warre.

19 And they made warre with y Hagarims, with ^g Ietúr, & Naphísh and Nodab.

20 And they were ^h holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their catell, ⁱ eue their camels fiftie thousand, and two hundred, & fiftie thousand shepe, and two thousand asses, and of ^j persones an hundred thousand.

22 For many fel downe wounded, because the warre was of God. And they dwelt in their steades vntil the ^k captiuitie.

Y.iii.

c To wit, in
y time of Vz-
ziáh King of
Isráél, 2 Kings
15.29.

d These places
were beyonde
Iordén to-
ward the East
in the land gi-
ue to the Reu-
benites.
e Or, Ephraim.

e The Ishmae-
lites that came
of Hagár Abra-
hams concu-
bine.

f Bothe the ho-
le country &
one particular ci-
ties were called
by this name
Bashan.

g These twai-
ne were y son-
nes of Ishma-
él, Gene 25.23
h To wit, by
the Lord, that
gaue them the
victorie.

i Ebr sales of
men

k Meaning the
captiuitie of y
tribes vnder
Tilgath- Pil-
necher

k Otherwife called, Bál-gad.

23 And the children of the halfe tribe of Manaffeh dwelt in the land, from Bafhán vnto k Bál Hermón, and Senír, and vnto mount Hermón: for they increafed.

24 And thefe were the heades of the houfholdes of their fathers, euen Ephér and Ifhí, and Eliél and Azriél, and Ieremiáh, and Hodauráh, and Iahdiél, ftrong men, valiant & famous, heades of the houfholdes of their fathers.

25 But they transgrefsed againft the God of their fathers, and went a whoring after the gods of the people of the land, whome God had deftroyed before them.

l Thus God ftrick vnto the wicked and vfed them, as instruments to execute his iufte iudgement againft uncers, although they were led w malice & ambition. 2. King 18. 11.

26 And God of Ifraél stirred vp the fpirit of Pul King of Affhúr, and the fpirit of Tilgáth Pinefér King of Affhúr, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manaffeh, and brought them vnto * Haláh and Habór, and Hará, and to the riuer Gozán, vnto this day.

CHAP. VI.

30 The genealogie of the fonnes of Leui. 31 Their ordre in the minifterie of the Tabernacle. 49 Aaron & his fonnes Preests 14. 57 Their habitations.

The fonnes of Leui were Gerfhóm, Koháth, and Merarí.

Gen 46. 11. exod 6. 17. chap 23. 6.

2 * And the fonnes of Koháth, Amrá, Izhar, and Hebrón and Vzziel.

3 And the children of Amrá, Aaron, and Moſes and Miriam. And the fonnes of Aaron, * Nadab, and Abihú, & * Eleazar, and Ithamar.

Leuit 10. 1. Nomb. 20. 25.

4 Eleazar begate Phinehas. Phinehas begate Abihú,

5 And Abihú begate Bukki, & Bukki begate Vzzi,

6 And Vzzi begate Zerachíah, and Zerachíah begate Muathíah.

7 Merarióth begate Amariáh, and Amariáh begate Ahitúb,

a Which was his Briſt aler that Aoiathar was depoſed, according to the prophetic of Eli the Priett, 1 Sam 2. 35. b And did vaſſalyreſſa King Vzziel, who wolde haue vſurped the Priests office, 2 Chro. 16. 17.

8 And Ahitúb begate Zadók, and Zadók begate Ahimáaz,

9 And Ahimáaz begate Azariáh, and Azariáh begate Iohanán,

10 And Iohanán begate Azariáh (it was he that was b Priett in the houſe that Salomón buylt in Ieruſalém)

11 And Azariáh begate Amariáh, and Amariáh begate Ahitúb,

12 And Ahitúb begate Zadók, and Zadók begate Shallúm,

13 And Shallúm begate Hilkiáh, and Hilkiáh begate Azariáh,

14 And Azariáh begate Seraiáh, and Seraiáh begate Iehozadák,

c That is, he was led into captiuitie with his father Seraiáh the brie Priett, 2 King 24. 14.

15 And Iehozadák departed whē the Lord caried away into captiuitie Iudáh and Ieruſalém by the hand of Nebuchadnezzár.

16 ¶ The fonnes of Leui were Gerfhóm, Koháth and Merarí.

And theſe be the names of the fonnes of Gerfhóm, Libní, and Shimeí.

18 And the fonnes of Koháth were Amrá, and Izhar, and Hebrón and Vzziel.

19 The fonnes of Merarí, Mahlí and Muſhí: and theſe are the families of Leui concerning their fathers.

20 Of Gerfhóm, Libní his ſonne, Iaháth his ſonne, Zimmáh his ſonne,

21 Ioáh his ſonne, Iddó his ſonne, Zéráth his ſonne, Ieaterái his ſonne.

22 The fonnes of Kohath, d Aminadáb his ſonne, * Kórah his ſonne, Aſſír his ſonne, d Who ſemeth to be called Izhar, Exod 6. 21 Nomb 16. 1.

23 Elkanáh his ſonne, and Ebíafáph his ſonne, and Aſſír his ſonne,

24 Taháth his ſonne, Vriél his ſonne, Vzziel his ſonne, and Shaúl his ſonne,

25 And the fonnes of Elkanáh, Amaſſái, and Ahimóth.

26 Elkanáh the fonnes of Elkanáh, Zophai his ſonne, and Náath his ſonne,

27 Eliáb his ſonne, Ierohám his ſonne, Elkanáh his ſonne,

28 And the fonnes of Samuél, y eldeſt Vafſhí, then Abíah.

e Who is alſo called Ioél, 1 Sam 8. 2 & the 33 verſe of this chapter.

29 ¶ The fonnes of Merarí were Mahlí, Libní his ſonne, Shimeí his ſonne, Vzziel his ſonne,

30 Shimeí his ſonne, Haggiáh his ſonne, Aſſír his ſonne.

31 And theſe be they whome David ſet for to ſing in the houſe of the Lord, after that the Arke had f reſt.

f After it was brought to that place where y Temple ſhulde be build & was nomore carryed to & fro. g Read Exod 27. 20.

32 And they miniſtred before the Tabernacle, euen the Tabernacle of the Congregation with ſinging, vntil Salomón had buylt the houſe of the Lord in Ieruſalém: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children: of the fonnes of Koháth, Hemán a ſinger, the ſonne of Ioél, the ſonne of Semeuél,

34 The ſonne of Elkanáh, the ſonne of Ierohám, the ſonne of Eliél, the ſonne of Tóah,

35 The ſonne of Zuph, the ſonne of Elkanáh, the ſonne of Máath, the ſonne of Amaſſái,

36 The ſonne of Elkanáh, the ſonne of Ioél, the ſonne of Azariáh, the ſonne of Zeraphíah,

37 The ſonne of Taháth, the ſonne of Aſſír, the ſonne of Ebíafáph, the ſonne of Kórah, h Or, uſurper.

38 The ſonne of Izhar, the ſonne of Koháth, the ſonne of Leui, the ſonne of Iſſírah.

39 And his brother i Aſáph ſtoode on his right hand: i Aſáph was the ſonne of Beſſíah, the ſonne of Shimeí, i Or, couſin. h Meaning the couſin of Hemán, verſe 32.

- 40 The sonne of Michaél, the sonne of Ba-
asciáh, the sonne of Malchiáh,
- 41 The sonne of Ethní, the sonne of Zéráh,
the sonne of Adaráh,
- 42 The sonne of Ethán, the sonne of Zim-
máh, the sonne of Shimeí,
- 43 The sonne of Iáhath, the sonne of Ger-
shóm, the sonne of Leuí.
- 44 And their brethren the sonnes of Me-
rarí were on the left hand, *even* Ethán the
sonne of Kíshí, the sonne of Abdí, the son-
ne of Mallúch,
- 45 The sonne of Hahabiáh, the sonne of
Amaziáh, the sonne of Hilkiáh,
- 46 The sonne of Amzí, the sonne of Baní,
the sonne of Shámer,
- 47 The sonne of Mahlí, the sonne of Mu-
shí, the sonne of Merarí, & sonne of Leuí.
- 48 ¶ And their brethren the Leuites were
appointed vnto all the seruice of the
Tabernacle of the house of God,
- 49 But Aarón and his sonnes burnt incense
vpon the altar of burnt offering, and on the
altar of incense, for all that was to do in
the moste holy place, and to make an atonement
for Israel, according to all that
Moses the seruant of God had commanded.
- 50 These are also the sonnes of Aarón, Eleazár
his sonne, Phinehás his sonne, Abis-
huá his sonne,
- 51 Bukkí his sonne, Vzzí his sonne, Zerahí-
áh his sonne,
- 52 Meraríth his sonne, Amariáh his sonne,
Ahitúb his sonne,
- 53 Zadók his sonne, & Ahimáaz his sonne.
- 54 ¶ And these are the dwelling places of
them throughout their townes & coastes,
even of the sonnes of Aarón for the familie
of the Kohathites, for the lot was
theirs.
- 55 So they gaue them Hebrón in the land
of Iudáh and the suburbs thereof rounde
about it.
- 56 But the field of the citie, and the villa-
ges thereof they gaue to Caléb the sonne
of Iephunnéh.
- 57 And to the sonnes of Aarón they gaue
the cities of Iudáh for refuge, *even* He-
brón and Libná with their suburbs, and
Iattír, and Eshtemóa with their subur-
bes,
- 58 And Hilén with her suburbs, & De-
bir with her suburbs,
- 59 And Ashán and her suburbs, and Beth-
shémesh and her suburbs:
- 60 ¶ And of the tribe of Beniamín, Gebá
and her suburbs, and Alémeth with her
suburbs, & Anathóth with her suburbs:
all their cities were thirtene cities by their
families.
- 61 And vnto the sonnes of Koháth the
remnant of the familie of the tribe, *even*
- of the halfe tribe of the halfe of Manaf-
séh, by lot ten cities.
- 62 And to the sonnes of Gershóm accordig
to their families out of the tribe of Issa-
cháí, and out of the tribe of Ashér, & out
of the tribe of Naphtalí, and out of the
tribe of Manasséh in Bashán, thirtene ci-
ties.
- 63 Vnto the sonnes of Merarí according
to their families out of the tribe of Reu-
bén, and out of the tribe of Gad, and out
of the tribe of Zebulún, by lot twelue
cities.
- 64 Thus the children of Israel gaue to the
Leuites cities with their suburbs.
- 65 And they gaue by lot out of the tribe of
Judáh, & out of the tribe of the children
of Simeón, & out of the tribe
of the children of Beniamín, these ci-
ties, which they called by their names.
- 66 And they of the families of the sonnes
of Koháth, had cities and their coastes out
of the tribe of Ephraím.
- 67 *And they gaue vnto them cities of re-
fuge, Shechem in mount Ephraím, & her
suburbs, and Gézer and her suburbs,
- 68 Iokmeám also and her suburbs, & Beth-
horón with her suburbs,
- 69 And Aialón and her suburbs, and Gath
Rimmón and her suburbs,
- 70 And out of the halfe tribe of Manasséh,
Aner and her suburbs, and Bileám and
her suburbs, for the families of the rem-
nant of the sonnes of Koháth.
- 71 Vnto the sonnes of Gershóm out of the
familie of the halfe tribe of Manasséh,
Golán in Bashán, & her suburbs, & Ash-
taróth with her suburbs,
- 72 And out of the tribe of Issachár, Ké-
desi and her suburbs, Daberáth and her
suburbs,
- 73 Ramóth also and her suburbs, and A-
ném with her suburbs,
- 74 And out of the tribe of Ashér, Mashál
and her suburbs, and Abdón and her sub-
urbs,
- 75 And Hukók and her suburbs, and Re-
hóh and her suburbs,
- 76 And out of the tribe of Naphtalí, Ké-
desi in Galilea & her suburbs, & Ham-
món and her suburbs, and Kiríatháim
and her suburbs.
- 77 Vnto the rest of the children of Merarí
were given out of the tribe of Zebulún,
Rimmón and her suburbs, Tabór and
her suburbs,
- 78 And on the other side Iordén by Ierichó,
even on the Eastside of Iordén, out of the
tribe of Reubén, Bézer in the wildernes
with her suburbs, and Iahzáh with her
suburbs,
- 79 And Kedemóth with her suburbs, and
Mepháath with her suburbs,

3 The Leuites
are called the
singers bre-
thren, because
they came of
the same stocke
k Read
Nomb 4:4

1 Or, cities &
were given to
the Leuites

m They were
first appointed,
and prepared
for
n Which was
also called,
Kiríath-arbá,
Gen 23,2 Iosh.
24,11.

o That he
had killed a
man might
see therunto
for succour til
his cause were
tried, Deu 19.

p Which To-
shúa calleth
Helón, Iosh
24,15

q Or, Almón,
Iosh 21,18

r That is, they
gaue a portion
to the Kohath-
ites, & were
the remnant
of the tribe of
Leui, out of the
halfe tribe of
Manasséh and
out of Ephra-
ím, vers 66

Iosh 21,21.

1 Or, Tardá,
Iosh 21,25
2 Or, Gath rim-
món

f Who in the
first versé is
called also
Gershóm.
3 Or, Beethorá,
Iosh 21,27
4 Or, Kedesi,
Iosh 21,28.

5 Or, Tarmáh,
Iosh 21,29
6 Or, E-gadim,
Iosh 21,29

7 Or, Heliáh,
Iosh 21,31

8 Or, Ammuth-
dai, Iosh 21,32.
9 Or, Kedesi,
Iosh 21,32

10 Or, Iokvedai,
11 Or, Kiríathó,
Iosh 21,34.

- 80 And out of the tribe of Gad Raméth in Gileád with her suburbes, and Mahanáim with her suburbes,
81 And Hefhbón with her suburbes, & Iaa-zéi with her suburbes.

CHAP. VII.

- 1 The genealogie of Issachár, Benamín, 13 Naphtalí,
14 Manasséh, 20 Ephraím, 30 And Ashér.

^{Or, Phazab}
^{Who also is}
^{called Iob,}
^{Gen 46, 13.}

^{b That is,}
^{their number}
^{was founde}
^{th' great whé}
^{Dauid nóbred}
^{the people, 2}
^{Sam 24, 1}

^{c Meaning, the}
^{syre sonnes,}
^{& the father}

^{Or, kinsmen.}

^{d Called also}
^{Ashbél, Gen.}
^{46, 21 Nomb.}
^{26, 38}
^{e Which were}
^{the chiefes}
^{of the tribes}
^{there were}
^{seven in all, as}
^{appeareth,}
^{Gen. 46, 21.}

^{Or, Iri}
^{f Meaning, f}
^{he was not}
^{the sonne of}
^{Benamín, but}
^{of Dan, Gen}
^{46, 21}
^{Or, of Ashér}
^{Or, Shilón,}
^{Gen 46, 14}
^{g These came}
^{of Dan and}
^{Naphtalí, &}
^{were the son-}
^{nes of Bilhán,}
^{Gen 46, 23}
^{Nomb 26, 31,}
^{Job 17, 1.}

1 And the sones of Issachár were Tola & Puah, & Iahúib, & Shimrón, four; 2 And the sonnes of Tola, Vzzí, and Re-phaiáh, and Ieríel, and Iahmái, & Iibsam, and Shumuél, heades in the householdes of their fathers. Of Tola were valiant men of warre in their generacions, whose number was in the daies of Dauid two & twentie thousand, and six hundreth.

3 And the sonne of Vzzí was Izíahaiáh, & his sonnes of Izíahaiáh, Michaél, & Obadiáh, and Ioél, & Ishírah, five men all princes. 4 And with them in their generacions after the householdes of their fathers were bands of me of warre for battel, six & thirtie thousand: for they had many wiues and children.

5 And their brethren among all the families of Issachar were valiant men of warre, rekened in all by their genealogies foure score and seuen thousand.

6 ¶ The sonnes of Benamín were Béla, & Bécher, and Iediaél, three.

7 And the sonnes of Béla, Ezbón, & Vzzí, and Vzzíel, and Ierimóth, & Iri, five heads of the householdes of their fathers, valiant men of warre, and were rekened by their genealogies, two and twentie thousand & thirtie and foure.

8 And the sonnes of Bécher, Zemíah, and Ioásh, and Eliézer, and Eliocnáí, & Omrí, & Ierimóth, & Abiáh, & Anathórh, & Alámeth: all these were the sones of Bécher.

9 And they were nombred by their genealogies according to their generacions, and the chief of the houses of their fathers, valiant men of warre, twentie thousand & two hundreth.

10 And the sonne of Iediaél was Bilhán, and the sonnes of Bilhán, Ieúsh, and Beniamín, and Ehúd, and Chenaanáah, and Zethán, and Tharshísh, and Ahísháhar.

11 All these were his sonnes of Iediaél, chief of the fathers, valiant men of warre, seutene thousand & two hundreth, marching in battel aray to the warre.

12 And Shuppím, & Huppím were the sonnes of Iri, but Hushim was the sonne of another.

13 ¶ The sonnes of Naphtalí, Lahziél, and Guni, and Iézer, and Shállum: of the sonnes of Bilhán.

14 The sone of Manasséh was Ashiél, whom she bare vnto him, but his concubine of Arám bare Machíu the father of Gileád.

15 And Machíu toke to wife the sister of Huppím & Shuppím, and the name of their sister was Maacháh. And the name of the seconde sonne was Zelophehad, and Zelophehad had daughters.

16 And Maacháh the wife of Machír bare a sonne, and called his name Péresh, and the name of his brother was Shéiesh: and his sonnes were Vlám and Rakém.

17 And his sonne of Vlám was Bedán. These were the sonnes of Gileád the sonne of Machír, the sonne of Manasséh.

18 And his sister Moléchet bare Ishód, & Abiézer, and Mahaláh.

19 And the sonnes of Shemidá were Ahíán, and Shéchem, and Likhí, and Aníam.

20 ¶ The sonnes also of Ephraím were Shuthélai, & Béréd his sonne, & Táthath his sonne, and his sonne Eladáah, & Táthath his sonne,

21 And Zabád his sonne, and Shuthélah his sonne, and Ezéi, and Eleád: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattel.

22 Therefore Ephraím their father mourned many dayes, and his brethren came to comforte him.

23 And when he went in to his wife, she conceived, and bare him a sonne, & he called his name Beriáh, because affliction was in his house.

24 And his daughter was Sheráh, which buylt Beth horón the nether, and the upper, and Vzzén Sheeráh.

25 And Réphah was his sonne, & Resheph, and Télah his sonne, & Táhan his sonne,

26 Laadán his sonne, Ammihúd his sonne, Elíshamá his sonne,

27 Non his sonne, Iehoshúa his sonne.

28 And their possessions & their habitacions were Beth-el, and the villages thereof, and Eastwarde Naarán, and Westwarde Gézzer with the villages thereof, Shechem also and the villages thereof, vnto Azzáh & the villages thereof,

29 And by the places of the children of Manasséh, Beth-shean & her villages, Tanaách and her villages, Megiddó and her villages, Dor and her villages. In those dwelt the children of Ioséph the sonne of Israël.

30 ¶ The sonnes of Ashér were Innáh, & Iúsh, and Ishuá, & Beriáh, & Séráh their sister. ^{Gen 46, 17.}

31 And the sonnes of Beriáh, Héber, and Malchiél, who is the father of Birzáuth

32 And Héber begate Iaphlet, and Shomér, and Hothám, and Shuah their sister.

33 And the sonnes of Iaphlet were Pasach, and Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shámer, Ahí, & Rohíah,

^{Or, Iexir,}
^{Nomb. 26, 30.}

^{h Meaning, the}
^{sister of Gile-}
^{ad}

^{i Which was}
^{one of the five}
^{principal cities}
^{of the Philis-}
^{tines, slew e}
^{Ephraím}

^{Or, kinsmen}

^{Or, nece}

^{k To wit, of}
^{Ephraím.}

^{Or, Adidá}

^{Or, kinsmen}

gáh, Ichubbáh, and Arám.

35 And the sonnes of his brother Hélem were

Zopháh, and Kimrá, and Shélesh & Amál.

36 The sonnes of Zopháh, Suáh, and Har-

népther, and Shuál, and Berí, and Imráh,

37 Bézer and Hod, and Shammá, and Shil-

sháh, and Ithrán, and Beerá.

38 And the sonnes of Iéther, Iephunnéh, &

Pispá and Ará.

39 And the sonnes of Villá, Haráh, and Ha-

niél, and Rizíá.

40 All these were the children of Ashér, the

heads of their fathers houses, noble men,

valiant men of warre and chief princes, and

they were reckened by their genealogies for

warre and for battel to the number of six

and twentie thousand men:

CHAP. VIII.

1 The sonnes of Benjamin, 33 and race of Saúl.

BENIAMIN also ^a begate Béla his eldest sonne, Ashbél the seconde, and Aharáh the thirde,

2 Noháh the fourte, and Raphá the fiftie.

3 And the sonnes of Béla were Addár, and Gerá, and Abihúd,

4 And Abishúa, and Naamán and Ahóah,

5 And Gerá, and Shephuphan, and Hurám.

6 ¶ And these are the sonnes of Ehúd: these were the chief fathers of those that inha-

bited Géba: and ^b they were caryed away captiues to Monáhath,

7 And Naamán, and Ahiáh, and Gerá, he caryed them away captiues: and ^c he be-

gate Vzzá and Ahihúd.

8 And Shaharáim begate ^{certaine} in the countrey of Moáb, after he had sent ^d away Hushim and Baará his wiues.

9 He begate, I say, of Hodésh his wife, Iobáb and Zibíá, and Mishá, and Malchám,

10 And Ieúz & Shachíá and Mirmá: these were his sonnes and chief fathers.

11 And of Hushí he begate Ahitúb & Elpáal.

12 And the sonnes of Elpáal were Eber, and Mishám and Shámed (which buylt Onó, and Lod, and the villages thereof)

13 And Beriáh and Shéma (which were the chief fathers among the inhabitants of Aialón: they draue away the inhabitants of Gath)

14 And Ahió, Shafák and Ierimóth,

15 And S badiáh, and A.ád, and Ader,

16 And Michaél, & Ispáh, & Iohá, the sonnes of Beriáh,

17 And Zebadiáh, & Meshullám, & Hizkí, and Héber,

18 And Ishmerái and Izliáh, and Iobáb, the sonnes of Elpaal,

19 Iakim also, and Zichrí, and Sabdí,

20 And Elienái, and Zillethái, and Eliél,

21 And ^e Adaiáh, and Beraíah, and Shimiráth the sonnes of Shimeí,

22 And Ishpán, and Eber, and Eliél,

23 And Abdón, and Zichrí, and Hanán;

24 And Haniniáh, & Elám, & Antothiiáh,

25 Iphedaiáh & Pnuél the sonnes of Shashák,

26 And Shásherái, & Shehaiáh & Achaliáh,

27 And Iaareshíah, and Eliáh, and Zichrí, the sonnes of Ierohám,

28 These were the chief fathers according to their generacions, ^{euen} princes, which dwelt in Ierusalém.

29 And at ^f Gibeón dwelt the father of Gibeón, & ^g the name of his wife was Maacháh.

30 And his eldest sonne was Abdón, then Zur, and Kish, and Báal, and Nadáb,

31 And Gidór, and Ahió, and Zácher.

32 And Miklóth begate Shimeáh: these also dwelt with their brethren in Ierusalém, ^{euen} by their brethren.

33 And ^h Ner begate Kish, and Kish begate Saúl, and Saúl begate Ionathán, and Malchishúa, & Abinadáb, and ⁱ Eshtbál.

34 And the sonne of Ionathán was ^h Merib baal, and Merib baal begate Micáh.

35 And the sonnes of Micáh were Pithón, & Mélech, and Taréa and Aház.

36 And Aház begate Iehoadáh, and Ichoadáh begate Alémeth, and Azmáuerh, and Zimrí, and Zimrí begate Mozá,

37 And Mozá begate Bimráh, whose sonne was Ráphah, and his sonne Eléasáh, and his sonne Azél.

38 And Azél had six sonnes, whose names are these, Azrikám, Bocherú and Ishmaél, and Sheariáh, and Obadiáh, and Hanán: all these were the sonnes of Azél.

39 And the sonnes of Eshtak his brother were Vlám his eldest sonne, Ichúsh the secóde, and Eliphélet the third

40 And the sonnes of Vlám were valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israël and Iudáh were bred 10 Of the Priests, and Levites, 11 And of their offices

1 **T**HUS all Israël were nobred by their genealogies: & behold, these are written in the booke of the Kings of Israël and of Iudáh, and they were ^a caryed away to Babel for their transgression.

2 ¶ And the chief inhabitants that dwelt in their owne possessions, and in their owne cities, ^{euen} Israël the Priests, the Levites, and the ^b Netthinims.

3 And in Ierusalém dwelt of the children of Iudáh, & of the children of Benjamin, & of the children of Ephraím, & Manasséh.

4 Vithái the sonne of Amihúd the sonne of Omír: the sonne of Imrí, the sonne of Baní: of the childre of Pháez, the sonne of Iudáh.

5 And of Shiloní, Asaráh the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieúel, and their brethren six hundred and ninetie.

^a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul

^b Meaning: the inhabitants of the citie Géba

^c To wit, E-húd.

^d After he had put away his two wiues.

^e The chief of the tribe of Benjamin that dwelt in Ierusalém Chap 9, 38.

^f Who in the 1 Sam 9, 1 is called Abiél.
^g He is also named Ithbóther, 2 Sam. 2, 9
^h He is likewise called Mephibósheh 2 Sam 9, 6.

^a Hitherto he hath described their genealogies before they were into captiuitie, and now he describeth their historie after their returne
^b Meaning the Gabaonites, who served in the temple, read 1oth 9, 27.

- 7 And of the sonnes of Beniamín, Sallú, the sonne of Meshullám, the sonne of Hodauiáh, the sonne of Hasenuáh,
- 8 And Ibneiáh the sonne of Ierohám, and Eláh the sonne of Vzzí, the sonne of Michrí, & Meshullám the sonne of Shephatíah, the sonne of Reuél, the sonne of Ibniáh.
- 9 And their brethren according to their generacions nine hundredth, fiftie and six: all these men were^e chief fathers in the householdes of their fathers.
- 10 ¶ And of the Priests, Iedaiáh, and Iehoiarib, and Iachín,
- 11 And Azariáh the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Meraióth, the sonne of Ahitúb the^c chief of the house of God,
- 12 And Adaiáh the sonne of Ierohám, the sonne of Pasfhúí, the sonne of Malchiiáh, and Maasái the sonne of Adiel, & sonne of Iahzérá, the sonne of Meshullám, & sonne of Meshillemíth, the sonne of Immér.
- 13 And their brethren the chief of the householdes of their fathers a thousand, seuen hundredth and thre score valiát men, for^d the worke of the seruice of the house of God.
- 14 ¶ And of the Leuites, Shemaiáh the sonne of Hasshúb, the sonne of Azrikám, the sonne of Hasshabíah of the sonnes of Merarí,
- 15 And Bakbakkár, Héresh and Galál, and Mattaniah the sonne of Michá, the sonne of Zichrí, the sonne of Asáph,
- 16 And Obadiáh the sonne of Shemaiáh, the sonne of Galál, & sonne of Ieduthún, and Berechíah, the sonne of Asá, the sonne of Elkanáh, that dwelt in the villages of the Netophathites.
- 17 ¶ And the porters were Shallúm, and Akkúb, and Talmón, and Ahimán, and their brethren: Shallúm was the chief.
- 18 For they were porters to this time by companies of the children of Leui vnto the^e Kings gate Eastwarde.
- 19 And Shallúm the sonne of Kóre the sonne of Ebiásáf the sonne of Kórah, & his brethren the Korathites (of the house of their father) were ouer the worke, and officeto kepe the gates of the^f Tabernacle: so their families were ouer the hoſte of the Lord, keping the entrie.
- 20 And Phinchás the sonne of Elcazár was their guide, and the Lord was with him.
- 21 Zechariáh the sonne of Mesheleíah was the porter of the dore of the Tabernacle of the Congregation.
- 22 All these were chosen for porters of the gates, two hundredth and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuél the Seer^g in their perpetual office.
- 23 So they and their children had the ouersight of the gates of^h the house ofⁱ the Lord, euē of the house of the Tabernacle by wardes.
- 24 The porters were in foure quarters Eastward, Westward, Northward and Southward.
- 25 And their brethren, which were in the ir townes, came at^g seuen dayes from time to time with them.
- 26 For these foure chief porters were in perpetual office, and were of the Leuites and had charge of the^h chambers, & of the treasures in the house of God.
- 27 And they laye round about the house of God, because the charge was theirs, & they caused it to be opened euerie morning.
- 28 And certeine of them had the rule of the ministring vessels: for they broght them in by tale, and broght them out by tale.
- 29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the^h floure, and the wine, and the oyle, and the incense, and the swete odours.
- 30 And certeine of the sonnes of the Priests made ointments of swete odours.
- 31 And Mattithíah one of the Leuites which was the eldest sonne of Shallúm the Korhite, had the charge of the thígs that were made in the fryngpan.
- 32 And other of their brethren the sonnes of Koháth hadⁱ ouersight of the^h shew-bread to prepare it euerie Sabbath.
- 33 And these are the fingers, the chief fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to do in that busines day and night.
- 34 These were the chief fathers of the Leuites according to their generacions, and the principal which dwelt at Ierusalém.
- 35 * And in Gibeón dweltⁱ the father of Gibeón, Ieiel, and the name of his wife was Maacháh.
- 36 And his eldest sonne was Abdón, then Zur, & Kísh, & Báal, and Ner, & Nadáb,
- 37 And Gedór, and Ahíó, and Zechariáh, and Miklóth.
- 38 And Miklóth begate Shimeám: they also dwelt with their brethren at Ierusalém, euen by their brethren.
- 39 Andⁱ Ner begate Kísh, & Kísh begate Saúl, and Saúl begate Ionathán and Malchishúa, and Abinadáb and Eshbáal.
- 40 And the sonne of Ionathán was Meribbáal: and Meribbáal begate Micáh.
- 41 And the sonnes of Micáh were Píthon, & Mélech and Tah:éa.
- 42 And Aház begate^k Iaráh, and Iaráh begate Alémeth, and Azmaúeth & Zimrí, and Zimrí begate Mozá.
- 43 And Mozá begate Bineá, whose sonne was Rephaiáh, and his sonne was Elcah, and his sonne Azél.

^e Or, chief of the families.

^c That is, he was the hie Priest.

^d To serue in the Temple, suerit out according to his office.

^e So called because the King came in to the Temple thereby, & not the common people

^f Their charge was, that none shoulde entre into those places, & were onely appointed for^g Priests to minister in.

^g Or, for their seer.

^g They serued weekly, as Ezek 4.10.

^h Or, opening of the doors.

^h Whereofⁱ meat offering was made, Leuit 23a.

ⁱ Exod. 25.30.

ⁱ But were continually occupied in singing praises to God

ⁱ Chap 3.29. Or, Abigabab

ⁱ Sam 14.11. Chap 4.38.

^k Who was also called Iehoadáh Chap. 8.16.

44 And Azél had six sonnes, whose names are these, Azrikám, Bocherú, & Ismael, & Sheariáh, and Obadiáh, and Hanán: these are the sonnes of Azél.

CHAP. X.

1 The battel of Saúl against the Philistims, 4 In which he dyeth, 5 And his sonnes also. 13 The cause of Sauls death.

1 Sam. 31, 5. **T**HEN * the Philistims fought against Israël: and the men of Israël fled before the Philistims, and fel downe slaine in mount Gilbóa.

2 And the Philistims pursued after Saúl & after his sonnes, and the Philistims smote Ionathán, and Abinadáb, & Malchishúa the sonnes of Saúl.

3 Elr founde. 3 And the battel was fore against Saúl, and the archers hit him, and he was wounded of the archers.

4 Then said Saúl to his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest these vncircumcised come & mocke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saúl toke the sworde & fel vpon it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon the sworde, and dyed.

6 So Saúl dyed and his thre sonnes, and all his house, they dyed together.

7 And when all the men of Israël that were in the valley, sawe how they fled, and that Saúl and his sonnes were dead, they forsake their cities, & fled away, and the Philistims came, and dwelt in them.

8 Elr fallen. 8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saúl & his sonnes lying in mount Gilbóa.

9 And when they had stript him, they toke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laied vpon his armour in the house of their god, and set vpon his head in the house of a Dagón.

a Which was the idole of the Philistims, & from the belly downward had the forme of a fish & vponwarde of a man.

11 ¶ Whé all thei of Iabésh Gileád heard all that the Philistims had done to Saúl, then they arose (all the valiant men) and toke the body of Saúl, and the bodies of his sonnes, and broght them to Iabésh, and buryed the bones of them vnder an oke in Iabésh, and fasted seven dayes.

12 Sam. 31, 13. 12 So Saúl dyed for his transgression, that he committed against the Lord, * euen against the worde of the Lord, which he kept not, and in that he fought and asked counsell of a familiar spirit,

13 Or, witche and sorceresse 14 Sam. 28, 8.

14 And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Ishaí.

CHAP. XI.

1 After the death of Saul is Dauid anointed in Hebrón. 5 The Iebusites rebell against Dauid, from whence he taketh the towre of Zión. 10 Ioáb is made captaine. 10 His valiant men.

2 Sam. 5, 1. **T**HEN * all Israël gathered them selves to Dauid vnto Hebrón, saying, Beholde, we are thy bones and thy flesh. 2 And in time past, euen when Saúl was King, thou leddest Israël out and in: and the Lord thy God said vnto thee, Thou shalt fede my people Israël, and thou shalt be captaine ouer my people Israël.

3 So came all the Elders of Israël to the King to Hebrón, & Dauid made a couenāt with thei in Hebrón before the Lord. And they anointed Dauid King ouer Israël, according to the worde of the Lord by the hand of Samuél.

4 ¶ And Dauid & all Israël went to Ierusalém, which is Iebús, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebús said to Dauid, Thou shalt not come in hither. Neuer theles Dauid toke the towre of Zión, which is the citie of Dauid.

6 And Dauid said, * Whoso euer smiteth the Iebusites first, shal be the chief & captaine. So Ioáb the sonne of Zeruiáh wēt first vpon, and was captaine.

7 And Dauid dwelt in the towre: therefore thei called it the citie of Dauid.

8 * And he buylt the citie on euerie side, fro Milló euen round about: & Ioáb repaired the rest of the citie.

9 And Dauid prospered, & grewe: for the Lord of hostes was with him.

10 Sam. 33, 8. 10 ¶ These also are the chief of the valiant men that were with Dauid & ioyned their force with him in his kingdome wth all Israël, to make him King ouer Israël, according to the worde of the Lord.

11 And this is the nombre of the valiant men whome Dauid had, Iathobeám the sonne of Hachmoní, the chief among thirty: he list vpon his speare against thre hundredth, whome he slewe at one time.

b Meaning the moste excellent & best esteemed for his valiantnes some read, the chief of the princes 10 Or, his vncle.

12 And after him was Eleazár the sonne of Dódo the Ahohite, which was one of the thre valiant men.

13 He was with Dauid at Pas-dammím, & there the Philistims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philistims.

14 And thei stode in the middes of the field, and saued it, and slewe the Philistims: so the Lord gaue a great victorie.

15 ¶ And thre of the thirtie captaines wēt to a rocke to Dauid, into the caue of Adullám. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the holde, the Philistims garison was at Beth-léhem.

c This ad is referred to Shāmā, 2 Sam 23, 11. Wherewith was the chiefest of these d that is Eleazár & his two companions

2.Sam 23,15. 17 And Dauid longed, and said,* Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.
18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but powred it for an oblation to the Lord,
19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these mēs lues: for they haue broght it with the reopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie m.n.
20 ¶ And Abshái the brother of Ioáb, he was chief of the thre, and he lift vp his speare against thre húdreth, and slewe thē, and had the name among the thre.
21 Among the thre he was more honorable then the two, & he was their captain: * but he attained not vnto the first thre.
2.Sam 23,19.
22 Benaiáh the sonne of Iehoiadá (the sonne of a valiant man) which had done manie act:s, *and was* of Kabzeél, he slewe two strong men of Moáb: he went downe also and slewe a lion in the middes of a pit in time of snow.
23 And he slewe an Egyptian, a mā of great stature, *even* five cubites long, and in the Egyptian hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.
24 These things did Benaiáh the sonne of Iehoiadá, & had the name among the thre worthies.
25 Bchelde, he was honorable among thirtie, but he attained not vnto the first thre.
* And Dauid made him of his counfel.
26 ¶ These also were valiant men of warre, Asahél the brother of Ioáb, Elhanan the sonne of Dodó of Beth-léhem,
27 & Shammoth the Harodite, Hélez the Pelonite,
28 Irá the sonne of Ikkésh the Tekoite, Abiézer the Antothite,
29 ^b Sibbecái the Husathite: Ilái & Ahohite,
30 Maharí the Netophathite, Héled the sonne of Baanáh the Netophathite,
31 Ishai the sonne of Rabái of Gibeáh of the children of Beniamín, Benaiáh the Pirathonite,
32 Ishai of the riuers of Gáash, Abiél the Ashbathite,
33 Azmaeath the Baharumite, Elihabá the Shaalbomite,
34 The sonnes of Hachém the Gizonite, Ionithán the sonne of Shagél the Harite,
35 Ahíam the sonne of Sacár the Hararite, Eliphál the sonne of Vi,

36 Hépher the Mecherathite, Ahíah the Pelonite.
37 Hezró the Carmelite, Naarái the sonne of Ezbái,
38 Ioél the brother of Nathán, Mibhár the sonne of Haggerí,
39 Zólek the Ammonite, Nahíái the Berothite, the armour bearer of Ioáb, the sonne of Zeruiah,
40 Ira the Ithrite, Garíb the Ithrite,
41 Uriáh the Hittite, Zabád the sonne of Ahíai,
42 Adiná the sonne of Shizá the Reubenite, a captaine of the Reubenites, and thirtie with him,
43 Hanán the sonne of Maacháh, and Ionaphát the Mithnite,
44 Vzia the Asherathite, Shamá and Isráél the sonnes of Othám the Aioerite,
45 Iediaél the sonne of Shimrí, and Iohá his brother the Tizite,
46 Eliél the Mahauite, and Ieribái and Ionashaiáh the sonnes of Elnám, & Ithmah the Moabite,
47 Eliel and Obéd, and Laaiél the Moabite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saúl 24 Their valiantnes 23 Thei that came vnto him vnto Hebron out of euery tribe to make him King

1 These also are they that came to Dauid to a Ziklag, while he was yet kept cloke, because of Saúl the sonne of Kísh: and they were among the valiant and helpers of the battel.

2 Thei were weaponed with bowes, & colde vse y^e right and the left hád with stones and with arrowes & with bowes, and were of Sauls ^bbrethren, *even* of Beniamin.

3 The chief were Ahíezer, and Ioásh the sonnes of Shemaáh a Gibeathite, and Iezíel, and Pélet the sonnes of Asmaueth, Berachah and Iehú the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, & aboute the thirtie, and Ieremíah, and Ichazíel, and Iohanan, and Ionhabád the Gederathite,

5 Eluzái, and Ierimóth, and Bealíah, and Shemariáh, and Shephatíah, the Haruphite,

6 Elkanáh, and Ishíah, and Azariél, and Ioézer, Iashobeám of Hakorehim,

7 And Ioeláh, and Zebadiáh, the sonnes of Ierohám of Gedór.

8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wilderness, valiant men of warre, and mé of armes, & apt for battel, which colde handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnes,

9 Ezér the chief, Obadiáh the secorde, Eliáb

a To take his part against Saúl, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, & wherein were excellent throwers of stones. Iudg 20,16.

c Or, Gedór.

d Or, swift. e Meaning for zealous & terrible.

* That is, this water, for the which they vntured their blood.

f Meaning, those thre which brought the water to Dauid 2.Sam.23,23.

g Called also Shemobai, 2.Sam 23,25.

h He is also called Achibun-2.Sam 23,27.

- Or, Mithmanah* Eliab the third,
 10 *Mithmanah* the fourte, Teremiah the fiftie,
 11 Attai the sixt, Eliel the fevente,
 12 Iohanán the eight, Elzabád the ninte,
 13 Jeremíah the tente, Macbannái the eleuente.
 14 These were the sonnes of Gad, captaynes of the hoste: one of the least *colde rest* an hundreth, and the greatest a thousand.
 15 These are they that went ouer Iordén in the first moneth whē he had filled ouer all his bankes, and put to flight all them of the valley, towarde the East and the West.
 16 And there came of the children of Beniamín, and Iudah to the holde vnto Dauid,
 17 And Dauid went out to mete them, and answered and said vnto them, If ye be come peaceably vnto me to helpe me, mine heart shalbe knit vnto you, but if you come to betray me to mine aduersaries, *seing* there is no wickednes in mine hádes, the God of our fathers beholde it, and rebuke it.
 18 And the spirit came vpon Amasai, which was the chief of thirtie, *and he said*, Thine are we, Dauid, & with thee, o sonne of Ishai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Thē Dauid receiued them, & made them captaynes of the garison.
 19 And of Manasséh some fel to Dauid, when he came with the Philistims against Saúl to battel, but they helped them not: for the princes of the Philistims by aduisement sent him away, saying, He wil fall to his master Saúl for our heades.
 20 As he went to Ziklag, there fel to him of Manasséh, Adnah, and Iozabád, and Iediaél, and Michaél, and Iozabád, and Eliahú, & Ziltai, heades of the thousands that were of Manasséh.
 21 And they helped Dauid againsts that báde. for they were all valiant men and were captaynes in the hoste.
 22 For at that time day by day there came to Dauid to helpe him, vntil it was a great hoste, like the hoste of God.
 23 And these are the numbers of the captaynes that were armed to battel, & came to Dauid to Hebion to turne the kingdome of Saúl to him, according to the worde of the Lord.
 24 The children of Iudah that bare shield & speare, were six thousand & eight hundred armed to the warre.
 25 Of the children of Simeón valiant men of warre, seven thousand and an hundred.
- 26 Of the children of Leui foure thousand and six hundred.
 27 And Iehoiadá was the chief of them of Aarón: and with him thare thousand and seven hundred.
 28 And Zadók a yong man very valiant, and of his fathers housholde came two and twentie captaynes.
 29 And of the children of Beniamín the brethré of Saúl thre thousand: for a great parte of them vnto that time kept the warde of the house of Saúl.
 30 And of the children of Ephraím twēcie thousand, & eight hundred valiant men & famous men in the housholde of their fathers.
 31 And of the halfe tribe of Manasséh eightene thousand, which were appointed by name to come and make Dauid King.
 32 And of the children of Issachár which were men that had vnderstanding of the times, to knowe what Israël ought to do: the heades of them were two hundred, & all their brethien were at their commandement.
 33 Of Zebulún that went out to battel, expert in warre, & in all instruments of warre, fiftie thousand which colde set the battel in aray: they were not of a double heart.
 34 And of Naphtalí a thousand captaynes, and with them with shield and speare seuen & thirtie thousand.
 35 And of Dan expert in battel, eight and twentie thousand, and six hundred.
 36 And of Ashér that went out to the battel and were trained in the warres, fourtie thousand.
 37 And of the other side of Iordén of the Reubenites and of the Gaddites, and of the halfe tribe of Manasséh with all instruments of waire to fight with, an hundred and twentie thousand.
 38 All these men of warre that colde lead an armie, came with vpright heart to Hebion to make Dauid King ouer all Israël: & all the rest of Israël was of one accorde to make Dauid King:
 39 And there they were with Dauid thre dayes, eating and drinking: for their brethren had prepared for them.
 40 Moreouer they that were nere them vntil Issachár, and Zebulún, and Naphtalí brought bread vpon asses, and on camels, and on mules, and on oxen, *even* meate, floure, figges, & reifins, and wine & oyle, & beues and shepe abundantly: for there was ioye in Israël.

C H A P. X I I I.

The Arke is brought againe from Kirjatharim to Ierusalem. 9 Uzai dyeth because he touched it.

Z I I I I.

Which Ebrewes called Nitan or Abib, concerning halfe Marche and halfe April, when Iordan was wote to overflowe his banks, read Iosh 3, 15.

The spirit of boldness and courage moued him to speake thus.

They came onely to helpe Dauid & not to succour the Philistims, who were enemies to their country
 1 Sam 29, 4
 Or, on the other side of our bread

To wit, of the Amalekites who had burned the citie Ziklag,
 2 Sam 30, 9

In Morning, mightie or strong for the Ebrewes, for a thing is of God, when it is excellent

Or, buckler.

Or the Levites, which were by the side of Aaron

That is, the great. A number toke Sauls part.

Men of good experience, who knewe at all times what was to be done.

Or, set them set in array
 Or heart and heart.

So that his whole hoste were thre hundred & twēcie thousand, two hundred & twenty & two
 Or, figs
 Or, with a good courage.
 The rest of the Israelites.

ANd Dauid counseled with the capitaines of thousands & of hundreds, & with all the gouernours.

And Dauid said to all the Cōgregation of Israél, If it seme good to you, and that it procedeth of the Lord our God, we wil send to and fio vnto our brethren, that are left in all the land of Israél (for with them are the Priests and the Leuites in y cities and their suburbs) that they may assemble them selues vnto vs.

And we wil bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saúl.

And all the Congregation answered, Let vs do so: for the thing semed good in the eyes of all the people.

¶ So Dauid gathered all Israél together fió Shihór in Egypt, euē vnto the entring of Hamáth, to bring the Arke of God from Kiriath-iearím.

And Dauid went vp & all Israél to Baa-láth, in Kiriath-iearím, y was in Iudá, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his name is called on.

And they caried the Arke of God in a newe cart out of the house of Abinadáb: and Vzzá and Ahíó guided the cart.

And Dauid and all Israél plaied before God with all their might, bothe w songs & with harpes, and with viols, and with timbrels and with cimbales and with trú-pets.

¶ And when they came vnto the threshing floore of Chidón, Vzzá put forthe his hand to holde the Arke, for the oxen did shake it.

But the wrath of the Lord was kindled against Vzzá, and he smote him, because he laied his hand vpon y Arke: so he dyed there before God.

And Dauid was angrie, because the Lord had made a breache in Vzzá, and he called the name of that place Pérez-vzzá vnto this day.

And Dauid feared God that day, sayíng, How shal I bring in to me the Arke of God?

Therefore Dauid broght not the Arke to him into the cite of Dauid, but caused it to turne into the house of Obéd Edóm the Gittite.

So the Arke of God remained in the house of Obéd Edóm, euen in his house thre moneths: and the Lord blessed the house of Obéd Edóm, and all that he had.

CHAP. XIII.

Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14. By the counsel of God he goeth against the Philistims & ouercometh them. 25 God fighteth for him.

THen sent Hiram the King of Tyrus messengers to Dauid, & cedre trees, with masons & carpenters to buylde him an house.

Therefore Dauid knewe that the Lord had confirmed him King ouer Israél, & that his kingdome was lift vp on hie, because of his people Israél.

¶ Also Dauid toke mo wiues at Ierusalém, & Dauid begate mo sonnes & daughters.

And these are the names of the children which he had at Ierusalém, Shammúa, and Shobáb, Nathán, & Salomón,

And Ibhár, and Elishúa, and Elpálet,

And Nógah, and Népheg and Iaphíá,

And Elishamá, and Beeliadá, and Eliphálet.

But when the Philistims heard that Dauid was anointed King ouer Israél, all y Philistims came vp to seke Dauid. And when Dauid heard, he went out against them.

And the Philistims came, and spred them selues in the valley of Rephaím.

Then Dauid asked counsel at God, sayíng, Shal I go vp against y Philistims, & wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I wil deliuer them into thine hand.

So they came vp to Báal-perazím & Dauid smote them there: and Dauid said, God hath deuided mine enemies with mine hád, as waters a. e. deuided: therefore thei called the name of that place, Báal-perazím.

And there they had left their gods: and Dauid said, Let them euen be burnt with fyre.

Againe the Philistims came and spred them selues in the valley.

And whē Dauid asked againe coufel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer against the mulberry trees.

And when thou hearest the noise of one going in the toppes of the mulberry trees, then go out to battel: for God is gone forthe before thee, to smite the hoste of the Philistims.

So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeón euen to Gézzer.

And the fame of Dauid went out into all lands and the Lord broght the feare of him vpon all nacions.

CHAP. XV.

Dauid prepareth an hoste for the Arke. 4 The number and ordre of the Leuites. 16 The singers are chosen.

^a His first care was to restore religio, which had in Sauls dayes bene corrupted & neglected.

² Sam. 6, 2.
³ Or, Nisus

^b That is, frō Gibeá, where the inh. bitars of Kiriath iearim had placed it in the house of Abinadáb, 2 Sam. 6, 3.
⁴ Or, Baale, read 2 Sam. 6, 2

^c The sonnes of Abinadáb

^d That is, before the Arke where God shewed hī selfe so that the signe is taken for the thing signified, w is comune to all sac. mēts bothe in the olde & newe testament
^e Called also Nischoq, 2 Sa. 6, 6.

^f Before y Arke for vsurping that w did not appertaine to his vocation for this charge was giue to the Priests, Num. 4, 15, so y here all good intentions are condemned, except they be commanded by the worde of God
^g Who was a Leuite & called Gittite, because he had dwelt at Gath.

² Sam. 8, 11.
³ 667 Zor.

^a Because of Gods promes made to the people of Israél.

^b Elpálet and Nógah are not mentioned, 2 Sam. 5, 14. So there are but eluen & here thirrene
^c Or, Elisad.

^c That is, the valley of disson, because the enemies were dispersed there like waters.

sent out among them. 25 They bring againe the Arke with ioye 26 Dauid dancing before it, & despised of his wife Michal.

1 *a* And Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2 Sam. 5, 3 Numb. 4, 8 & 20.

2 Then Dauid said, *None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minstre vnto him for euer.

b From the house of Obéd Edóm, 2 Sam. 6, 10

3 ¶ And Dauid gathered all Israël together to Ierusalém to bring vp the *b* Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

c Or, his brethren

5 Of the sonnes of Kohath Vriél the chief, and his brethren six score.

6 Of the sonnes of Merari, Asaiáh the chief, and his brethren two hundred & twentie.

7 Of the sonnes of Gershom, Ioél the chief, and his brethren an hundred and thirtie.

c Who was the sonne of Vriél, the sonne of Kohath, Exod. 6, 21 & Numb. 3, 30 d The third sonne of Kohath, Exod. 6, 19.

8 Of the sonnes of *e* Elizaphán, Shemaiah the chief, and his brethren two hundred.

9 Of the sonnes of *d* Hibrón, Eliél the chief, and his brethren foure score.

10 Of the sonnes of Vzziél, Amminadáb the chief, and his brethren an hundred & twelue.

11 ¶ And Dauid called Zadók & Abiathár the Priests, and of the Leuites, Vriél, Asaiáh and Ioél, Shemaiah, and Eliél, and Amminadáb:

e Prepare your selues, & be pure, & abstaine from all things where-by ye might be polluted, & so not able to come to the Tabernacle Ch. 13, 10. f According as he hath appointed in the Lawe

12 And he said vnto the, Ye are the chief fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israël vnto the place that I haue prepared for it.

g These instruments & other ceremonies, & the obseruance of their infirmitie, which continued to the coming of Christ.

13 For *because ye were not there at *g* first, the Lord our God made a bicache among vs: for we sought him not after *due* *f* order.

Exod. 25, 25.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israël.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shulders with the bannes, as Moisés had commanded, *according to the worde of the Lord.

16 And Dauid spake to the chief of the Leuites, that they shulde appoint certaine of their brethren to sing with *g* instruments of musike, with viols and harpes, & cymbales, that they might make a sounde, and lift vp their voyce with ioye.

17 So the Leuites appointed Hemán the sonne of Ioél, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethán the sonne

of Kufhaiáh,

18 And with them their brethren in the *h* seconde degre, Zechariah, Ben, and Iazziel, and Shemiramóth, and Iehiel, and Vnni, Eliáb, and Benaiáh, and Maasiah, & Mattithiah, and Elipheleh, and Mikneáh, and Obéd Edóm, and Ieiel the porters.

h Which were inferior in degree

19 So Hemán, Asaph & Ethán were singers to make a sounde with cymbales of brasle, **20** And Zechariah, and Aziél, and Shemiramóth, and Iehiel, and Vnni, and Eliáb, and Maasiah, and Benaiáh with viols on Alamóth,

21 And Mattithiah, & Elipheleh, and Mikneáh, and Obéd Edóm, and Ieiel, and Azaziah, with harpes *k* vpon Sheminith le-nazzeáh.

i This was an instrument of musike, or a certaine tune, whereto they accustomed to sing Psalms. k Which was eighth tune, order the which he was most excellent had charge l To wit, to appoint psalms, & songs to the that sang

22 But Chenaniah the chief of the Leuites had *l* the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah & Elkanáh were porters for the Arke.

24 And Seccaniah and Iehoshaphát and Nathaniel and Amathai, and Zachariah, and Benaiáh, and Eliezer the Priest, did blowe with trumpets before the Arke of God, and Obéd Edóm and Ieiah were porters *m* for the Arke.

m With Berechiah & Elkanah, v. c. 23 2 Sam. 6, 18.

25 *So Dauid and the Elders of Israël and the captaynes of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obéd Edóm with ioye.

26 And because that God *n* helped the Leuites that bare the Arke of the couenant of the Lord, they offered *o* seuen bullockes and seuen rams.

n That is, gave them strength to execute their office. o Besides the bullocke and the fat beest, which Dauid offered at euery sixt parte, 2 Sam. 6, 13

27 And Dauid had on him a linen garment, as ail the Leuites that bare the Arke, and the singers and Chenaniah that had the chief charge of the singers: and vpon Dauid was a linen *p* Ephód.

p Read 2 Sam. 6, 14

28 Thus all Israël brought vp *q* the Arke of the Lords couenant with shouting and sounde of trumpets & with cornet, & with cymbales, making a sounde with viols & with harpes.

29 And when the Arke of the *q* couenant of the Lord came into the citie of Dauid, Michal the daughter of Saúl looked out at a window, & sawe King Dauid dancing and playing, and *she despised him in her heart.

q It was so called because it put the Israelites in remembrance of the Lord couenant made with them 2 Sam. 6, 16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in praise of the Lord.

1 SO *they brought in the Arke of God, & *2* Set it in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offrings and peace offrings before God.

2 Sam. 6, 17.

^a He called
vpon the Name
of God de-
scribing him to
prosper y^e peo-
ple, and giue
good uerdict
to their begin-
nings.

^b To wit, Gods
benefits tow-
arde his peo-
ple

^c David gaue
the this Psalm
to praise y^e
Lord, signify-
ing that in all
our desires
the Name of
God ought to
be praised and
called vpon.

Psal. 105, 1.

isa. 12, 4.

^d Whereof
this is y^e chief-
est that he
hathe chosen
him selfe a
Church to call
vpon his Name
e Who of his
wonderful p-
rovidence hathe
chosen a few
of the stocke
of Abraham
to be his chil-
dren
f In ouercom-
ing Pharaoh,
which iudge-
ments were
declared by
Gods mouth
to Moses
g Meaning he-
roby that the
promises of ad-
option onely
appertaineth
to y^e Church

Gen. 22, 16.

Luk. 1, 73 ebr.

6, 17.

^h Ebr. coarde,
whereby par-
cels of lands
were measured
h Meaning, fro
the time that
Abraham en-
tered, vnto the
time, y^e Iakob
went into E-
gypt for fa-
mure

ⁱ As Pharaoh
& Abimelech.
k Mine elect
people & them
whome I haue
sanctified
l To whome
God declared
his worde, &
they declared
it to their po-
steritie
Psal. 91, 1.

2 And when Dauid had made an end of
sing y^e burnt offering & the peace offerings,
he ^a blessed the people in the Name of the
Lord.

3 And he dealt to euerie one of Israel bothe
man and woman, to euerie one a cake of
bread, and a piece of flesh, and a bottel of
wine.

4 And he appointed certeine of the Leuites
to minister before the Arke of the Lord,
and to ^b rehearse and to thanke and praise
the Lord God of Israel,

5 Asaph the chief, and next to him Zecha-
riah, Ieiel, and Shemiamoth, and Iehiel,
and Mattithiah, and Eliab, and Benaiab, &
Obéd Edóm, euen Ieiel with instruments,
violetes and harpes, and Asaph to make a
sounde with cymbales,

6 And Benaiab and Iahaziél Priests, with
trumpets continually before the Arke of
the couenant of God.

7 Then at that time Dauid did ^c appoint
at the beginning to giue thanks to the
Lord by the hād of Asaph & his brethren.

8 *Praise the Lord & call vpon his Name:
declare his ^d workes among the people.

9 Sing vnto him, sing praise vnto him, and
talke of all his ^e wonderful workes.

10 Reioyce in his holy Name: let the hearts
of them that seke the Lord reioyce.

11 Seke the Lord and his strength: seke his
face continually.

12 Remember his maruelous workes that
he hathe done, his wonders, and the ^f iud-
gements of his mouth,

13 O sēde of Israel his seruant, o the chil-
dren of Iakob his ^g chosen.

14 He is the Lord our God: his iudgemēt
are throughout all the earth.

15 Remember his couenant for euer, & the
worde, which he commanded to a thou-
sand generacions:

16 *Which he made with Abraham, and his
othe to Izhák:

17 And hathe confirmed it to Iakob for a
Lawe, & to Israel for an euerlasting co-
uenant,

18 Saying, To thee wil I giue the land of
Canāan, the ^h lot of your inheritance.

19 When ye were ⁱ fewe in number, yea, a
very fewe, and strangers therein,

20 And walked about from nacion to na-
cion, and from ^j one kingdome to another
people,

21 He suffered no mā to do them wrong, but
rebuked ^k Kings for their sakes, saying,

22 Touche not mine ^l anointed, and do
my ^m Prophetes no harme.

23 *Sing vnto the Lord all the earth: decla-
re his saluacion from day to day.

24 Declare his glorie among the nacions,
and his wonderful workes among all peo-
ple.

25 For the Lord is great and muche to be
praised, and he is ⁿ to be feared aboue all
gods.

26 For all the gods of the people ^o are i-
doles, but the Lord made the heauens.

27 Praise and glorie ^p are betoie him: power
and beautie ^q are in his place.

28 Giue vnto the Lord, ye families of the
people: giue vnto the Lord glorie and
power.

29 Giue vnto the Lord the glorie of his
Name, bring an offering and come befoie
him, & worship the Lord in the glorious
Sanctuarie.

30 ^r Tremble ye before him, all the earth:
surely the worlde shal be stable and not
moue.

31 Let the ^s heauens reioyce, and let the
earth be glad, and let them say among the
nacions, The Lord reigneth.

32 Let the sea roare, and all that therein is:
let the field be ioyful and all that is in it.

33 Let the trees of the wood the reioyce at
the presence of the Lord: for he commeth
to ^t iudge the earth.

34 Praise the Lord, for he is good, for his
mercie endureth for euer.

35 And say ye, Saue vs, o God, our saluaciō,
and gather vs, & deliuer vs from the hea-
thē, that we may praise thine holy Name,
and ^u glorie in thy praise.

36 Blessed be the Lord God of Israel for
euer and euer: and let all people say, ^v So
be it, and praise the Lord.

37 ¶ Then he left there before the Arke of
the Lords couenant Asaph and his bre-
thren to minister continually before the
Arke, that which was to be done euerie
day:

38 And Obéd Edóm and his brethren,
thre score and eight: and Obéd Edóm
the sonne of Ieduthún, and Hosáh were
porters.

39 And Zadók the Priest and his brethren
the Priests were before the Tabernacle of
the Lord, in the hie place that was at Gi-
beón,

40 To offer burnt offerings vnto the Lord,
vpon the burnt offering altar continual-
ly, in the morning and in the euening, e-
uen according vnto all that is written in
the Lawe of the Lord, which he comman-
ded Israel.

41 And with them ^w were Hemán, and Ie-
duthún, and the rest that were chosen,
(which were appointed by names) to prai-
se the Lord, because his mercie endureth
for euer.

42 Euen with them were Hemán and Iedu-
thún to make a sounde with the cornets &
with the cymbales, with excellent instru-
ments of musike: and the sonnes of Iedu-
thún were at the gate.

^m His strong
faith appea-
reth herein y^e
though all the
worlde wolde
follow idoles,
yet he wolde
cleaue to the
liuing God.

ⁿ Hāble, our
selues vnder
y^e mightie hād
of God

^o He exhorts
the dūme
creatures to
reioyce &
him in cōside-
ring y^e graces
of God

^p To restore
all things to
their estate.

^q He esteemeth
this to be the
chiefest felici-
tie of man.
r He willeth
all the people
bothe in heart
and mouth to
cōsent to these
praises.

^s With Zadók
and the rest of
the Priests.

^a Declaring y after our due-
tie to God we
are chiefly
bounde to our
owne house,
for the which
as for all other
things, we ought
to pray vnto
God, and in-
struēt our fa-
milies to prai-
se his Name.

^a Sam 7,2.
a Wel buylt &
faire

^b That is, in
tents couered
with skines
^c As yet God
had not reue-
led to the Pro-
phet what he
purposed con-
cerning Dauid
therefore seig
God fauored
Dauid, he spa-
ke what he
thought
^d After that
Nathan had
spoken to Da-
uid
^e That is, in a
tent which re-
moued to and
fro
^f Meaning,
where soeuer
his Ark went,
which was a
signe of his
presence.

^g Of a shep-
herd of shepe
I made thee
a shepherd of
me, so y thou
camst not to
this dignitie
through thine
owne merites,
but by my pu-
re grace
^h Or, gatten thee
same.

^h Make them
sure that they
shal not re-
moue
ⁱ Euer forner of
iniquitie
^{Or, consume}

ⁱ Wil giue
thee great po-
ueritie.

^k That is, vnto
the coming of
Christ for the
these figures
shalde cease.

^l Which was
saui.

43 And all the people departed, euerie man
to his house: & Dauid returned to ^a bles-
se his house.

CHAP. XVII.

³ Dauid is forbidden to buylt an house vnto the Lord.
¹² Christ is promised vnder the figure of Salomon.
¹⁸ Dauid giueth thanks, ²³ And prayeth vnto
God.

¹ NOW ^a afterwarde whē Dauid dwelt in
his house, he said to Nathan ^y Pro-
phet, Beholde, I dwel in an house of ^a ce-
dre trees, but the Arke of the Lords coue-
nant remaineth vnder ^b curtaines.

² Then Nathan said to Dauid, Do ^c all
that is in thine heart. for God is with thee.

³ And the same ^d night euen the wordes of
God came to Nathan, saying,

⁴ Go, and tel Dauid my seruāt, Thus saith
the Lord, Thou shalt not buylde me an
house to dwel in:

⁵ For I haue dwelt in no house, since the
day ^y I brought out the children of Israël
vnto this day, but I haue bene from ^e tent
to tent, and from habitation to habitation.

⁶ Where soeuer I haue ^f walked with all
Israël, spake I one worde to anie of the
iudges of Israël (whome I commanded to
sede my people) saying, Why haue ye not
buylt me an house of cedre trees?

⁷ Now therefore thus shalt thou say vnto
my seruāt Dauid, Thus saith the Lord of
hostes, I toke thee si ^o the shepecoate ^g &
from following the shepe, that thou shul-
dest be a prince ouer my people Israël.
⁸ And I haue bene wth thee whethersoever
thou hast walked, and haue destroyed all
thine enemies out of thy sight, and haue
made thee a name, like the name of the
great men that are in the earth.

⁹ (Also I wil appoint a place for my peo-
ple Israël, & ^h wil plant it, that they may
dwel in their place, and moue nomore:
nether shal the ⁱ wicked people ^j vex the
anie more, as at the beginning,

¹⁰ And since the time that I commanded
iudges ouer my people Israël) And I wil
subdue all thine enemies: therefore I say
vnto thee, that the Lord wil ^k buylde
thee an house.

¹¹ And when thy dayes shalbe fulfilled to
go with thy fathers, then wil I raise vp
thy sede after thee, which shal be of thy
sonnes, and wil stablish his kingdome.

¹² He shal buylde me an house, and I wil
stablish his throne for ^k euer.

¹³ I wil be his father and he shalbe my son-
ne, and I wil not take my mercie away frō
him, as I toke it from him that was before
thee.

¹⁴ But I wil establish him in mine house, &
in my kingdome for euer, and his throne
shalbe stablished for euer,

¹⁵ According to all these wordes, and ac-

cording to all this vision. So Nathan spa-
ke to King Dauid.

¹⁶ ¶ And Dauid the King ^m went in and
sate before the Lord and said, Who am
I, o Lord God, and what is mine house,
that thou hast brought me ⁿ hether to.

¹⁷ Yet thou esteeming this a small thing, o
God, hast also spoken concerning the
house of thy seruāt for a great while, and
hast regarded me according to the estate
of a man of ^o hye degree, o Lord God.

¹⁸ What can Dauid ^p desire more of thee for
the honour of thy seruāt: for thou knowest
thy seruāt.

¹⁹ O Lord, for thy seruants sake, euen ac-
cording to thine ^p heart hast thou done
all this great thing to declare all magni-
ficence.

²⁰ Lord, there ^q is none like thee, nether is
there anie god besides thee, according to
all that we haue heard with our eares.

²¹ Moreouer what one nation in the earth
is like thy people Israël, whose God went
to redeme the ^r to be his people, & to make
thy selfe a Name, and to do great and terri-
ble things by casting out nationes from be-
fore thy people, whome thou hast deliue-
red out of Egypt.

²² For thou hast ordeined thy people Israël
to be thine owne people for euer, and thou
Lord art become their God.

²³ Therefore now Lord, let the thing that
thou hast spoken concerning thy seruāt
& concerning his house, be confirmed for
euer, and do as thou hast said,

²⁴ And let thy Name be stable & magni-
fied for euer, that it may be said, The Lord
of hostes, God of Israël, is the God of
Israël, & let the house of Dauid thy ser-
uant be stablished before thee.

²⁵ For thou, o my God, hast ^r reueled vn-
to the eare of thy seruāt, that thou wilt
buylde him an house: therefore thy ser-
uant hathe ^s bene bolde to pray before
thee.

²⁶ Therefore now Lord (for thou art ^t God,
and hast spoken this goodnes vnto thy
seruāt)

²⁷ Now therefore, it hathe pleased thee to
bless the house of thy seruāt, that it may
be before thee for euer: for thou, o Lord,
hast blessed it, & it shalbe blessed for euer.

CHAP. XVIII.

¹ The battel of Dauid against the Philistims, ² And
against Moab, ³ Zobab, ⁴ Aram, ¹² And Edom.

¹ AND after this Dauid smote the Phi-
listims, and subdued them, and toke
a Gath, and the villages thereof out of the
hand of the Philistims.

² And he smote Moab, and the Moabites
became Dauids seruants, and ^b brought
giftes.

³ ¶ And Dauid smote ^c Hadarēzer King of
Aram.

^m He went in-
to y tent whe-
re y Arke was,
showing what
we ought to do
whē we recei-
ue anie bene-
fices of the
Lord
ⁿ Or, remained
^o Meaning, to
this kinglie
estate
^p Thou hast
promised a
kingdome that
shal continue
to me and my
posteritie, and
that Christ
shal procede
of me
^q Freely, and
according to
the purpose of
thy wil, with-
out anie deter-
mining

^r That is, he
sheweth him-
selfe in deede
to be their
God, by deli-
uering them
from dangers,
& preferuing
them
^s Thou hast
declared vnto
me by Nathan
the Prophet.
^t Euer is the
founde
^u And canst
not brake
promises.

^a Which is
sim 8:1 is call-
ed the bridle
of bondage,
because it was
a strong town,
and kept the
country round
about it sub-
dued
^b Or, payed tri-
bute
^c Or, Hadad-
ezer.

Or, Enphratiz. Zobáh vnto Hamáth, as he wēt to stablish his border by the riuer^r Peráth.

2 Sam. 8. 4 4 And Dauid toke from him a thousand charers, and seuen thousand horsmen, & twētie thousand forem n, and *deſt.oyed all the charets, but he reſerued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarézer King of Zoobah, but Dauid ſlewe of the Aramites two and twentie thousand.

Or, D. trm/ſh. 6 And Dauid put a garison in Arám of Damascus, and the Aramites became Dauids ſeruants, and broght giſtes: and the Lord b preſerued Dauid whereſoeuer he went.

7 And Dauid toke the ſhields of golde that were of the ſeruants of Hadarézer, and broght them to Ieruſalém.

e Which 2 Samuél 8. 8 are called Betáh & Berothái 8 And from c Tibháth, and from Chun (cities of Hadarézer) broght Dauid exceeding muche braſſe, wherewith Salomón made the braſen^{*} Sea, and the pillars and the veſſels of braſſe.

2 King 7. 23. 1676. 22. 20. 9 ¶ Thē Tóu King of Hamáth heard how Dauid had ſmiten all the hoſte of Hadarézer King of Zobáh:

d Called alſo Iorám, 2 Sam 8. 10. 10 Therefore he ſent d Hadóram his ſonne to King Dauid, to ſalute him, and to reioyce with him, becauſe he had foght againſt Hadarézer, & beatē him (for Tóu had warre with Hadarézer) who broght all veſſels of golde, and ſiluer and braſſe.

11 And King Dauid did dedicate them vnto the Lord, with the ſiluer and golde that he broght from all the nations, from e Edóm, and from Moáb, and from the children of Ammón, and from the Philiftims, and from Amalék.

e Becauſe the Edomites and the Syrians ioyned their power together, it is ſaid 2 Sam. 8. 12. f the Aramites were ſpoiled. f Which is vnderſtād that Ioáb ſlewe twelue thouſand, as is in the title of the threſcore pſal. and Abiſhái the reſt. 12 ¶ And Abiſhái the ſonne of Zeruiáh ſmote of Edóm in the ſalte valley eigh-
tene thouſand,

13 And he put a garison in Edóm, and all the Edomites became Dauids ſeruants: & the Lord preſerued Dauid whereſoeuer he went.

14 So Dauid reigned ouer all Iſraél, and executed iudgemēt and iuſtice to all his people.

15 And Ioáb the ſonne of Zeruiáh was ouer the hoſte, and Iehoſhaphát the ſonne of Ahilúd recorder,

16 And Zadók the ſonne of Ahitúb, and Abimelech the ſonne of Abiathár were the Priests, and g Shauſhái the ſcribe,

Or, Seualáh. 2 Sam 8. 17. 17 *And Benaiáh the ſonne of Iehoiadá was ouer the h Cherethites and the Pelethites: and the ſonnes of Dauid were chief about the King.

CHAP. XIX.

4 Hanún King of the childre of Ammón doeth great iniuries to the ſeruants of Dauid. 6 He prepareth an army againſt Dauid, 15 And is ouercome.

After this alſo * Naháſh the King of the children of Ammón dyed, & his ſonne reigned in his ſteade.

And Dauid ſaid, I wil ſhewe kindnes vnto Hanún the ſonne of Naháſh, becauſe his a father ſhewed kindnes vnto me. And Dauid ſent m. ſingers to comforte him for his father. So the ſeruants of Dauid came into the land of the childre of Ammón to Hanún to comforte him.

3 And the princes of the children of Ammón ſaid to Hanún, Thinkeſt thou that Dauid doeth honour thy father, that he hathe ſent comforters vnto thee? Are not his ſeruants come to thee to b ſeache, to ſke and to ſpie out the land?

4 Wherefore Hanún toke Dauids ſeruants, and c ſhaued them, and cut of d their garments by the halfe vnto the buttocks, and ſent them away.

5 And there went certaine and tolde Dauid concerning the men: and he ſent to mete them (for the men were exceedingly aſhamed) & the King ſaid, Tary at Ierichó, vntil your beaſes be grown: the returne.

6 ¶ When the children of Ammón ſawe that they f ſtanke in the ſight of Dauid, the ſent Hanún and the children of Ammón a thouſand talents of ſiluer to hyre them charers & horsmen out of Arám Naharáim and out of Arám, Maacháh, and out of g Zobáh.

7 And they hyred them two and thirtie thouſand charers, & the King of Maacháh and his people, which came and pitched before h Medebá: and the children of Ammón gathered them ſelues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he ſent Ioáb & all the hoſte of the valiant men.

9 And the children of Ammón came out, and ſet their battel in araye at the gate of the citie. And the Kings that were come, were by them ſelues in the field.

10 When Ioáb ſawe that the fronte of the battel was againſt him before & behinde, then he choſe out of all the choiſe of Iſaél, and ſet him ſelfe in araye to mete the Aramites.

11 And the reſt of the people he deliuered vnto the hand of Abiſhái his brother, and they put them ſelues in araye againſt the children of Ammón.

12 And he ſaid, If I am be to ſtróg for me, then thou ſhalt ſuccour me: & if the children of Ammón preuaile againſt thee, the I wil ſuccour thee.

13 Be ſtrong, and let vs ſhewe our ſelues valiant for our s people, and for the cities of our God, & let the Lord do that which is good in his owne ſight.

14 So Ioab and the people that was with him, came nere before the Aramites vnto the

a Becauſe Naháſh receiued Dauid & his cōpanie, when Saul perſecuted him, he wolde now ſhewe pleaſure to his ſonne for the ſame

b Thus f malicious euer interpret the purpoſe of the godlie in the worſt ſenſe c They ſhaued of the halfe of their beaſes, 2. Samu 10. 4. d To put the to ſhame and vilanie, where as the ambafadours ought to haue bene honored and becauſe the lewes vsed to weare ſide garments and beards, they thus diſfigured the to make them odious to others

e Or, bad made them ſilues to be abhorred of Dauid. f Sam 10. 8. g Which were ſue in all h Which was a citie of the tribe of Reuben beyonde Iordán.

i Or, bad made them ſilues to be abhorred of Dauid.

j Sam 10. 8.

k Which were ſue in all

l Which was a citie of the tribe of Reuben beyonde Iordán.

g He deſci- reth, that whe re the cauſe is euil, the courage can not be valiant, and that in good cauſes men ought to be courageous & cōmit the iudg- ment to God

the battel, and they fled before him.

25 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái his brother, and entred into the citie: so Ioáb came to Ierusalém.

^h That is, Ephraim.

16 ¶ And when the Aramites sawe that they were discomfited before Israél, they sent messengers and caused the Aramites to come forth that were beyonde the ^h riuer. & Shophách the captaine of the hoste of Hadarézer went before them.

17 And when it was shewed Dauid, he gathered all Israél, and went ouer Iordén, & came vnto thé, and put him selfe in aray against them: and whé Dauid had put him selfe in battel aray to mete the Aramites, they foght with him.

ⁱ For this place read 2 Sam. 10, 18.

18 But the Aramites fled before Israél, and Dauid destroyed of the Aramites ⁱ seuen thousand charets, and fortie thousand fotemen, and killed Shophách the captaine of the hoste.

19 And when the seruants of Hadarézer sawe that they fel before Israél, they made peace with Dauid, and serued him. And the Aramites wolde nomore succour the children of Ammón.

CHAP. XX.

1 Rabbáh destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise overcome with their giants.

2 Sam. 11, 1.

1 And whé the yere was expire, in the time that Kings go out a warrefare, Ioáb caried out the strength of the armie, and destroyed the countrey of the children of Ammón, and came and besiged

^a Which was the chief citie of the Ammonites

2 Sam. 12, 29.

2 Rabbáh (but Dauid taried at Ierusalém) and Ioáb smote Rabbáh and destroyed it. 3 Tné Dauid toke ^ý crown: of their King from of his head, and founde it the wright of a ^b talét of golde, with precious stones in it: and it was set on Dauids head, and he broght away the spoile of the citie exceeding muche.

^b Which moneth about the vllue of seue thousand & seuentie crowns, which is about threescore pounde weight.

4 And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes. euen thus did Dauid with all the cities of the children of Ammón. Then Dauid and all the people came againe to Ierusalém.

2 Sam. 11, 18.

^c Or, Goliath 2 Sam. 21, 18

^d Or, Sappai

^e Or, Riphaim

^f Or, the giant.

5 ¶ And after this also there arose warre at Gézer with the Philistims: then Sibbecháí the Hushathite slewe ^ý Sappái, of the children of Harapháh, and they were subdued.

6 And there was yet another battel with the Philistims: and Elhanán the sonne of Iair slewe ^c Lahmí, the brother of Goliáth ^ý Gittite, whose speare staffe was like a weauers beame.

^c Read 2 Sam. 21, 19.

7 And yet againe there was a battel at Gath, where was a man of a great stature, and his fingers were by ^d sixes; euen ioure

^d Meaning, ^ý he had six a piece on his hands and feet.

and twenty, and was also the sonne of Harapháh.

8 And when he reuiled Israél, Iehonathán the sonne of Shimeá Dauids brother did slea him.

9 These were boine vnto Harapháh at Gath, and fel by the hand of Dauid: and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be nombred. 14 And there dye seuentie thousand men of the pestilence.

1 And ^a Satan itode vp against Israél, and prouoked Dauid to number Israél.

^a He tempted Dauid in setting before his eyes his excellencie & glorie, his power & victories, read 2 Sam. 24, 1.

2 Therefore Dauid said to Ioáb, and to the rulers of the people, Go & number Israél from ^b Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

^b That is, fré South to North.

3 And Ioáb answered, The Lord increase his people an hundreth times so many as they be, ^o my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why shulde he be a cause of ^c trespasse to Israél.

4 Neuertheles the Kings worde preuailed against Ioáb. And Ioáb departed and wēt through all Israél, and returned to Ierusalém.

^c It was a thing indifferent & vsual to number the people, but because he did it of an ambitious minde, as though his strength stode in his people, God punished him. ^d Ioáb partly for grief and partly through negligence gathered not the whole summe: it is here declared.

5 And Ioáb gaue the number & summe of the people vnto Dauid: & all Israél were ^d eleuen hundreth thousand men ^ý drewe sworde: and Iudáh was ^e foure hundreth and seuentie thousand men that drewe sworde.

6 But the Leuites and Beniamín counted he not among them: for the Kings worde was abominable to Ioáb.

7 ¶ And God was displeased with this thig: therefore he smote Israél.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remove the iniquitie of thy seruant: for I haue done very foolishly.

^e In Samuél's mention of chieftie thousand more: ^ý was either by joyning to them some of the Beniaminites, & were mixed w Iudáh, or as ^ý Ebrewes write, here ^ý chief & princes are left out.

9 And the Lord spake vnto Gad Dauids ^{Seer}, saying,

10 Go and tel Dauid, saying, Thus sayth the Lord, I offie thee thre things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee

12 Either thre yeres famine, or thre moneths to be destroyed before thine aduersaries, and the sworde of thine enemies ^{to take thee}, or els the sworde of ^ý Lord and pestilence in the land thre dayes, that ^ý Angel of the Lord may destroy throughout all the coastes of Israél: now therefore aduise thee, what worde I shal bring againe to him that sent me.

^o Or, smite thee.

23 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies *are* exceed.ing great, & let me not fall into *thy* hand of mā.

14 So the Lord sent a pestilence in Israël,
and there fell of Israël seuenne thousand
men.

15 ¶ And God sent the Angel into Ierusalem to destroye it. And as he was destroying, the Lord behelde, and repented of the euill and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of 'Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stād betwene the earth and the haeuē with his sworde draw n in his hand, and stetched out towarde Ierusalēm. Then Dauid and the Elders of Israēl, which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I
that commanded to number the people?
It is euen I that haue sinned and haue
committed euil, but these shepe what ha-
ue they done? O Lord my God, I beseeche
thee, let thine hand be on me and on my
fathers house, and not on ^h thy people for
their destruction.

18 ¶ The the Angel of the Lord cōmanded
Gad to say to Dauid, that Dauid shulde
go vp, and set vp an altar vnto the Lord
in the thieffing floore of Ornán the Ie-
bulite.

19 So Dauid went vp according to y^e saying
of Gad, which he had spokē in the Name
of the Lord.

20 And Ornán turned about, and sawe the
Angel, and his foure sonnes *that were* with
him, ¹ and them selues, and Ornán chief-
shed wheat.

21 And as Dauid came to Ornán, Ornán looked and sawe Dauid and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

23 And David said to Othniel, Give me the place of thy threshing floor, that I may buye an ^x altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it
to thee, and let my lord the King do that
which smeth him good. lo, I giue thee
bullockes for burnt offerings, & thrashing
instruments for wood, & wheat for meat
offring, I giue it all.

24 And King Dauid said to O nán, Not
so: but I will buye it for sufficient money.
for I wil not take that which is thine for y
Lerd, nor offer burnt offi'es without cost.

25 So Dauid gaueto Orinán for that place
2 fix hūdreth shekels of golde by weight.

26 And Dauid buylt there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fyre from heauē vpon the altat of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheathe.

28 At that time when Dauid sawe that the Lord ha^d heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which
Moses had made in the wilderness, and the
altar of burnt offering *were* at that season
in the high place at Gibeon.

30 And Dauid colde not go before it to aske counsel at God: for he was afraid of the sworde of the Angel of the Lord)

CHAP. XXII.

z Dauid preparereth things necess^{ie} for the buylding of
the Tēple. 6 He cōmanaeth his sonne Salomon to buyl-
de the Tēple of the Lord. wherū thing he him selfe was
forbiddē to do. 9 Under the figure of Salomon Christ
is promysed.

ANd Dauid said, This is the ^a house
of the Lord God & this is the altar
to. the burnt offering of Israël.

2 And Dauid commanded to gather together the ^bstrangers that were in the land of Israél, and he set masons to hewe and polish stones to buyde the house of God.

3 Dauid also prepared much yron for the
nailes of the dores & of the gates, and
for the ioyning, and abundance of bras
passing weight,

4 And cedre trees without number : for the Zidonians and they of Tyrus brought much cedre wood to David.

And Dauid said, Salomón my sonne is yong and tender, and we must buylde an house for the Lord, magnifical, excellent and of great fame and dignitie throughout all countreys. I wil *therefore* now prepare for him. So Dauid prepared very much before his death.

5 Then he called Salomón his sonne, and charged him to buyld a house for the Lord God of Israél.

7 And Dauid said to Salomón,*My sonne, ^{2. Sam. 7. 27.}
I purposed with my selfe to buyld an house
to the Name of the Lord my God,

3 But the worde of the Lord came to me, *Chap 28. 5.*
saying, * 4 Thou hast shed muche blood, & d Thus decla-
hast made great battels : thou shalt not reth how
buyld e an house vnto my Name: for thou greatly God
hast shed muche blood vpon the earth in d d d d d
my fight. sheding of
blood, c'ig Da
uid for this
cause is Rased

Beholde, a sonne is borne to thee, which
shalbe a mā of rest, for I wil giue him rest
from all his enemies round about : there-
fore his name is Salomón: and I wil send
peace and quietnes vpon Isráel in his
dayes.

n God declar-
ed y he he rd
his reqs f
that he sent
down a fire frō
heaven, or els
thou might vie
n a fire in a
sice, but of y
we ch was y
crucifd f vps
y altar, Lcu.
6, 13 & come
down to
heaven, Lcu
9, 24 vs apper-
ing by the pu-
nishment of
Naboth and 30
bills, Lcu 10,

a That is, the place where he will be wounded.

b Meaning, cu
ning men of o
ther nations w
dwelt among
the Jews
c To wit, w
weighed true
shekels of gol
dc. 2 Chr 3:9.

Chap 28.
And Thus declar-
eth how
greatly God
loveth the
shedding of
blood, 'cig Da-
vid for this
cause is Raign-
to buyde the
Temple of the
Lord albeit he
underprised no
warre, but by
Gods comma-
ndement & gainst
his enemies.

 $20 \times \text{He}$

† Read 1 Sam
24, 16
g When God
draweth bac
ke his plagues,
he remembereth to
repent, read
Eccl 8, 6.

Dr. Aranda

h Thus he bo-
the sheweth a
true repentance
and a fatherly
care toward
his peopl., w
desireth God
to spare them
and to punish
him and his.

3 If man hide
him selfe at y^e
sight of an An-
gel which is a
crea^{ture}, how
much less is
a sinner able
to appeare be-
fore the face
of God?

¶ Thus he old
by the cōfē-
demēt of God,
as verſ 18 for
eſ. it ſhōd bene
abominable
except he had
ether Gods
worde, or re-
uelacion

1 That is, as
much as it is
worth for
having yncou
of his own &
yet to haue
of another
mans goods to
offer vnto the
Lord, it had
bene theft and
not accepta
ble to God
in Read 2. Sa
1. 1. 4. 24.

2 Sam 7.13. ¹⁰ *He shal buyld an house for my Name, and he shal be my sonne, and I wil be his father, and I wil establish the throne of his kingdom vpon Israël for euer.

^e He sheweth that there can be no prosperie, but when the Lord is with vs. ^f These are onely the meanes whereby Kings gouerne their subiectes aright & whereby the realmes do prosper and flourish.

¹¹ Now therefore my sonne, the Lord shal be with thee, and thou shalt prosper, and thou shalt buyld an house to the Lord thy God, as he hath spoken of thee.

¹² Onely the Lord giue thee wisdom & vnderstanding, and giue thee charge ouer Israël, euen to kepe the Law of the Lord thy God.

¹³ Then thou shalt prosper, if thou take hede to obserue the statutes and the iudgements which the Lord commanded Moses for Israël: be strong and of good courage: feare not, nether be afraid.

¹⁴ For beholde, according to my seruice haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timbre and stone, and thou maiest prouide more thereto.

¹⁵ Moreover thou hast workmen with thee ynough, hewers of stone, and workemen for timbre, and all men expert in euery worke,

¹⁶ Of golde, of siluer, and of brasse, and of yron there is no number. ^h Vp therefore, & be doing, & the Lord wil be with thee.

¹⁷ Dauid also commanded all the princes of Israël to helpe Salomón his sonne, saying,

¹⁸ Is not the Lord your God with you, & hath giuen you rest on euery side: for he hath giuen the inhabitants of the land into mine hand, & the land is subdued before y Lord & before his people.

¹⁹ Now set your hearts and your soules to seke the Lord your God, and arise, and buyde the Sanctuary of the Lord God to bring the Arke of the covenant of the Lord, and the holy vessels of God into the house buyld for y Name of the Lord.

CHAP. XXIII.

¹ Dauid being olde, ordeineth Salomón King. ³ He causeth the Leuites to be nombred, ⁴ And assigneth them to their offices. ¹³ Aaron and his sonnes are for the hie Priest. ¹⁴ The sonnes of Moses.

² King 1.30. ¹ SO when Dauid was olde and ful of daies, * he made Salomón his sonne King ouer Israël.

² And he gathered together all the princes of Israël with the Priests and the Leuites.

³ And the Leuites were nombred from the age of thirtie yere and aboue, and their number according to their summe was eight and thirtie thousand men.

⁴ Of these foure and twentie thousand were set to aduance the worke of the house

¹⁰ - 11 - 12 - 13 - 14 - 15 - 16 - 17 - 18 - 19 - 20 - 21 - 22 - 23 - 24 - 25 - 26 - 27 - 28 - 29 - 30 - 31 - 32 - 33 - 34 - 35 - 36 - 37 - 38 - 39 - 40 - 41 - 42 - 43 - 44 - 45 - 46 - 47 - 48 - 49 - 50 - 51 - 52 - 53 - 54 - 55 - 56 - 57 - 58 - 59 - 60 - 61 - 62 - 63 - 64 - 65 - 66 - 67 - 68 - 69 - 70 - 71 - 72 - 73 - 74 - 75 - 76 - 77 - 78 - 79 - 80 - 81 - 82 - 83 - 84 - 85 - 86 - 87 - 88 - 89 - 90 - 91 - 92 - 93 - 94 - 95 - 96 - 97 - 98 - 99 - 100 - 101 - 102 - 103 - 104 - 105 - 106 - 107 - 108 - 109 - 110 - 111 - 112 - 113 - 114 - 115 - 116 - 117 - 118 - 119 - 120 - 121 - 122 - 123 - 124 - 125 - 126 - 127 - 128 - 129 - 130 - 131 - 132 - 133 - 134 - 135 - 136 - 137 - 138 - 139 - 140 - 141 - 142 - 143 - 144 - 145 - 146 - 147 - 148 - 149 - 150 - 151 - 152 - 153 - 154 - 155 - 156 - 157 - 158 - 159 - 160 - 161 - 162 - 163 - 164 - 165 - 166 - 167 - 168 - 169 - 170 - 171 - 172 - 173 - 174 - 175 - 176 - 177 - 178 - 179 - 180 - 181 - 182 - 183 - 184 - 185 - 186 - 187 - 188 - 189 - 190 - 191 - 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693 - 694 - 695 - 696 - 697 - 698 - 699 - 700 - 701 - 702 - 703 - 704 - 705 - 706 - 707 - 708 - 709 - 710 - 711 - 712 - 713 - 714 - 715 - 716 - 717 - 718 - 719 - 720 - 721 - 722 - 723 - 724 - 725 - 726 - 727 - 728 - 729 - 730 - 731 - 732 - 733 - 734 - 735 - 736 - 737 - 738 - 739 - 740 - 741 - 742 - 743 - 744 - 745 - 746 - 747 - 748 - 749 - 750 - 751 - 752 - 753 - 754 - 755 - 756 - 757 - 758 - 759 - 760 - 761 - 762 - 763 - 764 - 765 - 766 - 767 - 768 - 769 - 770 - 771 - 772 - 773 - 774 - 775 - 776 - 777 - 778 - 779 - 780 - 781 - 782 - 783 - 784 - 785 - 786 - 787 - 788 - 789 - 790 - 791 - 792 - 793 - 794 - 795 - 796 - 797 - 798 - 799 - 800 - 801 - 802 - 803 - 804 - 805 - 806 - 807 - 808 - 809 - 810 - 811 - 812 - 813 - 814 - 815 - 816 - 817 - 818 - 819 - 820 - 821 - 822 - 823 - 824 - 825 - 826 - 827 - 828 - 829 - 830 - 831 - 832 - 833 - 834 - 835 - 836 - 837 - 838 - 839 - 840 - 841 - 842 - 843 - 844 - 845 - 846 - 847 - 848 - 849 - 850 - 851 - 852 - 853 - 854 - 855 - 856 - 857 - 858 - 859 - 860 - 861 - 862 - 863 - 864 - 865 - 866 - 867 - 868 - 869 - 870 - 871 - 872 - 873 - 874 - 875 - 876 - 877 - 878 - 879 - 880 - 881 - 882 - 883 - 884 - 885 - 886 - 887 - 888 - 889 - 890 - 891 - 892 - 893 - 894 - 895 - 896 - 897 - 898 - 899 - 900 - 901 - 902 - 903 - 904 - 905 - 906 - 907 - 908 - 909 - 910 - 911 - 912 - 913 - 914 - 915 - 916 - 917 - 918 - 919 - 920 - 921 - 922 - 923 - 924 - 925 - 926 - 927 - 928 - 929 - 930 - 931 - 932 - 933 - 934 - 935 - 936 - 937 - 938 - 939 - 940 - 941 - 942 - 943 - 944 - 945 - 946 - 947 - 948 - 949 - 950 - 951 - 952 - 953 - 954 - 955 - 956 - 957 - 958 - 959 - 960 - 961 - 962 - 963 - 964 - 965 - 966 - 967 - 968 - 969 - 970 - 971 - 972 - 973 - 974 - 975 - 976 - 977 - 978 - 979 - 980 - 981 - 982 - 983 - 984 - 985 - 986 - 987 - 988 - 989 - 990 - 991 - 992 - 993 - 994 - 995 - 996 - 997 - 998 - 999 - 1000

of the Lord, and six thousand were ouerscers and iudges.

⁵ And foure thousand were porters, & foure thousand praised y Lord with instrumets which he made to praise the Lord.

⁶ *So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to * Gershón, Koháth, and Merari.

⁷ Of the Gershonites were Laadán and Shimeí.

⁸ The sonnes of Laadán, the chief was Iehiél, and Zethám and Ioél, thre.

⁹ The sonnes of Shimeí, Shelomíth, and Haziél and Harám, thre: these were the chief fathers of Laadán.

¹⁰ Also the sonnes of Shimeí were Iáhath, Ziná, Ieúsh, and Beriáh: these foure were the sonnes of Shimeí.

¹¹ And Iáhath was the chief, & Zizáh the seconde, but Ieúsh & Beriáh had not many sonnes: therefore they were in the families of their father, counted but as one.

¹² ¶ The sonnes of Koháth were Amrá, Izhár, Hebrón and Vzziel, foure.

¹³ *The sonnes of Amrá, Aarón and Moses: and Aarón was separated to a sanctifie the moste holy place, he & his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

¹⁴ ¶ Moses also the man of God, & his children were named with the tribe of Leui.

¹⁵ The sonnes of Moses were Gershóm, and Eliézer,

¹⁶ Of the sonnes of * Gershóm was Shebuél the chief.

¹⁷ And the sonne of Eliézer was Rehabiáh the chief: for Eliézer had none other sonnes: but the sonnes of Rehabiáh were very many.

¹⁸ The sonne of Izhár was Shelomíth the chief.

¹⁹ The sonnes of Hebrón were Ieriáh the first, Amariáh the seconde, Iahaziél the third, and Iekamíam the fourth.

²⁰ The sonnes of Vzziel were Micháh the first, and Isshiáh the seconde.

²¹ ¶ The sonnes of Merari were Mahlí and Mushí. The sonnes of Mahlí, Eleazár and Kish.

²² And Eleazár dyed, and had no sonnes, but daughters, and then brethren the sonnes of Kish toke them.

²³ The sonnes of Mushí were Mahlí, and Edér, and Ierimóth, thre.

²⁴ These were the sonnes of Leui according to the house of their fathers, euen the chief fathers according to their offices, according to the number of names & then summe that did the worke for the seruice of the house of the Lord from the age of twenty yeres and aboue.

Aa.iiii.

¹ Ebr. I made, meaning Dauid. Chap 6.1.

² Exod. 6.15.

³ Or, Lionel. Chap 6.47.

⁴ Or, Zim.

⁵ Exod. 2.2. & 6.20. ebr. 3.1. a That is, to serue in the moste holy place & to consecrate y holy things.

⁶ b They were but of the order of the Leuites & not of the Priests as Aarons sonnes. Exod. 2.22. & 18.3.

⁷ c The Scripture voucheth to call chief or y first borne, althogh he be alone: & there be none borne after. Matt 1.25.

⁸ d Meaning their cousins. e Dauid did choise the Leuites twice, first at the age of thirtie, as ver. 3. & againe afterwarde at twentie, as the necessity of y office did require at y beginning they had no charge in the Temple, before they were hie and twentie yere old, and had none after thirtie, as ver. 20 &

25 For Dauid said, The Lord God of Israel hath given rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shal nomore beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were nombred from twentie yere and aboue,

28 And their office was vnder the hand of the sonnes of Aarón, for the seruice of the house of the Lord in the courtes, and chambers, and in the ^fpurifying of all holy things, and in the worke of the seruice of the house of God,

29 Bothe for the shewbread, and for the fine flour, for the meat offering, and for the vnleauened cakes, and for the fryed things, and for that which was roasted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number & according to their custome continually before the Lord,

32 And that they shulde kepe the charge of the Tabernacle of the Congregation, and the charge of the holie place, and the charge of the sonnes of Aarón their brethren in the seruice of the house of the Lord.

CHAP. XXIII.

Dauid assigneth offices vnto the sonnes of Aarón.

Leuit. 10. 4. nom 3. 4. & 26. 6.
1 These are also the ^adiuisions of the sonnes of Aarón, The sonnes of Aarón were Nadab, and Abihú, Eleazár, and Ithamár.

a Whiles their father yet liued.
2 But Nadab and Abihú dyed ^abefore their father, and had no childre. therefore Eleazár and Ithamár executed ^y Priests office.

a Or, en fow.
3 And Dauid distributed them, euen Zadók of the ^asonnes of Eleazár, and Ahimélech of the sonnes of Ithamár according to their offices in their ministration.

a Or, heads.
4 And there were found mo of the sonnes of Eleazár by the ^anumber of men, then of the sonnes of Ithamár. and they deuided them, *to wit,* among the sonnes of Eleazár, fixten ^aheades, according to the household of their fathers, and among the sonnes of Ithamár, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers ^aof the house of God were of the sonnes of Eleazar and of the sonnes of Ithamár.

6 And Shemaiah the sonne of Nethaneél

the scribe of the Leuites, wrote them before the King and the princes, and Zadók the Priest, and Ahimélech the sonne of Abiathár, and before the chief fathers of the Priests and of the Leuites, one familie being reserued for Eleazár, & another reserued for Ithamár.

7 And the first ^blot fel to Ichoiariß, and the second to Iedaiah,

8 The third to Harim, the fourth to Serim,

9 The fifth to Malchiah, the sixth to Miamin,

10 The seventh to Hakkóz, the eighth to Abiath,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuent to Elashub, the twelfth to Iakim,

13 The thirteenth to Huppáh, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Hapizzér,

16 The nineteenth to Pethahiah, the twentieth to Iehozakél,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The thre and twentieth to Deliah, the foure and twentieth to Maaziah.

19 These were their ordres according to their offices, when they entred into the house of the Lord according to their custome vnder ^athe hand of Aarón their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedaiah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshuah,

22 Of Izharí, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes Ieriah *the first*, Amariah the seconde, Iahaziel the thirde, and Iekameam the fourth,

24 The sonne of Vzziél was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshuah, the sonne of Isshuah, Zechariah,

26 The sonnes of Merari were Mahli and Mushi, the sonne of Iazariah was Benó,

27 The sonnes of Merari of Iahaziah were Benó, and Shoham, and Zaccúr and Ibri.

28 Of Mahli came Eleazár, which had no sonnes.

29 Of Kish. the sonne of Kish was Ierahmeel,

30 And the sonnes of ^aMushi were Mahli, and Edér, and Ierimoth: these were sonnes of the Leuites after the household of their fathers.

b This lot was ordered to take away all occasion of enuie or grudgig of one against another

c Zacharie the father of John Baptist was of this count or lot of Abia: Luk 1. 5

d By the dig-nitic that God gaue to Aarón

e Which was the seconde sonne of Merari

31 And

f That is, euen
one had y
dignitie, & fel
voto him by
lot.

31 And these also cast f lottes wth their bre-
thren the sonnes of Aarón b⁴ fore King
Dauid, and Zadók and Ahimélach and the
chief fathers of the Priests, and of the Le-
uites, *euen* the chief of the families agaist
their younger brethrⁿ.

CHAP. XXV.

The fingers are appointed, with their places & lottes.

a The fingers
were deuised
into four. at d
twenrie cour-
ses, to the e-
uery course
or orare con-
tinued twelue,
& in all there
were 288, as
veit 7

1 SO Dauid & the captaines of y^e arme
separated for the ministerie the son-
nes of Asáph, and Hemán, and Ieduth in,
who shulde sing prophecies with harpes,
with viols, and with cymbales, and their
number was *euen*, of the men for the office
of their ministerie, to wit^h.

"Ebi. ha. de.

2 Of the sonnes of Asáph, Zaccúr, and Io-
seph, & Nethaniah, & Ashaiélah the son-
nes of Asáph were vnder the hand of A-
sáph, *whil* sang prophecies by the com-
mission of the King.

b Whereof o-
ne is not here
no bread
c M. aning,
P. times add
sing to praise
the God.

3 Of Ieduthin, the sonnes of Ieduthin,
Gedaliáh, & Zerí, and Ishaiáh, Ashabiáh
and Mattithiah, b⁴ six, vnder the hands of
their father: Ieduthin sang c prophecies
with an harpe, for to giue thanks and to
praise the Lord.

"Or, Prophet.

"Or, po. c. mea-
ning of the
King

"Or, conuention.

4 Of Hemán, the sonnes of Hemán, Buk-
kiáh, Mattaniah, Vzziel, Shebuél, and Ie-
rimóth, Hananiah, Hanáni, Eliáhah,
Giddáti, & Romámti-ézer, Ioshebekáshah,
Mallóthi, Hothir & Mahazióth.

"Ebi. ha. de.

5 All these were the sonnes of Hemán the
Kings seer in the wordes of God to lift
vp the hoine and God gaue to Hemán
fourtene sonnes and thre daughters.

d Who shulde
be in euery
compaine and
course
e Without re-
spect to age or
cunning
f So that he
serued in the
first turne, and
the rest euery
one as his tur-
ne followed,
orderly

6 All these were vnder the hand of their
father, singing in the house of y^e Lord with
cymbales, viols & harpes, for the seruice
of the house of God, & Asáph, and Iedu-
thín, and Hemán were at the Kings co-
mandement.

7 So was their number with their brethren
that were instruct in the songs of y^e Lord,
euen of all that were conning, two hun-
dred thre score and eight.

"Or, the Zenties.

8 And the cast lottes, d charge agaist char-
ge, aswel e small as great, the cunning man
as the scholer.

9 And the first lot fell to f Ioséph, *whil* was
of Asáph, the seconde, to Gedaliáh, who
with his brethren and his sonnes were
twelue.

10 The third, to Zaccúr, *he*, his sonnes and
his brethren were twelue.

11 The fourte, to Izrí, *he*, his sonnes & his
brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes &
his brethren twelue.

13 The sixt, to Bukkiáh, *he*, his sonnes & his
brethren twelue.

14 The seuent, to Ieshaiélah, *he*, his sonnes
and his brethren twelue.

15 The eight, to Ieshaiáh, *he*, his sonnes and

his brethren twelue.

16 The ninth, to Mattaniáh, *he*, his sonnes &
his brethren twelue.

17 The tenth, to Shimeí, *he*, his sonnes and
his brethren twelue.

18 The eleuent, to Azaréel, *he*, his sonnes
and his brethren twelue.

19 The twelft, to Ashabiáh, *he*, his sonnes
and his brethren twelue.

20 The thirtent, to Shubaél, *he*, his sonnes
and his brethren twelue.

21 The fourtent, to Mattithiáh, *he*, his son-
nes and his brethren twelue.

22 The fiftent, to Ierimóth, *he*, his sonnes
and his brethren twelue.

23 The sixtent, to Hananiah, *he*, his sonnes
and his brethren twelue.

24 The seuentente, to Ioshebekáshah, *he*, his
sonnes and his brethren twelue.

25 The eightente, to Hananí, *he*, his sonnes
and his brethren twelue.

26 The ninerente, to Mallóthi, *he*, his son-
nes and his brethren twelue.

27 The twétieth, to Eliáhah, *he*, his sonnes
and his brethren twelue.

28 The one and twentieth, to Hothir, *he*,
his sonnes and his brethren twelue.

29 The two and twentieth, to Giddáti, *he*,
his sonnes and his brethren twelue.

30 The thre and twentieth, to Mahazióth,
he, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romámti-
ézer, *he*, his sonnes & his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordered, *euen* one man to
the gate, which he shulde kepe: 20 And ouer the trea-
sures

2 CONCERNING the diuisions of the por-
ters, of the Korhites, Meshelemiáh
the sonne of Korié of the sonnes of a A-
sáph.

3 And the sonnes of Meshelemiáh, Zecha-
riáh the eldest, Iedraél the seconde, Zeba-
diáh the third, Iathniél the fourt,

4 Elám the fift, Ichohanán the sixt, & Eli-
choená the seuent.

5 And of the sonnes of Obéd Edóm, She-
masán the eldest, Ichozabád the seconde,
Ioáh the third, and Sacái the fourt, and
Nethaneél the fift,

6 Ammiél the sixt, Issachár the seuent,
Pulthái the eight: for God had b⁴ blessed
him.

7 And to Shemasán his sonne, were sonnes
borne, that c ruled in the house of their
father, for they were men of might.

8 The sonnes of Shemasán were Othni, and
Rephaél, and Obéd, Elzabád & his bre-
thren strong men. Elihú also, & Semach-
iáh.

9 All these were of the sonnes of Obéd E-
dóm, they and their sonnes and their bre-
thren mightie and d strong to seruice, *euen*

Or, conuerter and
saint

d This Asaph
was not the
notable musi-
cian, but ano-
ther of y name
called also E-
bi. ap. Ch. p
937 & 919 &
also Isaiah

b In giuing
him many chil-
dren

c Or like d. c.
fathers house,
meaning wor-
thy men and
valiant

"Or, rep. euer.
d And more
to seruice in the
office of the
porters.

thre score and two of Obéd Edóm.

9 And of Meshulemiah sonnes and brethre eightene mightie men

10 And of Hosah of the sonnes of Merari the sonnes were Sauí the chief, & (though he was not the eldest, yet his father made him the chief)

11 Helkiah the seconde, Tebaliah the third, & Zechariah the fourth; all the sonnes & the brethren of Hosah were thre score.

12 Of these were the drussions of the porters of the chief men; having the charge against their brethren, to setue in the house of the Lord.

13 And they cast lottes bothe smale & great for the house of their fathers, for euery gate.

14 And the lot on the Eastside fel to Shelemiah: the thei cast lottes for Zechariah his sonne a wise counseler, and his lot came out Northwarde:

15 To Obéd Edóm Southwarde, and to his sonnes the house of Asuppim:

16 To Shuppim and to Hosah Westwarde with y gate of Shalléchet by the paved strete that goeth vpwarde, warde ouer against warde.

17 Eastwarde were six Leuites, & Northwarde foure a day, and Southwarde foure a daye, and towarde Asuppim two & two.

18 In Parbár towarde y West were foure by the paved strete, and two in Parbár.

19 These are the diuisions of the porters of the sonnes of Koré, and of the sonnes of Merari.

20 And of the Leuites, Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chief fathers of Laadan were Gershunni & Ichielí.

22 The sonnes of Ichielí were Zethán and Ioél his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozietites.

24 And Shebuél the sonne of Gershóm, the sonne of Mosés, a ruler ouer the treasures.

25 And of his brethren, which came of Eliézer, was Rehabiah his sonne, and Ieshaiáh his sonne, and Iorám his sonne, and Zichrí his sonne, and Shelomith his sonne.

26 Which Shelomith & his brethren were ouer all the treasures of y dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had dedicate.

27 (For of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)

28 And all that Samuél the Secr had dedi-

cate, and Saúl the sonne of Kish and Abner the sonne of Ner, and Ioáb the sonne of Zeiuiáh, and whosoever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniáh & his sonnes, for the busines without ouer Israël, for officers and for iudges.

30 Of the Hebronites, Ashabiáh and his brethren, men of actiuite, a thousand, and seven hundreth were officers for Israël beyonde Iordén Westwarde, in all the busines of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iediah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of Dauid they were sought for: and there were founde among them men of actiuite at Iazér in Gilead.

32 And his brethren men of actiuite, two thousand & seven hundreth chief fathers, whome King Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasséh, for euery matter pertaining to y God, and for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

1 The childre of Israël also after their number, euen the chief fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers courses, which came in & went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

2 Ouér the first course for the first moneth was Iashobeám the sonne of Zabdiél: and in his course were foure and twentie thousand.

3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodái, an Abohite, & this was his course, & Miklóth was a captaine, and in his course were foure & twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaráh the sonne of Iehoiadá the chief Priest: & in his course were foure and twentie thousand.

6 This Benaráh was mightie among the thirtie and aboue the thirtie, and in his course was Amizabád his sonne.

7 The fourth for the fourth moneth was Asahél the brother of Ioáb, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shammúth the Izrahite: and in his course foure and twentie thousand.

n Meaning of things y were out of y citie.

o That is, for the Kings house

p To wit, the confines of Ioudah.

q Bothe in spirittual and temporal things.

r Ebr. diuisions, or bands
s Which executed their charge and office, which is ment by coming in and going out.

b That is, Dodai lieutenant.

s. Sam 13, 28 & 22, 23.

- 9 The sixt for the sixt moneth *was* Irá the sonne of Ikkésh the Tekoite : and in his course foure and twentie thousand.
- 10 The seuent for the seuent moneth *was* Hélez the Pelonite, of the sonnes of Ephráim, and in his course foure and twentie thousand.
- 11 The eight for the eight moneth *was* Sibbecái the Hushathite of the Zarhites; and in his course foure and twentie thousand.
- 12 The nint for the nint moneth *was* Abiézer the Anethothite of the sonnes of Iemini and in his course foure and twentie thousand.
- 13 The tent for the tent moneth *was* Maharái, the Netophathite of the Zarhites; and in his course foure and twentie thousand.
- 14 The eleuent for the eleuent moneth *was* Benariáh the Pirathonite of the sonnes of Ephráim: and in his course foure and twentie thousand.
- 15 The twelft for the twelft moneth *was* Heldái the Netophathite, of Othariél : & in his course foure & twentie thousand.
- 16 *¶* Moreouer *e* the rulers ouer the tribes of Israël ouer, the Reubenites *was* ruler, Eliézer the sonne of Zichí: ouer the Shimeonites, Shephatiáh the sonne of Maacháh:
- 17 Ouer *y* Levites, Hashabiáh the sonne of Remuél: ouer them of Aharón, & Zadók:
- 18 Ouer Iudáh, Elíhú of the brethré of Dauid ouer Issachár, Omrí the sonne of Michaél:
- 19 Ouer Zebulún, Ishmaiáh the sonne of Obadiáh: ouer Naphtali, Jerimóth the sonne of Azriél:
- 20 Ouer the sonnes of Ephráim, Hoshéa the sonne of Azazziáh: ouer the halfe tribe of Manasséh, Ioél *y* sonne of Pedariáh:
- 21 Ouer the *d* other halfe of Manasséh in Gileád, Iddó the sone of Zechariáh: ouer Beniamín, Iaasiél the sonne of Abnér:
- 22 Ouer Dan, Azariél *y* sonne of Ierohám. these are the príces of the tribes of Israël.
- 23 *¶* But Dauid toke not the nóber of them from twentie yere olde and vnder, because the Lord had said that he wolde increase Israël like vnto *y* starres of the heaués.
- 24 And *** Ioáb the sonne of Zeruriáh began to number: but he finished it not, *e* because there came wrath for it against Israël, nether was the number put into the Chronicles of King Dauid.
- 25 And ouer the Kings treasures *was* Azmauéth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages & in the towres *was* Iehonathán the sonne of Vzziáh:
- 26 And ouer the workemen in the field that tilled the ground, *was* Ezrí the sonne of Chelúb:
- 27 And ouer them that dressed the vines, *was* Shimeí the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine *was* Sabdí the Shiphmite:
- 28 And ouer *y* oliuetrees and mulberie trees that were in the valleies, *was* Báal Hanán the Gederite: & ouer the store of the oyle *was* Ioásh:
- 29 And ouer the oxen that fed in Sharón, *was* Shetrái the Sharonite: & ouer the oxen in *y* valleies *was* Shaphat *y* sone of Adlái:
- 30 And ouer the camels *was* Obíl the Ishmaelite: and ouer the asses *was* Iehdeiah the Meronothite:
- 31 And ouer the shepe *was* Iazíz the Hagerite: all these were the rulers of the substance that *was* King Dauids.
- 32 And Iehonathán Dauids vncle a man of counsel and of vnderstanding (for he *was* a scribe) & Iehiél the sonne of Hachmoni *were* with the Kings *b* sonnes.
- 33 And Abitóphel *was* the Kings counseler, and Hushái the Archite the Kings friend.
- 34 And *1* after Abitóphel *was* Iehoiadá the sonne of Benariáh and Abiathár: and capitaine of the Kings armie *was* Ioáb.

CHAP. XXVIII.

g Because Dauid *was* forbidden to buyde the Tēple, he willesh Salomón and the people *to* performe it, & Exhorting him to feare the Lord.

*N*OW Dauid assembled all the princes of Israël: the princes of the tribes, & the captaines of the bandes that serued the King, and the captaines of thousands & the captaines of hundreths, and the rulers of all the substance, and possession of the King, & of his sonnes, with the eunuches, and the mightie, and all the mé of power, vnto Ierusalém.

2 And King Dauid stode vp vpon his fete, and said, Heare ye me, my brethren & my people: I purposed to haue buyt an house of *a* rest for the Arke of the couenant of the Lord, & for a *** foote stole of our God, and haue made ready for the buylding,

3 But God said vnto me, *** Thou shalt not buyde an house for my Name, because thou hast bene a má of warre, & hast shed blood.

4 Yet *as* the Lord God of Israël chose me before all the house of my father, to be King ouer Israël for euer (for in Iudáh wolde he chuse a prince, & of the house of Iudáh *is* the house of my father, & among the sonnes of my father he delired in me to make me King ouer all Israël)

5 *** So of all my sonnes (for the Lord hathe giuen me manie sonnes) he hathe eué chosen Salomón my sonne to sit vpō the throne of the kingdome of *y* Lord ouer Israël.

6 And he said vnto me, Salomón thy sone, he shal buyde mine house & my courtes:

Bb. 11.

g That is, a man learned in the words of God.
h To be theu scholemasters and teachers.
i After that Abitophel had hated him selfe, 2 Samu 17, 27 Iehoiada *was* made counseler.

2 2, ch. 17. 17.
36

a Where the Arke shulde remaine and remoue nomore to and fro
Psalm 99 5
2 Sam 7, 13.
chap. 22, 8.

b According to the prophetic of 1-1606, Gen 49, 8.

Wisd. 9, 2.

102, Errata.

c Meaning, besides these excellent captaines.

d Which is beyonde Iordan in respect of Iudáh also one captaine was ouer the Reubenites & the Gadites

Chap 21, 7

e And the commandment of the King *was* abominable to Ioáb, Chap 21, 6
f The Ebrewes make bothe these bookes of Chronicles but one, & at this verſe make the middes of the booke, as touching the number of verſes.

for I haue chosen him to be my sonne, and I wil be his father.

7 I wil stablish therefore his kingdome for euer: if he indeuoure him selfe to do my commandements, and my iudgemētcs, as ^c this day.

^e If he continue to kepe my Lawe and departe not therefrom, as he doeth hitherto.

^d To wit, of Canaan.

^e He declarerh that nothing can separate them from the commoditie of this lād bothe for the selues & their posteritie, but their finnes & iniquitie
1. Sam. 16, 7.
psal. 7. 10.
Iere. 11, 20.
E. 17, 10.
E. 20, 12.
f Meaning, for his Arke
g Put it in execution.

8 Now therefore in the sight of all Israël the Congregation of the Lord, and in the audience of our God, kepe and seke for all the cōmandements of the Lord your God, that ye may possesse this ^d good land, and leaue it for an inheritance for your children after you ^e for euer.

9 And thou, Salomōn my sōne, knowe thou the God of thy father, and serue him with a perfitt hearte, and with a willing minde: ^{*} for the Lord searcheth all hearts, and vnderstandeth all the imaginacions of thoghcs: if thou seke him, he wil be founde of thee, but if thou forsake him, he wil cast thee off for euer.

10 Take hede now, for the Lord hathe chosen thee to buylde ^f the house of the Sanctuarie: be strong therefore, and ^g do it.

11 ¶ Then Dauid gaue to Salomōn his sonne the paterne of the porche and of the houses thereof, and of the closetts thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the merciseate,

^h The char were in his spere with him.

12 And the paterne of all that ^h he had in his minde for the courtes of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

^h That is, the candlestickes,
1 King 7, 49.

15 The weight also of golde for the ^h candlestickes, and golde for their lāpes, with the weight for euerie candiesticke, & for the lampes thereof, & for the candlestickes of siluer by the weight of the candiesticke, and the lampes thereof, according to the vse of euerie candiesticke,

16 And the weight of the golde for the tables of shewbread, for euerie table, & siluer for the tables of siluer,

17 And pure golde for the fleshokes, & the bowles, and plates, & for basens, golde in weight for euerie basen, and for siluer basens by weight for euerie basen,

^{or, covering}
1 Meaning, of the merciseate which covered the Arke, which was called the charret because the Lord declared him selfe there

18 And for the altar of incense, pure golde by weight, and golde for the paterne of the charet of the Cherubs that spred the

selues, and covered the Arke of the couenant of the Lord:

19 All, said he, by writing sent to me ^k by the hand of the Lord, which made me vnderstand all the workmanship of the paterne.

^k For all this was left in writing in the booke of y Lawe. Exod 3, 40. w boke the King was bounde to put in execution. Deut. 17, 19.

20 And Dauid said to Salomōn his sonne, Be strong, and of a valiant courage and do it: feare not, nor be afraid: for the Lord God, ^{euen} my God ^{is} with thee: he wil not leaue thee nor forsake thee til thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the cōpanies of the Priests and the Leuites for all the seruice of the house of God, ^{euen} they shalbe with thee for the whole worke, ^l with euerie freheart that is skilful in anye maner of seruice. The princes also and all the people wil be ^{wholly} at thy commandement.

^l That is, euerie one wil be ready to helpe thee with those gifts that God hathe giuen him
"Ebe as all thy wordes."

CHAP. XXIX.

² The offering of Dauid and of the princes for the buylding of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomōn is created King. 25 Dauid dyeth, and Salomōn his sonne reigneth in his steade.

1 **M**oreouer Dauid the King said vnto all the Cōgregaciō, God hathe chosen Salomōn mine onelic sonne yong and tendre, & the worke ^{is} great: for this house ^{is} not for man, but for the ^a Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for ^{them} of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood & onix stones, and stones to be set, and carbuncle stones and of diuers colour, and all precious stones, & marble stones in abundance.

^a And therefore it ought to be excellent in all pointes,

3 Moreover because I haue ^b delite in the house of my God, I haue of mine owne golde and siluer, which I haue gaue to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

^b His great zeale toward the firmerace of the Temple made him to spare no expences, but to bestowe his owne peculiar treasure.

4 Euen ^c thre thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

^c He sheweth what he had of his owne store for y Lords house.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is ^d willing ^e to fil his hand to day vnto the Lord.

^d He was not onely liberal him selfe, but prouoked others to see forth the worke of God
"Or, as offer."

6 So the Princes of the families, and the prices of the tribes of Israël, & the captaynes of thousands & of hundreths, with the rulers of y Kings worke, offred willingly,

7 And they gaue for the seruice of the house of God siue thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eightene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whome *precious* stones were
e Meaning, the
that had arie
 founde, gaue them to the treasure of the
 house of the Lord, by the hand of Iehiel
 the Gershunnite.
 9 And the people reioyced when they of-
f That is, with
a good coura-
ge & without
hypocrisie.
 fered willingly: for they offred willingly
 vnto the Lord, with a ^f perfit heart. And
 Dauid the King also reioyced with great
 ioye.
 10 Therefore Dauid blessed the Lord be-
g Which did
reuerle thy
selfe to our fa-
ther Iakob.
 fore all the Congregation, & Dauid said,
 Blessed be thou, o Lord God, of ^s Israël
 our father, for euer and euer.
 11 Thine, o Lord, ^{is} greatnes and power,
 and glorie, and victorie and praise: for all
 that is in heauen & in earth ^{is} thine: thine
 is the kingdome, o Lord, and thou excel-
 lest as head ouer all.
 12 Bothe riches and honour *come* of thee,
 & thou reignest ouer all, and in thine hād
 is power and strength, and in thine hand it
 is to make great, and to giue strength vn-
 to all.
 13 Now therefore our God, we thanke thee,
 and praise thy glorious Name.
 14 But who am I, and what is my people,
 that we shulde be able to offer willingly
 after this sorte: for all things ^h come of
 thee: and of thine owne hand we haue gi-
 uen thee.
h We gaue
thee nothing
of our owne,
but that which
we haue re-
ceiued of thee.
for whether y
gifts be cor-
poral or spiri-
tual, we recei-
ue them all of
God, and there-
fore must
giue him the
glorie
1 And there-
fore haue this
land but lent
to vs for a ti-
me
* Ebr waiting
for them to re-
turne
1 Sam 16, 7.
chap. 28, 9.
 15 For we are ⁱ strangers before thee, and
 sojourners, like all our fathers: our dayes
 are like the shadowe vpon the earth, and
 there is none ^{abiding}.
 16 O Lord our God, all this abundance
 that we haue prepared to buyld thee an
 house for thine holy Name, ^{is} of thine
 hand and all ^{is} thine.
 17 I knowe also, my God, that thou ^{*} tryest
 the heart, and hast pleasure in righteouf-
 nes: I haue offred willingly in ^y vprigh-
 nes of mine heart all these things: now
 also haue I sene thy people which are
 founde here, to offer vnto thee willingly
 with ioye.
 18 O Lord God of Abrahām, Izhāk and
 Israël our fathers, kepe this for euer in the
k Continue the
in this good
minde, that
they may ser-
ue thee wil-
lingly.
^k purpose, and the thoghts of the heart of
 thy people, and prepare their hearts vnto
 thee.
 19 And giue vnto Salomōn my sonne a per-
 fit heart to kepe thy commandements, thy

testimonies, and thy statutes, and to do
 all things, and to buyld the house which
 I haue prepared.
 20 ¶ And Dauid said to all the Congrega-
 cion, Now blesse the Lord your God. And
 all the Congregation blessed the Lord
 God of their fathers, and bowed downe
 their heades, & worshipped the Lord and
 the ^l King.
l That is, did
reuerence to
the King.
 21 And they offred sacrifices vnto the Lord,
 and on the morowe after that day, they
 offred burnt offrings vnto the Lord, *euē*
 a thousand yong bullockes, a thousand
 rammes, & a thousand sheepe, with their
m Meaning, all
kide of licour
which they
minged, with
their sacrifici-
ces, as wine,
oyle, &c.
^m drinke offrings, and sacrifices in abundā-
 ce for all Israël.
 22 And they did eat and drinke before the
 Lord the same day with greate ioye, and
 they made Salomōn the sonne of Dauid
 King the seconde time, and anointed him
 prince before the Lord, and Zadók for
 the hie Priest.
 23 So Salomōn sate on the ⁿ throne of the
 Lord, as King in steade of Dauid his fa-
 ther, and prospered: and all Israël o-
 beyed him.
 24 And all the princes and men of power,
 and all the sonnes of King Dauid ^{sub} mit-
 ted them selues vnder King Salo-
 mōn.
 25 And the Lord magnified Salomōn in
 dignitie, in the sight of all Israël, and ga-
 ue him so glorious a kingdome, as no
 King had before him in Israël.
 26 ¶ Thus Dauid the sonne of Ishái reig-
King 2, 11.
 ned ouer all Israël.
 27 And the space that he reigned ouer Is-
 raél, *was* fourtie yere: seuen yere reigned
 he in Hebrón, and thre & thirtie yere reig-
 ned he in Ierusalém:
 28 And he dyed in a good age, ful of dayes,
 riches and honour, and Salomōn his sonne
 reigned in his steade.
 29 Concerning the actes of Dauid the
 King first and last, beholde, they are wri-
 ten in the boke of Samuél the Seer, and in
 the boke of ^o Nathán the Prophete, and
 in the boke of Gad the Seer,
o The boke
of Nathán &
Gad are
thoght to ha-
ue bene lost in
the captiuitie.
p Meaning, the
troubles and
griets.
 30 With all his reigne and his power,
 and ^p times that went ouer him, and ouer
 Israël and ouer all the kingdomes of the
 earth.

THE SECONDE BOKE of the Chronicles.

THE ARGUMENT.

THis seconde boke containeth briefly in effect that, which is comprehended in the two boke
 of the Kings: that is, from the reigne of Salomōn to the destruction of Ierusalém, and the
 Bb.iii.

carrying away of the people captiue into Babylon. In this storie are certeine things declared and set forth more copiously then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophetes. But three things are here chiefly to be considered. First that the godlie Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The seconde how it is a thing that greatly offendeth God, that suche as feare him and professe his religion, shoulde soye in amitie with the wicked. And thirde how the good rulers euer loued the Prophetes of God, and were very zealous to set forth his religion throughout all their dominions, and contrarie wise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chief actes from the beginning of the worlde to the buylding agayne of Ierusalem, which was the two and thirtieth yere of Darus, and cometh in the whole, three thousand, foure hundred, foure score and eight yeres, and six moneths.

CHAP. I.

4 The offering of Salomón at Gibeón. 8 He prayeth vnto God to giue him wisdom. 13 Which he giueth him and more. 14 The number of his charrets and horses. 15 And of his riches.

1 **T**HÉ Salomón the sone of Dauid was confirmed in his kingdome: & ^a Lord his God was with him, & magnified him highlie.

And Salomón ^a spake vnto all Israél, to the captaines of thousands, and of hundredes and to the iudges, and to all the gouernours in all Israél, ^a even the chief fathers.

3 So Salomón and all the Congregation with him went to the hye place that was at ^b Gibeón: for there was the Tabernacle ^c of the Cōgregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-earím, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer the ^d brazen altar ^a that Bezaleel the sone of Uri, the sone of Hur had made, did he set before the Tabernacle of the Lord: and Salomón and the Cōgregation sought it.

6 And Salomón offred there before ^e Lord vpon the brazen altar that was in the Tabernacle of the Congregation: ^a euen a thousand burnt offerings offred he vpon it.

7 ¶ The same night did God appeare vnto Salomón, and said vnto him, Aske what I shal giue thee.

8 And Salomón said vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his steade.

9 Now therefore, O Lord God, let thy promises vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom and knowledge, ^f that I may go out & go in before this people: for who can iudge this thy great people?

11 And God said to Salomón, Because this was in thine heart, & thou hast not asked riches, treasures nor honour, nor the li-

ues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest iudge my people, ouer whome I haue made thee King,

12 Wisdom & knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, nether after thee shal there be ^e like.

13 Then Salomón came from the hye place, that was at Gibeón, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israél.

14 ^a And Salomón gathered the charrets & ^a King. 10, 26 horfmen: and he had a thousand and foure hundred charrets, & twelue thousand horfmen, whome he placed in the ^b charret cities, and with the King at Ierusalem.

15 And the King gaue siluer and golde at Ierusalem as ^c stones, & gaue cedre trees as the wilde fig trees, that are abundantly in the plaine.

16 Also Salomón had horses brought out of Egypt and ^e fine linen: ^k the Kings marchants received the fine linen for a price.

17 They came vp also and brought out of Egypt ^e some charret, ^e worthe six hundred shekels of siluer, that is an horse for an hundred and fiftie: & thus they brought horses to all the Kings of the Hittites, and to the Kings of Arám by their meanes.

CHAP. II.

2 The number of Salomons workemen to buyld the Temple 3 Salomón sendeth to Hurám the King of Tyrus for wood and workemen.

1 **T**HÉ Salomón determined to buyld an house for the Name of the Lord, & an ^a house for his kingdome.

2 And Salomón tolde out seuentie thousand that bare burdens, and foure score thousand men to hewe ^a stones in the mountaine, and three thousand and ^a six hundred to ouersee them.

3 And Salomón sent to Hurám the King of Tyrus, sayig, As thou hast done to Dauid my father, & ^a didest send him cedre trees to buyld him an house to dwel in, ^a so do to me.

4 Beholde, I buyld an house vnto the Name of ^e Lord my God, to sanctifie it.

^a Or, established, and strong. ^b King 3, 1.

^a That is, he proclaimed a solemn sacrifice, and commanded that all shoulde be at the same.

^b Read 1. King 3, 4. ^c So called, because that God thereby shewed certeine signes to the congregation of his presence.

^d Which was for the burnt offerings, Exod. 27, 1. ^e Read 1. King 3, 1.

1. King 3, 4.

^a Performe thy promises made to my father concerning me.

^f That I may gouerne this people, read 1. Chro 27, 1.

^g That is, to be seuered on thine enemies.

^h Which were cities appointed to keepe & mainteine the charrets. ⁱ He caused so great plenty that it was no more esteemed then stones.

^k Read 1. King 10, 26.

^a Or, palace.

^a Which is to be vnderstand of all sorte of officers & seruicers for els the chief officers were but 3300, as 1 King 5, 16. ^b Or, Hurám. ^c 2. Sam. 3, 12.

him,

him, & to burne swete incense before him, and for the continual shewbread, & for y burnt offerings of the morning & euening, on the Sabbath daies, & in the newe moneths, and in the solemne feastes of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I buyld, is great: for great is our God aboue all gods.

6 Who is he the that can be able to buyld him an house, when the heauen, and the heauen of heauens can not contene him: who am I then? I shulde buyld hi an house: but I do it to burne incense before him.

b That is, to do that seruice which he hath commended, signifying that none is able to honour & serue God in that perfection as his maiestie deserueth
Or, / 4. 10.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and crimson and blew silk, and that can graue in grauen worke with the cunning men y are with me in Iudah and in Ierusalem, whome Dauid my father hath prepared.

a Some take it for brasil, or the wood called Ebenum, others for coral
Or, Alungim

8 Send me also cedre trees, firre trees, and c Alummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timbre in Lebanon: and beholde, my seruants shall be with thine,

9 That they may prepare me timbre in abundance: for the house which I do buyld, is great and wonderful.

Or, corim.

10 And beholde, I wil giue to thy seruants the cutters and the hewers of timbre twentie thousand measures of beaten wheat, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

d Of Bath read 1 King 7:26 it is called also Ephraim but Ephraim is to measure drye things, as bath is a measure for liquors.

11 Then Hiram King of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, he hath made thee King ouer them.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hiram had true knowledge of God & it is allowed that he was of the tribe of Naphthali. King 7:14 which may be vnderstand that by reason of the confusion of tribes, he then began to be their married in diuers tribes, so that by her faith he might be of Dan, and by her mother of Naphthali.

12 Hiram said moreover, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence and vnderstanding to buyld an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, & of vnderstanding of my father Hiram,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, & he can skill to worke in golde, in siluer, in brasle, in yron, in stone, and in timbre, in purple, in blew silk, and in fine linen and in crimson, and can graue in all grauen works, and broder in all broyded worke that shall giue him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle & the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as muche as thou shalt nede, and wil bring it

to thee in iafes by the sea to Iapho, so thou maiest cary them to Ierusalem.

Or, / 10. 10.

17 And Salomon nobred all the strangers that were in the land of Israel, after the nombring that his father Dauid had nombred them: and they were founde an hundred and thre and fiftie thousand, and six hundred.

18 And he set scuentie thousand of them to the burden, and fourescore thousand to hewe stones in the mountaine, & thre thousand and six hundred ouerseers to cause the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 SO Salomon began to buyld the house of the Lord in Ierusalem, in mount Moriath which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

a Which is Mourine where Abraham thought to haue sacrificed his sonne, Gen 22:2.

2 And he began to buyld in the seconde moneth of the seconde day, in the fourth yere of his reigne.

2 Sam. 14:16.

3 And these are the measures, whereon Salomon grounded to buyld the house of God: the length of cubites after the first measure was threescore cubites, & the breadth twenty cubites:

b According to the whole length of the Temple, comprehending the most holy place & the rest. c It contained as much as did the breadth of the Temple, 1 King 6:1

4 And the porche, y was before the length in the fronte of the breadth was twentie cubites, and the height was an hundred and twentie, & he ouerlaid it within with pure golde.

d From the fundacion to the top for in the booke of Kings mencion is made, from the fundacio to the first Raze.

5 And the greater house he syled with firre tree which he ouerlaid with good golde, & graued thereon palmetrees & chaines.

e Some thinke it is y place which is called Peru.

6 And he ouerlaid y house with precious stone for beautie: and the golde was golde of Paruaim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof ouerlaid he with golde, and graued Cherubims vpon the walles.

8 He made also y house of the moste holy place: the length thereof was in the fronte of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he ouerlaid it with the best golde, of six hundred talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlaid the chambers with golde.

10 And in the house of the moste holy place he made two Cherubims wight like children, and ouerlaid them with golde.

11 And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to y wing of the other Cherub.

12 Likewise the wing of the other Cherúb was five cubites, reaching to the wall of the house, and the other wing five cubites joining to the wing of the other Cherúb.

13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feet and their faces were toward the house.

^f Which separated the Temple from the most holy place.

14 ¶ He made also the vaile of blew, filke and purple, and crimosin, and fine linen, & wrought Cherubims thereon.

15 ¶ And he made before the house two pillars of five and thirtie cubites high: and the chapter that was upon the top of each of them, was five cubites.

^g Euerie one was eight cubites long but the halfe cubite could not be seen for it was hid in the roundness of the chapter & therefore he gueseth to euerie one but 17, and an halfe.

16 He made also chains for the oracle, and put them on the heades of the pillars, and made an hundred pomegranates, and put them among the chains.

^h For euerie pillar an hundred, read. 1. King 7.10.

17 And he set up the pillars before the Temple, one on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Bóaz.

CHAP. IIII.

1 The altar of brasie 2 The molten Sea 3 The caldrons. 7 The candlestickes, &c.

¹ 2. King 6. 2.

1 And he made an altar of brasie twentie cubites long, and twentie cubites broad, and ten cubites high.

² A great vessel of brasie, so called because of the great quantitie of water, & it contained, 1. King 7.23.

2 And he made a molten Sea of ten cubites from brim to brim, rounde in compass, and five cubites high: and a line of thirtie cubites did compass it about.

³ Meaning, vnder the brim of the vessel, as 1. King 7.24.

3 And vnder it was the facion of oxen which did compass it round about, ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood upon twelue oxen: three looked toward the North, and three looked toward the West, & three looked toward the South, and three looked toward the East, and the Sea stood about upon them, and all their hinder partes were inward.

⁴ Or, floure dely.

5 And the thicknes thereof was an hand breadth, and the brimner of it was like the worke of the brim of a cup, with floures of lilies: it contained a thousand baths.

6 ¶ He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them & to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priestes to wash in.

7 ¶ And he made ten candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundred basens of golde.

9 And he made the court of the Priestes, & the great court and dores for the court, & overlaid the dores thereof with brasie.

10 And he set the Sea on the right side Eastward toward the South.

11 And Hurám made pottes and besomes and basens, and Hurám finished the worke that he shulde make for King Salomón for the house of God,

12 To wit, two pillars, & the bowles & chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were upon the toppe of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were upon the pillars.

14 He made also basens, and made caldrons upon the basens.

15 And a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and fleshokes, and all these vessels made Hurám his father, to King Salomón for the house of the Lord of shining brasie.

17 In the plaine of Iordén did the King cast them in claye betwene Succóth and Zeredáthah.

18 And Salomón made all these vessels in great abundance: for the weight of brasie could not be reckened.

19 And Salomón made all the vessels that were for the house of God: the golden altar also & the tables, whereon the shewbread stood.

20 Moreouer the candlestickes, with their lampes to burne them after the maner before the oracle, of pure golde.

21 And the floures and the lampes, and the snuffers of golde, which was fine golde.

22 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of the house & dores thereof within, euen of the most holy place: and the dores of the house, to wit, of the Temple were of golde.

^f Called also the porche of Salomón. 2. King 3.11. It is also taken for the Temple where Christ preached, Mat 21. 23.

^g Or, caldrons.

^h Whome Salomón reuerenced for gifts that God had giue him, as a father he had the same name also that Hurám the King of Tyre had, his mother was a Jewish & his father a Syrián. Some read, for his father, the author of this worke. In Ebrewe, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

⁴ Or, in the number of sacrifices.

¹ That is, covered with plates of golde.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

1 So was all the worke finished that Salomón made for the house of the Lord, and Salomón brought in the things that David his father had dedicated, with the siluer and the golde, and all the vessels, & put them among the treasures of the house of God.

2 Then Salomón assembled the Elders of Israël, and all the heades of the tribes, the chief fathers of the children of Israël vnto Ierusalém to bring up the Arke of the coue-

1. King 7. 22.

The Arke of the couenant. II.Chron. Salomons prayer. 1391/1224

^a Read 2 Sam 6, 12

^b When the things were dedicate and brought into the Temple
^c Called in E-brew Ethani, entreining part of September and parte of October, 1 King 8, 2. & moneth the Jewes called ^d first month, because, they say, that the worlde was created in y^e moneth, & after they came fro Egypt that began at Marche but because this opinio is vncertaine, we make Marche euer the first, as best writers do

^e Or, without the Oracle

^d For Aarons rod and Māna were taken thence before it was brought to this place.

^e Were prepared to receive the Lord.

^f They agreed all in one tune

^g This was y^e effect of their songs.

couenant of the Lord from the citie of David, which is Ziōn.

3 And all the mē of Israēl assembled vnto the King at the feast: it was in the sequēt^c monerh.

4 And all the Elders of Israēl came, & the Leuites toke vp the Arke.

5 And they caryed vp the Arke and the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests & Leuites bring vp.

6 And King Salomōn and all the Congregation of Israēl that were assembled vnto him, were before the Arke, offering shepe & bullockes, which colde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moſte Holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and there they are vnto this day.

10 Nothing was in the Arke, saue the two Tables, which Moſes gaue at Horeb, where the Lord made a couenant with the children of Israēl, when they came out of Egypt.

11 And when the Priests were come out of the Situarie (for all the Priests that were present, were sanctified and did not waite by couſe.

12 And the Leuites the fingers of all sortes, as of Aſaph, of Hemān, of Ieduthūn & of their ſonnes and of their brethren, being cladde in fine linnen, ſtoode with cymbales, & with vholes and harpes at the Eaſt end of the altar, and with them an hundredth & twentie Priests blowing with trumpets:

13 And they were as one, blowing trumpets, and ſinging, and made one ſounde to be heard in prauiſing and thanking the Lord, and when they liſt vp their voyce with trumpets and with cymbales, and with instruments of muſike, and when they praised the Lord, *ſinging*, & For he is good, because his mercie *laſteth* for euer) then the house, *even* the house of the Lord was filled with a cloude,

14 So that the Priests colde not ſtand to miniſtre, because of the cloude: for the glorie of the Lord had filled the house of God.

CHAP. VI.

3 Salomōn bleſſeth the people 4 He praiſeth the Lord.
14 He praiſeth vnto God for thoſe that ſhal pray in the Temple.

THE Salomōn ſaid, The Lord hathe ſaid that he wolde dwel in the darke cloude:

2 And I haue buylt thee an houſe to dwel in, an habitation for thee to dwel in for euer.

3 And the King turned his face, & bleſſed all the Congregation of Israēl (for all the Congregation of Israēl ſtoode there)

4 And he ſaid, Bleſſed be the Lord God of Israēl, who ſpake with his mouthe vnto Dauid my father, & hathe with his hand fulfilled it, ſaying,

5 Since the day that I brought my people out of the land of Egypt, I choſe no citie of all the tribes of Israēl to buylde an houſe, that my Name might be there, neither choſe I anie man to be a ruler ouer my people Israēl:

6 But I haue choſen Ieruſalēm, that my Name might be there, and haue choſen Dauid to be ouer my people Israēl.

7 And it was in the heart of Dauid my father to buylde an houſe vnto the Name of the Lord God of Israēl,

8 But the Lord ſaid to Dauid my father, Where as it was in thine heart to buylde an houſe vnto my Name, thou diſteſt wel, that thou waſt ſo minded.

9 Notwithſtanding thou ſhalt not buylde the houſe, but thy ſonne which ſhal come out of thy loynes, he ſhal buylde an houſe vnto my Name.

10 And the Lord hathe performed his worde that he ſpake: and I am riſen vp in the ſeume of Dauid my father, and am ſet on the throne of Israēl as the Lord promiſed, and haue buylt an houſe to the Name of the Lord God of Israēl.

11 And I haue ſet the Arke there, wherein is the couenant of the Lord, that he made with the children of Israēl.

12 ¶ And y^e King ſtoode before the altar of the Lord, in the preſence of all the Congregation of Israēl, and ſtretched out his hands,

13 (For Salomōn had made a braſen ſkaf-ſolde & ſet it in the middes of the courte of ſiue cubites long, & ſiue cubites broad, and thre cubites of height, and vpon it he ſtoode, and kneled downe vpon his knees before all the Congregation of Israēl, & ſtretched out his hands toward heauen)

14 And ſaid, O Lord God of Israēl, there is no God like thee in heauen nor in earth, which kepeſt couenant, and mercie vnto thy ſeruants, that walke before thee with all their heart.

15 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouthe, & haſt fulfilled it with thine hand, as appeareth this day.

^a King 8, 18.
^b Alter y^e had ſene the glorie of the Lord in the cloude.

^c Or, prouer.

^d Or, Temple.

^e 2 Sam 7, 1.

^f For, that is was to shine bright.

^b Meaning, y^e two Tables, wherein is contained the eſſe of the couenant, that God made wth our fathers
^c On a ſkaf-ſolde that was made for that purpoſe, that he praying for the whole people might be heard of all.

^d Bothe to giue iuſtice for the great benedictes of God
^e bowed vpon him, and alſo to pray for y^e perſeuerance & proſperitie of his people.
^f 2 Mac 2, 8.

^g Or, in eſſe, as by thy power.

- ¹⁶ Therefore now Lord God of Israël, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not wāt a man in my sight, that shall sit vpon the throne of Israël: so that thy sonnes take hede to their waies, to walke in my Lawe, as ^h thou hast walked before me.
- ¹⁷ And now, ^o Lord God of Israël, let thy worde be verified, which thou spakest vnto thy seruant Dauid.
- ¹⁸ (Is it true in dede that God wil dwel with man on earth: beholde, the ^{*} heauens, and the heauens of heauens are not able to containe thee: how muche more ^{ynable} is this house, which I haue buylt.)
- ¹⁹ But haue thou respect to the prayer of thy seruant, & to his supplicacion, ^o Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,
- ²⁰ That thine ^e eyes may be open toward this house day and night, ^{euē} toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.
- ²¹ Heare thou therefore the supplicacion of thy seruant, and of thy people Israël, which they praye in this place: and heare thou in the place of thine habitation, ^{euē} in heauen, and when thou hearest, be merciful.
- ²² ¶ ^{*} When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the ^o sweaier shall come before thine altar in this house,
- ²³ Then heare thou in heauen, and do, and iudge thy seruants, in recompensing the wicked to bring his way [&] vpon his head, and in iustifying the righteous, to giue him according to his rightousnes.
- ²⁴ ¶ And when thy people Israël shall be ouerthrowen before the enemye, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplicacion before thee in this house,
- ²⁵ Then heare thou in heauen, and be merciful vnto the sinne of thy people Israël, and bring the againe vnto the land which thou gauest to them and to their fathers.
- ²⁶ When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,
- ²⁷ Then heare thou in heauen, and pardone the sinne of thy seruants, and of thy people Israël (whē thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giue vnto thy people for an inheritance.
- ²⁸ ¶ When there shall be famine in the lād, when there shall be pestilence, blasting, or mildewe, when there shall be grefshopper, or caterpillar, when their enemye shall besiege them in the cities of their land, or any plague or any sicknes,
- ²⁹ Then what prayers and supplicacion soeuer shall be made of any man, or of all thy people Israël, when euerie one shall knowe his owne plague, and his owne disease, and shall stretch forth his hands toward this house,
- ³⁰ Heare thou then in heauen, thy dwelling place, and be merciful, and giue euē mē according vnto all his wayes, as thou doest knowe his ^h heart (for ^o onely knowest the hearts of the children of men)
- ³¹ That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.
- ³² ¶ Moreouer as touching the stranger which is not of thy people Israël, who shall come out of a faire countrey for thy great Names sake, & thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,
- ³³ Heare thou in heauē thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israël, and that they may knowe, that thy Name is called vpon in this house which I haue buylt.
- ³⁴ ¶ When thy people shall go out to battell against their enemies, by the way that thou shalt send them, and they praye to thee, in the way toward this citie, which thou hast chosen, euē toward the house which I haue buylt to thy Name,
- ³⁵ Then heare thou in heauen their prayer and their supplicacion, and iudge their cause.
- ³⁶ If they sinne against thee (^{*} for there is no man that sinneth not) and thou be angry with them and deliuer them vnto the enemies, and they take them & cary them away captiue vnto a land farre or nere,
- ³⁷ If they turne againe to their heart in the land whether they be caryed in captiues, and turne & pray vnto thee in the lād of their captiuitie, sayig, We haue sinned, we haue transgressed and haue done wickedly,
- ³⁸ If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their lād, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue buylt for thy Name,
- ³⁹ Then haue ^o thou in heauen, in the place of thine habitation their prayer & their supplicacion, & iudge their cause, & be merciful vnto thy people, which haue sinned against thee.
- ⁴⁰ Now

^h Ebr a man
shal not be cut
of.

1. King. 8. 27.

^e That thou
maiest declare
in effect, that
thou hast a
continual care
ouer this pla-
ce.

1. King. 8. 31.
^f By receiuing
any thing fro
him, or els by
denying that
he hath left
him to kepe,
or do him any
wrong
^h Ebr uibe.
^g Meaning, to
giue him that
which he hath
deserued.

^o Or, praye.

^o Or, toward this
place.

Chap. 30. 9.

^h He declar-
eth that the
prayers of hy-
pocrites can
not be heard,
nor of any but
of the, which
pray vnto
God with an
vntained faith
and in true re-
pentance.

ⁱ He sheweth
that before God
there is no ac-
ceptio of per-
sons, but all
people ^o fea-
ruth him and
worketh right-
eousnes is ac-
cepted. 10. 35.

^k Meaning that
no one ought to
enterpise any
warre, but it ^o
Lords coman-
dment, that is,
what is lawfull by
his worde
^o Or, according
to the manner of
the citie.

1. King. 8. 46.
eccles. 7. 21.
1. Jobn. 1. 8.

^o Or, praye.

^o Or, praye
thou in thy
house.

*Psal. 132. 8.**I that is, into thy Temple**m Let them be preferred by thy power and made virtuous and holy n Hearc my prayer, which am thine anointed King**2 Mac 2. 10.**a Hereby God declared that he was pleased with Salomons prayer.***Ebr by their bands**b The feast of the Tabernacles, which was kept in the seventh month. c They assembled to heare the worde of God after that they had remained seven dayes in the bouth, for Tabernacles d They had leaue to depiric 7 two & twetie day, 3 King 8. 66, but they went not away til the next day.*

40 Now my God, I beseeche thee, let thine eyes be open, and thine eares attend vnto the prayer that *is made* in this place.

41 *Now therefore arise, O Lord God, to come into thy ¹ rest, thou, and the Aike of thy strength: O Lord God, let thy Priest be clothed with ^m saluacion, and let thy Saints reioyce in goodness.

42 O Lord God, let not the face of ^a thine anointed: remember the mercies *promised* to Dauid thy seruant.

CHAP. VII.

The fyre consumeth the sacrifice 2 The glorie of the Lord filleth the Temple 12 He heareth his prayer, 17 And promisseth to exalt him and his treece.

1 **A**ND ^aWHE Salomon had made an end of prayng, ^a fyre came downe from heauen, and consumed the burnt offering & the sacrifices. and the glorie of the Lord filled the house,

2 So that the Priests colde not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fyre, and the glorie of the Lord come downe vpon the house, they bowed them selues with *their* faces to the earth vpon the pavement, and worshiped and praised the Lord, *saying*, For he is good, because his mercie *lieth* for euer.

King 8. 65. 4 *Then the King and all the people offered sacrifices before the Lord.

5 And King Salomon offered a sacrifice of two and twentie thousand bullockes, and an hundred and twentie thousand sheepe. for the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leuites with the instruments of musike of the Lord, which King Dauid had made to praise ^y Lord, Because his mercie *lasteth* for euer: when Dauid praised God ^y by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreover Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue ^y burnt offering, and the meat offering, and the fat.

8 And Salomon made ^b a feast at that time of seven dayes, & all Israel with him, a very great Congregation, from the entering in of Hamath, vnto the riuier of Egypt.

9 And in the eight day they ^c made a solenne assemblie, for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the ^d thre and twentieth day of the seventh moneth, he sent the people away

into their tents, ioyous & with glad heart, because of the goodness that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 *So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord, and he prospered in his house.

12 ¶ And the Lord ^a appeared to Salomon *Nem. 12. 6.* by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commande the grasshopper to deuore the land, or if I send pestilence among my people,

14 If my people, among whome my Name is called vpon, do humble them selues, & praye, and seke my presence, and turne fro their wicked wayes, then wil I heare in heauen, and be merciful to their sinne, and wil ^e heale their land.

15 Then mine eyes shalbe open and mine eares attend vnto the prayer *made* in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue commanded thee, and shalt obserue my statuts & my iudgements,

18 Then wil I stablish the throne of thy kingdom, according as I made the covenant with Dauid thy father, *saying*, *Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statuts and my commandements which I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue giuen them, and this house which I haue ^f sanctified for my Name, wil I cast out of my sight, and wil make it to be a prouerbe and a commune talke among all people.

21 And this house which is moste hie, shalbe an astonishment to euerie one ^y passeth by it, so that he shal say, Why hath the Lord done thus to this land, and to this house?

22 And they shal answer, Because they forsoke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holdie on other gods, and haue worshiped them, and serued them, therefore hathe he brought all this euil vpon them.

CHAP. VIII.

2 The cities that Salomon buylt. 7 People that were made tributarie vnto him. 12 His sacrifices 17 He sendeth to Ophir.

1 King 9, 20. 1
a Signifying y
he was twentie
yere in buyl-
ding them.

b That is, w
Hiram gaue
again to Sa-
lomón because
they pleased
him not: and
therefore cal-
led them Ca-
bül, y is, ydut
or filth, 1 King
9, 13.

c Meaning, of
munitions and
treasures for
the warre.

d That is, he
repaired and
fortified them:
for they were
buyt long be-
fore by Seeráh
a noble womf
of the tribe of
Ephraim, 1.
Chro 6, 24.
e Read 1.
King 7, 2.

And* after a twentie yere when Sa-
lomón had buylt the house of the
Lord, and his owne house,

Then Salomón buylt the cities that Hu-
rám b gaue to Salomón, and caused the
children of Israël to dwel there.

And Salomón went to Hamáth Zobáh,
and ouercame it.

And he buylt Tadmór in the wildernes,
& repaired all c the cities of store which
he buylt in Hamáth.

And he buylt d Beth-horón the vpper, &
Beth-horón y nether, cities defended with
walles, gates and barres:

Also Baaláth, and all the cities of store
that Salomón had, and all the charet ci-
ties, and the cities of the horsemen, and
euerie pleasant place that Salomón had a
minde to buylde in Ierusalém, & in e Le-
banón, and throughout all the land of his
dominion,

And all the people that were left of the
Hittites, and the Amorites, and Perizites,
and the Hiuuities, and the Iebusites, which
were not of Israël,

But of their children which were left after
them in the land, whome the children of
Israél had not consumed, euen the did Sa-
lomón make tributaries vntil this day.

But of the childre of Israël did Salomón
make no seruants for his worke: for they
were mé of warre, and his chief prnces, &
the captaines of his charrets & of his hor-
semen.

So these were the chief of the officers
which Salomón had, euen f two hundreth
and fiftie that bare rule ouer the people.

¶ The Salomón brought vp the daughter
of Pharázoh out of the citie of Dauid, into
the house that he had buylt for her: for he
said, My wife shal not dwel in the house of
Dauid King of Israël: for it is holy, becau-
se that the Arke of the Lord came vnto it.

¶ Then Salomón offred burnt offerings
vnto the Lord, on the * altar of the Lord,
which he had buylt before the porche,

To * offer according to the commande-
ment of Mosés euerie day, in the Sab-
baths, and in the newe moones, and in the
solemne feastes, g thre times in the yere,
that is, in the feast of y Vnleauened bread,
and in the feast of the Weekes, and in the
feast of the Tabernacles.

And he set the courses of the Priests to
their offices, according to y ordie of Da-
uid his father, & the Leuites in their wat-
ches, for to praise and minister before the
Priests euerie day, & the porters by * their
courses, at euerie gate: for so was the com-
mandement of Dauid the man of God.

And they declined not from the com-
mandement of the King, concerning the
Priests & the Leuites, touching all things,

and touching the treasures.

¶ Now Salomón had made prouisió for
all the h worke, from the day of the fun-
dacion of the house of the Lord, vntil it
was finished: so the house of the Lord was
perfite.

Then went Salomón to Ezion-géber, &
to Elóth by y i seaside in y land of Edóm.

And Hurám sent him by the hands of his
seruants, shippes, and seruants that had
knowledge of the sea: and they went with
y seruats of Salomón to Ophir, & broght
thence k four hundreth and fiftie talents
of golde, and broght them to King Sa-
lomón.

CHAP. IX.

*1. 9 The Quene of Shebá cometh to se Salomón & bringeth
giftes. 13 His yerely reuenue. 30 The time of his
reigne. 31 His death.*

And* when the Quene of Shebá heard
of the fame of Salomón, she came to
a proue Salomón with harde questions at
Ierusalém, with a verie great traine, and
camels that bare swete odours and muche
golde, and precious stones: and when she
came to Salomón, she cōmuned with him
of all that was in her heart.

And Salomón declared her all her que-
stions, and there was b nothing hid from
Salomón, which he declared not vnto her.

Then the Quene of Shebá sawe the wis-
dome of Salomón, and the house that he
had buylt,

And the meat of his table, and the sitting
of his seruants, and the ordre of his way-
ters, and their apparel, and his butlers,
and their apparel, and his burnt offerings,
which he offred in the house of the Lord,
and she was greatly astonished.

And she said to the King, It was a true
worde which I heard in mine owne land
of thy sayings, and of thy wisdom:

Howbeit I beleued not their reporte, vn-
til I came, and mine eyes had sene it: and
beholde, the one halfe of thy great wisdo-
me was not tolde me: for thou excedest
the fame that I heard.

Happie are thy men, and happie are the-
se thy seruants, which stande before thee
all way, and heare thy wisdom.

Blessed be y Lord thy God, which loued
thee, to set thee on his c throne as King,
in the stead of the Lord thy God: because
thy God loueth Israël, to establish it for
euer, therefore hathe he made thee King
ouer them, to execute iudgemēt & iustice.

Then she gaue the King six score talents
of golde, and of swete odours exceding
muche and precious stones: nether was
there suche swete odours since, as the Que-
ne of Shebá gaue vnto King Salomón.

And the seruants also of Hurám, and the
seruants of Salomón which broght golde
from

h Bothe for
the master &
also y worke-
manship.

i Meaning, the
red Sea.

k Which sum-
me is thoght
to mount to
thre millions
& six hundreth
thousand cro-
wnes, for here
is mencio ma-
de of thirte
mo, then are
spoken of 10
King 9, 28.

l King. 10, 1.
mat 12, 14.
luk 11, 31.
a To knowe
whether his
wisdom were
so great as the
reporte was.

b There was
no question so
hard that he
did not solue.

c Or, galleries
whereby he
was 7p
d Or there was
as more spiritus
in her.
e Or, after.

c Meaning,
that the Israe-
lites were
Gods peculiar
people, & that
Kings are the
lieutenants of
God, which
ought to grante
vnto him the
superioritie,
and minister
iustice to him.

*12 Ex 10 come up
to iudice.*

f For in all
these were
3000, but here
he meaneth of
them that had
the principal
charge, read 1
King 9, 23.

Chap. 4, 1.

Exod. 29, 39.

g Or, after the
manner of euerie
day.
h Read Louis.
24.

1. Chro. 24, 1.

d Read Chap.
2,8

e Or. pillars.
meaning, the
garnishing &
trimming of
staves or pil-
lars.

f That is, &
the King gaue
her for recom-
pense of that
treasure which
she brought.

g Which sum-
me mounteth
to 2400 crow-
nes of the
funne, Budeus
de asse
h Or, pounds,
called mine,
whereof eue-
rie one semed
to make an
hundredth she-
kels.

i That is, the
steppes & the
footebole were
fastened to the
throne.

k Vpon the
pommels or
knoppes.

l Which coun-
tey of Syria
writers is
thought to be
Cilicia, read
King. 10, 22.

m That is, ten
horses in eue-
rie stable,
which in all
mount to four-
tie thousand,
As 1 King 4, 26

from Ophis, brought d Algumim wood & precious stones.

11 And the King made of the Algumim wood e staires in the house of the Lord, & in the Kings house, and harpes and viols for singers: and there was no suche fene before in the land of Iudáh.

12 And King Salomón gaue to the Quene of Shebá euerie pleasant thing that she asked, f besides for that which she had brought vnto the King: so she returned and went to her owne countrey, bothe she, and her seruants.

13 ¶ Also the weight of golde that came to Salomón in one yere, was six húdredth thre score and six talents of golde,

14 Besides that which chapmen and marchants brought: and all the Kings of Arabia, & the princes of the countrey brought golde and siluer to Salomón.

15 And King Salomón made two hundredth targats of beaten golde, & s six hundredth shekels of beaten golde went to one targat,

16 And thre hundredth shields of beaten golde: thre húdredth h shekels of golde went to one shield, and the King put them in the house of the wood of Lebanón.

17 And the King made a great throne of yuorie and ouerlaid it with pure golde.

18 And the throne had six steppes, with a footebole of golde i fastened to the throne, and staves on ether side on the place of the seate, and two lions standing by the k staves.

19 And twelue lions stode there on the six steppes on ether side: there was not the like made in anie kingdome.

20 And all King Salomóns drinking vessels were of golde, and all the vessels of the house of the wood of Lebanón were of pure golde: for siluer was nothing esteemed in the dayes of Salomón.

21 For the Kings shippes went to Tarshish with the seruants of Hurám, euerie thre yeré once came the shippes of i Tarshish, and brought golde, and siluer, yuorie, and apes, and pecockes.

22 So King Salomón excelled all y Kings of the earth in riches and wisdom.

23 And all the Kings of the earth foght the presence of Salomón, to heare his wisdom that God had put in his heart.

24 And they brought euerie man his present, vessels of siluer, and vessels of golde, and raiment, armour, & swete odours, horses, and mules, from yere to yere.

25 And Salomón had m foure thousand stables of horses, and charrets, and twelue thousand horsemen, whome he bestowed in the charret cities, and with the King at Ierusalém.

26 And he reigned ouer all the Kings from

the Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalém, n as stones, & gaue cedre trees as the wilde fig trees, that are abundant in the plaine.

28 And they brought vnto Salomón horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomón first & last, are they not written in the booke of Nathán the Prophet, and in the prophetic of Ahiah the Shilonite, and in the visions of o Icedó the Seer o against I. roboám the sonne of Nebát

30 And Salomón reigned in Ierusalém ouer all Israél fourty yeres.

31 And Salomón s slept with his fathers, & they buried him in the cite of Dauid his father: and Rehoboám his sonne reigned in his steade.

CHAP. X.

4. 14 The rigour of Rehoboám. 13 He followeth lewde counsel. 16 The people rebelle.

1 Then * Rehoboám a wēt to Shechém: i King 12. 1. a After the death of Salomón.

2 And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, whither he had fled fró the presence of Salomón the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboám and all Israél, and cōmuned with Rehoboám, saying,

4 Thy father b made our yoke grieuous: b That is, hād- ded vs rade- ly. It semeth that God had de- ued their heates, for that they thus mur- mured without cause - which declareth also the inconstancie of the people.

now therefore make y the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we wil serue thee.

5 And he said to thē, *Depart* yet thre dayes, thē come againe vnto me. And the people departed.

6 And King Rehoboám toke counsel with the olde men that had stand before Salomón his father, while he yet liued, saying, What counsel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they wil be thy seruants for euer.

8 But he left the counsel of the ancient men that they had giuen him, and toke counsel of the yong mē that were brought vp with him, and c waited on him.

9 And he said vnto them, What counsel giue ye, that we may answer this people, w haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs;

Cc.iii.

Or, Ephraim.

n The abū-
dā-
ce of these re-
poral treasū-
res in Salomōs
kingdome is a
figure of the
spiritual trea-
sures, which f
ele & shal en-
ioy in s hea-
uē vnder the
true Salomōn
Christ

Or, Iddi
o That is, w
prophecied
against him.

1 King 12. 42

1 King 12. 1.
a After the
death of Salo-
mōn.

b That is, hād-
ded vs rade-
ly. It semeth
that God had
deuē their
heates, for that
they thus mur-
mured without
cause - which
declareth also
the inconstancie
of the people.

c Or, that he
de by him, that
is, which were
of his counsil
and secretes.

d Or, little finger meaning y he was of lare greater pow er the was his father.

thus shalt thou say vnto them, My ^d least parte shal be bigger then my fathers loynes.

11 Now where as my father did burdē you w^a grieuous yoke, I wil yet increase your yoke: my father hathe chastised you with rodde, but I wil correct you with scourges.

12 ¶ Then Ieroboām and all the people came to Rehoboām the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboām left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with rodde, but I wil correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Ieroboām the sonne of Nebat.

16 So when all Israél sawe that the King wolde not heare them, the people answered the King, saying, *What portion haue we in Dauid: for we haue none inheritance in the sonne of Eshai. ¶ O Israél, euerie man to your tents: now se to thine owne house, Dauid. So all Israél departed to their tents.

17 Howbeit Rehoboām reigned ouer the children of Israél, that dwelt in the cities of Iudáh.

18 Then King Rehoboām sent Hadorám that was ^ouer the tribute, & the children of Israél stoned him with stones, that he dyed: then King Rehoboām made speede to get him vp to his charret, to flee to Ierusalém.

19 And Israél rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboām is forbidden to fight against Ieroboām. s Citas which he buyt: as He hath eightene wiues, & threescore concubines, and by them eight and twentie sonnes and threescore daughters

1 And whē Rehoboām was come to Ierusalém, he gathered of the house of Iudáh and Benjamin nine score thousand chosen men of warre to fight against Israél, & to bring the kingdome againe to Rehoboām.

2 But the worde of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboām, the sonne of Salomón King of Iudáh, and to all Israél that are in Iudáh, and Benjamin, saying,

4 Thus sayth the Lord, Ye shal not go yp, nor fight against your brethren: returne euerie man to his house for this thing is done of me. They obeted therefore the

worde of the Lord, and returned from going against Ieroboām.

5 And Rehoboām dwelt in Ierusalém, and buyt strong cities in Iudáh.

6 He buyt also Beth-léhem, and Etám, and Tekoa,

7 And Beth-zúr, and Shocó, & Adullám,

8 And Gath, and Mareshá, and Ziph,

9 And Adorám, and Lachísh, and Azekáh,

10 And Zoráh, & Aialón & Hebrón, which were in Iudáh & Beniamín, strong cities.

11 And he repaired the strong holdes and put captaynes in them, and store of vitayle, and oyle and wine.

12 And in all cities he put shields & speares, & made them exceding strong: so Iudáh and Beniamín were his.

13 ¶ And the Priests and the Levites that were in all Israél, referred vnto him out of all their coastes.

14 For the Levites left their suburbes and their possession, and came to Iudáh and to Ierusalém: for Ieroboām and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 * And he ordeined him Priests for the hie places, and for the deuils and for the calves, which he had made.

16 And after y^e Levites there came to Ierusalém of all y^e tribes of Israél, suche as set their hearts to seke y^e Lord God of Israél, to offer vnto y^e Lord God of their fathers.

17 So they strengthened the kingdome of Iudáh, and made Rehoboām the sonne of Salomón mightie, thre yers long: for thre yere they walked in the way of Dauid & Salomón.

18 ¶ And Rehoboām toke him Mahaláh the daughter of Ierimórh the sonne of Dauid to wife, & Abihail the daughter of Eshai the sonne of Ishai,

19 Which bare him sonnes Ieúsh, and Shemariáh, and Záham.

20 And after her he toke Maakáh y^e daughter of Abisálom which bare him Abihai, and Arthai, and Zizá, and Shelomith.

21 And Rehoboām loued Maakáh y^e daughter of Abisálom aboue all his wiues & his concubines: for he toke eightene wiues, & thre score concubines, and begate eight and twetic sonnes, & thre score daughters.

22 And Rehoboám made s Abijah the sone of Maakáh the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreis of Iudáh and Beniamín vnto euerie strong citie: and he gaue them abundance of vitayle, and desired many wiues.

CHAP. XII.

1 Rehoboám forsaketh the Lord and is punished by Shemaiah s Shemaiah reprehendeth him. & He smiteth him selfe.

e Or, repaired them & made them strong, to be more able to resist Ieroboám.

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Chap. 13, 9.

1. K. 12, 31. d Meaning, Ide les, read Isa. 34, 15

e Which were zealous of true religion, & feared God.

f So long as they feared God, and set forth his worship, they prospered.

g Called also Abiam, who reigned thre yere, 1 Ki 15, 2.

h He gaue him selfe to haue many wiues.

Or, scorpius

o Gods will im poseth suche a necessitie to y second causis, that nothing cā be done but according to the same, and yet mans will worketh as of itselfe, so that he can not be excoited to doing euil, by alledging that it is Gods ordinance.

Or, scorpius.

22 Or, scorpius and him selfe.

2. K. 12, 20.

a That is, the half. & 100 of Benjamin. & the other half was gaue aser Ieroboam. b Meaning the ten tribes & rebelled.

10 But we belong vnto the Lord our God, & haue not forsaken him, & the Priests the sonnes of Aarón minister vnto the Lord, and the Leuites in *their* office.

11 And they bu ne vnto the Lord euerie morning and euerie euening burnt offrings and swete incense, and the bread is set in order vpon the pure table, & the candlestick of golde with the lápes thereof, to burne euerie euening: for we kepe the watche of the Lord our God: but ye haue forsaken him,

k As it was appointed in the Lawe, Exod 29.39

l Because their cause was good & approued by the Lord, they desired not of the successe and victorie.

12 And beholde, this God is with vs, as a captaine, & his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israél, fight not against the Lord God of your fathers: for ye shal not prosper.

m Contemning good counsel which came of the spirit of God, he thought to haue ouercome by deceit.

13 ¶ But Ieroboam caused an ambushment to compass, & come behinde them, when they were before Iudáh, and the ambushment behinde them,

14 Then Iudáh looked, and beholde, the battel was before and behinde them, and they cryed vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudáh gaue a shoute: & euen as the men of Iudáh shouted, God smote Ieroboám and also Israél before Abiráh and Iudáh.

n Or, came him to ouerthrowe.

16 And the children of Israél fled before Iudáh, and God deliuered them into their hand.

17 And Abiráh and his people slewe a great slaughter of them, so that there fel downe wounded of Israél fise hundredth thousand chosen men.

18 So the children of Israél were brought vnder at that time: and the childre of Iudáh preuailed, because they staid vpon the Lord God of their fathers.

o He sheweth what the ray of all kingdomes & assurance of victories depende vpon our trust & confidence in the Lord. Ebr daughter.

19 And Abiráh pursued after Ieroboám, & toke cities from him *even* Bethél, and the villages thereof, and Ieshanáh with her villages, and Ephrón with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiráh, but y Lord plagued him, and he dyed.

21 So Abiráh waxed mightie, and married fourtene wiues, and begate two and twentie sonnes, and sixtene daughters.

22 The rest of the actes of Abiráh and his maners and his sayings are written in the booke of the Prophet Iddó.

CHAP. XIII.

3 Asa destroyeth idolatrie & commandeth his people to serue the true God 11 He praueth vnto God when he shulde go to fight 12 He obtaineth the victorie.

4 King. 15. 2. 1

SO* Abiráh slept with his fathers, & they buried him in the cite of Dauid, & Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yere.

2 And Asa did that was good and right in the

the eyes of the Lord his God.

3 For he toke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the groues,

a Which were planted contrary to the Lawe, Deut. 16.20

4 And commanded Iudáh to seke the Lord God of their fathers, & to do according to the Lawe and the commandement.

5 And he toke away out of all the cities of Iudáh the hie places, & the images: therefore the kingdome was quiet before him.

b He sheweth what the rest & quietnes of king Iomes Azadeth in abolishing idolatrie, and aduancing true religion.

6 He buylt also strong cities in Iudáh, because the land was in rest, and he had no waire in those yerres: for the Lord had giuen him rest.

7 Therefore he said to Iudáh, Let vs buyld these cities and make walles about, and towries, gates, and barres, whiles the lād is before vs: because we haue fought y Lord our God, we haue fought him, and he hath giuen vs rest on euerie side: so they buylt and prospered.

c Whiles we haue the full gouernement thereof.

8 And Asa had an armie of Iudáh that bare shields and speares, thre hundredth thousand, and of Beniamín that bare shields & drewe bowes, two hundredth & foue score thousand: all these were valiant men.

9 ¶ And there came out against then Zérah of Ethiopia with an hoste of ten hundredth thousand, and thre hundredth charers, and came vnto Maresháh.

d The King of Ethiopia or Egypt

e Which was a cite in Iudah. Iosh 15. 44 where Michasah y Prophet was borne.

10 Then Asa went out before him, and the battel in aray in the valley of Zephárah beside Maresháh.

11 King 14. 6.

11 And Asa cryed vnto the Lord his God, & said, Lord, it is nothig with thee to helpe with many, or with no power: helpe vs, o Lord our God. for we rest on thee, and in thy Name are we come against this multitude: o Lord, thou art our God, f let not man preuaile against thee.

12 Or, azel, strength, without power.

12 ¶ So y Lord smote the Ethiopians before Asa and before Iudáh, and the Ethiopians fled.

f Thus y childre of God ne their trust in their owne power or policie, next or fearerth strength & subtiltie of their enemies, but consider y cause and se whether their entreprised to Gods glorie, & thereupon assure the felues of y victorie by him, who is onely almighty, & can turne all flesh into dust & the breath of his mouth. The Lord had strikē the with feare.

13 And Asa and the people that was with him, pursued them vnto Gerár. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: & they caryed away a mighty great spoile.

14 And they smote all the cities round about Gerár: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattel, & caryed away plentie of shepe and camels, and returned to Ierusalém.

CHAP. XV.

2 The exhortatiō of Azariah & Asa purgeth his countrey of idolatrie 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16. He disposeth his

mo-

ther for her idolatrie.

a Who was called Odéd, as his father was, verſe 8.

b For the ſpace of twelue years vnder Rehoboam, and three yeres vnder Abiaſar, religion was neglected and idolatrie planted.

c He ſheweth, that notwithstanding the wickednes of tyrants & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah King of the Ethiopians, & out of all other dangers, when they called vpon the Lord.

d Your confidence & truſt in God ſhal not be fruſtrate.

e Called Shizai, concerning parte of May and parte of Iune.

f Which they had raken of the Ethiopians.

g Theſe were the wordes of their couenant, which comanded all idolaters to be put to death according to the Lawe of God, Deut 17.

h So long as they ſerued him aright, ſo long did he preferre & proſper them.

i Or grandmother & here he ſheweth he lacked zeale for the ought to haue dyed both by the couenant, and by the Lawe of God: but he gaue place to foolish pittie, & wolde alſo ſeeme after a ſort to ſatiſſie the Lawe.

1 Then the Spirit of God came vpon ^a Azariah the ſonne of Odéd.

2 And he went out to meete Aſa, and ſaid vnto him, O Aſa, and all Iudáh, and Beniamin, heare ye me. The Lord is with you, while ye be with him: and if ye ſeke him, he wil be founde of you, but if ye forſake him, he wil forſake you.

3 Now for a long ſeaſon Iſraél haue bene without the true God, & without Priſt to teache and without Lawe.

4 But whoſoeuer returned in his affliction to the Lord God of Iſraél, and ſoght him, he was founde of them.

5 And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth.

6 For nacion was deſtroyed of nacion, and citie of citie: for God troubled them with all aduerſitie.

7 Be ye ſtrong therefore, and let not your hands be weake: for your worke ſhal haue a rewarde.

8 ¶ And when Aſa heard theſe wordes, and the prophecie of Odéd the Prophet, he was encouraged, and toke away the abominacions out of all the land of Iudáh, & Beniamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porche of the Lord.

9 And he gathered all Iudáh & Beniamin, & the ſtrangers with the out of Ephraim, and Manaſſeh & out of Simeon: for there fell many to him out of Iſraél, when they ſawe that the Lord his God was with him.

10 So they aſſembled to Ieruſalem in the third moneth, in the ſiftente yere of the reigne of Aſa.

11 And they offered vnto the Lord the ſame time of the ſpoyle, which they had brought, euen ſeuē hundred bullockes, and ſeuē thouſand ſhepe.

12 And they made a couenant to ſeke the Lord God of their fathers, with all their heart, and with all their ſoule.

13 And whoſoeuer wil not ſeke the Lord God of Iſraél, ſhal be ſleane, whether he were ſmall or great, man or woman.

14 And they ſware vnto the Lord with a loude voyce, and with ſhouting and with trumpets, and with cornets.

15 And all Iudáh reioyced at the othe: for they had ſworne vnto the Lord with all their heart, and ſoght him with a whole deſire, and he was founde of them. And the Lord gaue them reſt rounde about.

16 ¶ And King Aſa deſpoſed Maacháh his mother from her regencie, becauſe ſhe had made an idole in a groue: and Aſa brake downe her idole, & ſtamped it, and burnt

it at the broke Kidron.

17 But the hie places were not taken away out of Iſraél: yet the heart of Aſa was purified all his dayes.

18 Alſo he brought into the houſe of God the things that his father had dedicate, & that he had dedicate, ſiluer, and golde, & veſſels.

19 And there was no warre vnto the ſiue & thirtieth yere of the reigne of Aſa.

CHAP. XVI.

1 Aſa for feare of Baaſhá King of Iſraél, maketh a couenant with Benhadád King of Arám. 2 He is reproved by the Prophet, 10 Whome he putteth in priſon. 12 He putteth his truſt in the Philiſtines 13 He deaſh.

1 IN the fix & thirtieth yere of the reigne of Aſa came Baaſhá King of Iſraél vp againſt Iudáh, and buylt Ramáh to let none paſſe out or go in to Aſa King of Iudáh.

2 Then Aſa brought out ſiluer and golde out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Benhadád King of Arám that dwelt at Damascus, ſaying,

3 There is a couenant betwene me & thee, and betwene my father and thy father: behold, I haue ſent thee ſiluer and golde: come, breake thy leaguer with Baaſhá King of Iſraél that he may departe from me.

4 And Benhadád hearkened vnto King Aſa, and ſent the captaines of the armies which he had, againſt the cities of Iſraél. And they ſmote Iſon, and Dan, and Abelmaim, and the ſtore cities of Naphtali.

5 And when Baaſhá heard it, he leſt buylding of Ramáh, and let his worke ceaſe.

6 Then Aſa the King toke all Iudáh, and caryed away the ſtones of Ramáh and the tymbre thereof, wherewith Baaſhá did buyld, and he buylt therewith Geba and Mizpáh.

7 ¶ And at that ſame time Hanáni the Seer came to Aſa King of Iudáh, and ſaid vnto him, Becauſe thou haſt reſted vpon the King of Arám, and not reſted in the Lord thy God, therefore is the hoſte of the King of Arám eſcaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great hoſte with charrets and horſemen, exceeding many: yet becauſe thou didſt reſt vpon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lord beholde all the earth to ſhewe him ſelfe ſtrong with them that are of perſite heart toward him. thou haſt the done fooliſhly in this: therefore from henceforth thou ſhalt haue warres.

10 The Aſa was wroth with the Seer, & put him into a priſon: for he was diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed ceruene of the people at the

k Which partly came through lacke of ſcale in his partly through the negligence of his officers, & partly by the ſuperſticio of the people, that all were not taken away.

l Becauſe that God was called the God of Iſraél by reaſon of his promiſe to Iaakob: therefore Iſraél is ſometimes taken for Iudáh, becauſe Iudáh was his chief people in reſpect of his predeceſſors.

a Who reigned after Nadab the ſonne of Ieroboam. b He fortified it with walles and ditches: it was a citie in Benjamin nere to Gibeon. c Or, Damſek.

c He thought to repulſe his aduerſarie by an vnſuſſeſſfull means, y is, by ſeeking helpe of ſubdiles, as they ſeke ſ Turkes amies, thinking thereby to make the felues more ſtrong.

Or, Proph.

Chap 14. 3.

2 Mac. 9. 5.

Ec 12. 22.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

Ec 10. 1.

same time.

11 And beholde, the actes of Asá first and last, lo, they are written in the booke of the Kings of Iudáh and Israël.

12 ¶ And Asá in the nine and thirtieth yere of his reigne was diseased in his fete, and his disease was extreme: yet he sought not the Lord in his disease, but to the Physicians.

13 So Asá slept with his fathers, and dyed in the one and fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for him selfe in the citie of Dauid, & laied him in the bed, which they had filled with swete odours and diuerse kindes of spices, made by the arte of the apoticarie: and they burnt him with an exceeding great fyre.

CHAP. XVII.

Iehoshaphát trusting in the Lord, prospereth in riches and honour. 6 He abolishest idolatrie. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions and men of warre.

1 And Iehoshaphát his sonne reigned in his stead, and preuailed against Israël.

2 And he put garisons in all the strong cities of Iudáh, and set bands in the land of Iudáh and in the cities of Ephráim, which Asá his father had taken.

3 And the Lord was with Iehoshaphát, because he walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israël.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudáh brought presents to Iehoshaphát, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he toke awaie moreouer the hie places & the groues out of Iudáh.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiáh, & Zechariáh, and Nethaneél, and Michaiáh, that they shulde teache in the cities of Iudáh,

8 And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Afahél, & Shemiramóth, and Iehonathán, and Adoniráh, and Tobináh, and Tob adoniráh, Leuites, and with them Elisamáh and Iehorám Priests.

9 And they taught in Iudáh, and had the booke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands, were rounde about Iudáh, and they sought not against Iehoshaphát.

11 Also some of the Philistims brought Iehoshaphát

gifts and tribute siluer, and the Arabians brought him flockes, seuē thousand, and seuē hundred rams, and seuē thousand, and seuē hundred he goates.

12 So Iehoshaphát prospered and grewe vp on hie: and he buylt in Iudáh palaces and cities of store.

13 And he had great workes in the cities of Iudáh, and men of warre, & valiant men in Ierusalém.

14 And these are the numbers of them after the house of their fathers, In Iudáh were captaines of thousands, Adnáh the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Iehohanán a captaine, and with him two hundred & foure score thousand.

16 And at his hand Amasiáh the sonne of Zichrí, which willingly offered him selfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamín, Eliadá a valiant mā, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabád, & with him an hundred and foure score thousand armed to the warre.

19 These waited on the King, besides those which the King put in the strong cities throughout all Iudáh.

CHAP. XVIII.

Iehoshaphát maketh affinitie with Aháb. 10 Foure hundred Prophetes counsel Aháb to go to warre. 16 Michaiáh is against them. 23 Zidkiáh smiteth him. 25 The King putteth him in prison. 29 The effect of his prophesie.

1 And Iehoshaphát had riches & honour in abundance, but he was ioyned in affinitie with Aháb.

2 And after certeine yeres he went downe to Aháb to Samaria: & Aháb slewe shepe and oxen for him in great nombcr, & for the people that he had with him, and entised him to go vp vnto Ramóth Gileád.

3 And Aháb King of Israël said vnto Iehoshaphát King of Iudáh, Wilt thou go with me to Ramóth Gileád? And he answered him, I am as thou art, & my people as thy people, & we wil ioyne with thee in the warre.

4 And Iehoshaphát said vnto the King of Israël, Aske counsell, I pray thee, at the worde of the Lord this day.

5 Therefore the King of Israël gathered of Prophetes foure hundred men, and said vnto them, Shal we go to Ramóth Gileád to battell, or shal I cease? And they said, Go vp: for God shal deliuer it into the Kings hand.

6 But Iehoshaphát said, Is there here neuer a Prophet more of the Lord, y we might inquire of him?

7 And the King of Israël said vnto Iehoshaphát,

Or, smile, or smile. Or, so the top of his head. e God plagued his rebellion, & hereby declarerth that it is nothing to beginne well, except we continue to the end, that is, zealous of Gods glorie, and put our whole trust in him. f He sheweth what it is in vaine to seke to y Physicians, except first we seke to God to purge our finnes, which are the chief cause of all our diseases, & after y the helpe of y physicians, as a meane by whome God worketh

a That is, his vertues meaning, before he had comitted w Bath-sheba and against Vriah b sought not helpe at strange gods c Ebr. work.

e He gaue him selfe wholly to serue y Lord.

d He knewe it was in vaine to professe religion, except suche were appointed which coulde instruct the people in the same, and had autoritie to put away all idolatrie.

e Thus God prospereth all suche that w a pure heart seke his glorie, and kepe their enemies in feare y they shal not be able to execute their rage against them.

Or, in his hand

Or, in his hand

f Meaning, w was a Nabatian.

g That is, they were as his ordinarie garde.

1 King 22.3.

a For Ioram Iehoshaphat's sonne married Ahabs daughter

b That is, the third yere,

1 King 22.2

c To reconce it out of the hands of the Syrians.

d Heare the iudice of some Prophet, to knowe whether it be Gods wil

e Which were the Prophetes of Baal, signifying that the wicked scheme not but flatterers and such as vnderstand with their inordinate affection.

f Yet the true ministers of God ought not to cease to do their dutie, though the wicked magistrates can not abide them to speake the truth
g Meaning, f he ought not to refuse to heare and in their maiestie and royal apparel.

i Read i King. 22, 11.

k Thinking, f where as foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimation durst not gaine say it.

l He spake this by deuision of the false Prophetes, as the King well perceived.

m He prophesieth how the people shulde be disperied & Aháb fleane.

n Meaning, his Angels

o Or, Accusers.

o That is, the Lord

phát, There is yet one man, by whome we may aske counsell of the Lord, but I f hate him: for he doeth not prophesie good vnto me, but allway euil: it is Michaiáh the sonne of Imlá. The Iehoshaphát said, Let not the King say so.

8 And the King of Israël called an eunuche, and said, Call quickly Michaiáh the sonne of Imlá.

9 ¶ And the King of Israël, and Iehoshaphát King of Iudáh sate ether of them on his throne clothed in their h apparel: they sate euery in the threshing floore at the entering in of the gate of Samaria: & all the Prophetes prophesied before them.

10 And Zidkiáh the sonne of Chenaanáh made him i hoines of yron, & said, Thus saith y Lord, With these shalt thou push y Arimites vntil thou hast consumed them.

11 And all the Prophetes prophesied so, saying, Go vp to Ramóth Gileád, & prosper: for the Lord shal deliuer it into the hand of the King.

12 ¶ And the messenger that wēt to call Michaiáh, spake to him, saying, Beholde, the wordes of the Prophetes declare good to y King with one k accorde: let thy worde therfore, I pray thee, be lyke one of theirs, and speake thou good.

13 And Michaiáh said, As the Lord liueth, whatsoever my God saith, y wil I speake.

14 ¶ So he came to the King, and the King said vnto him, Michaiáh, shal we go to Ramóth Gileád to battel, or shal I leaue of? And he said, l Go ye vp, and prosper, and they shal be deliuered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the truth in the Name of the Lord?

16 Then he said, I sawe all Israël scatered in the mountaines, as shepe that haue no shepheard: and the Lord said, m These haue no master: let the returne euery man to his house in peace.

17 And the King of Israël said to Iehoshaphát, Did I not tel thee, that he wolde not prophesie good vnto me, but euil?

18 Againe he said, Therefore heare ye the wordes of the Lord: I sawe the Lord sit vpon his throne, and all the n hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shal o persuade Aháb King of Israël, that he may go vp and fall at Ramóth Gileád? And one spake and said thus, and another said that.

20 The there came forth a spirit and stode before the Lord, and said, I wil persuaide him. And the Lord said vnto him, Wherein?

21 And he said, I wil go out, and be a false spirit in the mouth of all his Prophetes. And o he said, Thou shalt persuaide, and

shalt also preuaile: go forth and do so.

22 Now therefore beholde, the Lord hath put a p false spirit in the mouth of these thy Prophetes, & the Lord hath determined euil against thee.

23 Then Zidkiáh the sonne of Chenaanáh came nere, and smote Michaiáh vpon the cheeke, and said, By what way wēt the spirit of y Lord fro me, to speake with thee?

24 And Michaiáh said, Beholde, thou shalt se that day whē thou shalt go from chamber to chamber to hide thee.

25 And the King of Israël said, Take ye Michaiáh, and carie him to Amón the gouernour of the citie, & to Ioáb the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, & fede him with bread of r affliction and with water of affliction vntil I returne in peace.

27 And Michaiáh said, If thou returne in peace, the Lord hath not spoken by me. And he said, Heare, all ye people.

28 So the King of Israël and Iehoshaphát the King of Iudáh wēt vp to Ramóth Gileád.

29 And the King of Israël said vnto Iehoshaphát, I wil f change my selfe, and entre into the battel: but put thou on thine apparel. So the King of Israël chaged him selfe, and they went into the battel.

30 And the King of Arám had commanded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against y King of Israël onely.

31 And when the captaines of the charrets sawe Iehoshaphát, they said, It is the King of Israël: and they compassed about him to fight. But Iehoshaphát t cryed, & y Lord helped him & moued them to departe from him.

32 For when the captaines of the charrets sawe that he was not the King of Israël, they turned backe from him.

33 Then a certaine man drewe a bowe n myghtely, & smote the King of Israël betwene the royntes of his brigadine: therefore he said to his charretman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israël u stode stil in his charret against the Aramites vntil euen, and dyed at the time of y funne going downe.

CHAP. XIX.

4 After Iehoshaphát was rebuked by the Prophet, he called againe the people to the honoring of the Lord. 5 He appointeth iudges and ministers, 6 And exhorteth them to feare God.

1 And Iehoshaphát the King of Iudáh returned safe to his house in Ierusalém.

2 And Iehú y sonne of Hanáni the Seer wēt D. 11.

p So they that wil not beleue y trath, God sendeth strong delusion, that they shulde beleue lyes, 2. The 2, 10. 3. By this crucie his ambition and hypocrisy was discovered the hypocrites boast of y Spirit which they haue not, and declare their malice against the, in whome the true Spirit is.

r Kepe him streightly in prison and let him teler hunger and thirst.

s Or, Michaiáh.

t Thus f wicked thinke by their owne subtiltie to escape Gods iudgements. w He threatened by his wordes.

u He cryed to the Lord by acknowledging his fault in going with this wicked King to warre against the wordes of the Lord by his Prophet, and also by a strong mercie for the time. v For, as he spake, 1 Kings 10, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 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994, 995, 996, 997, 998, 999, 1000.

u He dissembled his hurt, that he might fight more courageously.

a He declar^eth
that the wrath
and iudgement
of God is euer
all such^e, that
supporte the
wicked, and
rather shewe
not in dede
if they are ene-
mies to all su-
che as hate
the Lord
b He visiteth
all his countrey
and brought his
people from
idolatry to
knowledge of
the true God.
c Bothe to pre-
serue you, if
you do iustly,
or to punish
you, if you do
the contrarie
d He wil de-
clare by the
sharpenes of
punishment,
that he hateth
all iniquitie.
Deu. 10. 17.
Job 34. 19.
Act. 10. 34.
Rom. 2. 11.
Gal. 3. 6.
Eph. 3. 9.
1 Pet. 1. 17.
e The Priests
and Leuites
shoulde iudge
matters ac-
cording to the
worde of the
Lord
f That is, to
trye whither
if murder was
done at vna-
res or els on
fer purpose,
Nomb 35. 11
deut 4. 41.
g Meaning, if
God wolde
punish them
more sharpe-
ly, if they wol-
d not execute
iustice right
h Shalbe ch^e
ouerseer of
publike affai-
res of the re-
alm
i They shal ha-
ue the hand-
ling of infe-
riour causes
k God wil vi-
sit them that
do iustice
l That is, if
cōterfaied
m Ammonites in
language & ap-
parel the He-
brews thinke
that they were
of Amalekites,
but as may ap-
peare by the
20 verse, they
were the Idu-
mians of mount
Seir
b Called the
dead Sea whe-
re God de-
stroyed the
56 cities for
their
sinne

out to merhem, and said to King Iehoshaphat, a Wo, lest thou helpe the wicked, and loue them that hate the Lord: therefore for this thing y^e wrath of the Lord is vpon thee.

Neuertheles good things are founde in thee, because thou hast takē away the gro- ues out of the land, and hast prepared thine heart to seke God.

¶ So Iehoshaphat dwelt at Ierusalēm, & returned and went b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

And he set iudges in the land throughout all the strong cities of Iudāh, citie by citie,

And said to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & he wil be c with you in the cause and iudgement.

Wherefore now let the feare of y^e Lord be vpon you: take hede, & do it: for there is no d iniquitie with the Lord our God, nether * respect of persones, nor receiuing of rewarde.

Moreover in Ierusalēm did Iehoshaphat set of the Leuites, and of the Priests and of the chief of the families of Israēl, for the iudgement and cause of the Lord: and they e returned to Ierusalēm.

And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfite heart.

And in euerie cause that shal come to you of your brethren that dwel in their cities, betwene f blood and blood, betwene lawe and precept, statutes and iudgements, ye shal iudge them, and admonish them that they trespasse not against the Lord, that g wrath come not vpon you and vpo your brethre. Thus shal ye do & trespasse not.

And beholde, Amariāh the Priest shal be h chiefouer you in all matters of the Lord, & Zebadiāh the sonne of Ishmaēl, a ruler of the house of Iudāh, shal be for all the i Kings affaires, & the Leuites shal be officers i before you. Be of courage, and do it, and the Lord shal be with the k good.

CHAP. XX.

Iehoshaphat and the people pray vnto the Lord. 12 The maruelous victorie that the Lord gaue him against his enemies. 30 His reigne and aites.

AFTER this also came the children of Moāb and the children of Ammōn, and with them of the a Ammonites against Iehoshaphat to battel.

Thē there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyonde the b Sea, out of Arām: and beholde, they be in Hazzon Tamar, which is En-gedi.

And Iehoshaphat feared, and set him selfe

c to see the Lord, and proclaimed a fast throughout all Iudāh.

And Iudāh gathered them selues together to aske counsil of the Lord: they came euē out of all the cities of Iudāh to inquire of the Lord.

And Iehoshaphat stode in the Congregation of Iudāh and Ierusalēm in the house of the Lord before the new court,

And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathē and in thine hand is power and might, & none is able to withstand thee.

Didest not thou our God cast out the inhabitants of this land before thy people Israēl, and d gauest it to the sede of Abraham thy friend for euer?

And they dwelt therein, and have buylt thee a Sanctuarie therein for thy Name, saying,

* If euil come vpon vs, as the e sworde of iudgement, or pestilence, or famine, we wil stand before this house and in thy presence (for thy Name f is in this house) & wil crye vnto thee in our tribulacion, and thou wilt heare and helpe.

And now beholde, the children of * Ammōn and Moāb, and mount Seir, by whome thou woldest not let Israēl go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

Beholde, I say, thei rewarde vs, in cōming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cōmeth against vs, nether do we know what to do: but our eyes g are towarde thee.

And all Iudāh stode h before the Lord with their yong ones, their wiues, and their children.

And Iahaziēl the sonne of Zechariāh the sonne of Benariāh, the sonne of Ieriēl, the sōne of Mattaniāh, a Leuite of the sonnes of Asāph was there, vpon whome came i the Spirit of the Lord, in the middes of the Congregation.

And he said, Harken ye, all Iudāh, & ye inhabitants of Ierusalēm, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, nether be afraid for this great multitude: for the k battel is not yours, but Gods.

Tomorrowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shal finde them at the end of the broke before the wildernes of Ieruel.

Ye shal not neede to fight in this battel.

* Stand still, moue not, and beholde the l sal- uacion of the Lord towarde you. O Iudāh,

c This declar-
eth what the
feare of the
godlie is, &
is as a ptecke
to stirre them
to prayer, and
to depend on
the Lord, where as
it moueth the
wicked either
to iek, after
worldly mean-
es & policies,
or els to sa-
uore despaire.

d He grounderh
his prayer vpo
Gods power,
whereby he
is able to
helpe, and also
on his merite,
which he wil
cōmētoward
his, for as a
ch^e as he ha-
th once cho-
sen them and
begonne to
shewe his gra-
ces towarde
them

1. King. 8. 37.
chap 6. 28.
e Meaning, war-
re which com-
meth by Gods
iust iudge-
ments for our
sinnes
f That is, it is
here called
vpon, and thou
declarest thy
presence and
sauiour

Deu. 2. 9.
nehem. 13. 31

g We onely
put our trust in
thee and waite
for our deliue-
rance fro hea-
uen
h That is, be-
fore the Arke
of y^e couenant.

i Which was
moued by the
Spirit of God
to prophesie.

k They are
against God
for as much
as you the chur-
che are not
to fight

Exod. 14. 18.
* Stand still

and

and Ierusalém, feare ye not, nether be afraied: tomorrow go out against them, and the Lord wilbe with you.

¹ Deciding his faith and obedience to the worde of the Lord, and giving thanks for the deliuerance promised.

¹⁸ ¶ Then Iehoshaphát bowed downe with his face to the earth, and all Iudáh & the inhabitants of Ierusalém fell downe before the Lord, worshipping the Lord.

¹⁹ And the Leuites of the children of the Kohathites and of the children of the Corhites stode vp to praise the Lord God of Israël with a loude voice on hie.

²⁰ And when they arose early in the morning, they went forth to the wildernesses of Tekóá: & as they departed, Iehoshaphát stode and said, Heare ye me, ó Iudáh, and ye inhabitants of Ierusalém: put your trust in the Lord your God, and ye shalbe assured: beleue his Prophetes, and ye shal prosper.

²⁰ Give credit to their wordes and doctrine.

²¹ And whē he had consulted with the people, and appointed fingers vnto the Lord, & them that shulde praise him that is in the beautiful Sanctuarie, in going forth before the men of armes, & saying, Praise ye the Lord, for his mercie lasteth for euer,

²¹ This was a psalme of thankes giving, which they vsed commonly to sing whē they praised the Lord for his benefices, and was made by David, Psal. 116.

²² And when they began to shoute, and to praise, the Lord laied ambushmets against the childre of Ammón, Moáb, and moût Seir, which were come against Iudáh, and they slewe one another.

²² Meaning, the Idumeans, & dwell in moût Seir.

²³ For the children of Ammón and Moáb rose against the inhabitants of mount Seir, to slea & to destroye them: and when they had made an end of the inhabitants of Seir, euerie one helped to destroy another.

²³ Thus the Lord according to Iehoshaphát's prayer declared his power when he deliuered this by crushing their enemies to kilow another.

²⁴ And when Iudáh came toward Mizpáh in the wilderness, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

²⁵ And when Iehoshaphát and his people came to take away the spoyle of them, they found amög them in abundance bothe of substance & also of bodies laden with precious iewels, which they toke for the selues, til they colde cary nomore: they were thre dayes in gathering of the spoile: for it was muche.

²⁵ To giue thanks to the Lord for the victorie and therefore the valley was called Beracháh, that is, blessing or thankes giving, which was also called the valley of Iehoshaphát, Isai. 42 & 43, because the Lord enlarged his enemies against Iehoshaphát.

²⁶ And in the fourte day they assembled them selues in the valley of Beracháh: for there they blessed the Lord: therefore they called the name of that place, The vallei of Beracháh vnto this day.

²⁷ The euerie man of Iudáh & Ierusalém returned with Iehoshaphát their head, to go againe to Ierusalém with ioye: for the Lord had made the to reioyce ouer their enemies.

²⁸ And they came to Ierusalém with vioules, and with harpes, and with trumpets, enen vnto the house of the Lord.

²⁹ And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the

enemies of Israël.

³⁰ So the kingdome of Iehoshaphát was quiet, & his God gaue him rest on euery side.

³¹ ¶ And Iehoshaphát reigned ouer Iudáh, and was fife & thirtie yere olde, whē he began to reigne: and reigned fife and twētie yere in Ierusalém, and his mothers name was Azubáh the daughter of Shilhi.

³¹ 1. King. 22. 42

³² And he walked in the waye of Afá his father, and departed not therefrom, doing that which was right in the sight of the Lord.

³² Meaning, in his vertues & those wayes, wherein he followed God.

³³ Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

³³ If the great care and diligence of this good King was not able utterly to abolish all superstition & idolatrie out of this people, but that they wolde still reuerence their filth and idolatrie, how muche lesse are they able to reforme cuil, & ether haue little zeale, or not suche as he had though herein he was not to be excused?

³⁴ Concerning the rest of the actes of Iehoshaphát first and last, beholde, they are written in the boke of Iehú the sonne of Hanáni, which is mencioned in the boke of the Kings of Israël.

³⁵ ¶ Yet after this did Iehoshaphát King of Iudáh ioyne him selfe with Ahaziáh King of Israël, who was giuen to do euil.

³⁶ And he ioynd with him, to make shippes to go to Tarsish: and they made the shippes in Ezión Gabér.

³⁶ 1. King. 16. 1

³⁷ Then Eliézer the sonne of Dodauáh of Maresháh prophecied against Iehoshaphát, saying, Because thou hast ioynd thy self with Ahaziáh, the Lord hath broken thy workes. and the shippes were broken, that they were not able to go to Tarsish.

³⁷ 1. King. 22. 49. Thus God wolde not haue his to ioyne in societie with idolaters & wicked men.

CHAP. XXI.

¹ Iehoshaphát dyeth. 3 Iehorám succedeth him. 4 Which kyng he hath his brethren. 6 He was brought to idolatrie. 11 And seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable end.

¹ Iehoshaphát the slept with his fathers, and was buried with his fathers in the cite of Dauid: and Iehorám his sonne reigned in his stead.

² And he had brethren the sonnes of Iehoshaphát, Azariáh, and Iehiél, & Zechariáh, and Azariáh, and Michaél, & Shephatiáh. All these were the sonnes of Iehoshaphát King of Israël.

² Read chap. 15. 17 how by Israël is meant Iudáh

³ And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudáh, but the kingdome gaue he to Iehorám: for he was the eldest.

³ 1. King. 2. 16.

⁴ ¶ And Iehorám rose vp vpon the kingdome of his father, and made him selfe strong, & slewe all his brethren with the sworde, and also of the princes of Israël.

⁴ Because the wicked liue euer in fcare & also are ambitious, they become cruel, & spare not to murder them, whom by nature they ought most to cherishe & defend.

⁵ Iehorám was two and thirtie yere olde, when he began to reigne, and he reigned eight yere in Ierusalem.

⁵ Meaning, of Iudáh & Beniamin. So that we see how it can not be yeshulde to be with wicked & leuue God.

⁶ And he walked in the waye of the Kings of Israël, as the house of Aháb had done: for he had the daughter of Aháb to wife, and he wrought euil in the eyes of the Lord.

CHAP. XXII.

2 Sam. 7, 12.
1 King 2, 4.
2 King 8, 19.
chap 6, 16.

7 Howbeit the Lord wolde not destroy the house of Dauid, because of the^a covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edóm rebelled fró vnder the hand of Iudáh, and made a King ouer them.

9 And Iehorám wēt forthe with his princes, and all his charets with him: & he rose vp by night, and smote Edóm, which had cōpassed him in, and the captaines of the charets.

2 R cad 2 King.
8, 22.

10 But Edóm rebelled from vnder the hād of Iudáh vnto this day. the did^a Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudáh, and caused the inhabitants of Ierusalém to commit^f fornicacion, and compelled Iudáh thereto.

f Meaning, idollatrye, because that the idollatrye breaketh promys with God, as doeth the adulteresse to her husband
y Some thinke that this was Elisah, so called, because he had the spirit in abundance, as had Elisah.

12 And there came a writing to him from Eliáh the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphát thy father, nor in the wayes of Asá King of Iudáh,

13 But hast walked in the way of the Kings of Israél, and hast made Iudáh and the inhabitants of Ierusalém to go a whoring, as the house of Aháb went a whoring, and hast also sleane thy brethrē of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil^g Lord smite thy people, and thy children, & thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil^h thy bowels fall out for the disease, day by day.

h We se this example daily praesented vpo them that fall away fró God, and become adolaters and murdherers of their brethrē.
i There were rather Arabians in Africa Southward, toward Egypt.
k Called also Ahaziáh, as Chap. 22, 1, or Azariáh, ver. 6

16 ¶ So the Lord stirred vp against Iehorám the spirit of the Philistims, and the Arabians that were beside the Ethiopiās.

17 And they came vp into Iudáh, and brake into it, and caried away all the substance that was founde in the Kings house, & his sonnes also, and his wiues, so that there was not a sonne left him, saue^k Iehoaház, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ed of two yeres, his guttes fell out with his disease: so he dyed of fore diseases: & his people made no burning for him like the burning of his fathers.

i That is, as some write, he was not regarded, but deposited for his wickednes & idollatrye: so that his sonne reigned 22 yeres, (his father yet liuing) without honour & after his fathers death he was confirmed to reigne still, as Chap. 22, 2.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, ^l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

1 Ahaziáh reigneth after Iehorám. 2 Iehú King of Israel killeth Ahaziáh so Ahaziáh putteth to death all the Kings image 11 Iosaph escapeth.

2 And^a the inhabitants of Ierusalém made Ahaziáh his yōgest sonne Kig in his stead: for the armie y came^a with the Arabians to the campe, had sleane all the eldest: therefore Ahaziáh the sonne of Iehorám King of Iudáh reigned.

a Meaning, the Philistims.

3 Two and^b fourty yere olde was Ahaziáh whē he began to reigne, & he reigned^c one yere in Ierusalém. and his mothers name was Athaliáh the daughter^d of Omri.

b Read Chap. 21, 20
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

4 He walked also in the wayes of the house of Aháb: for his mother counseled him to do wickedly.

5 Wherefore he did euil in the sight of the Lord, like the house of Ahab: for they were his^e counsellers after the death of his father, to his destruction.

e He bewech, that it must needs followe that the rulers are such as their counsellers be, & that there can not be a good King, that suffreth wicked counsellers.

6 And he walked after their counsel, and went with Iehorám the sonne of Aháb King of Israél to fight against Hazaél King of Arám at Ramóth Gileád: and the Aramites smote Iorám.

7 ¶ And he returned to be healed in Izreél, because of the woundes wherewith they had wounded him at Ramáh, when he fough with Hazaél King of Arám. Now Azariáh the sonne of Iehorám King of Iudáh went downe to se Iehorám the sonne of Aháb at Izreél, because he was diseased.

8 And the destruction of Ahaziáh^f came of God in that he wēt to Iorám: for when he was come, he went forthe with Iehorám against Iehú the sonne of Nimshí, ^g whome the Lord had anointed to destroye the house of Aháb.

f Hereby we se how nothing can come to any, but by Gods prouidence & as he hath appointed, & therefore he causeth all means to serue to his will.
g King. 9, 7.
Or, take vengeance.

9 Therefore when Iehú^h executed iudgement vpon the house of Aháb, and foude the princes of Iudáh and the sonnes of the brethren of Ahaziáh that waited on Ahaziáh, he slewe them also.

10 And he sought Ahaziáh, and they caught him where he was hid in Samaria, & brought him to Iehú, and slewe him, and buried him, because, said they, he is the sonne of Iehoshaphát, which sought the Lord with all his heart. So the house of Ahaziáh was not able to reteine the kingdome.

h This was y. iust plague of God, because he toynd him selfe w Gods enemies: yet God to declare the worthnes of Iehoshaphát his grandfather, moued them to giue him y honour of buryal

11 ¶ Therefore when Athaliáh the mother of Ahaziáh sawe that her sonne was dead, she arose andⁱ destroyed all the Kings seede of the house of Iudáh.

12 But Iehoshabeáth the daughter of the King, toke Iosáh the sonne of Ahaziáh, and stalle him from among the Kings sonnes, that shulde be sleane, and put him and his nurce in the bed chamber: so Iehoshabeáth the daughter of Kig Iehorám the wife of Iehoiadā the Priest (for the

i King 12, 1.
h So the mēce y there shulde be none to make rule to the crowne, & so she might vnderpe the gouernment.

was the sister of Ahaziáh)hid him from Athaliáh:so she slewe him not.

ⁱ Meaning, in the chamber, where the Priests and Leuites kept their courses weekly in the Temple to wit, of Iudáh

² King. 11, 4. ^a Of the reigne of Athaliáh, or after the death of Ahaziáh.

^b Meaning of Iudáh & Benjamin read why they are called Israel, Chap. 15, 17

³ Sam. 7, 12. ¹ King. 2, 4. ^{chap.} 21, 7.

^a King. 11, 6. ^c Which was the chief gate of the Temple toward the East

^d Meaning, to make any trouble or to hinder their enterprise.

^e Which had finished their course on the Sabbath, & to the other part entered to keepe their course.

^f Meaning, the most holy place where the Ark stood.

And he was with them hid in the house of God six yerres, whiles Athaliáh reigned ouer the land.

CHAP. XXIII.

¹ Ioásh the sonne of Ahaziáh is made King. ³ Athaliáh is put to death ¹⁷ The Temple of Báal is destroyed. ¹⁹ Iehoiadá appointeth ministers in the Temple.

And ^a in the seuenthe yere Iehoiadá waxed bolde, and toke the captaynes of hundreths, ^{to wit,} Azariáh the sounne of Ierohám, and Ishmaél the sonne of Iehohanán, and Azariáh the sonne of Obéd, and Maaliáh the sonne of Adaiáh, and Elisaphát the sonne of Zichrí in couenant with him.

And they went about in Iudáh, & gathered the Leuites out of all the cities of Iudáh, and the chieff fathers ^b of Israël: and they came to Ierusalém.

And all the Congregation made a couenant with the King in the house of God: & he said vnto them, Beholde, the Kings sonne muste reigne, ^{as} ^{the} Lord hath said of the sonnes of Dauid.

This is it that ye shal do, The third parte of you that come on the Sabbath of the Priests, and the Leuites, shal be porters of the doies.

And ^{another} third parte towarde the Kings house, and ^{another} third parte at the ^{gate} of the ^c fundacion, and all the people shal be in ^{the} courtes of the house of the Lord.

But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but all the people shal keepe the watch of the Lord.

And the Leuites shal compasse the King round about, and euery mā with his weapon in his hand, and he that entrech ^d into the house, shal be sleane, and be you with the King, when he commeth in, and when he goeth out.

So the Leuites and all Iudáh did according to all things that Iehoiadá the Priest had commanded, and toke euery man his men that came on the Sabbath, with them that ^e went out on the Sabbath: for Iehoiadá the Priest did not discharge the courses.

And Iehoiadá the Priest deliuered to the captaynes of hundreths speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

And he caused all the people to stād (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the ^f house rounde about the King.

Then they broght out the Kings sonne, and put vpon him the crowne and gaue him the ^s testimonie, and made him King. And Iehoiadá and his sonnes anointed him, and said, God saue the King.

But when Athaliáh heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

And whē she looked, beholde, the King stood by his pillar at the entring in, & the princes & the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musike, and they that colde sing praise: then Athaliáh rent her clothes, and said, ^b Treason, treason.

Then Iehoiadá the Priest broght out the captaynes of hundreths that were gouerners of the hoste, and said vnto them, Haue her forth of the ranges, & he that followeth her, let him dye by ^{the} sword: for the Priest had said, Sleae her not in the house of the Lord.

So they layed hands on her: and when she was come to the entring of the horsegate by the Kings house, thei slewe her there.

And Iehoiadá made a ^k couenant betwene him, and all the people, and the King, that they wolde be the Lords people.

And all the people went to the house of Báal, and ^l destroyed it, and brake his altars and his images, and slewe ^m Matán the Priest of Báal before the altars.

And Iehoiadá appointed officers for the house of the Lord, vnder the ⁿ hands of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, ^{as} it is written in the Lawe of Moyses, with reioycing and singing by the appointment of Dauid.

And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, shulde entre in.

And he toke the captaynes of hundreths, and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through ^o the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

Then all the people of the land reioyced, & the cite was quiet, ^o after that thei had sleane Athaliáh with the sworde.

CHAP. XXIII.

⁴ Ioásh repairerth the house of the Lord ¹⁷ After the death of Iehoiadá he falleth to idolatrie ²¹ He stoneth to death Zechariah the Prophet ²⁵ Ioásh is killed

Dd.iiii.

^g That is, the booke of the Law, or as some read, they put vpon him his royal apparell.

^h Or, sawe the King standing.

ⁱ Declaring her vile ipudencie, which hauing vanisht, & by murder vsurped the crowne, wolde still haue defeated the true possessor, and therefore called true obedience, treason.

^k To soyme her partie, & to mainteine her autoritie.

^l That they wolde onely serue him and renounce all idolatrie

^m According to their couenant made to the Lord ⁿ As the Lord commanded in his Lawe booke for the persone and also the cite, Deu. 19, 9 & 15 ^{Or, charge.}

^o Numb. 25, 3.

^p Which was the principal gate, that the King might be sent out of all the people.

^q For where a tyrant & an idolater reigneth, here can be no quietnes for the people of God are euer inioyned such people.

of his name schoulds 27 After him reigned Amasiah.
 1. King. 12. 1. **I**oash^a was seuen yere olde when he began to reigne, and he reigned fourtie yere in Ierusalém: and his mothers name was Zabab^b of Beeth-sheba.

^a Who was a faithful counsellor, and governed him by the words of God.
^b Or, gave him two wives.
 2 And Ioásh did vprightly in the sight of the Lord, all the dayes of Iehoiadá the Priest.

3 And Iehoiadá^c toke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioásh minde, to renue the house of the Lord.

5 And he assembled the Priestes and the Leuites, & said to them, Go out vnto the cities of Iudáh, and gather of all^b I Israél money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.

6 Therefore the King called Iehoiadá, the^c chief, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudáh and Ierusalém^{*} the taxe of Moisés the seruant of the Lord, and of the Congregation of Israél, for the Tabernacle of the testimonies?

^d The Scripture doeth reuerberate her thus, because she was a cruel murderer, and a blasphemous idolatresse.
 7 For^d wicked Athaliáh, & her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did thei bestowe vpon Baalim.

^e King. 12. 8 Therefore the King commanded, * and they made a chest, and set it at the gate of the house of the Lord.

9 And they made proclamacion through Iudáh and Ierusalém, to bring vnto the Lord^{*} the taxe of Moisés the seruant of God, laid vpon Israél in the wilderness.

10 And all the princes and all the people reioyced, and broght in, and cast into the chest, vntill they had finished.

11 And when it was time, * thei broght the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was muche siluer, then^f the Kings Scribe (& one appointed by^g the Priest) came and emptied the chest, and toke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

^h Signifying, y^h this thing was done by aduise and counsel, and not by any one mans action.
 12 And the King and Iehoiadá gaue it to suche as did the labour & worke in the house of the Lord, and hyred masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasle, to repaire the house of the Lord.

ⁱ For a medicine was vpon the worke, meaning, it was repaired.
 13 So the workemen wrought, and the workeⁱ amended through their hands: and they restored the house of God to his state, & strengthened it.

14 And when they had finished it, they broght the rest of the siluer before the

King and Iehoiadá, and he made thereof vessels for the house of the Lord, euen vessels to minister, bothe morters & incense cuppes, and vessels of golde, and of siluer: and they offred burnt offerings in the house of the Lord continually all the dayes of Iehoiadá.

15 ¶ But Iehoiadá waxed olde, and was full of daies and dyed. An hundredth and thirtie yere olde was he when he dyed.

16 And thei buried him in the cite of Dauid with the^b Kings, because he had done good in I Israél, and toward God and his house.

17 ¶ And after the death of Iehoiadá, came the^c princes of Iudáh, and did reuerence to the King, & the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudáh and Ierusalém, because of this their trespass.

19 And God sent Prophetes among them, to bring them againe vnto the Lord: and thei^k made protestation among them, but they wolde not heare.

20 And the Spirit of God came vpon Zachariáh the sonne of Iehoiadá the Priest, which stode^l about the people, and said vnto them, Thus saith God, Why transgresse ye the commandments of^m the Lord. surely it shal not prosper: because ye haue forsaken the Lord, he also hathe forsaken you.

21 Then they conspired against him and stoned him with stones at theⁿ commandement of the King, in the court of the house of the Lord.

22 Thus Ioásh the King remembred not^o the kindenes which Iehoiadá his father had done to him, but slewe his sonne. And when he dyed, he said, The Lord^p loke vp^o it, & require it.

23 ¶ And when the yere was out, the hoste of Arám came vp against him, and thei came against Iudáh and Ierusalém, & destroyed all the princes of the people frō among the people, and sent all the spoile of them vnto the King of Damascus.

24 Thogh the armie of Arám came with a small company of mé, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they^q gaue sentence against Ioásh.

25 And when thei were departed from him, (for thei left him in great diseases) his owne seruants conspired against him for the blood of the^r children of Iehoiadá the Priest, and slewe him on his bed, and he dyed, and they buried him in the cite of Dauid: but they buried him not in the

^g For the wicked Kings his preuencours and Athaliáh had destroyed the vessels of the temple, or turned the re^g use of their idoles.

^h Signifying, that thei coulde not honour hi to muche, who had so excellently serued in^h worke of^h the Lord, and in the affaires of^h the comune wealth. Which were flatterers, and knewe now^h the King was destitute of hi who did waite ouer him as a father, & therefore broght him to moche vile idolatrie. k They toke becau^h & earth and all creaturs to witness, that except they returned to the Lord, he wolde moche grievously punish their iniquitie & rebellion. l In a place above the people to the re^h he might be heard. m There is no rage so cruel & beastly as of them whose heartes God hath charned, and w^h delite more in superstition & idolatrie, then in the true seruice of God & pure simplicitie of his worde.

ⁿ Reuenge my death & requite my blood at your hands or he speaketh this by prophetic, because he knewe that God wolde do it. This Zacharie is al so called the sonne of Barachias Mat 23. 35, because his progenitors were Iddo, Baruchiah, Iehoiadá, &c.

^o That is, reproved & checked him, and handled him rigorously. p Meaning Zacharie w^h was one of Iehoiadas sonnes & a Prophet of the Lord.

the sepulchres of the Kings.

- 26 And these are they that conspired against him, Zabáb the sone of Shimráh an Ammonite, and Iehozabáb the sone of Shimrith a Moabite.
- 27 But his sonnes, and the summe of the tax gathered by him, and the fundacion of the house of God, beholde, they are written in the storie of the booke of the Kings. And Amaziáh his sonne reigned in his stead.

q That is, concerning his sonnes, &c
r That is, the reparacion.

CHAP. XXV.

3 Amaziáh putteth them to death which sowed his father. 10 He sendeth backe them of Israel. 11 He overcometh the Edomites. 14 He falleth to idolatrie. 17 And Ioásh King of Israel overcommeth Amaziáh. 27 He is slayne by a conspiracie.

- 1 Amaziáh was sixe and twentie yere olde, when he began to reigne, & he reigned nine and twentie yere in Ierusalém: & his mothers name was Ichoadán, of Ierusalém.

2 King 14.2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

Deut 24.16.
2 King 14.6.
1ere 31.30.

ezek 18.20.

b That is, for his fault wherefore he should be punished, except he be culpable of the same.

c So many as were able men to beare weapons & go to the warre.

d That is, out of the ten tribes, which had separated them selves before, both from God and their true King.

e And therefore to thinke to haue helpe of the, whome the Lord fauoreth not, is to cast of the helpe of the Lord.

f If thou wilt not give credit to my wordes.

g He sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldlie respects: for he will giue at all times that which shall be necessary, if we obey his worde.

- 2 And he did ^a vp rightly in the eyes of the Lord, but not with a perfite heart.

- 3 And when the kingdome was established vnto him, he slewe his seruants, that had slayne the King his father.

- 4 But he slewe not their children, ^b as it is written in the Law, ^c as in the booke of Moses, where the Lord commanded, saying, * The fathers shall not dye for the children, neither shall the children dye for the fathers, but euery man shall dye for his owne sinne.

- 5 ¶ And Amaziáh assembled Iudáh, and made them captaines ouer thousands, & captaines ouer hundreths according to the houses of their fathers, throughout all Iudáh and Beniamin: & he nombred them from ^e twentie yere olde and aboue, and founde among them thre hundreth thousand chosen men, to go forth to the warre, and to handle speare and shield.

- 6 He hyred also an hundreth thousand valiant men ^d out of Israel for an hundreth talents of siluer.

- 7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not ^e with Israel, neither with all the house of Ephraim.

- 8 If ^f not, go thou on, do it, make thy selfe first to the battel, ^g but God shall make thee fall before ^h thine enemy: for God hathe power to helpe, and to cast downe.

- 9 And Amaziáh said to the man of God, What shall we do then for the hundreth talents, which I haue giuen to the hoste of Israel? Then ^h the man of God answered, The Lord is able to ⁱ giue thee more then this.

- 10 So Amaziáh separated the, ⁱ to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against

Iudáh, and they returned to their places with great angre.

- 11 Then Amaziáh was encouraged, and led forth his people, & went to the salt valley, and smote of the children of ^h Seir, ten thousand.

- 12 And other ten thousand did the children of Iudáh take alieue, and caryed them to the toppe of a ⁱ rocke, and cast the downe from the toppe of the rocke, and they all burst to peeces.

- 13 But the men of the ^k armie, which Amaziáh sent away, that they shulde not go with his people to battel, fell vpon the cities of Iudáh from Samaria vnto Bethhorón, and smote thre thousand of them, and toke muche spoyle.

- 14 Now after that Amaziáh was come fro the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and ^l worshiped them, and burned incense vnto them.

- 15 Wherefore the Lord was wroth with Amaziáh, and sent vnto him a Prophet, which said vnto him, Why hast ^m thou fought the gods of the people, which were not able to ⁿ deliuer their owne people out of thine hand?

- 16 And as he talked with him, ^o he said vnto him, Haue thou made thee ^p Kings counsellors? cease thou: why shulde they ^q smite thee? And the Prophet ceased, but said, I knowe that God hathe determined to destroye thee, because thou hast done this, and hast not obeyed my counsel.

- 17 ¶ Then Amaziáh King of Iudáh toke counsel, and sent to Ioásh the sonne of Iehozabab, the sonne of Iehú King of Israel, saying, Come, ^r let vs see one another in the face.

- 18 But Ioásh King of Israel sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanon, sent to the cedre that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: & the wilde beaste that was in Lebanon went & trode downe the thistle.

- 19 Thou thinkest: lo, thou hast smitten Edóm, and thine heart lifteth thee vp to bragge: abide now at home: why dost thou prouoke to ^s thine hurt, that thou shuldest fall, and Iudáh with thee?

- 20 But Amaziáh wolde not heare: for ^t it was of God, that he might deliuer them into ^u his hand, because they had fought the gods of Edóm.

- 21 So Ioásh the King of Israel went vp: & he, and Amaziáh King of Iudáh sawe one another in the face at Bethshémesh, which is in Iudáh.

- 22 And Iudáh was put to the worse before Israel, and they fled euery man to his tents.

h For the 10 means whom David had brought in subiects, rebelled vnder Achish Iehoshaphats sonne. In the 2. King 14.7 this rocke is called ^k the Sela. k That is, the hundred thousand of Israel.

l Thus where he shulde haue giuen the praise to God for his benefices, and great victorie, he fell from God, and did most vnicely dishonour him. He proueth that whatsoeuer can not saue himselfe, nor his worshippers, is no God but an idole.

m Meaning, the King.

o So hard it is for the carnal man to be admonished for his fault, that he contemns, mocketh & threatneth him that warneth him.

p Imprisoneth him & putteth him to death.

q Chro 16.10 & 18.26 & 24.21

r That is, let vs trye ^s matter hand to hand for he was offended, that the armie of the Israelites, whome he had in wages, & dismissed by the counsel of the Prophet, had destroyed certeine of the cities of Iudáh.

s King 14.20

t Thus God oft times plague by those means, wherein men moste trust, to teache them to haue their recourse onely to him, and to shewe his indignation.

u King 14.20

v Thus God oft times plague by those means, wherein men moste trust, to teache them to haue their recourse onely to him, and to shewe his indignation.

w King 14.20

x Thus God oft times plague by those means, wherein men moste trust, to teache them to haue their recourse onely to him, and to shewe his indignation.

23 But Ioásh the King of Israël toke Amaziáh King of Iudáh, the sonne of Ioásh, the sonne of Iehoaház in Bethshémeth, & broght him to Ierusalém, & brake downe the wall of Ierusalém, from the gate of Ephraim vnto the corner gate, foure hundred cubites.

24 And he toke all the golde and the siluer, and all the vessels that were founde in the house of God with Obéd Edóm, and in the treasures of the Kings house, and the children that were in hostage, & returned to Samaria.

25 ¶ And Amaziáh the sonne of Ioásh King of Iudáh liued after the death of Ioásh sonne of Iehoaház King of Israël, fiftene yere.

26 Concerning the rest of the actes of Amaziáh first & last, are they not written in the booke of the Kings of Iudáh and Israël?

27 Now after the time that Amaziáh did turne away from the Lord, * they wrought treason against him in Ierusalém: & when he was fled to Lachish, they set to Lachish after him, and slawe him there.

28 And they broght him vpon horses, & buryed him with his fathers in the citie of Iudáh.

CHAP. XXVI.

29 Vzziah obeying the Lord, prospereth in his enterprise: 30 He waxeth proud, & usurpeth the Priests office. 31 The Lord plagueth him 32 The Priests drive him out of the Temple, & exclude him out of the Lords house: 33 He buryed, and his successor.

¶ Then all the people of Iudáh toke Vzziah, which was sixtene yere olde, & made him King in the stead of his father Amaziáh.

He buylt Elóth, & restored it to Iudáh after that the King slept with his fathers.

* Sixtene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalém, and his mothers name was Iecoliah of Ierusalém.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziáh did.

5 And he fought God in the dayes of Zachariáh (which vnderstode the visions of God) and when as he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and buylt cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreover Vzziah buylt towres in Ieru-

salém at the corner gate, and at the valley gate, & at the * turning, and made them strong.

10 And he buylt towres in the wildeines, and digged many cisternes: for he had muche cattel bothe in the vallis and plaines, plowmen, and dressers of vines in the mountaynes, and in Carmél: for he loured houlbandrie.

11 Vzziah had also an hoste of fighting men that wet out to warre by bades, according to the counte of their number vnder the hand of Ieriel the scribe, and Maaseriah the ruler, & vnder the hand of Hananiah, one of the Kings captaines.

12 The whole number of the chief of the families of the valiant men were two thousand and six hundred.

13 And vnder their hand was the armie for warre, thre hundred and seuen thousand, and five hundred that fought valiantly to helpe the King against the enemye.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also verie artificial engins in Ierusalém, to be vpon the towres and vpon the corners, to shote arrowes and great stones: and his name spred farre abroad, because God did helpe him meruelously, til he was mightie.

16 ¶ But when he was strong, his heart was lifted vp to his destruction: for he transgressed against the Lord his God, & went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariáh the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstode Vzziah the King, & said vnto him, * It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: * go out of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: & while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariáh the chief Priest with all the Priests looked vpon him, beholde, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelle to go out, because the Lord had smitten him.

21 ¶ And Vzziah the King was a lepre vnto the day of his death, and dwelt as a lepre in an house aparte, because he was cut off from the house of the Lord: & Iotham his sonne

Nehem. 3. 19.

24

f Where as f wall or tower turneth.

Or pines.

g That is, in mount Carmel, or, as the word is significth, in the fruitful field it is also taken for a grene care of come, when it is full, as Leui. 2. 14.

h Of the chief officers of the Kings house, or of the captaines and leaders for warre.

i Ebr engins by the invention of an artificer.

j Thus profperie causeth men to trust in them selues, & by forgetting him, which is the cause of their reuel, procure their owne perdition.

Numb. 16. 7.

k Though his zeale seemed to be good & also his intention, yet because they were not gouerned by the words of God, he did wickedly, and was therefore bothe iustly punished.

2 King. 25. 2. According to the commandment of the Lord, Leui. 15. 38.

p Meaning, the successors of Obéd Edóm: for the house bare the name of the chief father.

2 King. 24. 19

*2 King. 24. 21
a Call'd also Azariáh.*

*b He fortified it and made it strong: this citie was also called Elath & Elathon, near the Red Sea
2 King. 25. 2.*

c This was more that Zachariáh that was the sonne of Iehoaház, but some other Prophet of that name. For God neuer forsaketh any of his chosen vnto him, and therefore man is the cause of his owne destruction.

d That is, the day payed tribute in signe of subjection.

sonne ruled ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziáh, first and last, did Iſaiah the Prophet the sonne of Amóz write.

23 So Vzziáh sl pt with his fathers, and they buried him with his father in the field of the buryal, which pertained to the Kings: for they said, He ^m is a lepre. And Iothám his sonne reigned in his stead.

CHAP. XXVII.

1 Iothám reigneth, and ouercometh the Ammonites & Hu reigne & death. 9 Aház his sonne reigneth in his stead.

2. King 15.33

1 Iothám ^a was tyue & twentie yere olde when he began to reigne, and reigned sixtene yere in Ier. usalém, and his mothers name was Ierusháh the daughter of Zádók.

2 And he did vp rightly in the sight of the Lord according to all that his father Vzziáh did, saue that he entred not into the ^a Temple of the Lord, and the people did yet ^b corrupt their wayes.

3 He buylt the hye ^c gate of the house of the Lord, and he buylt very muche on the wall of the castel.

4 Moreouer he buylt cities in the mountaines of Iudáh, and in the forests he buylt palaces and towres.

5 And he foght with the King of the children of Ammón, and preuailed against them. And the children of Ammón gaue him the same yere an hundred talents of silver, and ten thousand ^m measures of wheat, and ten thousand of bary: this did the children of Ammón gaue him ⁿ bothe in the second yere and the third.

6 So Iothám became mightie ^d because he directed his way before the Lord his God.

7 Concerning the rest of the actes of Iothám, and all his warres and his wayes, lo, they are written in the booke of the Kings of Iſraél, and Iudáh.

8 He was fyue and twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem.

9 And Iothám slept with his fathers, and they buried him in the citie of Dauid: & Aház his sonne reigned in his stead.

CHAP. XXVIII.

1 Aház an idolater is giuen into the hands of the Syrians, and the King of Iſrael 9 The Prophet reproveth the Israelites crueltie. 18 Iudah is molested with enemies. 23. Aház increaseth his idolatrie. 26 His death and successeur.

1 Aház ^a was twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem, and did not vp rightly in the sight of the Lord, like Dauid his father.

2 But ^a he walked in the wayes of ^y Kings of Iſraél and made euen molten images for ^b Baalim:

3 Moreouer he burnt incense in the valley of Ben-hinnóm, & burnt his sonn's with fyre, after the abominations of the heat he whome the Lord had cast out before the children of Iſraél.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euerie grene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and toke of his, ^m manie prisoners, and broght them to Damascus: and he was also deliue. ed into the hand of the King of Iſraél, which smote him with a great slaughter.

6 For ^c Pekah the sonne of Remaliáh, slewe in Iudáh six score thousand in one day, all ⁿ valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri ^a mightie man of Ephráim slewe Maaseriáh the Kings sonne, and Azrikam the gouernour of the house, and Elkanáh the seconde after the King.

8 And the children of Iſraél toke prisoners of their brethren, ^d two hundred thousand of women, sonnes and daughters, and caryed away muche spoile of them, and broght the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Odéd) and he went out before the hoste that came to Samaria, & said vnto them, Beholde, ^e because the Lord God of your fathers is wroth with Iudáh, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now ye purpose to kepe vnder the children of Iudáh and Ierusalem, as seruants and handmaides vnto you: but are not you ^f such, that ^g sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captaines againe, which ye haue také prisoners of your brethren: for ^y fearce wrath of the Lord ^h toward you.

12 Wherefore certeine of the chief of the children of Ephráim, Azariáh the sonne of Iehohanan, Berechiáh the sonne of Meshilcmóth, and Iehizkiáh the sonne of Shallúm, and Amasí the sonne of Hadlái, stode vp against them that came from the warre,

13 And said vnto the, Bring not in the captiues hether: for ⁱ this shalbe ^h a sinne vpon vs against the Lord: ye entred to adde more to our sinnes and to our trespasse, thogh our trespasse be great, & the fearce wrath of God ^j is against Iſraél.

14 So the armie left the captiues and the spoile before the princes and all the Congregation.

15 And the mé that were ⁱ named by name, rose vp and toke the prisoners, and with

Ec.ii.

m And therefore was buried aparte in the same field, but not in the same sepulchre with his predecessers

a To wit, to offer incense against the word of God, which thing is spoken in the condemnation of Iothám

b They were not cleane purged from idolatrie

c Which was six score cubites hie, & was for the height called Ophel it was in the East gate, and mention is made of it, chap. 14

d Or, yette

e He sheweth that all profit cometh of God, who neuer faileth, when we put our trust in him

2. King. 16. 2. Or, predecesser

a He was an idolater, like them.

b As the idolaters haue euer some chief idoles, who are as patrons: as were these Baalim (so haue they others which are inferior & do represent the great idoles

Or, made them passe through the fyre as Chab. 33. 6 Gen. 22. 2.

Or, a great captiuitie.

Who was King of Iſraél

Or, sinnes of strength

Or, synners.

d Thus by the iuste vengeance of God Iſraél destroyed Iudáh.

e For they thought they had overcome them by their owne valiantnes, & did not consider that God had deliuered them into their hands, because Iudáh had offended him

f May not God avenge you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greater, and had more authority.

h Whose names were rehearsed before, vers 12.

the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meat and gave them drinke, and ^k anointed them, and caryed all that were feble of them vpon asses, & brought them to Ierichó the citie of Palmetrees to their ^l brethren: so they returned to Samaria.

¹⁶ ¶ At that time did King Aház send vnto the ^m Kings of Asshúr, to helpe him.

¹⁷ (For the Edomites came moreouer, and slew of Iudáh, & caryed away captiues.

¹⁸ The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudáh, and toke Bethshémesh and Aialón, and Gederóth and Shochó, with the villages thereof, & Timnáh, with her villages, and Gimzo, with her villages, and they dwelt there.

¹⁹ For the Lord had humbled Iudáh, because of Aház King of ⁿ Israël: for he had brought vengeance vpon Iudáh and had grievously transgressed against the Lord)

²⁰ And Tiglath Pilneéser King of Asshúr came vnto him who troubled him and did not strengthen him.

²¹ For Aház ^o toke a porcion ^p out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto ^q King of Asshúr: yet it helped him not.

²² And in the time of his tribulacion did he yet trespass more against the Lord, (this is King Aház)

²³ For he sacrificed vnto the gods of Damascus, which ^r plagued him, & he said, Because the gods of the Kings of Arám helped them, I wil sacrifice vnto them, & they wil ^s helpe me: yet they were his ruine, and of all ^t Israël.

²⁴ And Aház gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalém.

²⁵ And in euerie citie of Iudáh he made hie places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.

²⁶ Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the Kings of Iudáh, and Israël.

²⁷ And Aház slept with his fathers, & they buried him in the citie ^u of Ierusalém, but brought him not vnto the ^v sepulchres of the Kings of Israël: and Hezekiáh his sonne reigned in his steade.

CHAP. XXIX.

¹ *Hezekiáh repaireth the Temple and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises.*

³¹ *The oblation of the people.*

¹ Hezekiáh ^a began to reigne, when he ^b was fyue and twentie yere olde, and reigned nine and twentie yere in Ierusalém: and his mothers name was ^c Abiáh the daughter of Zechariáh.

² And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

³ He opened the ^d dores of the house of the Lord in the first yere and in the ^e first moneth of his reigne, and repaired them.

⁴ And he brought in the Priests and the Leuites, and gathered them into the East strete,

⁵ And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of ^f Lord God of your fathers, and carye forthe ^g the filthines out of the Sanctuarie.

⁶ For our fathers haue trespassed, and done euil in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, & turned their backs.

⁷ They haue also shut the dores of the porche, and quenched the lampes, and haue nether burnt incense, nor offred burnt offerings in the Sanctuarie vnto the God of Israël,

⁸ ^h Wherefore the wrath of the Lord hath bene on Iudáh and Ierusalém: & he hath made them a ⁱ scatering, a desolacion, and an hissing, as ye se with your eyes.

⁹ For lo, our fathers are failé by ^j y^e sworde, and our sonnes, & our daughters, and our wiues ^k are in captiuitie for the same cause.

¹⁰ Now ^l I purpose to make a couenant with the Lord God of Israël, that he may ^m turne away his fierce wrath from vs.

¹¹ Now my sonnes, be not deceiued: for the Lord hath ⁿ chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

¹² ¶ Then the Leuites arose, Maháth the sonne of Amashái, and Ioél the sonne of Azariáh of the sonnes of the Kohathites and of the sonnes of Merari, Kish the sonne of Abdi, and Azariáh the sonne of Iehalelél: and of the Gershonites, Ioáh the sonne of Zimmáh, and Edén the sonne of Ioáh:

¹³ And of the sonnes of Elizaphán, Shimrí, and Iehiél: & of the sonnes of Asaph, Zechariáh, and Mattaniáh:

¹⁴ And of the sonnes of Hemán, Iehiél, and Shimei: and of the sonnes of Ieduthún, Shemaiáh and Vzziel.

¹⁵ And they gathered their brethren, and sanctified them selues & came according to the commandment of the King, and ^o by the wordes of the Lord, for to cleanse the house of the Lord.

^a Which Aház had shut vp. Chap. 28.

^b This is a notable example for all princes, first to establish the pure religion of God, and to procure that ^c Lord may be honored and serued aright. ^c Meaning all the idoles, altars, grones & whatsoever was occupied in their seruice, and where the Temple was polluted.

^d He sheweth that the contempt of religion is the cause of all Gods plagues. ^e Or, a adding of the bread and mockery.

^f Or it is in mine heart

^g He proneth by the iudgements of God vpon those ^h I haue contemned his worde, that there is no way to auoyde his plagues, but by conforming the selues to his wil. ^h Num. 16. 6.

^k Either for their woundes or weariness.

^l To them of the tribe of Iudáh.

^m To Tiglath Pilneéser, and those Kings ⁿ were vnder his dominion. ² King. 16. 7.

ⁿ He meaneth Iudáh, because Aház forsake the Lord and sought helpe of the infidels. read of Israël taken for Iudáh chap. 15. 17.

^o Or, divided. ² King. 16. 8.

^p As he falsely supposed.

^q Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering ^r God punisheth them oft times whome he loveth, & giueth his enemies good successe for a time, whome afterwarde he wil destroye. ²⁰ Or, Iudáh and Benjamin

^u Or, in Ierusalém. ^v They buried him not in the citie of Dauid where were ^w the sepulchres of the Kings.

- f** For the pollucious and filth that Abaz had brought in
- g** Which contained parte of Marche and Paice of April.
- h** By this manner of speache the Hebrewes meane a certaine diligence & speede to do a thing, & where there is no delay
- Let. 4. 14.**
- i** For without sprinkling of blood nothing could be sanctified, 1. Cor. 9, 21. exod 24, 8
- k** That is, the King and the Elders, as Leu 4, 15 for they that offered a sinne offering, must lay their hands vpon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified, Exod 29, 10
- l** 1. Chron 16, 4. This thing was not appointed of man, but it was the commandement of God
- m** The Psalm which Dauid had appointed to be sung for such a giuing,
- 16 And the Priests went into the inner partes of the house of the Lord, to ^f cleanse it, & brought out all the vncleannes that they founde in the Temple of the Lord, into the courte of the house of the Lord: and the Leuites toke it, to carie it out vnto the brooke Kidron.
- 17 They began the first *day* of the ^g first moneth to sanctifie it, and the eight day of the moneth came they to the porche of ^h the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixtete day of the first moneth they made an end.
- 18 ¶ Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, & the ⁱ shewbread table, with all the vessels thereof:
- Or, table where the bread was set in order**
- 19 And all the vessels which King Abaz had cast aside when he reigned, and transfessed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.
- 20 ¶ And Hezekiah the King ^h rose early, and gathered the princes of the citie, and went vp to the house of the Lord.
- 21 And they brought seuen bullockes, and seuen rams, and seuen lambes, and seuen hegoates, for a ^{*} sin offering for the kingdome, and for the sanctuary, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer *them* on the altar of the Lord.
- 22 So they slew the bullockes, and ⁱ Priests receiued the blood, & ^k sprinkled it vpon the altar: they slew also the rams & sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.
- 23 Then they brought the hegoates for the sinne offering before the King & the Congregation, ^k and they laid their hands vpon them.
- 24 And the Priests slew them, & with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering & the sinne offering.
- 25 He appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, ^{*} according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Proph. t: for the ^l commandement *was* by the hand of the Lord, *and* by the had of his Prophetes.
- 26 And the Leuites stode with the instruments of Dauid, and the Priests with the trumpets.
- 27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering began, the song of the ^m Lord began with the trumpets, and the instruments ⁿ of Dauid King of Israel.
- 28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntil the burnt offering was finished.
- 29 And when they had made an end of offering, the King and all that were present with him, bowed them selues, and worshipped.
- 30 ¶ The Hezekiah the King & the princes commanded the Leuites to praise the Lord with the ^o wordes of Dauid, and of Asaph the Seer. so they praised with ioie, and they bowed them selues, and worshipped.
- o** With that psalme whereof mention is made 1. Chron 16, 8
- 31 And Hezekiah spake, and said, Now ye haue ^{*} consecrate your selues to the Lord: ^p come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euerie man that was willing in heart, offered burnt offerings.
- 32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lambes: all these were for a burnt offering to the Lord.
- 33 And for sanctification six hundred bullockes, and three thousand shepe.
- 34 But the Priests were to fewe, & were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, til they had ended the worke, & vntil other Priests were sanctified: for the Leuites were more vpright in heart to sanctifie them selues, then the Priests.
- 35 And also the burnt offerings were many with the ^{*} fat of the peace offerings and the drinke offerings for the burnt offering, for the seruice of the house of the Lord was set in order.
- 36 Then Hezekiah reioyced & all the people, that God had made the people so ready: for the thing was done suddenly.
- C H A P. XXX.
1. 13 The keeping of the Passeouer by the Kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people 24 His oblation and the princes. 27 The Leuites blesse the people
- 1 **A**ND Hezekiah sent to all Israel, and Iudah, and also wrote letters to ^a Ephaiam and Manasseh, that they shulde come to the house of the Lord at Ierusalem, to kepe the Passeouer vnto the Lord God of Israel.
- 2 And the King and his princes and all the Congregation had taken counsel in Ierusalem to kepe the Passeouer in the ^b secōde moneth.
- 3 For they coulde not kepe it at this time, because there were not Priests ynow sanctified, neither was the people gathered to Ierusalem.
- a** Meaning all Israel whome Tiglath Pileser had not taken away into the captiuitie, 2 King 15, 19.
- b** Though they ought to haue done it in the first moneth, as Exod 12, 18 nom 9, 3, yet if any were not cleane, or els had along tories, they might offer it vnto the secōde moneth, as Nom. 9, 10.
- p** That is, for the holy offerings.
- q** Meaning, were more zealous to set forward the religion.
- Let. 3, 8.**
- r** He sheweth that religion can not please, except God touche the heart of the people.

e Ere one end
of the land to
y other, Noreen
and South

dIn such fort
and particio,
as God had
appointed.

e He wil haue
compassion on
them, and pre-
ferue them.

f Submit your
selues to the
Lord, and re-
belle no more.

g God wil not
exactly preferus
you, but
through your
repentance re-
store your bre-
thren, which
for their sin-
nes he gaue
into the han-
des of the ene-
mies.

h Though the
wicked mocke
at the seruies
of God, by
whome he cal-
leth the reue-
rentes, Gen
29, 14, yet the
words ceaseth
not to fructifie
in the hearts
of Gods ch
i He sheweth
the cause why
some obey &
some mock at
Gods calling,
20 wt, because
his Spirit is
with the one
sort & not in the
other heart, &
the other are
left to them-
selues.

k Which de-
clareth that
we must put
away those
things where-
with God is
offended, be-
fore we can
serue him a-
rightly
l Semg their
owne negligē-
ces (who shulde
haue bene mo-
re prompt) &
the readines
of the people,
Chap 19, 36
m To wit, of
the lambe of
the Pässeouer

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israël from Beer Sheba euen to Dan, that they shulde come to kepe the Pässeouer vnto the Lord God of Israël at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throughout all Israël and Iudáh, and with the commandment of the King, saying, Ye childre of Israël, turne againe vnto the Lord God of Abraham, Izhák, and Israël, and he wil returne to the remnant that are escaped of you, out of the hands of the Kings of Asshúr.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye se.

8 Be not ye now stiffnecked like your fathers, but giue the hād to the Lord & come into his Sanctuary, which he hath sanctified for euer, and serue the Lord your God, and the scarcenes of his wrath shal turne away from you.

9 For if ye returne vnto y Lord, your brethren and your children shal finde mercie before them that led them captiues, and they shal returne vnto this land: for the Lord your God is gracious and merciful, and wil not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie through the land of Ephraim and Manasséh, euen vnto Zebulun: but they laughed them to scorn, and mocked them.

11 Ne er theles diuers of Asshúr, and Manasséh, and of Zebulun summoned them selues and came to Ierusalem.

12 And the hand of God was in Iudáh, so that he gaue them one heart to do the commandment of the King, and of the rulers, according to the worde of the Lord.

13 And there assembled to Ierusalem muche people, to kepe the feast of y vnleauened bread in the seconde moneth, a very great assemblie.

14 ¶ And they arose, & toke away the altars that were in Ierusalem: and all those for incense toke they away, and cast them into the broke Kidron.

15 Afterward they slawe the Pässeouer the fourtente day of the seconde moneth: and the Priests and Leuites were ashamed, and sanctified them selues, and broght the burnt offrings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, receiued of the hands of the Leuites.

Because there were manie in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of y Pässeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, & Manasséh, Issachár & Zebulun had not clenfed them selues, yet did eat the Pässeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be merciful toward him,

19 That prepareth his whole heart to seek y Lord God, the God of his fathers, though he be not clenfed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, & healed the people.

21 And the children of Israël that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes w great ioye, and the Leuites, and the Priests praised the Lord, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all y Leuites that had good knowledge to sing vnto the Lord: & they did eat in that feast seuen dayes, & offred peace offrings, & praised the Lord God of their fathers.

23 And the whole assemblie toke counsel to kepe it other seuen dayes. So they kept it seuen dayes with ioye.

24 For Hezekiah King of Iudáh had giuen to the Congregation a thousand bullockes, and seuen thousand shepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand shepe: and many Priests were sanctified.

25 And all the Congregation of Iudáh reioyced with the Priests and the Leuites, & all the Congregation that came out of Israël, and the strangers that came out of the land of Israël, & that dwelt in Iudáh.

26 So there was great ioye in Ierusalem: for since the time of Salomon the sonne of Dauid King of Israël there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heaven, to his holy habitation.

CHAP. XXXI.

1 The people destroye idolatrie. 2 Hezekiah appointeth Priests & Leuites. 4 And provideth for their living. 13 He ordereth ouerscers to distribute in euery one his portion.

1 And whē all these thigs were finished, all Israël that were founde in y cities of Iudáh, went out & brake the images, & cut downe the groues, & brake downe the hie places, and the altars through out all Iudáh & Beniamin, in Ephraim also and Manasséh,

n He knewe y
fath and sincer-
itie of heart
was more a-
greeable to
God, then the
obseruatio of
these ceremo-
nies, & there-
fore he praised
vnto God to
pardon this
faute vnto the
people, which
did not offend
of malice but
of ignorance
o That is, did
accept the as
purified.

p Ebr spake to
the heart.

p This great
liberallitie do-
cla eth how
Kings, princes
& all th y, to
whome God
hath giuen
where with,
ought to be mo-
re ready to in-
beknowe it in
returne for the
of Gods glo-
rie.

q According
to that which
is written Num.
6, 23, whē this
shulde dimis-
se the people.

r According
to the coman-
dement of the
Lord, Item 7.
25 1oth 7.1.
2. mac 3. 40.

^b That is, all they which came to the Palace.

^c That is, in the Temple where they assembled as in a tent

^d Num. 28. 3. & 9.

^e The tithes & first frutes for the maintenance of the Priests and Leuites
^f That their untides might not be intangled with provision of worldly things but they might wholly & cheerfully serve the Lord
^g Our published

^h Which they had dedicated to the Lord by a vow

ⁱ For the relief of the Priests, Leuites, widows, pupills, fatherlesse, strangers & such as were in need

^j That praised the Lord, and praised for all prosperitie as his people

^k He sheweth that this plentiful liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is given.

^l 26. by the people

Manasséh, vntil they had made an end: afterward all the childre of Israël returned euerie mā to his possession, into their owne cities.

2 And Hezekiáh appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, ^{both} the Priests & Leuites, for the burnt offering & peace offerings, to minister & to giue thanks, and to praise in the gates of the tents of the Lord.

3 (And the Kings porcion was of his owne substance for the burnt offerings, ^{euē} for the burnt offrings of the morning & of the evening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemn feastes, ^{as it is written in the Law of the Lord})

4 He commañded also the people that dwelt in Ierusalém, to giue a ^d parte to the Priests, and Leuites, that they might be encouraged in the Law of the Lord.

5 ¶ And whē the commañdment was ^spred, the children of Israël brought abundance of first frutes, of corne, wine, & oyle, & hornie, & of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israël & Iudáh that dwelt in the cities of Iudáh, they also brought the tithes of bullockes and shepe, and the holy tithes ^which were consecrate vnto the Lord their God, & laid them on many heapes.

7 In the third moneth they began to laye the fundacion of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiáh & the princes came, and sawe the heapes, they ^blessed the Lord and his people Israël.

9 And Hezekiáh questioned the Priests and the Leuites concerning the heapes.

10 And Azariáh the chief Priest of the house of Zadók answered him, & said, Since the people began to bring the offerings into the house of the Lord, we haue eaten & haue bene satisfied, & there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiáh comāded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the ^{was} Conaniáh the Leuite, the chief, and Shimeí his brother the seconde.

13 And Iehiél, and Azaziáh, & Náath, & Asahél, & Ierimóth, and Izabád, and Eliél, and Ismachiah, and Máath, and Benaiáh were ouerseers by the appointment of Conaniáh, and Shimeí his brother, & by the comādemēt of Hezekiáh the King, and of Azariáh the chief of the house of God.

14 And Koré the sone of Imnáh the Leuite porter toward the East, was ouer the things ^yhich were willingly offered vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand were Edén, & Miniamín, & Ischúá, & Shemaiah, Amariáh, and Shechaniáh, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, bothe to the great and small,

16 Their daily porcion: beside their generation being males & from thre yere olde and aboue, ^{euē} to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Bothe to the generaciō of the Priests after the house of their fathers, & to the Leuites from twentie yere old & aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, & their sonnes and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields & suburbs of their cities, in euerie citie the men that were appointed by names, shulde giue porcions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiáh throughout all Iudáh, and did wel, and vprightly, & truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, bothe in the Law and in the commañdemēt, to seeke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sannherib smadeth Iudáh. 2 Hezekiáh prepareth for the warre 3 He exhorteth the people to put their trust in the Lord 4 Sannherib blasphemeth God. 5 Hezekiáh prayeth 6 The Angel destroyeth the Assyrians, and the King is slaine 7 Hezekiáh is not thankful toward the Lord 8 His death.

1 After these things faithfully described, Sannherib King of Asshur came ² King 18. 13. and entered into Iudáh, and besieged the ³ King 30. 1. strong cities, & thought to winne them for him selfe. ⁴ Eccles. 48. 20. ⁵ Err. breaketh in 77.

2 When Hezekiáh sawe that Sannherib was come, & that his purpose was to fight against Ierusalém,

3 Then he took counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled them selues, and stopt all the fountaines, and the ruer that ran through the middes of the countrey, saying, Why shulde the Kings of Asshur come, and finde muche water?

^k Who had also a portion & allowance in the distribution.

^l Meaning, that either by the faithful distributions of the officers, euery one had their parte in the things that were offered, or els that their wiues & children were relieved, because the Leuites were faithful in their office, and so depended on them.

*He be war
strengthened*

*a He made a
double wall
b Read 2 Sam
5:9
c Some read,
swords or
daggers.*

*He spake so
in his heart.*

*d That is, the
power of man
e This declar-
eth that Eze-
kiâh did euer
put his trust in
God, and yet
made him selfe
strong and
vned, lawfull
meanes, lest he
shulde seeme
to tempt God;
f *King. 18, 17,*
g While he be-
sieged La-
chish.*

*h Thus y^e wic-
ked put no dif-
ference betwe-
ne true reli-
gion & false,
God & idoles:
for Hezekiâh
onely destroyed
idolatrie & re-
placed true re-
ligion thus y^e
Papists slander
the seruants of
God for when
they destroy
idolatrie, they
say that they
abolish reli-
gion
i This is his
blasphemie, y^e
he wil com-
pare the true
God to vile i-
doles
j When man
hath prosperi-
tie, he swell-
eth in pride
and thinketh
him selfe able
to resist and
ouercome euē
God him selfe.
k Herein we
see that when y^e
wicked speake
euil of the ser-
uants of God,
they care not
to blaspheme
God him selfe,
for if they fea-
red God, they
wolde loue his
seruants.*

5 "And he toke courage, and buylt all the broken wall, and made vp the towres, & another wall without, & repared a Millō in the b citie of Daurd, and made many c dartes and shields.

6 And he set capitaines of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and

7 "spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, ne-ther be afraied for the King of Affhūr, ne-ther for all the multitude that is with him: for there be mo with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiâh King of Iudâh.

9 *After this, did Sanneherib King of Affhūr send his seruants to Ierusalēm (while he was against Lachish, and all his domi- mon with him) vnto Hezekiâh King of Iu- dah and vnto all Iudâh that were at Ieru- salēm, saying,

10 Thus saith Sanneherib the King of Affhūr, Wherein do ye trust, that ye wil remaine in Ierusalēm, during the siege?

11 Doeth not Hezekiâh entice you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of Affhūr?

12 Hath he not y^e same Hezekiâh take awaie his hie places and his s altars and comman- ded Iudâh and Ierusalēm, saying, Ye shal worship before one altar, and burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of other coun- tieies? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of all the b gods of those na- tions (that my fathers haue destroyed) that colde deliuer his people out of mine hand? that your God shulde be able to de- liuer you out of mine hand?

15 Now therefore let not Hezekiâh deceiue you, nor seduce you after this sorte, ne-ther beleue ye him: for none of all y^e gods of any nation or kingdome was able to deliuer his people out of mine hand and out of y^e hand of my fathers: how muche lesse shal your gods deliuer you out of mi- ne hand?

16 And his seruants spake yet more against the Lord God, & against his k seruant Hezekiâh.

17 He wrote also letters, blaspheming the Lord God of Israēl and speaking against him, saying, As the gods of the nations of other countreis colde not deliuer their peo-

ple out of mine hand, so shal not the God of Hezekiâh deliuer his people out of mi- ne hand.

18 Then they l cried with a loude voyce in the Iewes speache vnto the people of Ieru- salēm that were on the wall, to feare the and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ieru- salēm, as against the gods of the people of the earth, euen the m workes of mans hands,

20 But Hezekiâh the King, and the Prophet Isaiâh the sonne of Amōz n prayed against this and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the prices and o capitaines of the hoste of the King of Affhūr: so he returned with shame to his owne land. And when he was come in- to the house of his god, they that came for the of his owne bowels, slewe him there with the sworde.

22 So the Lord saved Hezekiâh and the in- habitants of Ierusalēm from the hand of Sanneherib King of Affhūr, and from the hand of all other, and maintained the on euerie side.

23 And many brought offerings vnto y^e Lord to Ierusalēm, and presents to Hezekiâh King of Iudâh, so that he was magnified in the fight of all nations from thence forth.

24 *In those dayes Hezekiâh was sicke vn- to the death, and prayed vnto the Lord, who spake vnto him, and gaue him r a signe.

25 But Hezekiâh did not rendre accordig to the rewarde bestowed vpon him: for his heart f was lift vp, and wrath came vpon him, and vpon Iudâh and Ierusalēm.

26 Notwithstanding Hezekiâh humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalēm, and the wrath of the Lord came not vpon them in the daies of Hezekiâh.

27 Hezekiâh also had exceedig muche riches & honour, & he gate him treasures of siluer, & of golde, and of precious stones, & of swete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheat, and wine and oyle, and stalles for all beastes, and r rowes for the stables.

29 And he made him cities, and had posses- sion of shepe and oxen in abundance: for God had giuen him substance exceeding muche.

30 This same Hezekiâh also stopped the vpper water springs of t Gihōn, and led the streight vnderneath toward y^e citie of Dauid Westward. so Hezekiâh prospered in all his workes.

*l Their wor-
des are writtē
2 King 18, 3.*

*m Which wo-
re moued, mer-
de and authori-
zed by man
n This shew-
eth what is y^e
b. st refuge in
all troubles &
dangers.*

*o To the nom-
ber of an hun-
dred score and
five thousand, as
2 King 19, 35
p *Elv. with shame
of face.*
q Meanig, Ad-
ramēlech, and
Sennacherib his
sonnes.*

r Or, gouerned.

*q Thus after
trouble, God
sendeth comfort
to all them y^e
patiently waite
on him, and cō-
fesseth their
trust in his
mercies*

s King 20, 1.

t Isa. 38, 1

*r To confirme
his faith in
Gods promes,
who declared
to him by his
Prophet that
his life shulde
be prolonged
seuen yere
s He was lif-
ted vp with y^e
pride of his vi-
dorie & trea-
sures & shew-
ed them for an
offensation to
the ambassa-
dours of Baby-
lon.*

*u Or, ranges, and
partitions.
v Or, packets.*

*t Which also
was called Si-
loe, whereof
mention is ma-
de 1sa 8, 6.
1sa 9, 7.*

u Here we see the cause, why the faithful are tempted, & as to trye whether they haue faith or no, and that they may feele the preiſence of God, who ſuffreth them not to be ouercome by tentations, but in their weaknes miniſtreth ſtrength.

31 But becauſe of the ambaffadours of the princes of Babel, which ſent vnto him to enquire of the wondre that was done in the land, God left him to ^u trye him, & to knowe all that was in his heart.

32 Concerning the reſt of the actes of Hezekiah, and his goodnes, beholde, they are written in the viſion of Iſaiáh the Prophet, the ſonne of Amóz, in the booke of the Kings of Iudáh and Iſraél.

33 So Hezekiah ſlept with his fathers, and they buryed him in the higheſt ſepulchre of the ſonnes of Dauid: and all Iudáh and the inhabitants of Ieruſalém did him honour at his death. and Manasséh his ſonne reigned in his ſtead.

CHAP. XXXIII.

1 *Manasséh an idolater. 9 He cauſeth Iudáh to erre. 11 He is led away priſoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He aboliseth idolatrie, 16 And ſetteth vp true religion. 20 He dyeth and Amón his ſonne ſuccedeth, 24 Whome his owne ſeruants ſlay.*

2. King. 21. 1. 1 **M**anasséh was twelue yere olde, * whē he began to reigne, and he reigned ſiue and ſiftie yere in Ieruſalém:

2 And he did euil in the ſight of the Lord, like the abominacions of the heathen, * whome the Lord had caſt out before the children of Iſraél.

3 For he went backe and buylt the hie places, * which Hezekiah his father had broken downe: * and he ſet vp altars for Baalim, and made groues, and worſhiped all the hoſte of the heauen, and ſerued them.

4 Alſo he buylt altars in the houſe of the Lord, whereof the Lord had ſaid, * In Ieruſalém ſhal my Name be for euer.

5 And he buylt altars for all the hoſte of the heauē in the two courtes of the houſe of the Lord.

6 ^a And he cauſed his ſonnes to paſſe through ſyre in the valley of Ben-hinnóm: he gaue him ſelfe to witchcraft and to charming, and to ſorcerie, and he vſed them that had familiar ſpirits, and ſotheſayers: he did verie much euil in ſight of the Lord to angre him.

7 He put alſo the karued image, which he had made, in the houſe of God: whereof God had ſaid to Dauid and to Salomón his ſonne, * In this houſe & in Ieruſalém, which I haue choſen before all the tribes of Iſraél, wil I put my Name for euer,

8 ^b Nether wil I make the ſoore of Iſraél to remoue any more out of the land which I haue appointed for your fathers, ſo that they take hede, & do all that I haue commanded them, according to the Law and ſtatutes and iudgements by the ^b hand of Moſes.

^b By the charge giue to Moſes.

9 So Manasséh made Iudáh and the inhabitants of Ieruſalém to erre, & to do worſe then the heathen, whome the Lord had

deſtroyed before the children of Iſraél.

10 ¶ And the Lord ſpake ^c to Manasséh & to his people, but they wolde not regarde.

11 Wherefore the Lord broght vpon them the captaines of the hoſte of the King of Aſſhúr, which toke Manasséh & put him in fetters, and bounde him in chaines, and carryed him to Babel.

12 And when he was in tribulaciō, he prayed to the Lord his God, and humbled him ſelfe greatly before ^d God of his fathers,

13 And prayed vnto him. and God was ^d entreated of him, and heard his prayer, and broght him againe to Ieruſalém into his kingdome: the Manasséh knewe that the Lord was God.

14 Now after this he buylt a wall without the citie of Dauid, on the Weſtſide of ^e Gihōn in the valley, euē at the entrie of the fiſh gate, & compaſſed about Ophél, and raiſed it very hie, and put captaines of warre in all the ſtrong cities of Iudáh.

15 And he toke away the ſtrange gods and the image out of the houſe of the Lord, and all the altars that he had buylt in the mount of the houſe of the Lord, and in Ieruſalém, and caſt them out of the citie.

16 Alſo he prepared the ^e altar of ^f Lord, and ſacrificed thereon peace offerings, and of thanks, and commanded Iudáh to ſerue the Lord God of Iſraél.

17 Neuertheles the people did ſacrifice ſtill in the hie places, but vnto ^g Lord their God.

18 ¶ Concerning the reſt of the actes of Manasséh, and his ^h prayer vnto his God, and the wordes of the Seers, that ſpake to him in the Name of the Lord God of Iſraél, beholde, they are written in the booke of the Kings of Iſraél.

19 And his prayer and how God was intreated of him, and all his ſinne, and his trespasse, and the places wherein he buylt hie places, and ſet groues and images (before he was humbled) beholde, they are written in the booke of ⁱ the Seers.

20 So Manasséh ſlept with his fathers, and they buryed him in his owne ^k houſe: and Amón his ſonne reigned in his ſtead.

21 ¶ Amón was two and twentie yere olde, when he began to reigne, and reigned two yere in Ieruſalém.

22 But he did euil in the ſight of the Lord, as did Manasséh his father. for Amón ſacrificed to all the images, which Manasséh his father had made, and ſerued them,

23 And he humbled not him ſelf before the Lord, as Manasséh his father had humbled him ſelfe: but this Amón trespasse more and more.

24 And his ſeruants * conſpired againſt him, and ſlewe him in his owne houſe.

Ff.i.

^c Meaning, by his Prophetes, but their hearts were not touched to beleue & repent without the preaching of the worde taketh no place.

^d Thus afflictio giueth vnderſtāding: for he that hateth God in his pſperitie, now in his miſerie he ſeeketh vnto him

^e Read Chap. 33. 30. ^f Read Chap. 27. 1.

^g Which Salomón had cauſed to be made.

^h Thus by ignorance they were deceiued thinking it nothing to keepe the altars, ſo that they worſhiped God: but it is idolatrie to worſhip God anie otherwiſe then he hath appointed. Which albeit that it is not contained in the Hebrew, yet becauſe it is here mentioned & is writ in the Greke, we haue placed it in the end of this booke.

^k Becauſe he had ſo horribly offended againſt the Lord, they did not burye him in the ſepulchres of the Kings, but in the garden of the Kings houſe.

2. King. 21. 27

25 But the people of the land slewe all the that had conspired against King Amón: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIII.

1 Iosiah destroyeth the idoles, & And restoreth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Huldah the propheteesse for counsell. 27 God heareth his prayer. 31 He maketh a covenant with God.

King. 22. 1

Iosiah was eight yere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed nether to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet a childe) he began to seke after the God of David his father: and in the twelfth yere he began to purge Iudáh, and Ierusalem from the hie places, and the groues, and the kerued images, and molten images:

4 And they brake downe in his sight the altars of Baalím, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the kerued images, and the molten images, and stampd them to poudre, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the Priests vpon their altars, and purged Iudáh and Ierusalem.

6 And in cities of Manasséh, & Ephraím, and Simeón, euen vnto Naphtalí, with their maules they brake all rounde about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to poudre the images, and had cut downe all the idoles throughout all the land of Israël, he returned to Ierusalem.

8 Then in the eightente yere of his reigne when he had purged the land and the Temple, he sent Shaphán the sonne of Azaliáh, and Maaseáh the gouernour of the citie, and Ioah the sonne of Ioaház the recorder, to repara the house of the Lord his God.

9 And when they came to Hilkiáh the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the dore, had gathered at the hand of Manasséh, and Ephraím, & of all the residue of Israël, and of all Iudáh and Beniamín, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that shulde do the worke & had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repara & amende the house.

11 Euen to the workemen & to the buylders gaue they it, to bye hewed stone and timber for couples & for beames of the houses, which the Kings of Iudáh had destroyed.

12 And the men did the worke & faithfully, and the ouerscers of them were Iaháh and Obadiáh the Leuites, of the children of Merari, and Zechariáh, and Meshulám, of the children of the Kohathites to set it forward: and of the Leuites all that colde skil of instruments of musike.

13 And they were ouer the bearers of burdes, and them that set forward all the workemen in euerie worke: and of the Leuites were scribes, & officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiáh the Priest founde the booke of the Law of the Lord giuen by the hád of Moses.

15 Therefore Hilkiáh answered and said to Shaphán the chanceler, I haue founde the booke of the Lawe in the house of the Lord: and Hilkiáh gaue the booke to Shaphán.

16 And Shaphán caryed the booke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workemen.

18 Also Shaphán the chanceler declared to the King, saying, Hilkiáh the Priest hath the giuen me a booke, & Shaphán read it before the King.

19 And when the King had heard the wordes of the Lawe, he tare his clothes.

20 And the King commanded Hilkiáh, and Ahikám the sonne of Shaphán, & Abdón the sonne of Micáh, & Shaphán the chanceler, and Asaiáh the Kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israël and Iudáh, concerning the wordes of this booke that is founde: for great is the wrath of the Lord y is fallen vpon vs, because our fathers haue not kept the worde of the Lord, to do after all that is written in this booke.

22 Then Hilkiáh and they that the King had appointed, went to Huldah the propheteesse the wife of Shallúm, the sonne of Tokháth, the sonne of Hafráh keeper of the wardrobe (and she dwelt in Ierusalem within the colledge) and they communed herewith her.

23 And she answered them, Thus saith the Lord God of Israël, Telye the man that sent you to me,

f For there were many porcions and pieces annexed to the Temple
g Meaning, y they were in such credite for their fidelitie, that they made none account of that which they received. 2. King. 22. 9.

h Read 2. King. 22. 8.

i For y King was commanded to haue continually a copie of this booke, & to read therein day & night. Deut. 17. 18.

k For sorrow that y worde of God had bene so long suppressed, and y people kept in ignorance, considering also the curies contained therein against y trasgressours.

l Thus y godlie do not only lament their owne sinnes, but also that their fathers and predecessors haue offended God.

m Meaning, gather of the Priests apparel, or of the Kings
n Read herof 2 King. 22. 15
o 1. King. 15. 15, to the King.

a He followed David in all points that he followed y Lord.

b When he was but sixteene yere olde, he shewed him selfe zealous of Gods glorie, & at twentie yere olde he abolished idolatrie and restored y true religion
c Which sheweth that he wolde se the reformation w his owne eyes.

d Read 2. King. 23. 16.

e This great zeale of this godlie King y holie Ghost setteth forth as an example & paterne to other Kings & rulers, to teach the what God requireth of them.

f King. 22. 3.

g Or, they returned to Ierusalem, meaning, Shaphán, &c.

24 Thus saith the Lord, Beholde, I wil bring euil vpon this place, and vpon the inhabitants thereof, *even* all the curses, that are written in the booke which they haue red before the King of Iudah:

25 Because they haue forsake me, and burnt incense vnto other gods, to anger me with all the workes of their hands, therefore shal my wrath fall vpon this place, & shal not be quenched.

26 But to the King of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shal come to passe.*

27 But because thine heart did not melt, and thou didest humble thy self before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy self before me and cast thy clothes, and wepest before me, I haue also heard it, saith the Lord.

28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King wordes againe.

29 ¶ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he red in their eares all the wordes of the booke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord, to walke after the Lord, and to kepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, & with all his might, according to the wordes of the couenant written in the same booke.

32 And he caused all that were founde in Ierusalem, and Beniamin to stand to it: & the inhabitants of Ierusalem did according to the couenant of God, *even* the God of their fathers.

33 So Iosiah toke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Iosiah kepeth the Passeouer. 2 He setteth forth the Gods service. 20 He fighteth against the King of Egypt, & dyeth. 24 The people bewaile him.

Moreouer Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they

slawe the Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the service of the house of the Lord,

3 And he said vnto the Leuites, that taught all Israel and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did buyld: it shal be no more a burden vpon your shulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as Dauid the King of Israel hath written, & according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and prepare your brethren that they may do according to the wordes of the Lord by the hand of Moses.

7 Iosiah also gaue to the people shepe, lambes and kiddes, all for the Passeouer, *even* to all that were present, to the number of thirty thousand, & three thousand bullockes: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests & to the Leuites: Hilkiyah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, *even* two thousand and six hundred shepe, & three hundred bullockes.

9 Conaniah also and Shemaiah and Nathanael his brethren, and Hashabiah and Iehiel, & Iozabab, chief of the Leuites gaue vnto the Leuites for the Passeouer, fyue thousand shepe, & fyue hundred bullockes.

10 Thus the service was prepared, and the Priests stode in their places, also the Leuites in their ordres according to the Kings commandement:

11 And they slawe the Passeouer, & the Priests sprinkled the blood with their hands, & the Leuites slayed them.

12 And they toke away from the burnt offering to give it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, & so of the bullockes.

13 And they roasted the Passeouer with fyre, according to the custome, but the sanctified things they sod in pottes, panns, and caulderns, & distributed them quickly to all the people.

14 Afterwarde also they prepared for the selues & for the Priests: for the Priests the fannes of Aaron were occupied in offering of burnt offerings, & the fat vntil night there, for the Leuites prepared for the selues, &

ff.ii.

¶ This she speaketh in contempt of the idolaters, who contrarie to reason and nature make theue a god, which they haue made, and framed with their owne hands ¶ This declarereth what is the end of Gods threatnings, to call his to repentance, & to assure the vnrepentant of their destruction.

¶ It may appeare that very fewe were touched with true repentance, seeing that God spared the for a time onely for the Kings sake.

¶ Forasmuch as neither yong nor old coulde be excepted from the curses condemned therein, if they did transgresse, he knewe it appertained to all & was his due to see it red to all sortes, that euery one might learne to auoyde those punishments by seruing God aright.

¶ Because he had charge ouer all & must answer for euery one that perished, he thought it his due to see all that made profession to be true to the worde of God.

¶ King 23, 21

a The Scripture is vnto in sundrie places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the figures haue the names of the things which are signified. b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the worde of God. c As it was before the Temple was buylded, so it is now to teache the people, & to praise God. d Chro 23. 26. e Or, the people.

d Exhorte euery one to examine their selues, that they be not vnmet to eat of the Passeouer. e The fannes of the people.

e So Iosiah gaue one, a 10 of all sortes gaue of that they had a liberal portio to the service of God.

f Meaning of the lamb, which was called the Passeouer for onely the Priests might sprinkle, and in necessity the Leuites might kill the sacrifice. g They referred for the people that was not expedient to be roasted, that euery one might offer peace offerings, and so haue his portion. Exod 12. 8.

for the Priests the sonnes of Aarón.

1.Chro.33.3.

h Meaning hereby his Prophet, because he appointed the Psalms & prophesies & were to be sung

15 And the singers the sonnes of Asaph stode in their standing * according to the commandement of Dauid, and Asaph, and Hemán, and Jeduthún the Kings ^h See: and the porters at euery gate, who might not departe from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to kepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commandement of King Iosiah.

17 And the childre of Israël that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seven dayes.

18 And there was no Passeouer kept like that, in Israël, from the dayes of Samuél the Prophet: nether did all ^h Kings of Israël kepe suche a Passeouer as Iosiah kept, and the Priests and the Leuites, & all Iudáh, and Israël that were ^h present, and the inhabitants of Ierusalém.

h Ebr. founde.

i Which was the six and twentieth yere of his age
2.King.23.29
k Which was a cite of the Assyrians, and Iosiah fearing lest he passing through Iudáh, wolde haue taken his kingdome, made warre against him and consulted not the Lord
Or, Emphrases.
h Ebr. of my buriall.

19 This Passeouer was kept in ⁱ the eightente yere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Tēple, Nechó King of Egypt came vp to fight against ^k Carchemish by ^h Peráth, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudáh? I come not against thee this day, but against the house ^h of mineemie, and God commanded me to make haste: leaue of to come against God, which is with me, lest he destroye thee.

22 But Iosiah wolde not turne his face frō him, but ⁱ chāged his apparel to fight with him, and hearkened not vnto the wordes of Nechó, which were of the mouth of God, but came to fight in the valley of Megiddó.

23 And the shoters shot at King Iosiah: the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charret, & put him in the seconde charret which he had, and when they had broght him to Ierusalém, he dyed, and was buried in the sepulchres of his fathers: and all Iudáh and Ierusalém ^m mourned for Iosiah.

25 And Ieremiáh lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentacions to this day, and made the same for an ordinance vnto Israël: and beholde, they be written in the ⁿ lamentacions.

26 Concerning the rest of the actes of Iosiah and his goodnes, *doing* as it was writē in the Law of the Lord,

m The people so much lamented y losse of this good King, that after whē there was any great lamentation, this was spokē of as a prouerbe, read Zach. 12.11
n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this Kings death.

27 And his dedes, first and last, beholde, they are written in the booke of the Kings of Israël and Iudáh.

CHAP. XXXVI.

1 After Iosiah, reigned Iehoaház, 4 After Iehoaház, Iehoiakim. 8 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In whose time all the people were caryed away to Babel, for contemning the admonitions of the Prophetes. 22 And were restored agayne the seuententh yere after by King Cyrus

Then ^{*} the people of the land toke Iehoaház the sonne of Iosiah, and made him Kíng in his fathers stead in Ierusalém.

2 Iehoaház was thre and twentie yere olde when he began to reigne, and he reigned thre ^a moneths in Ierusalém.

3 And the King of Egypt toke him away at Ierusalém, and condemned the land in an ^b hundredth talents of siluer, & a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudáh and Ierusalém, and turned his name to Iehoiakim: and Nechó toke Iehoaház his brother, and caryed him to Egypt.

5 Iehoiakim was fyue and twentie yere olde when he began to reigne, and he reigned eleuen yere in Ierusalém, and did ^c euil in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzár King of Babel, & bounde him with chaines to carye him to Babel.

7 Nebuchadnezzár also ^{*} caryed of ^h vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominaciōs which he did, & ^d that which was founde vpon him, beholde, they are written in the booke of the Kings of Israël and Iudáh, & Iehoiachin his sonne reigned in his steade.

9 ¶ Iehoiachin was ^e eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ierusalém, and did euil in the sight of the Lord.

10 And when ^h the yere was out, King Nebuchadnezzár sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ⁱ brother King ouer Iudáh and Ierusalém.

11 Zedekiah was one and twētie yere olde, whē he began to reigne, and reigned eleuē yere in Ierusalém.

12 ^{*} And he did euil in the sight of ^h Lord his God, and humbled not him self before Ieremiáh the Prophet at the commandement of the Lord,

13 But he rebelled moreover against Nebuchadnezzár, which had caused ⁱ him to sweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israël.

14 All the chief of the Priests also and of the people trespassed wonderfully, according

a For thre moneths after y death of Iosiah came Necho to Ierusalem & so the plague began, which Iudáh & the Prophetes forewarned shoulde come vpon Ierusalem
b To pay this as a yereley tribute.

c Because he, and the people turned not to God by his first plague, he broght a newe vpon him, and at length rooted them out.

d He meant such superstitious markes which were founde vpon his bodie, when he was dead: w^h thing declared how depely idolatrie was rooted in his heart, seeing he bare the markes in his flesh.
e That is, he began his reigne at eight yere olde, and reigned ten yeres when his father was a-live, and after his fathers death, which was the eightente yere of his age, he reigned alone thre moneths and ten dayes
f 1. read
g 2 King 24.19
h 2. 22.8.

ding to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalém.

¶ By the lād of her
By this phrase the scripture meaneth often times and diligently, as Iere 11, 7 25, 3, & 4, 26, & 32, 11.

¶ Til God
colde no longer suffer their finnes, but muste needs punish them. Whether thei seld, thinking to haue bene saued for the holines thereof. Which is not because God approueth him which yet is the minister of his iustice, but because God wolde by his iustie iudgement punish this people. For this King was led with ambition and vaine glorie, whereunto were toyed furie and crueltie therefore his worke was condēnable, notwithstanding it was iustie and holy on Gods parte, who vied this wicked instrument to declare his iustice.

This prayer is not in the Hebrew, but is translated out of the Greek.

a Thou hast
promised that repentance shall be the way for the to returne to thee.
b He speaketh
this in comparison of him selfe & those holy fathers which haue shew commēdation in the Scriptures, so that in respect of him selfe he calleth their finnes nothing, but attributeth vnto them righteously.

15 Therefore the Lord God of their fathers sent to the by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.
16 But they mocked the messengers of God and despised his wordes, and misused his Prophetes, vntil the wrath of the Lord arose against his people, and til there was no remedie.

17 For he brought vpon them the King of the Caldeans, who slewe their yong men with the sworde in the house of their Sattuariae, and spared nether yong man, nor virgine, ancient, nor aged. God gaue all into his hand,

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalém, and burnt all the palaces thereof with fyre, &

all the precious vessels thereof: to destroye all.

20 And thei that were left by the sworde, caryed he away to Babel, and they were seruants to him and to his sonnes, vntil the kingdome of the Persians had rule,
21 To fulfil the worde of the Lord by the mouth of Ieremiáh, vntil the lād had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfil seuentie yeres.

22 ¶ But in the first yere of Cyrus King of Persia (when the worde of the Lord, spoken by the mouth of Ieremiáh, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus King of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded me to buyld him an house in Ierusalém, that is in Iudáh. Who is among you of all his people, with whome the Lord his God let him go vp.

k Whē Cyrus
King of Persia, had made the Babylonians subiect.
l Who threatned
the vengeance of God, and 70 yeres captiuitie, which he calleth the Sabbaths, or rest of the lād, Iere 25, 11.
1676. 25. 13.
6. 29. 10.
3 Esdr. 1. 1.
m In the first
yere that he reigned ouer the Caldeans, the Lord had so prophesied about an hundred yeres, before Cyrus was borne, Isa. 44. 28, that Ierusalém & the Temple should be buyld againe by Cyrus his anointed. so called, because God vied his seruice for a time to deliuer his Church.

THE PRAYER OF MANASSÉH King of the Iewes.

Lord almighty, God of our fathers, Abram, Isaac and Iacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the depe and sealed it by thy terrible and glorious Name, whome all do feare & tremble before thy power: for the maiestie of thy glorie can not be borne, & thine angrie threatening toward sinners is importable, but thy merciful promes is vnmeasurable & vnsearcheable. For thou art the moste high Lord, of great compassiō, long suffering & moste merciful, & repētest for mā's miseries. Thou, O Lord, accordig to thy great goodnes hast promised a repentance & forgiuenes to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that thei may be saued. Thou therefore, O Lord, that art the God of the iuste, hast not appointed repentance to the iuste, as to Abram, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the nōber of the sand of the sea. My transgressions,

O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde & se the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yro bades, that I can not lift vp mine head, nether haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy commandements. I haue set vp abominations & haue multiplied offences. Now therefore I bowe the kne of mine heart, beseechig thee of grace. I haue sinned, O Lord, I haue sinned, & I acknowledge my trasgressiōs: but I humbly beseeche thee, forgiue me: O Lord, forgiue me, & destroye me not with my transgressions. Be not angry with me for euer by reseruing euil for me, nether condemne me into the lower partes of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I wil praise thee for euer all the dayes of my life. for all the power of the heauens praise thee, & thine is the glorie for euer & euer, Amen.

Ff. liii.

- 31 The sonnes of Bebai, six hundred, and thre and twenty:
- 32 The sonnes of Azgad a thousand, two hundred, and two and twentie:
- 33 The sonnes of Adonikam, six hundred, thre score and six:
- 34 The sonnes of Biguai, two thousand, & six and fiftie:
- 35 The sonnes of Adin, foure hundred & foure and fiftie:
- 36 The sonnes of Atér of Hizkiah, ninetie and eight:
- 37 The sonnes of Bezai, thre hundred, & thre and twenty:
- 38 The sonnes of Iorah, an hundred, and twelue:
- 39 The sonnes of Hasshum, two hundred and thre and twenty:
- 40 The sonnes of Gibbar, ninetie and foue:
- 41 The sonnes of Beth-lehem, an hundred and thre and twenty:
- 42 The men of Netophah, six & fiftie:
- 43 The men of Anathoth, an hundred & eight & twenty:
- 44 The sonnes of Azmaveh, two & fourtie:
- 45 The sonnes of Kiriathaim, of Chephirah, & Beerah, seuen hundred & thre and fourtie:
- 46 The sonnes of Haramah and Gaba, six hundred, and one and twenty:
- 47 The men of Michmas, an hundred, and two and twenty:
- 48 The sonnes of Beth-el & Ai, two hundred, and thre and twenty:
- 49 The sonnes of Nebot, two and fiftie:
- 50 The sonnes of Magbish, an hundred and six and fiftie:
- 51 The sonnes of the other Elam, a thousand, and two hundred, & foure & fiftie:
- 52 The sonnes of Harim, thre hundred & twenty:
- 53 The sonnes of Lod-hadid, & Ono, seue hundred, and foue and twenty:
- 54 The sonnes of Iericho, thre hundred and foue and fourtie:
- 55 The sonnes of Senaah, thre thousand, six hundred and thirtie.
- 56 The priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and thre:
- 57 The sonnes of Immer, a thousand and two and fiftie:
- 58 The sonnes of Pashur, a thousand, two hundred and seuen and fourtie:
- 59 The sonnes of Harim, a thousand and seuentene.
- 60 The Levites: the sonnes of Ieshua, & Kadmiel of the sonnes of Hodanah, seuentie and foure.
- 61 The singers: the sonnes of Asaph, an hundred and eight and twenty.
- 62 The sonnes of the porters: the sonnes of Shallum, the sonnes of Atér, the sonnes of Talmón, the sonnes of Akkub, the sonnes of Hauri, the sonnes of Shobai. all were an hundred and nine and thirtie.
- 63 The Nethinims: the sonnes of Zihai, the sonnes of Hasupha, the sonnes of Tabbaoth, the sonnes of Kerob, the sonnes of Shihab, the sonnes of Padon, the sonnes of Lebanah, the sonnes of Hagab, the sonnes of Shihai, the sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar, the sonnes of Reai, the sonnes of Rezin, the sonnes of Nekolai, the sonnes of Gazzam, the sonnes of Vzza, the sonnes of Feseah, the sonnes of Besai, the sonnes of Asnah, the sonnes of Meshunim, the sonnes of Nephusim, the sonnes of Bakbuk, the sonnes of Hakupai, the sonnes of Bazlith, the sonnes of Mehida, the sonnes of Haifa, the sonnes of Barcoi, the sonnes of Sisarah, the sonnes of Thamah, the sonnes of Nezia, the sonnes of Hatipai, the sonnes of Salomons' seruants: the sonnes of Sotai, the sonnes of Sophereh, the sonnes of Perudai, the sonnes of Isai, the sonnes of Dargad, the sonnes of Giddel, the sonnes of Shephatiah, the sonnes of Hattai, the sonnes of Pochereh Hazzebai, the sonnes of Ami.
- 64 All the Nethinims, and the sonnes of Salomons' seruants were thre hundred ninetie and two.
- 65 And these went vp from Telmelah, & from Telharsha, Chirub, Addai, & Immer, but they coulde not discerne their fathers house and their sede, whether they were of Israel.
- 66 The sonnes of Delai, the sonnes of Tobiah, the sonnes of Nekodai, six hundred and two and fiftie.
- 67 And of the sonnes of the Priests, the sonnes of Habai, the sonnes of Coz, the sonnes of Barzilai: which toke of the daughters of Barzilai the Giliadite to wife, and was called after their name.
- 68 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.
- 69 And Tirshatha said vnto them, that they shoulde not eat of the most holy thing, til there rose vp a Priest with a Viim & Thummim.
- 70 The whole Congregation together was two and fourtie thousand, thre hundred and thre score,
- 71 Beside their seruants and their maidens: of whome were seuen thousand,

e Which were
of the poster-
ie of Heze-
kiah

f That is, in
buriall for
this word (Son-
ne) signifieth,
where it is con-
nected with the
names of place

h So called be-
cause that were
regiments to the
temple, to cut
wood & beare
water for the
victuals, & came
of the Ge-
bionites, & were
appointed
to this v. 6. by
Ioshua, Iosk
9.23

i Which came
of them that
Salomon had
appointed for
the worke of
the temple.

g B. fore he
had the declar-
ed the two tri-
bes of Iudah
and Benjamin,
& now com-
meth to the tri-
be of Levi &
begieth at the
Priests.

h The Levites

i The Singers

j The Porters

k Of him is
made mencio
2 Sam 17.27
& 19.31 & be-
cause the Priests
because he had
in contempt,
these wolde
haue changed
their estate by
this it is me,
& so by Gods
iudgement
lost out the
ordination of
the worlde &
the ordinance of
their office
1 This is a
Chalde name
& signifieth he
that hath auto-
ritie vnto o-
thers
m Read Exo
28.30.

thre hundred and seven and thirtie : and among them were two hundred singing men and singing women.

66 Their horses were seven hundred, & six and thirtie. their mules, two hundred and five and fourtie:

67 Their camels foure hundred and five & thirtie: their asses, six thousand, seven hundred and twentie.

68 And certaine of the chief fathers, when they came to the house of the Lord, which was in Ierusalém, they offered willingly for the house of God, to set it vp vpon his fundacion.

69 They gaue after their habilitie vnto y treasure of the worke, *even* one and thre-score thousand ^a drammes of golde, and five thousand ^a pieces of siluer and an hundred Priests garments.

70 So the Priests & the Leuites, and a certaine of the people, and the singers, & the porters, and the Nethinims dwelt in their cities, and all Israël in their cities.

CHAP. III.

1 Thei buyld the altar of God & Thei offer to the Lord.
2 Thei prepare for the Temple, 11 And sing vnto the Lord.

1 And when the ^a seuenth moneth was come, and the children of Israël were in their cities, the people assembled them selues as one man vnto Ierusalém.

2 Then stode vp Ieshúa the sonne of Iozadák, and his brethren the Priests, and Zerubbabél the ^b sonne of Shealtiel, and his brethren, & buylded the altar of the God of Israël, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they set the altar vpon his bases (for feare *was* among them, because of the people of those countreies) therefore they offered burnt offerings there vnto the Lord, *even* burnt offerings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering ^a daily, by number according to the custome day by day,

5 And afterward ^a the continual burnt offering, bothe in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the fundacion of the Temple of the Lord was not laied.

7 They gaue money also vnto the masons, and to the workemen, and meat and drinke, and oyle vnto them of Zidon and of Tyrus, to bring the cedre wood from Lebanon to the sea vnto Iaphó, according to the grant that they had of Cyrus King of Persia.

8 ¶ And in the seconde yere of their coming vnto the house of God in Ierusalém in the ^e second moneth began Zerubbabél the sonne of Shealtiel, and Ieshúa the sonne of Iozadák, and the remnant of their brethren the Priests and the Leuites, & all they that were come out of the captiuitie vnto Ierusalém, and appointed the Leuites from twenty yere olde & aboue, to set forward the worke of the house of the Lord.

9 And Ieshúa ^f stode with his sonnes, and his brethren, & Kadmiel with his sonnes, & the sonnes of Iudáh together to set forward the workemen in the house of God, and the sonnes of Henadák with their sonnes, and their brethren the Leuites.

10 And when the buylders laied the fundacion of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Leuites the sonnes of Asaph with cymbales, to praise the Lord, ^a after the ordinance of Dauid King of Israël.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For he is good, for his mercie *endureth* for euer toward Israël. And all y people shouted with a great shoute, whe they praised the Lord, because the fundacion of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the chief of the fathers, ancient men, which had sene the first house, (when the fundacion of this house was layed before their eyes) ^g wept with a loude voyce: and many shouted a loude for ioye,

13 So that the people coulde not discerne the founde of the shoute for ioye, from the noyce of the weping of the people: for the people shouted with a loude crye, and the noyce was heard farre of.

CHAP. IIII.

1 The buylding of the Temple is hindered & how, 11 Letters to Artaxerxes, and the answer.

1 But the aduersaries of Iudáh and Bésamín heard, that the children of the captiuitie buylded the Temple vnto the Lord God of Israël.

2 And they came to Zerubbabél, & to y chief fathers, and said vnto them, We wil buyld with you: for we seke the Lord your God as ye do: & we haue sacrificed vnto him since the time of Esár Haddón King of Asshur which broght vs vp hither.

3 Then Zerubbabél, and Ieshúa, and the rest of the chief fathers of Israël, said vnto them, It is not for you, but for vs to buyld the house vnto our God: ^b for we our selues together wil buyld it vnto the Lord God of Israël, as King Cyrus the King of Persia hath commanded vs.

^e Which moneth concerned parte of April and parte of May, for in the meane season they had provided for things necessarie for the worke.

^f They gaue them exhortations & encouraged euery man forward in the worke.

^g Because thei sawe that it was nothing so glorious as that Temple, which Salomon had buylt, notwithstanding Aggeus foretold them & prophecieth that it shalbe more beautiful than the first: meaning the spiritual Temple, & are the members of Christs bodie.

^a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the steade of y ten tribes 2 King. 17.24 & 19.37. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God
^b For thei perceived that their pretence was, to wit, to erect idolatrie in steade of true religion.

^a Which moit to of our money 24826. li. 13, shil 4 d. c. Reming the french crowne at 6 shil 4 d. for the dramme is y eight part of an ounce, & the ounce the eight part of a marke
^a Which are called mines, & contene a piece two markes so 5000 mines make 50000. frankes, which moit to of our many 69666. li. 13 shil 4 d. so that y whole some was 94493 li. 26. shil 8 d.

^g Esdr. 3. 47. Called Tish 21, & answereth to part of September & parte of October.

^b Meaning, nephew: for he was the sonne of Pedaiáh read 1 Chro. 3. 19.

^c In the place where Salomon had placed the altar.

^d Esdr. 3. 16.

^e That is, after the feast of Tabernacles.

^f Esdr. 3. 19.

"Ebr made their hands weak."

e They bribed the gouernours vnder the King, to hinder their worke thus hee that halde, can not abide, y God should be fully seru'd. d He was also called Artaxerxes, which is a Persian name some thinke it was Cambyses Cyrus soone, or Darius, as v. r. f. e Callid Artaxerxes, which signifieth in y Persia to gouerne an excellent warrior.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes. g Some thinke it was Sannherib, but rather Salmanassar. h To wit Euphrates, & he meaneth in respect of babil y they dwelt beyonde it. i Which were a certaine people y ennyed the Iewes.

k Meaning, the gifts that are wonte to be giuen to Kings. l whē they passe by any country. "Ebr. In the childe, we haue eaten the sale of the palace."

4 Wherefore the people of y land discouraged the people of Iudáh, and troubled them in buylding,

5 And they hyred counsellers against the, to hinder their deuice, all the daies of Cyrus King of Persia, euē vntil the reigne of Darius King of Persia.

6 And in the reigne of Ahashuerósh (in the beginning of his reigne) wrote thei an accusation against the inhabitants of Iudáh and Ierusalém.

7 And in the dayes of Artahshashtre, Mithredáth, Tabeél, & the rest of their companions w ore when it was peace vnto Artahshashtre King of Persia, & the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites.

8 Rehúm the chancelour, and Shimshái the scribe wrote a lettre against Ierusalém to Artahshashtre y King, in this sorte.

9 Then wrote Rehúm the chancelour, and Shimshái the scribe, & their companions Dinaré, and Apharsathcaré, Tarpeiaé, Apharsaé, Archeuaé, Bablaé, Shushanchaé, Dehaú, Elmaré,

10 And the rest of the people whome the great & noble Asnappár broght ouer, & set in the cities of Samaria, and other that are beyonde the Riuer and Cheéneth.

11 ¶ This is the copie of the letter that they sent vnto King Arrahsháshtre, THY SERVA N T S the men beyonde the Riuer and Cheéneth, salute thee.

12 Be it knowne vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalém (a citie rebellious & wicked) & buylde, & laye the fundacions of the walles, and haue ioyned the fundacions.

13 Be it knowne now vnto the King, that if this citie be buylt, & the fundació of the walles layed, thei wil not giue tolle, tribute, nor custome: so shalt thou hinder the Kings tribute.

14 Now therefore because we haue bene broght vp in the Kings palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may searche in the boke of the Chronicles of thy fathers, and thou shalt finde in the boke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that thei haue moued sedicion of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be buylded, and the fundacion of the walles layed, by this meanes the portion beyonde the Riuer shal not be thine.

17 ¶ The King sent an answer vnto Rehúm

the chancelour, and Shimshái the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, Shelám & Cheéth.

18 ¶ The letter which y sent vnto vs, hath bene openly red before me,

19 And I haue commanded and they haue searched, and founde, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed there.

20 There haue bene mightie Kings also ouer Ierusalém, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen another commandement.

22 Take hede now that ye faile not to do this: why shulde damage growe to hurt the King?

23 When the copie of King Arrahsháshtes lettre was red before Rehúm & Shimshái the scribe, & their companions, they went vp in all the haste to Ierusalém vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the woike of the house of God, which was in Ierusalém, and did stay vnto the secóde yere of Darius King of Persia.

CHAP. V.

1 Haggái & Zechariah do prophesie. 3 The woike of the Temple goeth forward contrary to the munde of Tattánas. 6 His lettres to Darius.

1 THE Haggái a Prophet & Zechariah the sonne of Iddó a Prophet prophesied vnto the Iewes that were in Iudáh, & Ierusalém, in the Name of the God of Israél, euen vnto them.

2 Then Zerubbabél the sonne of Shealtiel, & Ieshúa the sonne of Iozadak arose, and began to buylde the house of God at Ierusalém, and with them were the Prophetes of God, which helped them.

3 ¶ At the same time came to them Tattánai, which was captaine beyonde the Riuer, & Shether-boznái and their companions, & said thus vnto them, Who hath giuen you commandemēt to buylde this house, and to lay the fundacions of these walles?

4 ¶ Then said we vnto them after this manner, What are the names of the men that buylde this buylding?

5 But the eye of their God was vpon the Elders of the Iewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by letters thei eunto.

6 The copie of the lettre, that Tattánai captaine beyond the Riuer, and Shether boznai and his companions Apharsathcaré, (which wer beyonde the Riuer) sent vnto King Darius.

Some read for Shelám, salutation or greeting. m Called also Cheéneth, as vers 11.

n Not all together for the Prophetes exhorted the to continue, but they vied lesse diligēce because of the troubles.

"Or, Haggess Hag. 1.1. 3. e. far 6.6.

a Which incouraged the to go forward & accusa the that they were more careful to buyld their owne houses, then zealous to buylde the temple of God. b That is, the enemies asked this, as ver. 10.

c His fauour & the spirit of strength

7 They sent a lettre vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

8 Be it known vnto the King, that we wēt into the prouince of Iudea, to the house of the great God, which is buylded with great stones, and beames are layed in the walles, and this worke is wrought spedely, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to buyld this house, and to laye the fundacion of these walles?

10 We asked their names also, y^e we might certifie thee, & that we might write the names of the men that were their rulers.

11 But thei answered vs thus, & said, We are the seruants of y^e God of heauen & earth, & buyld the house that was buylt of olde & many yeres ago, which a^d great King of Israel^e buylded, & founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzár King of Babél the Caldean, and he destroyed this house, and caryed the people away captiue vnto Babél.

13 But in the first yere of Cyrus King of Babél, Kig Cyrus made a decree to buyld this house of God.

14 And the vessels of golde & siluer of the house of God, which Nebuchadnezzár toke out of the Tēple, that was in Ierusalém, and broght them into the Temple of Babél, those did Cyrus the King take out of the Tēple of Babél, & they gaue them vnto one^f Sheshbazzár by his name, whome he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalém, and let the house of God be buylt in his place.

16 Then came the same Sheshbazzár and layed the fundacion of the house of God, which is in Ierusalém, and since that time euen vntil now, hath it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be seache made in the house of the Kings treasures, which is there in Babél, whether a decree hath bene made by King Cyrus, to buyld this house of God in Ierusalém, and let the King send his minde concerning this.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israel kept the feast of unleauened bread.

1 Then King Darius gave commandement, and they made seache in the librerie of the treasures, which were there layed vp in Babél.

2 And there was founde in a^a coffie (in the

palace that was in the prouince of the Medes) a volume, & therein was it thus writē, as a memorial,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalém, Let the house be buylt, *euē* the place where they offred sacrifices, & let the walles thereof be ioyned together: let the height thereof be thie score cubites, & the breadth thereof thre score cubites.

4 Thre^e orders of^e great stones, and one order of tymbre, and let the expences be giuen of the Kings house.

5 And also let them render y^e vessels of the house of God (of golde & siluer, w^h Nebuchadnezzár toke out of the Tēple, which was in Ierusalém, and broght vnto Babél) and let^b him go vnto the Temple that is in Ierusalém to his place and put them in the house of God.

6 Therefore Tatnái captaine beyonde the Riuer, and Shethár Boznái, (& their companions Apharséaie, which are beyonde the Riuer) he ye farre^c from thence.

7 Suffre ye the worke of this house of God, that the captaine of the Iewes & the Elders of the Iewes may buyld this house of God in his place.

8 For I haue giuen a commandement what ye shal do to the Elders of these Iewes for the buylding of this house of God, that of the reuenues of the King, which is of the tribute beyonde the Riuer, there be incessantly expences giuen vnto these mē that they^d cease not.

9 And that which thei shal haue nede of, let it be^e giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine, & oyle, according to the appointmēt of the Priests that are in Ierusalém, that there be no faute,

10 That they may haue to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, y^e whosoeuer shal alter this sentence, the wood shal be pulled downe from his house, and shal be set vp, & he shal be hanged thereon, & his house shal be made a dung hil for this.

12 And the God that hath caused his Name^e to dwel there, destroye all Kings and peopie that put to their hand to alter, and to destroye this house of God, which is in Ierusalém. I Darius haue made a decree, let it be done with spede.

13 ¶ Then Tatnái the captaine beyonde the Riuer, & Shethár Boznái and their companions, according to that which Darius had sent, so thei did spedely.

14 So the Elders of the Iewes buylded, and they prospered by the prophecyng of Haggaí

^d Or, marle.

^d To wit, Salomon.
^e King. 6. 2.
^f 1. 2.
^g King. 3. 4. 2.
^h 2. 1. 9.

^e Read Chap. 5. 1.

^f Read Chap. 5. 2.

^g Meaning, in the Librarie, or places where laye the registres, or recordes of times.

^h Esdr 6. 2.
ⁱ The house of Shethar.
^j Wherein were the ark of the Kings of Medes and Persians.

^e Or, power, or counter.
^f Or, marle.

^b Meaning, Zerubbabel, to whome he giueth charge.

^c Mealee nee with them, neither hand it them.

^d For lacke of money.

^e Who hath appointed that place to haue his name called vpon there.

f Whome God stirred vp to assure th. in that he would giue their worke good successe.

g This is the twelth moneth, and conteineth parte of Februarie and parte of Marche. And the two and fortieth after their first retourne.

Nomb. 3. 6. & 8. 9.

i Which were of the heathen and forsaked their idolatrie to worship the true God. k Meaning, Darius who was king of y Medes, Persians and Assyrians. "Ebr to strengthen their bands.

a The Hebrews wrote, at dinners of the Kings of Persia were called by this name. b Pharaoh was a commune name to the Kings of Egypt, and Cesar to y Emperours of Rome. b Ezrá deduced his kinred, til he cometh to Aaron, to proue that he came of him. c He sheweth here what a scribe is, who had charge to write the Law & to expound it, whom Marke calleth a scribe. Mar. 12. 28. Mat. and Luke call him a lawier, or doctor of the Law, Mat 23. 35. Luk 10. 39.

f Haggái the Prophet, and Zecharíah the sonne of Iddó, and they buylded and finished it, by the appointemēt of the God of Israél, and by the commandment of Cyrus and Darius, & Artahsháshte King of Persia.

15 And this house was finished the third day of the moneth ^g Adar, which was the sixt yere of y reigne of King Darius.

16 ¶ And the children of Israél, the Priests, & the Leuites, and the residue of the children of the captiuitie kept the dedicacion of this house of God with ioye,

17 And offered at the dedicaciō of this house of God an hundred bullockes, two hundred rams, foure hundred lambs & twelue goates, for the sinne of all Israél, according to the number of the tribes of Israél.

18 And they set the Priests in their ordre, and the Leuites in their courses ouer the seruice of God in Ierusalém, as it is written in the ^{*} booke of Moisés.

19 And the children of the captiuitie kept the Passeouer on the fourtente day of the first moneth.

20 (For the Priests & the Leuites were purified all together) & they killed the Passeouer for all the children of the captiuitie, & for their brethren the Priests, & for them selues.

21 So the children of Israél which were come againe out of captiuitie, and all suche as had ⁱ separated them selues vnto them, from the filthines of the heathen of the lād, to seeke y Lord God of Israél, did eat,

22 And they kept the feast of vnleavened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of ^k Asshúr vnto them, to ⁱ encourage them in the worke of the house of God, ^{enē} the God of Israél.

CHAP. VII.

By the commādemēt of the King, Ezrá and his companions come to Ierusalem. 27 He giueth thākes to God.

NOW after these things, in the reigne of ^a Artahsháshte King of Persia, was Ezrá the sonne of Seraíah, the sonne of Azaríah, the sonne of Hilkíah,

2 The sonne of Shallúm, the sonne of Zaddók, the sonne of Ahitúb,

3 The sonne of Amariáh, the sonne of Azariáh, the sonne of Meraióth,

4 The sonne of Zeraíah, the sonne of Vzzí, the sonne of Bukkí,

5 The sonne of Abisshúa, the sonne of Phinehás, the sonne of Eleazár, the sonne of Aarón; the chief Priest.

6 This Ezrá came vp from Babel, and was a ^c scribe prompt in the Law of Moisés, which the Lord God of Israél had giuen, and the King gaue him all his request according to the hand of the Lord his

God which was vpon him.

7 And there went vp ^{certen} e of the children of Israél, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalém, in the seuent yere of King Artahsháshte.

8 And he came to Ierusalém in the ^d first moneth, which was in the seuent yere ^e of the King.

9 For vpon the first day of the first moneth began he to go vp from Babel, and on the first day of the first moneth came he to Ierusalém, according to the good hand of his God ^{that was} vpon him.

10 For Ezrá had prepared his heart to seeke the Law of the Lord, and to do it, & to teache the precepts & iudgements in Israél.

11 ¶ And this is the copie of the letter that King Artahsháshte gaue vnto Ezrá the Priest & scribe, ^{enē} a writer of the wordes of the cōmandements of the Lord, and of his statutes ouer Israél.

12 ARTAHSHASHTE King of Kings to Ezrá y Priest & persite scribe of the Law of the God of heauen, and to ⁱ Cheéneth.

13 I haue giuen cōmandement, that euerie one, that is willing in my kingdome of the people of Israél, and of the Priests, and Leuites ^g to go to Ierusalém with thee, shal go.

14 Therefore art thou sent of the King and his seuen counselors, to ^h enquire in Iudah and Ierusalém, according to the Law of thy God, which is in ⁱ thine hand,

15 And to carie the siluer and the golde, w^{ch} the King and his cōseleis willingly offer vnto the God of Israél (whose habitacion is in Ierusalém)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with the fre offering of the people, and that which the Priests offer willingly to y house of their God which is in Ierusalém,

17 That thou maist bye speedely with this siluer, bullockes, rams, lambes, with their meat offerings and their drinke offerings: & thou shalt offer the vpon the altar of the house of your God, which is in Ierusalém.

18 And whatsoever it pleaseth thee & thy brethré to do with the rest of the siluer, and golde, do ye it according to the wil of your ^k God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalém.

20 And the residue that shalbe nedeful for the house of thy God, which shalbe mere for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,

21 And I King Artahsháshte haue giuen cōmandement to all the treasurers which are beyonde ⁱ the River, that whatsoever Ezrá the Priest and scribe

Gg. 11.

d That conteineth parte of Iulie and parte of August. e Of King Darius.

f Some take this for the name of a people, some for time or continuance meaning y the King wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabél.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As we knowe, my seruice is to Gods glorie.

l Which was the River Euphrates, and they were beyonde it, as sp. & of Babylon.

of the Law of γ God of heauē shal require of you, that it be done incontinently,

Elr. Cxviii.

m Read 1 King 7, 26, and 2 Chro 2, 10.

21 Vnto an hundreth talents of siluer, vnto an hundreth π measures of wheat, and vnto an hundreth π baths of wine, and vnto an hundreth π baths of oyle, and salt without writing.

n This declarereth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie or affection to his people

o He gaue Ezrá ful authoritie to restore all things according to the worde of God, and to punish the that resisted and wold not obeye.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why shulde he be wrath π against the realm of the King, and his children?

24 And we certifie you, that vpon anie of γ Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolles, tribute nor custome.

25 And thou Ezrá (after the wisdom of thy God, γ is in thine hand) \circ set iudges & arbiters, which may iudge all γ people that is beyond the Riuer, *euen* all that knowe the Law of thy God, & teache ye *them* that knowe it not.

26 And whoeuer wil not do the Law of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

p Thus Ezrá gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

27 Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalém,

28 And hath enclined mercie towarde me, before the King and his counsellers, and before all the Kings mightie princes: and I was comforted by the hand of the Lord my God *which was vpon me*, and I gathered the chief of Israel to go vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalém with Ezrá. 21 He causeth the to fast. 24 He admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalém.

3. E. 4. 3. 1

THese π are now the chief fathers of the, and the genealogie of them that came vp with me from Babel, in the reigne of King π Artahsháshte.

a Read Chap. 7.

2 Of the sonnes of Phnehás, Gershom: of the sonnes of Ithamar, Daniél: of the sonnes of Dauid, Hartúsh:

3 Of the sonnes of Shechaniáh, of the sonnes of Pharósh, Zechariáh, and with him the counte of the males, an hundreth and fiftie.

o Or captain of 4 Moab.

4 Of the sonnes of γ Pahath Moáb, Elihoenái, the sonne of Zerahiáh, and with him two hundreth males.

5 Of the sonnes of Shechaniáh, the sonne of Iahaziél, and with him thre hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathán, and with him fiftie males.

7 And of the sonnes of Elám, Ieshaiáh the

sonne of Athaliáh, and with him seuentie males.

8 And of the sonnes of Shephatiáh, Zebadiáh the sonne of Michaél, and with him foure score males.

9 Of the sonnes of Ioáb, Obadiáh the sonne of Iehiél, and with him two hundreth and eighrene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and thie score males.

11 And of the sonnes of Bebai, Zechariáh, the sonne of Bebai, & with him eight and twentie males.

12 And of the sonnes of Azgád, Iohanán the sonne of Hakkatán, and with him an hundreth and ten males.

13 And of the sonnes of Adonikám, *that were the π last*, whose names are these: Eliphélet, Iehiél and Shemariáh, and with the thre score males.

b That came to go with Ezrá.

14 And of the sonnes of Biguái, Vthái, and Zabbúid, and with them seuentie males.

15 And I gathered them to the π Riuer that goeth toward Ahauá, and there abode we thre dayes: then I vewed the people, and the Priests, and founde there none of the sonnes of Leui.

c To that place of Euphrates, where Ahauá the riuer stretcheth into it.

16 Therefore sent I to Eliézer, to Ariél, to Shemeiáh, & to Elnathán, & to Iarib, and to Elnathán, and to Nathán, and to Zechariáh, and to Meshullám the chief, and to Ioarib and to Elnathán, men of vnderstanding,

17 And I gaue them commandement, to Iddó the π chiefest at the place of Casiphia, and I π tolde them the wordes that they shulde speake to Iddó, *and to his brethren the Nethinims at the place of Casiphia, that they shulde cause the ministers of the house of our God to come vnto vs.*

d He was the chiefest that taught there γ Law of God vnto the Leuites
e Ezr put words in their mouth.

18 So by the good hand of our God *which was vpon vs*, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui, the sonne of Israël, and Sherebaiáh with his sonnes and his brethren, *euen* eightene.

19 Also Hashabiáh, and with him Ieshaiáh of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the π Nethinims, whome Dauid had set, and the princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahauá, I proclaimed a fast, that we might humble π our selues before our God, and seke of him a right waye for vs, and for our children, & for all our substance.

22 For I was π ashamed to require of the King an armie and horsemen, to helpe vs against the enemy in the way, because we had

e Read Chap. 2, 42
f He sheweth that the end of fasting is to humble the body to the spirit, which must precede of the heart lyuely touched, or els it is but hypocrisie
g He thought it better to commit him selfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did dout of Gods power.

had spoken to the King, saying, The hand of our God is vpon all them that seke him, in goodnes, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this, and he was intreated of vs.

24 Then I separated twelue of the chief of the Priests, Sheiebiáh, and Hasnabiáh, and ten of their brethren with them,

25 And weighed the siluer & the golde, & the vessels, *even* the offering of the house of our God, which the King and his counsellors, and his princes, and all Israél that were present had offered.

Read 1 Kin 9:14.

26 And I weighed vnto their hand six hundred and fifty ^b talents of siluer, and in siluer vessel, an hundred talents, and in golde, an hundred talents:

Read Chap. 2:69.

27 And twentie basins of golde, of a thousand ^c drammes, and two vessels of shining brasie very good, and precious as golde.

28 ¶ And I said vnto the, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lord God of your fathers.

29 Watche ye, & kepe them vntil ye weigh them before the chief Priests and the Leuites, and the chief fathers of Israél in Ierusalém in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Ierusalém, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahauá on the twelfth day of the first moneth, to go vnto Ierusalém, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layed ^k waite by the way.

This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

32 And we came to Ierusalém, and abode there three dayes.

33 And on the fourte day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Meremóth the sonne of Uriáh the Priest, and with him was Eleazár the sonne of Phinchás, and with them was Iozabád the sonne of Ieshúa, and Noadiáh the sonne of Binnúí the ^l Leuites,

This was a token of a good conscience & of his integrity, that he wolde haue witnesses of his fidelity.

34 By number and by weight of euerie one, and all the weight was written at the same time.

35 Also the childre of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israél, twelue bullockes for all Israél, ninetie and six rams, seuentie and seuen lambes, and twelue he goats for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commif-

sion vnto the Kings officers, & to the captaines beyonde the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezrá complaineth on the people that had turned themselves from God, and married with the Gentiles. He praiseth vnto God.

W Hen ^a as these things were done, ^b rulers came to me, laying, The people of Israél, and the Priests and the Leuites are not ^a separated from the people of the lands (as touching their abominacions) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home vnder Zerubbabél vntil y coming of Ezrá, they had degenerate contrary to the Lawe of God, and married where it was not lawful, Deu 7:3.

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the bad of the ^b princes & rulers hath bene chief in this trespass.

b That is, the gouernors are the chief beginners herof.

3 But when I heard this saying, I rent my clothes, and my garment, and pluckt of the heere of mine head, and of my beard, & sate downe astonished.

4 And there assembled vnto me all that feared the wordes of the God of Israél, because of the transgression of them of the captiuitie. And I sate downe astonished vntil the ^c evening sacrifice.

c As one downing, when God wolde continue his benefites toward vs or els destroy this which he had begone. Exod. 29:39. nomb. 28:3.

5 And at the euening sacrifice I arose vp from mine heuines, & when I had rent my clothes and my garment, I fel vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer ^d our head, & our trespass is grown vnto ^e the heauen.

d That is, we are drowned in sinne.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, & for our iniquities haue we, our Kings, and our Priests bene deliuered into the hand of ^f Kings of the lands, vnto the sworde, in o captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

e They so exceede that they can not growe greater.

8 And now for a litle space grace hath bene shewed from the Lord our God, in causing a remnant to escape, & in giuing vs a ^g nayle in his holy place, that our God may light our eyes, & giue vs a litle reuiving in our seruitude.

f In giuing vs a chieff place. it is a similitude take of the that remaine still in a place, which smite nailes to hang things vpon. Isa. 22:25.

9 For though we were bódemen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudáh and in Ierusalém.

10 And now, our God, what shal we say after this: for we haue forsaken thy commandments.

Exod 23, 32.
 34, 12, 15.
 deu. 7, 23.

11 Which thou hast commanded by thy seruants the Prophetes, saying, * The lād whereunto ye go to possesse it, is an vn-cleane land, because of the filthines of the people of the lands, which by their abominaciōs, and by their vncleannes haue filled it from corner to corner.

Deut. 23, 5.

12 Now therefore shal ye not giue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, nor seke their * peace nor wealth for euer, that ye may be strōg and eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

g Hast not
 veterly cū vs
 downe and de-
 stroyed vs for
 our sinnes,
 Deu. 28, 13

13 And after all that is come vpon vs for our euil dedes, and for our great trespasses (seing that thou our God hast staid vs from being benethe s for our iniquities, & hast giuen vs suche deliuerance)

14 Shulde we returne to breake thy cōmandements, and ioyne in affinitie with the people of suche abominaciōs woldest not thou be angrie toward vs til thou haddest cōsumed vs, so that there shulde be no remnant nor anie eskaping.

h He sheweth
 that God is
 iuste in pu-
 nishing his
 people, & yet
 merciful in re-
 serving a re-
 sidue to who-
 me he sheweth
 fauour.

15 O Lord God of Israël, thou art iuste, for we haue bene h reserued to escape, as appeareth this day: beholde, we are before thee in our trespass: therefore we cannot stand before thee because of it.

C H A P. X.

1 The people repent and turne, and put away their strange wiues.

2 Esdr. 2, 92.
 a He confes-
 sed his sinnes
 and the sinnes
 of the people.

2 W Hiles Ezrá prayed thus, & a confessed him selfe weping, and falling downe b fore y house of God, there assembled vnto him of Israël a very great Congregation of m. n and women & children: for the people wept with a great lamentacion.

b Meaning,
 that God wol-
 de receive the
 to mercie

3 Then Shechaniah the sonne of Iehiel one of the sonnes of Elám, answered, and said to Ezrá, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is b hope in Israël concerning this.

c. Which are
 strangers and
 married con-
 trarie to the
 Law of God

4 Now therefore let vs make a couenant with our God, to put away c all the wiues (and suche as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

d Because God
 hath giuen
 thee authori-
 tie, & learning
 to perswade y
 people herein
 and to cōman-
 de them.

5 Arise: for the matter d belongeth vnto thee: we also wil be with thee: be of comforte and do it.

6 ¶ Then arose Ezrá, and caused the chief Priests, the Leuites, & all Israël, to swear that they wolde do according to this worde. So they sware.

3 Esdr. 9, 8.

7 And Ezrá rose vp from before the house of God, and went into the chambre of Lo-

han in the sonne of Eliashib: he went euen thither, but he did eat nether bread, nor dronke water: for he mourned, because of the trasgression of the of the captiuitie.

8 And they caused a proclamacion to go throughout Iudáh and Ierusalém, vnto all them of the captiuitie, that they shulde assemble them selues vnto Ierusalém.

*Ebr sonnes of
 the captiuitie.

9 And whosoever wolde not come within thre dayes according to the counsell of the princes and Elders, all his substance shulde be forsaite, & he shulde be separate from the Congregation of them of the captiuitie.

*Or, cōdemned.

10 ¶ Then all the men of Iudáh & Benjamin assembled them selues vnto Ierusalém within thre dayes, which was the twētieth day of the c mnte moneth, and all the people sate in the strete of the house of God, trembling for this matter, and for the f raine.

e Which con-
 tained part of
 Nouember &
 part of Decem-
 ber

11 And Ezrá the Priest stode vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to s increase the trespassse of Israël.

f For the sea-
 son was giuen
 to raine, & so
 y wether was
 more sharpe
 & colde, and
 alio their con-
 science touch-
 ed them

12 Now therefore h giue praise vnto the Lord God of your fathers, and do his wil and separate your selues from the people of the land, & from the strange wiues.

g Ye haue
 layed one sin-
 ne vpon ano-
 ther
 h Read 30th.
 7, 19.

13 And all the Congregation answered, & said with a loude voyce, Se wil we do according to thy wordes vnto vs.

14 But the people are many, and it is a raynie wether, and we are not able to stand without, neither is it the woike of one day or two: for we are many that haue offended in this thing.

15 Let our rulers stand therefore i before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euerie citie and the iudges thereof, til the fierce wrath of our God for this matter turne away from vs.

i Let them be
 appointed to
 examine this
 matter.

16 Then were appointed Ionathán the sonne of Asah-él, and Iahazráh the sonne of Tikuah ouer this matter, and Meshullám and Shabbethái the Leuites helped them.

17 And thei of the captiuitie did so and k departed, euen Ezrá the Priest, & the mē that were chief fathers to the familie of their fathers by name, and sate downe in the first daye of the tenth moneth to examine the matter.

k They went
 to the chiefes
 of the cities
 to sit on
 this matter w
 was thre mo-
 neths in sin-
 sing.

18 And vntil the first day of y first moneth they were finishing the busines with all the men that had taken strange wiues,

19 And of the sonnes of the Priests there were men founde, that had taken strange wiues, to wnt, of the sonnes of Ieshúa, the sonne of Iozadák, & of his brethren, Maaseráh, A Eliézer, and Iarib and Gedaliáh.

l As a token
 that thei wol-
 de keepe pro-
 mes & do it.

- de put away their wiues, and they that had trespassed, ^a gave a ráme for their trespass.
- 20 And of the sonnes of Immér, Honaní, and Zebadiáh.
- 21 And of the sonnes of Haiím, Maaseiáh, and Eliáh, and Shemaiáh, and Iehiél, and Vzziáh.
- 22 And of the sonnes of Pashúr, Elioenái, Maaseiáh, Ishmaél, Nethaneél, Iozabád, and Elafáh.
- 23 And of the Leuites, Iozabád and Shimei & Kelaiáh, (which is Kelitáh) Pethahiah, Iudáh and Eliézer.
- 24 And of the singers, Eliafíh. And of the porters, Shallúm, and Telém, and Vrí.
- 25 And of ^m Israël: of the sonnes of Parósh, Ramiáh, and Iefiáh, and Malchiáh, and Miámin, and Eleazár, and Malchiáh, and Benaiáh.
- 26 And of the sonnes of Elám, Mattaniáh, Zechariáh, and Iehiél, and Abdí, and Ieremóth, and Eliáh.
- 27 And of the sonnes of Zattú, Elioenái, Eliafíh, Mattaniáh, and Ierimóth, & Zabád, and Azizá.
- 28 And of the sonnes of Bebái, Iehohanán, Hananiah, Zabbái, Athlái.
- 29 And of the sonnes of Baní, Meshullám, Mallúch, and Adaiáh, Iashúb, and Sneál, Ieramóth.
- 30 And of the sonnes of ^r Paháth Moáb, ^{for, the captain ne of Moab} Adná, & Chelál, Benaiáh, Maaseiah, Mattaniáh, Bezaleél, & Binnú, and Manasséh.
- 31 And of the sonnes of Harím, Eliézer, Ishuáh, Malchiáh, Shemaiáh, Shimeón, Beniamín, Mallúch, Shamaiah.
- 32 Of the sonnes of Hashúm, Mattenái, Mattattáh, Zabád, Eliphélet, Ieremái, Menasséh, Shimei.
- 34 Of the sonnes of Baní, Maadá, Amíam, and Vél,
- 35 Banaiáh, Bediáh, Chellúh, Vaniáh, Meremóth, Eliafíh,
- 36 Mattaniáh, Mattenái, and Iasáu,
- 37 And Banni & Bennú, Shimei,
- 38 And Shelemiáh, & Nathan, & Adaiáh,
- 39 Machnadebái, Shashái, Sharái,
- 40 Azareél, and Shelemiáh, Shemariáh,
- 41 Shallúm, Amariáh, Ioseph.
- 42 Of the sonnes of Nebó, Ieriel, Mattithiáh, Zabád, Zebiná, Iadaú, & Ioél, Benaiáh.
- 44 All these had taken strange wiues: and among thé were womé that had ⁿ childré.

^m Meaning, of ^y comune people for before he spoke of the Priests & Leuites.

ⁿ Which also were made illegitimate because the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set vp worthy persones for the commoditie and profite of this Church, as now within the compasse of seuentie yeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabél, Ezra, and Nehemiáh. Whereof the first was their capitaine, to bring them home, and provided that the Temple was buylded: the seconde reformed their maners and planted religion: & the thirde buylded vp the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. He was a godlie man and in great autoritie with the King, so that the King fauoured him greatly, and gaue him moste ample letters for the accomplishment of all things which he coulde desire. This booke is also called of the latins the seconde of Ezra, because he was the writer thereof.

CHAP. I.

- 1 Nehemiáh bewaileth the calamitie of Ierusalém.
 5 He confesseth the sinnes of the people, & prayeth God for them



He wordes of Nehemiáh the sonne of Hachaliáh, in the moneth ^a Chisleu, in the twentieth yere, as I was in the palace of Shushán,

^a Which concerneth part of Nouember & part of December, and was their ninth month.

^b A Iewe as I was.

- 2 Came Hanani, one of my ^b brethren, he & the men of Iudáh, and I asked them concerning the Iewes that were deliuered, which were of the residue of ^y captiuitie, and concerning Ierusalém.
- 3 And they said vnto me, The residue that are left of the captiuitie there in the pro-

^c Meaning, in Ierusalém.

uinced, are in great affliction and in reproche, and the wall of Ierusalém is broken downe, & the gates thereof are burnt with fyre.

- 4 And when I heard these wordes, I sate downe and wept, and mourned certeine dayes, and I fasted and prayed before the God of heauen,

- 5 And said, *O Lord God of heauen, the ^{Dan. 9.4.} great and terrible God, that kepeth covenant and mercie for them that loue him, and observe his commandements,
- 6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day & night for the children of Israël thy seruants, & confesse the sinnes of the children of Israel, which we haue sinned
- Gg. iiii.

against thee, bothe I & my fathers house haue sinned:

¹¹ *Err. corrupted* 7 We haue¹¹ grievously sinned against thee, and haue not kept the commandments, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

⁸ I beseeche thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye wil transgresse, and I wil scatter you abroad among the people.

^{Deut 30.4}

⁹ But if ye turne vnto me, and kepe my commandments, and do them, though your scattering were to the uttermost parte of the heauē, yet wil I gather you from thence and wil bring you vnto the place that I haue chosen, to place my Name there.

¹⁰ Now these are thy seruants & thy people, whome thou hast redeemed by thy great power, and by thy mighty hand.

¹¹ O Lord, I beseeche thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to^d feare thy Name, and, I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of^e this man: for I was the Kings butler.

^d That is, to worship thee.

^e To wit, the King Artahashastes.

CHAP. II.

¹ After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and buydea the walles.

^a Which was the first month of the yere & sōmeth part of Marche & part of April
^b Who is also called Darius
^{Deut 7.1}

¹ NOW in the moneth^a Nisan in the twētieth yere of King Artahashastes, the wine^b stode before him, and I toke vp the wine, and gaue it vnto the King. now I was not before time sad in his presence.

² And the King said vnto me, Why is thy countenance sad, seeing thou art not sick? this is nothing, but sorowe of heart. Then was I fore afraied,

³ And I said to the King, God saue the King for euer: why shoulde not my countenance be sad, when the citie & house of sepulchres of my fathers lieth waste & the gates thereof are deuoured with fyre?

⁴ And the King said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

¹ I desired God in mine heart, to prosper mine enterprise.

⁵ And said vnto the King, If it please the King, and if thy seruant haue founde fauour in thy sight, I desire that thou woldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may buylde it.

⁶ And the King said vnto me, (the quene also sitting by him) How long shal thy journey be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

⁷ After I said vnto the King, If it please thy King, let them giue me letters to the captaines beyonde the¹¹ River, that they may conuaye me ouer, til I come into Iudah.

¹¹ Or, Ephraim.

And letters vnto Asaph the keeper of the Kings¹¹ parke, that he may giue me timber to buylde the gates of the palace (which appertained to the walles) & for the walles of the citie, and for the house that I shal entre into. And the King gaue me according to^d the good hand of my God vpon me.

¹¹ Or, paradyse.

^d As God moued me to aske, & as he gaue me good success the same.

⁹ ¶ Then came I to the captaines beyonde the Riuer, & gaue them the Kings letters. And the King had sent captaines of the armie and horsmen with me.

¹⁰ But^e Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved thefore, that there was come a man which sought the wealth of the children of Israel.

^e These were great enemies to the Iewes & libbered all wayes bothe by force & subtiltie to ouercome them. & Tobiah because his wife was a Ieweish, had aduertisement euer of their affaires and so wrought them great trouble.

¹¹ So I came to Ierusalem, and was there thre dayes.

¹² And I rose in the night, I, and a few men: for I tolde no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

¹³ And I went out by night by the gate of the valley, and came before the dragon well, and to the dung porte, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fyre.

¹⁴ Then I went forth vnto the gate of the¹¹ fountaine, and to the Kings fish pool, & there was no iourne for the beast that was vnder me to passe.

¹¹ Or, conduit.

¹⁵ Then went I vp in the night by the broke, & viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

¹⁶ And the rulers knew not whether I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

^f That is, concerned of the nation, is though God had forsaken vs.

¹⁷ Afterward I said vnto them, Ye see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fyre: come and let vs buylde the wall of Ierusalem, that we be no more for reproche.

^g They were incouraged & gaue them selves to do well, & to traunce in this worthy enterprise.

¹⁸ Then I tolde them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto me. And they said, Let vs rise, & buylde. So they strengthened their hands to good.

^h These were thre chief gouerners vnder the King of Persia beyonde Euphrates: thus they wicked when they wilburden the children of God, euer lay treason vnto their charge, bothe because it maketh the more odious to the world, & also stirreth the hatred of priuies most against them.

¹⁹ But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye do? Wil ye rebell against the King?

²⁰ Then answered I them, and said to them, The God of heauen, he wil prosper vs, &

^k Neither ye
are of the no-
ber of the chil-
dren of God
(to whome he
hathe appoint-
ed this citie
onely) neither
did anie of
your predecess-
ours euer feare
God

^a In Ebrewé,
they sanctified
it, that is, they
finished it, and
so dedicated
it to the Lord
by prayer, in
desiring him
so maintain it

^b The ricke &
mightie wolde
not obey the,
which were
appointed of-
ficers in this
worke, neither
wolde they
helpe thereto
Isa 22, 11.

^e Vnto ^f place
where the Du-
ke was worre
to sit in iud-
gement, who
gouerned the
countrey in
their absence.
<sup>Or, of Zoro-
phim</sup>
<sup>Or, of the apo-
stasies.</sup>

^{Or, measure.}

we his seruants wil liue vp and buylde: but
as for you, ye haue no portion nor right,
nor ^k memorial in Ierusalém.

CHAP. III.

The number of them that buylded the walles.

Then arose Eliashib the hie Priest
with his brethren the Priests, & they
buylt the shepgate: they repaired it, & set
vp the dores thereof: euen vnto the towre
of Meish repaired they it, & vnto the tow-
re of Hananeél.

² And next vnto him buylded the men of
Ilichó, and beside him Zaccúr the sonne
of Imrí.

³ But the fish porte did the sonnes of Se-
naáh buylde, which also layed the beames
thereof, and set on the dores thereof, the
lockes thereof, and the barres thereof.

⁴ And next vnto the fortified Merimóth,
the sonne of Uriah, the sonne of Hakkóz:
and next vnto them fortified Meshullam,
the sonne of Berechiah, the sonne of Me-
shezabeél: and next vnto them fortified
Zidók, the sonne of Baaná:

⁵ And next vnto them fortified the Teco-
ites. but the great men of them ^b put not
their neckes to the worke of their lords.

⁶ And the gate of the ^a old fishpoole forti-
fied Iehoiadá the sonne of Paseah, & Me-
shullám the sonne of Besodaiáh. they layed
the beames thereof, and set on the dores
thereof, and the lockes thereof, and the
barres thereof.

⁷ Next vnto them also fortified Melatiah
the Gibeonite, & Iadón ^f Meronothite,
men of Gibeón, and of Mizpáh, vnto the
throne of the Duke, *which was beyonde*
the Ruer.

⁸ Next vnto him fortified Vzzíel the son-
ne of Harhohiah ^g of the golde smithes:
next vnto him also fortified Hananiah,
the sonne ^h of Harakkahím, and they repa-
red Ierusalém vnto the broad wall.

⁹ Also next vnto them fortified Rephaiáh,
the sonne of Hur, the ruler of the halfe
parte of Ierusalém.

¹⁰ And next vnto him fortified Iedaiáh the
sonne of Harumáph, euen ouer against
his house: and next vnto him fortified
Hattúsh, the sonne of Hasbaniáh.

¹¹ Malchiáh the sonne of Harím, and Ha-
shúb the sonne of Paháth Moáb fortified
the seconde ⁱ portion, & the towre of the
fornaces.

¹² Next vnto him also fortified Shallúm,
the sonne of Halloésh, the ruler of the
halfe parte of Ierusalém, he, & his daugh-
ters.

¹³ The valley gate fortified Hanúm, & the
inhabitants of Zanuáh: they buylt it, and
set on the dores thereof, ^j lockes thereof,
& the barres thereof, euen a thousand cu-
bites on the wall vnto the dung porte.

¹⁴ But the dung porte fortified Malchiáh,
the sonne of Recháb, the ruler of ^k fourte
parte of Beth haccárem: he buylt it, & set
on the dores thereof, the lockes thereof, &
the barres thereof.

¹⁵ But the gate of the fountaine fortified
Shallúm, the sonne of Col-hozéh, the ru-
ler of ^k fourte parte of Mizpáh: he buyl-
ded it, and couered it, and set on the dores
thereof, the lockes thereof, and the barres
thereof, and the wall vnto the fishpoole
of ^l Sheláh by the Kings garden, and vnto
the steppes that go downe from the citie
of Dauid.

¹⁶ After him fortified Nehemiáh the son-
ne of Azbák, the ruler of the halfe parte
of Beth-zúr, vntil the other side ouer a-
gainst the sepulchres of Dauid, and to the
fishpoole that was repaired, and vnto the
house of the mightie.

¹⁷ After him fortified the Leuites, Rehúm
the sonne of Baní, and next vnto him for-
tified Hasbaniáh the ruler of the halfe
parte of Keilah in his quarter.

¹⁸ After him fortified their brethren: Ba-
uái, the sonne of Henadád the ruler of the
halfe parte of Keilah:

¹⁹ And next vnto him fortified Ezer, the
sonne of Ieshúa the ruler of Mizpáh, the
other portion ouer against the going vp
to the ^d corner of the armour.

²⁰ After him was earnest Barúch the sonne
of Zaccái, & fortified another portion
from the corner vnto the dore of the hou-
se of Eliashib the hie Priest.

²¹ After him fortified Merimóth, the son-
ne of Uriáh, the sonne of Hakkóz, an-
other portion from the dore of the house
of Eliashib, euen as long as the house of
Eliashib extended.

²² After him also fortified the Priests, the
men of ^e the plaine.

²³ After them fortified Beniamín, & Ha-
shúb ouer against their house: after him
fortified Azariáh, the sonne of Maaseriáh,
the sonne of Ananiáh, by his house.

²⁴ After him fortified Binnú, the sonne of
Henadád another porti^o, from the house
of Azariáh vnto the turning and vnto the
corner.

²⁵ Palál, the sonne of Vzaí, from ouer a-
gainst the corner, and the high towre, that
lyeth out from the Kings house, which is
beside the courte of the prison. After him,
Pedaiáh, the sonne of Parósh.

²⁶ And the ^f Nethinims they dwelt in the
forteresse vnto the ^g place ouer against the
water gate, Eastward, & to the towre that
lyeth out.

²⁷ After him fortified ^j Tecoites another
portion ouer against the great towre, that
lyeth out, euen vnto the wall of the forte-
resse.

^{Or, 3/4.}

^d Where the
weapons and
armour of the
citie laye

^e Which dw-
els in ^f plaine
countrey by
Iorden & Je-
richó.

^f Read Earm
Chap 2, 43

Conspiracie of the wicked. Nehemiáh. The buylders with weapons 1224

28 Fro about the horsagate forthe foitified
 y Priests, euerie one ouer agaist his house.
 29 After them foitified Zadók the sonne of
 Immér ouer against his house: and after
 him foitified Shemariáh, the sonne of She-
 chaniáh the keeper of the Eastgate.
 30 After him foitified Hananiáh, the sonne
 of Shelemiáh, & Hanún, the sonne of Za-
 láph, the sixt, another portion: after him
 foitified Meshullám, the sonne of Bere-
 chiah, ouer against his chamber.
 31 After him foitified Malchiáh the gold-
 smithes sonne, vntil the house of the Ne-
 thinims, & of the marchants ouer against
 the gate h Miphkád, and to the chamber
 in the corner.
 32 And betwene the chamber of the corner
 vnto the shepegate foitified the goldsmi-
 thes and the marchants.

CHAP. IIII.

7 The buylding of Ierusalém is hindred, 15 But God
 breaketh their enterprise. 17 The Iewes buyld with
 one hand, and holde their weapons in the other.

1 **B**Vt when Sanballát heard that we
 buylded the wall, then was he wroth
 and foregriued, and mocked the Iewes,
 And said before his a brethien and the
 armie of Samaria, thus he said, What do
 these feake Iewes wil they foitifie the
 selues wil thei sacrifice wil thei finish it
 in a day wil they make the stones whole
 againe out of y heapes of dust, seing they
 are burnt
 3 And Tobiah the Ammonite was beside
 him, and said, Although they buylde, yet if
 a foxe go vp, he shal euen breake downe
 their stony wall.

4 Heare, o our God (for we are despised)
 and turne their shame vpon their owne
 head, and giue them vnto a pray d in the
 land of their captiuitie,

5 And couer not their e iniquitie, neither let
 their sinne be put out in thy presence: for
 thei haue prouoked vs before the buylders.

6 So we buylt the wall, and all the wall was
 ioyned vnto the e halfe thereof, and the
 heart of the people was to worke.

7 ¶ But when Sanballát, and Tobiah, & the
 Arabians, and the Ammonites, & the As-
 dodims heard that the walles of Ierusalém
 were repared, (for the breaches begā to be
 stopped) then thei were verie wroth,

8 And conspired altogether to come and to
 fight against Ierusalém, & to hinde the.

9 Then we prayed vnto our God, and set
 watchmen by them, day & night, because
 of them.

10 And Iudáh said, The strength of y bea-
 rers is weakened, and thei en muche earth,
 so that we are not able to buylde the wall.

11 Also our aduersaries had said, Thei shal
 not knowe, neither se, til we come into the
 middes of them and slaye them, and cause

the worke to cease.

12 But when the Iewes (which dwelt beside
 them) came, they tolde vs f ten times, & Fro
 all places whence ye shal returne, they wil
 be vpon vs.

13 Therefore set I in the lower places be-
 hind the wall vpon y toppes of the stones,
 & placed y people by their families, with
 their swordes, their speares & their bowes,

14 Then I beheld, and rose vp, & said vnto
 the princes, & to the rulers, & to the rest of
 the people, Be not afraid of them: h re-
 member the great Loid, & feareful, & fight
 for your brethren, your sonnes, and your
 daughters, your wiues, and your houses.

15 And when our enemies heard that it was
 knowne vnto vs, then God brought their
 counsell to nought, & we turned all againe
 to the wall, euerie one vnto his worke.

16 And fro that day, halfe of the yong men
 did the labour, and the other halfe parte
 of them helde the speares, and shields, &
 bowes, and habergins: and the rulers stode
 i behinde all the house of Iudáh.

17 They that buylded on the wall, and they
 that bare burdens, & they that laded, did
 the worke with one hand, & with the other
 helde the sworde.

18 For euerie one of the buylders had his
 sworde girde on his loynes, & so buylded:
 & he that blewe the trüpet, was beside me.

19 Then said I vnto the princes, and to the
 rulers, and to the rest of the people, The
 worke is great and large, and we are sepa-
 rated vpon the wall, one farre from ano-
 ther.

20 In what place therefore ye heare the sould
 of the trumpet, k resorte ye thither vnto
 vs: our God shal fight for vs.

21 So we laboured in the worke, and halfe
 of them helde the speares, from the appea-
 ring of the morning, til the starres came
 forth.

22 And at the same time said I vnto the
 people, Let euerie one with his si ruant
 lodge within Ierusalém, that they may be
 a watche for vs in the night, and labour in
 the day.

23 So nether I, nor my brethren, nor my ser-
 uants, nor the mé of the warde, (which fol-
 lowed me) none of vs did put of our clo-
 thes, saue euerie one put them of i for waf-
 shing. CHAP. V.

1 The people are oppressed and in necessitie 6 Nehemiáh
 remediethe 14 He take not the portion of others that
 had ruled before, lest he shoulde grieue the people.

1 **N**OW there was a great crye of the
 people, and of their wiues a against
 their brethren the Iewes.

2 For there were that said, We, our sónes &
 our daughters are many, therefore we take
 vp b corne, that we may eat and liue.

3 And there were that said, We must gage

f That is, of-
 ten times
 g They, which
 brought the ta-
 dings, said thus,
 What you lea-
 ue your wor-
 ke, & go ether
 to eat, or to
 rest, your ene-
 mies wil assa-
 ulte you.

h Who is euer
 at hand to de-
 liver his out
 of danger, and
 therefore seig
 thei shulde
 fight for the
 mainenance of
 Gods glorie &
 for the prefer-
 ration of their
 owne liues &
 of theirs, he
 iacourageeth
 them to play
 the valiant mé.

i To oversee
 them & to in-
 courage them
 to their wor-
 ke.

k Meaning, to
 resist their e-
 nemies if neede
 required.

l That is, whē
 they purged
 them selues, or
 els when they
 washed their
 clothes.

a Against the
 rich, which
 oppressed the.
 b This is the
 complaint of y
 people, shewing
 to what extre-
 mitie thei were
 brought vnto

g Meaning, the
 first of his son-
 nes.

h Which was
 the place of
 iudgement, or
 execution.

a Of his com-
 panions that
 dwelt in Sa-
 maria

b Thus the
 wicked, that
 consider not y
 Gods power
 as euer in a sea-
 dines for the
 defence of his,
 mocke the as
 though thei we-
 re weake and
 feeble

c This is the
 remedie that
 the childre of
 God haue a-
 gainst the de-
 sistio & threa-
 tnings of their
 enemies, to
 flee to God by
 prayer.

d Let them be
 spoiled & led
 away captiue.

e Let thy pla-
 gues declare
 to the worlde
 y thei see them
 selues against
 thee, & against
 thy Church
 thus he pray-
 eth, onely ha-
 ving respect to
 Gods glorie, &
 not for any pri-
 uate affliction,
 or grudge.

f Or, halfe
 bergh
 g Eer make so
 say, meaning
 the paye.

together into y^e house of God in the middes of the Tēple, and shut the dores of the Temple: for they wil come to slay thee: yea, in y^e night wil they come to kil thee.

f He doubted not but God was able to preserve him, & knewe that, if he had obeyed this counsel, he shuld have discouraged all the people: thus God giveth power to his, to resist false prophetes though they seme to have neuer so great probabilitye.

g Very grief caused him to pray against such, which under the pretence of being the ministers of God, were adversaries to his glorie, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, y^e devil hathe a great sorte of hirings h Which was the first moneth and conceived parte of August, and parte of Sept. i After that I had sent Sanballát his answer. k Thus the Church of God hathe evermore enemies within it selfe, which are more dangerous then the outward and professed enemies

Eccles. 49. 15.

a To wit, thei that are mentioned, ver 2 "Ely bulde che, meaning til the barres were put in."

11 Then I said, f Shulde suche a man as I, see? Who is he, being as I am, that wolde go into the Temple to live? I wil not go in.

12 And lo, I perceiued, that God had not sent him, but that he pronouced this prophete against me: for Tobiah and Sanballát had hyred him.

13 Therefore was he hyred, that I might be afrayed, and do thus, and sinne, and that they might have an euil reporte that they might reproche me.

14 My God, rem'mber thou Tobiah, and Sanballát according vnto these their workes, and Noadiah the p^rophetesse also, and the rest of the Prophetes that wolde haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the five & twentieth day of Elúl, in two and fiftie dayes.

16 And whē all our enemies heard thereof, *even* all the heathen y^e were about vs, they were afrayed, & their courage failed the: for they knewe, y^e this worke was wrought by our God.

17 And in these dayes were there manie of the princes of Iudáh, whose k letters wēt vnto Tobiah, and those of Tobiah came vnto them.

18 For there were manie in Iudáh, that were sworne vnto him. for he was the sonne in law of Shechaniah, the sonne of Aráh: & his sonne Iehonathan had the daughter of Meshullám, the sonne of Berechiah.

19 Yea, they spake in his praise before me, & tolde him my wordes, & Tobiah sent letters to put me in feare.

CHAP. VII.

After the wall once buylded, & the watche appointed.

6 They that returned from the captiuitie are nobred.

NOW when the wall was buylded, & I had set vp the dores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalém (for he was doubtles a faithful man, and feared God aboue manie)

3 And I said vnto them, Let not the gates of Ierusalém be opened, vntil the heat of the sunne: and while a they stand by, let them shut the dores, and make them fast. and I appointed wardes of the inhabitants of Ierusalém, euery one in his warde, and euery one ouer against his house.

4 Now the citie was la'ge and great, but the people were fewe therein, and the houses were not buylded.

5 And my God put into mine heart, and I

gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde a booke of the genealogie of them, *which came vp at the first, and founde *Ex. 1. 8.* written therein,

6 These are the b sonnes of y^e prouince that came vp from the captiuitie that was carryed away (whome Nebuchadnezzár King of Babel had caried away) and they returned to Ierusalém & to Iudáh, euery one vnto his citie.

7 They which came with Zerubbabél, Ieshúa, Nehemiáh, c Azariah, Raamiáh, Nahamáni, Mordecái, Bilshán, Mispé-reth, Biguái, Nehúm, Baaná. *This is the nobber of the men of the people of Israël.*

8 The sonnes of Parósh, two thousand an hundredth seuentie and two.

9 The sonnes of Shephatiah, thre hundredth seuentie and two.

10 The sonnes of Arah, six hundredth fiftie and two.

11 The sonnes of Paháth Moáb of the sonnes of Ieshúa, & Ioáb, two thousand, eight hundredth and eightene.

12 The sonnes of Elám, a thousand, two hundredth fiftie and foure.

13 The sonnes of Zattú, eight hundredth & fyue and fourtie.

14 The sonnes of Zacchái, seuen hundredth and thre score.

15 The sonnes of Binnúi, six hundredth and eight and fourtie.

16 The sonnes of Bebai, six hundredth and eight and twentie.

17 The sonnes of Azgád, two thousand, thre hundredth and two and twentie.

18 The sonnes of Adonikám, six hundredth thre score and seuen.

19 The sonnes of Biguái, two thousand thre score and seuen.

20 The sonnes of Adin, six hundredth, and fyue and fiftie.

21 The sonnes of Atér of Hizkiah, ninetie and eight.

22 The sonnes of Hashúm, thre hundredth and eight and twentie.

23 The sonnes of Bezái, thre hundredth and foure and twentie.

24 The sonnes of Haríph, an hundredth and twelue.

25 The d sonnes of Gibeón, ninetie and fyue.

26 The men of Beth-léhem & Netopháh, an hundredth foure score and eight.

27 The men of Anathóth, an hundredth and eight and twentie.

28 The men of Beth-azmáuech, two and fourtie.

29 The men of Kiriath-yeorím, Chephiráh and Beeróth, seuen hundredth, and thre and fourtie.

30 The men of Ramáh and Gába, six hundredth

b That is, the inhabitants of Iudáh.

c Azariah in Ezrā is called Seraiáh, and Raamiáh. Reeliah, chap 2.

d Or, it is captiue of Iuda

d That is, the inhabitants of Gibeón.

- dreth and one and twentie.
- 31 The men of Michmás, an hundreth and two an twentie.
- 32 The men of Beth-él and Ai, an hundreth and thre and twentie.
- 33 The men of the other Nebó, two and fiftie.
- 34 The sonnes of the other Elám, a thousand, two hundreth and foure and fiftie.
- 35 The sonnes of Harím, thre hundreth & twentie.
- 36 The sonnes of Ierichó, thre hundreth and fyue and fourtie.
- 37 The sonnes of Lod-hadíd and Onó, seven hundreth, and one and twentie.
- 38 The sonnes of Senaáh, thre thousand, nine hundreth and thirtie.
- 39 The Priests: the sonnes of Iedaiáh of the house of Ieshúa, nine hundreth seuentie & thre.
- 40 The sonnes of Immér, a thousand and two and fiftie.
- 41 The sonnes of Pashúr, a thousand, two hundreth and seven and fourtie.
- 42 The sonnes of Harím, a thousand and seuentene.
- 43 ¶ The Levites: the sonnes of Ieshúa of Kadmiél, and of the sonnes of Hoduáh, seuentie and foure.
- 44 ¶ The singers: the children of Asáph, an hundreth, and eight and fourtie.
- 45 The porters: the sonnes of Shallúm, the sonnes of Atér, the sonnes of Talmón, y sonnes of Akkúb, the sonnes of Hatitá, the sonnes of Shobái, an hundreth and eight and thirtie.
- 46 ¶ The Nethinims: the sonnes of Zihá, the sonnes of Hashuphá, the sonnes of Tabaóth,
- 47 The sonnes of Keiós, the sonnes of Siá, the sonnes of Padón,
- 48 The sonnes of Lebaná, the sonnes of Hagabá, the sonnes of Shalmái,
- 49 The sonnes of Hanán, the sonnes of Giddél, the sonnes of Gahar,
- 50 The sonnes of Reaiáh, the sonnes of Rezín, the sonnes of Nekodá,
- 51 The sonnes of Gazzám, the sonnes of Vzzá, the sonnes of Pasáh,
- 52 The sonnes of Besái, the sonnes of Meuním, the sonnes of Nephtesim,
- 53 The sonnes of Bakkúb, the sonnes of Hakuphá, the sonnes of Harhúr,
- 54 The sonnes of Bazlith, the sonnes of Mehídá, the sonnes of Harshá,
- 55 The sonnes of Barkós, the sonnes of Sifsera, the sonnes of Támah,
- 56 The sonnes of Neziáh, the sonnes of Hatiphá,
- 57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophéreth, the sonnes of Peridá,
- 58 The sonnes of Isaál, the sonnes of Dar-
kón, the sonnes of Giddél,
- 59 The sonnes of Shephatíah, the sonnes of Hattíl, the sonnes of Pochéreth of Zebaím, the sonnes of Amón.
- 60 All the Nethinims, and the sonnes of Salomons seruants were thre hundreth, nientie and two.
- 61 ¶ And these came vp from Tel-meláh, Tel-hareshá, Cherúb, Addón, and Immér: but they colde not shew their fathers house, nor their sede, or if they were of Israél.
- 62 The sonnes of Delaiáh: the sonnes of Tobíah, the sonnes of Nekodá, six hundreth and two and fourtie.
- 63 And of the Priests: the sonnes of Habaiáh, the sonnes of Hakkóz, the sonnes of Barzillái, which toke one of the daughters of Barzillái the Giliadite to wife, & was named after their name.
- 64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthode.
- 65 And the Tirshátha said vnto the, that they shulde not eat of the most holy, till there rose vp a Priest with *Viím and Thammím.
- 66 All the Congregation together was two and fourtie thousand, thre hundreth and threescore,
- 67 Besides their seruants and their maids, which were seven thousand, thre hundreth and seven and thirtie: and they had two hundreth and fyue and fourtie singing men and singing women.
- 68 Their houses were seven hundreth & six and thirtie, & their mules two hundreth and fyue and fourtie.
- 69 The camels foure hundreth and fyue & thirtie, & six thousand, seven hundreth & twentie asses.
- 70 And certeine of the chief fathers gaue vnto the worke. The Tirshátha gaue to the treasure, a thousand drammes of golde, fiftie basins, fyue hundreth and thirtie Priests garments.
- 71 And some of the chief fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde and two thousand and two hundreth pieces of silver.
- 72 And the rest of the people gaue twentie thousand drammes of golde, & two thousand pieces of silver, & thre score and seven Priests garments.
- 73 And the Priests and Levites, & the porters and the singers and the rest of the people and the Nethinims, and all Israél dwelt in their cities: and when the seuent moneth came, the children of Israél were in their cities.

a For there were two cities of this name.

* Or, Rodaidb.

f Read Ezrá 2:68.

g Meaning Nehemiáh the Tirshatha in Chalac togeue signeth a butler

Ezrad 2:38.

h Read Ezrá 2:69

i Or, m. acc.

j Which contained parte of September & parte of October.

C H A P. VIII.

2 Ezrá gathereth together the people, and readeth to the Hh iii.

the Law. 12 They reioyce in Israél for the knowledge of the wordes of God. 13 They kepe the feast of Tabernacles or bootes.

"Ebr. as one man.

a Read Ezrá 7.2.

b Which had age and discrecion to vnderstand.

c This declareth the great zeale, that the people had to heare the wordes of God.

d To the intent that his voyce might be the better heard.

AND all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezrá the scribe, that he wolde bring the booke of the Law of Moyses, which the Lord had commanded to Israél.

And Ezrá the Priest brought the Law before the Congregation bothe of men and women, and of all that coulde heare and vnderstand it, in the first day of the seventh moneth,

And he red therein in the street that was before the watergate (from the morning vntil the midday) before men and women, and of them that vnderstode it, and the eares of all the people hearkened vnto the booke of the Law.

And Ezrá the scribe stode vpon a pulpit of wood, which he had made for the preaching, & beside him stode Mattithiáh, and Shéma, and Ananiáh, and Vriúáh, & Hilkiah, and Maaseiáh on his right hand, and on his left hand Pedaiáh, & Mishael, and Malchiáh, and Hashúm, and Hashbaddána, Zechariáh, and Meshullám.

And Ezrá opened the booke before all the people: for he was aboue all the people: and when he opened it, all the people stode vp.

And Ezrá praised the Lord the great God, and all the people answered, Amen, Amén, with lifting vp their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground.

Also Ieshúa, and Baní, and Sherebiáh, Iamin, Akkáb, Shabbethái, Hoduiáh, Maaseiáh, Kelitá, Azariáh, Izababéd, Hunán, Peliáh, & the Leuites caused the people to vnderstand the Law, and the people stode in their place.

And they red in the booke of the Law of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

Then Nehemiáh (which is Tirshátha) and Ezrá the Priest & scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither wepe: for all the people wept, when they heard the wordes of the Law.

He said also vnto them, Go, and eat of the fat, & drinke the swete, and send parte vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not sory therefore: for the ioye of the Lord is your strength.

And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

Then all the people went to eat and to

drinke, and to send away parte, & to make great ioye, because they had vnderstand the wordes that they had taught them.

And on the seconde day the chief fathers of all the people, the Priests and the Leuites were gathered vnto Ezrá the scribe, that he also might instruct them in the wordes of the Law.

And they founde writen in the Law, (that the Lord had commanded by Moyses) that the childre of Israél shulde dwell in bootes in the feast of the seventh moneth,

And that they shulde cause it to be declared and proclaimed in all their citres, and in Ierusalém, saying, Go forth vnto the mount, and bring oliuebranches, and pinebranches, and branches of myrtus, and palmebranches, and branches of thicke trees, to make bootes, as it is written.

So the people went forth and brought them, & made them bootes, euery one vpon the rofe of his house, and in their courts, and in the courts of the house of God, & in the strete by the watergate, and in the strete of the gate of Ephráim.

And all the Congregation of them were come againe out of the captiuitie, made bootes, & sate vnder the bootes: for since the time of Ieshúa the sonne of Nun vnto this day, had not the children of Israél done so, & there was very great ioye.

And he red in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seven dayes, & on the eighth daye a soléne assemblie, according vnto the maner.

CHAP. IX.

The people repent, & forsake their strange wines: The Leuites exhorite them to praise God, & declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

IN the fourth & twentieth day of this seventh moneth the children of Israél were assembled with fasting, & with sackcloth, and earth vpon them.

(And they that were of the sede of Israél were separated from all the strangers) & they stode and confessed their sinnes and the iniquities of their fathers.

And they stode vp in their place and red in the booke of the Law of the Lord their God four times on the day, and they confessed and worshipped the Lord their God foure times.

Then stode vp vpon the staires of the Leuites Ieshúa, and Baní, Kadmiél, Shebaniah, Bunni, Sherebiáh, Baní & Chenáni, & cryed with a loude voice vnto the Lord their God.

And the Leuites said, ené Ieshúa & Kadmiél, Baní, Hashabniáh, Sherebiáh, Hoduiáh, Shebaniah & Pethahiah, Stād vp, & praise the Lord your God for euer, & euer, & let them

Leui. 23. 34.

Or, surely by Zech. 4. 10.

h For their houses were made flat as a boue, read Deu 22. 8.

i Which was almost a thousand yeres.

a Meaning, the seventh. 2. Esdr. 9. 4.

"Ebr. strange children.

b They made confession of their sinnes & vned prayers.

m To considering their offences against the Law. Therefore the Leuites do not reprove them for mourning, but assure them of Gods mercies to almuhe as they are repentant. f That is, remember, the poore g Reioyce in the Lord, and he wil giue you strength.

- them praise thy glorious Name, ó God, w^h excelleth about all thãksgiuing & praise.
- 6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all thĩgs that are therein, the seas, & all that are in thẽ, and thou preseruest them all, and the hoste of the heauen worshipeth thee.
- 7 Thou art, ó Lord, the God, that hast chosen Abrã, & broghest him out of * Vr in Caldea * and madest his name Abrahã, *Gen. 11, 31. Gen. 17, 5.*
- 8 And foundest his heart faithful before thee, * and madest a couenant with him, to giue vnto his sede the land of the Canaanites, Hittites, Amorites, & Perizzites, & Iebusites, and Gergashites, and hast performed thy wordes, because thou art iust. *Gen. 15, 18.*
- 9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crye by the red Sea, *Exod. 3, 7.*
- 10 And shewed tokens and wonders vpon Pharaóh, and on all his seruants, & on all the people of his land: for thou knewest that thei dealt proudly agãist thẽ: therefore thou madest thee a Name, as appeareth this day.
- 11 * For thou didest breake vp the Sea before them, and they went through the middes of the Sea on drye lãd: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters: *Exod. 14, 22.*
- 12 And * leddest thẽ in the daye with a pillar of a cloude, & in the night with a pillar of fyre to giue them light in the way that thei went. *Exod. 13, 21.*
- 13 * Thou camest downe also vpon mount Sinã, and spakest vnto them from heauen, & gauest them right iudgements, & true lawes, ordinãces & good commandemẽts, *Exod. 20, 1.*
- 14 And declaredst vnto thẽ thine holy Sabbath, and commandedst them precepts, & ordinances, and laws, by the hand of Moyses thy seruant:
- 15 * And gauest them bread from heauen for their hungre, * & broghest forth the water for them out of the rocke for their thirst: * & promisedst them that thei shulde goin, & take possession of the land: for the which thou haddest lift vp thine hand for to giue them. *Exod. 16, 15. Exod. 17, 6.*
- 16 But thei and our fathers behaued them selues proudly and hardened their necke, so that they hearkened not vnto thy commandements, *Deut. 10.*
- 17 But refused to obey, and wolde not remember thy maruelous workes that thou haddest done for them, but hardened their neckes and had in their heades to returne to their bondage by their rebellion: but thou, ó God of mercies, gracious and ful of compassiõ, of long suffring and of great mercie, yet forsokest them not.
- 18 Morcouer when they made them a molten calfe (and said, This is thy god y^e broght thee vp out of the land of Egypt) & committed great blasphemies,
- 19 Yet thou for thy great mercies forsokest them not in the wildernes: * the pillar of the cloude departed not from them by day to lead them the way, nether the pillar of fyre by night, to shewe them light, & the way whereby they shulde go. *Exod. 13, 22. Num. 14, 14. 1 Cor. 10, 21.*
- 20 Thou gauest also thy good Spirit to instruct them, & withheldst not thy M A N from their mouth, and gauest them water for their thirst.
- 21 Thou didest also fede thẽ fourtie yeres in y^e wildernes: thei lacked nothĩg: * their clothes waxed not olde, and their fete swelled not. *Deut. 1, 4.*
- 22 And thou gauest them kingdomes and people, and ^d scatteredst them into corners: so they possessed * the land of Sihon and the land of the King of Heshbon, & the land of Og King of Bashan. *c Though the way was tedious & long. d Meaning the heathen whom he droue out. Num. 21, 26.*
- 23 And thou didest multiplie their childrẽ, like the starres of the heauen, & broghest them into the lãd, whereof thou haddest spoken vnto their fathers, that they shulde go, and possesse it.
- 24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *euen* the Canaanites, and gauest them into their hãds, with their Kings and the people of the land, that they might do with them what they wolde.
- 25 And they toke their strõg cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, & oliues, and trees for fode in abundance, and they did eat, and were filled, and became fat, & liued in pleasure through thy great goodnes.
- 26 Yet they were disobedient, and rebelled agãist thee, & cast thy Law behinde their backs & slew thy Prophetes (which ^e protested among them to turne them vnto thee) and committed great blasphemies. *e Taking heauen and earth to witness that God wolde destroye thẽ, except they returned, as 2. Chro 24, 19.*
- 27 Therefore thou deliueredst them into the hand of their enemies that vexed thẽ: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauours, who saued them out of the hand of their aduersaries.
- 28 But when they had ^f rest, they returned to do euil before thee: therefore ledest thou them in the hand of their enemies, so that thei had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times, *f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God.*
- 29 And protestedst among them that thou

Leui. 15. f.
ezek. 20. 11.
roma 10. 5.

gal 3. 12.
Which is a
similitude ta-
ken of oxen, y
shrinke at the
yoke or burde,
as Zach. 7. 11.
h When thou
didst admon-
ish them by
thy Prophets
Ebr thou didst
prolong upon
the many yeres.

Exod. 34. 6.

Psal. 43. 2.

1 By whome
we were led a-
way into capti-
uities, & haue
bene appointed
to be slaine, as
Ester 3. 13
k He confes-
seth that all
these things ca-
me to them in
rely for their
sinnes, but he
appealeth frō
Gods iustice to
his mercies
l That thou
wouldest de-
stroy them, ex-
cept thou wol-
dest recurre to
shew.

m That is, to
be the lords
thereof.

n Thus by af-
firmation they
promise to kee-
pe Gods com-
mandments,
whereunto
they coulde not
be brogh by
Gods greates
merites.

o Nehemiah.

mightest bring the againe vnto thy Law: but they behaued them selues proudly, and hearken'd not vnto thy commandments, but sinned against thy iudgements (* which a man shulde do and liue in them) and pulled away the shuldre, and were stifnecked, and wolde not^h heare.

30 Yet thou^g didst forbear them many yeres, and protestedst among them by thy Spirit, ^{euē} by the hand of thy Prophetes, but they wolde not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies, thou hast not consumed them, nether forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, * thou great God, mightie and terrible, that kepest couenant and * mercie, let not all the affliction that hathe come vnto vs, seme a litle before thee, ^{that is,} to our Kings, to our princes, & to our Priests, and to our Prophetes and to our fathers, & to all thy people since the time of the Kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou^k hast delt truely, but we haue done wickedly.

34 And our Kings and our princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandments nor thy protestatiōs, wherewith thou hast^l protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fat land which thou settest before them, and haue not conuerted from their euil workes.

36 Beholde, we are seruants this day, & the lād that thou gauest vnto our fathes, to eate the^m frute thereof, and the goodnes thereof, beholde, we are seruants therein.

37 And it yeldeth muche frute vnto^y Kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this we makeⁿ a sure couenāt, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betwene God and the people.

1 Now then that sealed were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

2 Seraiāh, Azariāh, Ieremiāh,

3 Pashūr, Amariāh, Malchiāh,

4 Hattūsh, Shebaniāh, Mailūch,

5 Harīm, Merimōth, Obadiāh,

6 Daniēl, Ginnethōn, Barūch,

7 Meshullām, Abiāh, Miamin,

8 Maaziāh, Bilgāi, Shemaiāh: these are^a the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azaniāh, Binnūi, of the sonnes of Henadād Kadmiel.

10 And their brethre, Shebaniāh, Hodiah,

Kelitā, Pelaiāh, Hanān,

11 Michā, Rehōb, Hashabiāh,

12 Zaccūr, Sherebiāh, Shebaniāh,

13 Hodiāh, Banī, Beninu.

14 ¶ The chief of the people were Parōsh,

Pahārth Moāb, Elām, Zattu, Banī,

15 Bunnī, Azgād, Bebai,

16 Adoniāh, Biguāi, Adin,

17 Atēr, Hizkiah, Azzūr,

18 Hodiāh, Hashūm, Bezai,

19 Hariph, Anathōth, Nebai,

20 Magpiāh, Meshullām, Hezir,

21 Meshazabeel, Zadok, Iaddūa,

22 Pelatiāh, Hanān, Anaiāh,

23 Hoshēa, Hananiāh, Hashūb,

24 Hallohēsh, Pilehā, Shobek,

25 Rehūm, Hashabnāh, Maaseiāh,

26 And Ahiah, Hanān, Anān,

27 Mallūch, Harīm, Baanāh.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the^b Nethinims, and all that were^c separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that coulde vnde stand.

29 The chief of them^d receiued it for their brethren, & they came to^e the curse, and to the othe to walke in Gods Law, which was giuen by Moēs the seruāt of God, to obserue and do all the commādements of the Lord our God and his iudgements and his statutes:

30 And that we wolde not giue our daughters to the people of the land, nether take their daughters for our sonnes.

31 And if the people of the land broght ware on the Sabbath or anie vitails to sel, ^f that we wolde not take it of them on the Sabbath and on the holy dayes: * and that we wolde let the seuent yere be fre, and the debtes of euerie^g person.

32 And we made statutes for our selues to giue by the yere the third parte of a shekel for the seruice of the house of our God,

33 For the^h shewebread, and for the daiely offering, and for the daiely burnt offering, the Sabbaths, the newe moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israël, and for all the worke of the house of our God.

34 We cast also lottes for the offring of the wood,

^a Which subscribed to keepe^y promise.

^o Or, captain of Men.

^b Read Ester 3.

^c Which beget idolaters forsake their wickednes, & gaue the selues to true God.
^d They made the othe in^y name of the whole multitude.

^e Whereunto they gaue the selues, if they brake^y Law, as Deut 28. 15.

^f Which notwithstanding they brake^y Law, as Nehem 13. 23.

Leui. 25. 4.
Deut 15. 1.
Ebr, bond.

^g This declarerth wherfore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay.
Exod 30. 13.

^h Or, in the house of.

ⁱ By this rehearsal is met that there was no rite nor ceremonie in the Law, whereunto they did not binde the felus by covenant.

^j Wherefore we laboured, or traueled, there the times were due vnto the Lord both by the Law and according to the othe & covenant that we made.

^k We will not leaue it destitute of that, which shalbe necessarie for it.

^a Because their enemies dwelt rounde about them, they provided that it might be replenished with men, and vied this policie, because there were fewe which offered them felus willingly.

^b Which came of Pérez the sonne of Iudáh.

^c Or, of a Shilonite.

wood, ^h when the Priests, the Leuites & the people to bring it into the house of our God, by the house of our fathers, yecly at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of all trees, yere by yere, into the house of the Lord,

36 And the firstborne of our sonnes, and of our cattel, as it is written in the Law, and the firstborne of our bullockes and of our shepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offerings, & the frute of euerie tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God, and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our traual.

38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tithes, and the Leuites shal bring vp the tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shal bring vp the offerings of the corne, of the wine, & of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and we wil not forsake the house of our God.

CHAP. XI.

ⁱ Who dwelled in Ierusalem after it was buylded, and who in the cities of Iudáh.

1 And the rulers of the people dwelt in Ierusalem. the other people also cast lottes, to bring one out of ten to dwel in Ierusalem the holy cite, and nine partes to be in the cities.

2 And the people thanked all the men that were willing to dwel in Ierusalem.

3 These now are the chief of the prouince, that dwelt in Ierusalem, but in the cities of Iudáh, euerie one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, & the sonnes of Salomons seruaunts.

4 And in Ierusalem dwelt certaine of the childre of Iudáh, & of the childre of Benjamin. Of the sonnes of Iudáh, Athaiáh, the sonne of Vziáh, the sonne of Zechariáh, the sonne of Amariáh, the sonne of Shephatiáh, the sonne of Mahaleél, of the sonnes of Pérez,

5 And Maaseriáh the sonne of Barúch, the sonne of Col Hozéh, the sonne of Hazaiáh, the sonne of Adaiáh, the sonne of Ioiarib, the sonne of Zechariáh, the sonne of Shiloni.

6 All the sonnes of Pérez that dwelt at Ierusalem, were foure hundieth, thie score

and eight valiant men.

7 These also are the sonnes of Benjamin, Sallú, the sonne of Meshullám, the sonne of Ioéd, the sonne of Pedaiáh, the sonne of Kolaráh, the sonne of Maaseriáh, the sonne of Ithiél, the sonne of Ieshaiáh.

8 And after him Gabái, Sallái, nine hundred and twentie and eight.

9 And Ioél the sonne of Zichií was gouernour ouer them: and Iudáh, the sonne of Senuáli was the seconde ouer the cite:

10 Of the Priests, Iedaiáh, the sonne of Ioaiab, Iachín.

11 Setaiáh, the sonne of Hilkiah, the sonne of Meshullám, the sonne of Zadók, the sonne of Maraióth, the sonne of Ahitúb was chief of the house of God.

12 And their brethien that did the worke in the Temple, were eight hundred and twentie and two: and Adaiáh, the sonne of Ierohám, the sonne of Pelaiáh, the sonne of Amzi, the sonne of Zechariáh, the sonne of Pashúí, the sonne of Malchiáh:

13 And his brethien, chief of the fathers, two hundred and two and fourtie: and Amashai the sonne of Azaiél, the sonne of Ahazái, the sonne of Meshilemóth, the sonne of Immér:

14 And their brethien valiant men, an hundred and eight & twentie: and their ouerfeet was Zabdiél the sonne of Hagedolim.

15 And of the Leuites Shemariáh, the sonne of Hashúb, the sonne of Azikám, the sonne of Hashabiáh, the sonne of Bunni.

16 And Shabbethái, and Iozabád of the chief of the Leuites were ouer the workes of the house of God without.

17 And Mattaniáh, the sonne of Michá, the sonne of Zabdi, the sonne of Asaph was the chief to begin the thanksgiving & prayer: and Bakkukiáh the seconde of his brethren, and Abdá, the sonne of Shammúa, the sonne of Galál, the sonne of Ieduthín.

18 All the Leuites in the holy cite were two hundred four score & foure.

19 And the porters Akkúb, Talmón & their brethien that kept the gates were an hundred and twentie & two.

20 And the residue of Israel, of the Priests, & of the Leuites dwelt in all the cities of Iudáh, euerie one in his inheritance.

21 And the Nethinims dwelt in the forties, & Zihá, & Gispá was ouer the Nethinims.

22 And the ouerfeet of the Leuites in Ierusalem was Vzzi the sonne of Bani, the sonne of Ashabai, the sonne of Mattaniáh, the sonne of Michá: of the sonnes of Asaph fingers were ouer the worke of the house of God.

23 For it was the Kings commandement concerning the, that faithful profession shoulde be for the fingers euerie day.

^c That is, was the hie Priest. ^d That serued and ministered in the Temple.

^e Or, of one of the chief men.

^f There is, he began the psalme, & was the chanter.

^g Meaning, of the Temple.

^h Of them, who dwelt not in Ierusalem.

ⁱ Or, Ophel.

^h Was chief
about the King
for all his af-
faires

24 And Pethahíah, ^h sonne of Meshezabéel,
of the sonnes of Zérah, the sonne of Iu-
dáh ^h was at the Kings hand in all matters
concerning the people.

25 And in the villages in their lands, ^{some} of
the children of Iudáh dwelt in Kiriáth-
arbá, and in the villages thereof, and in
Dibón, and in the villages thereof, and in
Iekabzeél, and in the villages thereof,

26 And in Ieshúa, and in Moladá, and in
Beth-pálet,

27 And in Hazér Shuál, and in Beer-sheba,
and in the villages thereof,

28 And in Ziklag, and in Mechonáh, and in
the villages thereof,

29 And in En-rimmon, & in Zareáh, and in
Iarmúth,

30 Zanoáh, Adullám, and in their villages,
in Lachish, and in the fields thereof, at A-
zekáh, & in the villages thereof: and they
dwelt from Beer-sheba vnto the valley of
Hinnóm.

31 And the sonnes of Bēiamín from Géba,
in Michmáh, & Aia, & Beth-él, & in the
villages thereof,

32 Anathóth, Nob, Ananiáh,

33 Hazór, Ramáh, Gittáim,

34 Hadíd, Zeboím, Nebalát,

35 Lod & Onó, in the carpenters valley.

36 And of the Leuites were diuisions in Iu-
dáh and in Beniamín.

CHAP. XII.

^a The Priests and Leuites, which came with Zerubbabél
vnto Ierusalém, are nombred, 27 And the wall is ded-
icated.

^a From Baby-
lon to Ierusa-
lém.

1 These also are the Priests & the Leui-
tes that ^a went vp with Zerubbabél,
the sonne of Shealtiel, and Ieshúa: to wit,

2 Amariáh, Mallúch, Hattúsh,

3 Shecaniáh, Rehum, Merimóth,

4 Iddó, Ginnethó Abiáh,

5 Miamín, Maadiáh, Bilgáh,

6 Shemaiah, & Ioiarib, Iedaiah,

7 Sallú, Amók, Hilkiah, Iedaiah: these were
the ^b chief of the Priests, & of their bre-
thren in the daies of Ieshúa.

8 And the Leuites, Ieshúa, Binnúí, Kadmi-
él, Sheichiah, Iudáh, Mattaniah: ^c were ouer
the thanksgiuings, he, & his brethren.

9 And Bakbukiah and Vnní, & their bre-
thren were about them in the ^d watches.

10 And Ieshúa begate Ioiakim: Ioiakim also
begate Eliahib, & Eliahib begate Ioiadá.

11 And Ioiadá begate Ionathan, & Iona-
thán begate Iaddúa.

12 And in the daies of Ioiakim were these,
the chief fathers of the Priests: vnder ^e Se-
raiah was Meraiáh, vnder Ieremiáh, Ha-
naniáh,

13 Vnder Ezrá, Messhuham, vnder Amariáh,
Iehohanán,

14 Vnder Melicú, Ionathan, vnder Sheba-
niáh, Ioséph,

15 Vnder Harím, Adná, vnder Meraióth,
Helkái,

16 Vnder Iddó, Zechariáh, vnder Ginni-
thón, Mesnullam,

17 Vnder ^f Abniáh, Zichrí, vnder Minia-
mín, & vnder Moadiah, Piltái,

18 Vnder Bilgáh, Shámúá, vnder Shemaiah,
Ichonathán,

19 Vnder Ioiarib, Mattenáí, vnder Iedaiah,
Vzzí,

20 Vnder Sallái, Kallái, vnder Amók, Eber,

21 Vnder Hilkiah, Hahabiáh, vnder Ieda-
iah, Nerhancéí.

22 In ^g daies of Eliahib, Ioiadá, & Iohanán
and Iaddúa were the chief fathers of the
Leuites written, and the Priests in the reig-
ne of Darius the Persian.

23 The sonnes of Leui, the chief fathers were
written in the booke of the Chronicle: en-
vnto the daies of Iohanán the sonne of E-
liahib.

24 And the chief of the Leuites were Ha-
shabiáh, Sheichiah, and Ieshúa the sonne
of Kadmiél, & their brethren about them
to giue praise and thanks, according to
the ordinance of Dauid the man of God,
warde ouer & against warde.

25 Mattaniah and Bakbukiah, Obadiáh, Me-
nullám, Talmón and Akkúb were porters
keeping the warde at the thresholdes of the
gates.

26 These were in the daies of Ioiakim the
sonne of Ieshúa, the sonne of Iozadak, &
in the daies of Nehemiáh the captaine, &
of Ezrá the Priest and for be.

27 And in the dedication of the wall at Ie-
rusalém they sought the Leuites out of all
the places, to bring them to Ierusalém to
keepe the dedication and gladnes, bothe
with thanksgiuings and with songs, cym-
bales, viols and with harpes.

28 Then the ^h fingers gatlied them selues
together bothe from the plaine countrey
about Ierusalem, and from the villages of
^h Netophathí,

29 And from the house of Gilgál, and out
of the countreis of Géba, and Azmaúeth:
for the fingers had buyt the villages ro-
unde about Ierusalém.

30 And the Priests & Leuites were purified,
and censed the people, and the gates, and
the wall.

31 And ⁱ I brought vp the princes of Iudáh
vpon the wall, & appointed two gear co-
panies to giue thanks, and the ⁱ one went
on the right hand of the wall toward the
dung gate.

32 And after them went Hoshasáh, & halfe
of the princes of Iudáh,

33 And Azariáh, Ezrá and Mesnullám,

34 Iudáh, Beniamín, and Shemaiah, and Ie-
reiah,

35 And of the Priests sonnes with trumpets,
Zechariáh

^f Whereof was
Zacharie
John Baptists
father.

^g That is, one
after another,
and euerie one
in his course.

^h For sonnes of
the fingers

^h Whiche we-
re a certaine
familie & had
their possesi-
ons in y fields,
1 Chro 254.

ⁱ Meaning,
Nehemiáh

^b Next in dig-
nity to y he-
Priests, and y
were of the
stocke of Aa-
ron
^c Had charge
of them that
sang the Psal-
mes
^d They kept
their wardes
and watches
according to
their turnes, as
1 Chro 23, 6

^e That is, next
to Seraiah, or
rather of el at
ordre, which
was called af-
ter the name
of Seraiah.

Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, the sonne of Michaiáh, the sonne of Zaccúr, the sonne of Asaph.

¹ That is, the brethren of Zaccúr.

¹ Which was the going vp to the mount Zión, which is called the citie of Dauid

¹ Abr. saied to beare.

¹ Which were chambers appointed by Hezekiáh to put in the tithes, and suche thinges, 2 Chro 31, 11, and now were repaired againe for the same vse.

¹ Chro 31, 16:

¹ That is, the tenth parte of the tithes.

And ¹ his brethren, Shemaiáh, and Azareél, Milalai, Gilalai, Maai, Nethaneél, & Iudáh, Hanani, with ¹ musical instruments of Dauid the man of God: and Ezriá the scribe went before them.

And to the gate of the fountaine, euen ouer against them went they vp by ¹ the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastwarde.

And the seconde companie of them that gaue thanks, went on the other side, and I alter them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wall.

And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fishgate, and the towre of Hananeél, and the towre of Mesh, euen vnto the shepegate: and they stode in the gate of the warde.

So stode the two companies (of them that gaue thanks) in the house of God, & I and the halfe of the rulers with me.

The Priests also, Eliakim, Maafeiah, Miniamin, Michaiáh, Elioenai, Zechariáh, Hananiáh, with trumpets,

And Maafeiah, and Shemaiáh, & Eleazar, and Vzzi, and Iehohanán, and Malchiah, and Elám, & Ezer: and the singers sang loude, hauing Izrahiah which was the ouer seer.

And the same day they offered great sacrifices and reioyced: for God had giuen them great ioye, so that bothe the women, and the children were ioyful: and the ioye of Ierusalém was heard farre of.

Also at the same time were men appointed ¹ ouer the chambers of the store for the offringes (for the first frutes, and for the tithes) to gather in to the out of the fields of the citie, the porcions of the Law for the Priests and the Leuites: for Iudáh reioyced for the Priests & for the Leuites, that serued.

And bothe the singers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Dauid, and Salomón his sonne.

* For in the dayes of Dauid and Asaph, of olde were chiefe singers, and songs of praise and thanksgiuing vnto God.

And in the dayes of Zerubbabél, and in the dayes of Nehemiáh did all Israël giue porcions vnto the singers and porters, euerie day his porcion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron:

¹ The Law is red: ² They separate from them all strangers: ³ Nehemiáh reproveth them that breake the Sabbath. ³⁰ An ordinance to serue God.

And on that day did they read in the booke of Moses, in the audieñce of the people, & it was founde writen therein, that the Ammonite, and the Moabite ¹ shulde not enter into the Congregation of God,

Because they met not the children of Israel wth bread & with water, ² but hired Baalam against the, that he shulde curse the: & our God turned the curse into a blessing.

Now when they had heard the Law, they separated from Israël ¹ all those that were mixed.

¶ And before ¹ this had the Priest Eliashib the ouersight of the chamber of the house of our God, being ¹ kinsman to Tobiah:

And he had made him a great chamber & there had the aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, & the porters) and the offerings of the Priests.

But in all this time was not I in Ierusalém: for in the two and thirtieth yere of Artahasthe King of Babel, came I vnto the King, and after certeine dayes I obtained of the King.

And when I was come to Ierusalém, I vnderstode ¹ that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

And I commanded them to cleinsé the chambers: and thither brought I againe the vessels of the house of God with the meat offering and the incense.

And I perceiued that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his lād, euen the Leuites & singers that executed the worke.

The reproveth I the rulers & said, Why is the house of God forsakē? And I assem- bled them, and set them in their place.

Then brought all Iudáh the tithes of corne & of wine, & of oyle vnto the treasures.

And I made treasurers ouer the treasures, Shelemiah the Priest, & Zadok the scribe, & of the Leuites, Pedaiáh, & vnder their hand Hanani the sonne of Zaccúr the sonne of Mattaniáh: for they were counted faithfull, and their office was to distribute vnto their brethren.

Remember me, o my God, herein, and wipe not out my ¹ kindenes that I haue shewed on the house of my God, and on the officers thereof.

In those daies saw I in Iudáh the, & I rode

¹ That is, all such, which had ioyued in unlawful marriage, and also those, with whom God had forbidden them to haue societie
² That the separation was made
³ He was taken in admittance with Iobiah the Ammonite, and enemye of the Iewes.

¹ Called also Darius, Ezra 7:1
² Or, at the yeres end.

¹ Thus we see to what inconueniencie the people fall into, when they are destitute of one that hath the fear of God, seeing that their chief gouernour was but awhile absent, and yet they fell into suche great absurdities as appeareth alio, Lxx.

¹ He perceiveth that he did his duetie with a good conscience, yet he doeth not iustifie him selfe, he reuoluntarily desireth God to iustifie him, and to be merciful vnto him for his owne goodnes sake, as verse 22

g I declared vnto the, that God wolde not suffer sinne the transgressours of his Law to be justified.

h Was not this a great cause, why God plagued vs in times past meaning, that if they transgressed now in the same againe, their plague shulde be greater.

i About the time that the sunne went downe for the Sabbath lasted from the sunne going downe of the one day to the sunne setting of the other.

k Meaning, of the Temple that none, that was vncleane, shulde enter.

wine presses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges and all burdens, and brought them into Ierusalém vpon the Sabbath day: and I protested to them in the day that they solde vitayles.

16 Their dwelt men of Tytus also therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Iudáh euen in Ierusalém.

17 Then reproofed I the rulers of Iudáh, & said vnto them, What euil thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie: yet ye increase the wrath vpon Israël, in breaking the Sabbath?

19 And when the gates of Ierusalém began to be darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and some of my seruants set I at the gates, that there shulde no burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalém.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. Fro that time came they nomore on the Sabbath.

22 ¶ And I said vnto the Leuites that they shulde cleanse them selues, and that they shulde come and kepe the gates, to sanctifie the Sabbath day. Remember me, o my God, concerning this, and pardone me according to thy great mercie.

23 In those dayes also I sawe Iewes that married wiues of Ashdód, of Ammón, and of Moab.

24 And their children spake halfe in the speache of Ashdód, & colde not speake in the Iewes language, and according to the language of the one people, & of the other people.

25 Then I reproofed them, and cursed them, and smote certein of them, and pulled of their heere, & toke an orbe of them by God, Ye shal not giue your daughters vnto their sonnes, nether shal ye take of their daughters vnto your sonnes, nor for your selues.

26 ¶ Did not Salomón the King of Israël sinne by these things: yet among manie nations was there no King like him: for he was beloued of his God, and God had made him King ouer Israël: yet strange women caused him to sinne.

27 ¶ Shal we then obey vnto you, to do all this great euil, and to transgresse against our God, euen to marry strange wiues?

28 And one of the sonnes of Ioiadá the sonne of Eliashib the hie Priest was the sonne in law of Sanballát the Horiomite: but I chased him from me.

29 Remember them, o my God, that defile the Priesthode, and the couenant of the Priesthode, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priests & of the Leuites, euerie one in his office,

31 And for the offering of the wood at times appointed, & for the first frutes. Remember me, o my God, in goodnes.

l Which was a cite of the Philistines, & they had married wiues thereof, and so had corrupted their speech, and religion.

m That is, I did excommunicate them, & drue the out of the Congregation.

n King. 1. 7.

o King. 11. 1.

p Punish the according to their fault, & euil example, which they haue giuen to the rest of thy people, contrary to their vocation.

q That is, to shewe iudicial rule me.

ESTER.

THE ARGUMENT.

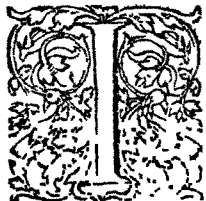
Because of the diuersitie of names, wherely they vsed to name their Kinges, and the supplication of yere, wherein the Ebrewes, and the Grecians do varie, diuers authors write diuersly as touching this Ahshuerush, but it smeth Daniel 6. 1. and 9. 1. that he was Darius King of the Medes, and sonne of Asthyage, called also Ahshuerush, which was a name of honour, and signified great and chief, as the sheid Herein is deuised the great mercies of God towards his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer surreth vp some, by whome he sendeth comfort, and deliuerance. Herein also is described the ambicion, pride and cruelty of the wicked, when they come to honour, and their folly fall when they are at highest. and how God preferreth, and preferreth them which are zealous of his glorie, and haue a care and love towards their brethren.

CHAP.

CHAP. I.

King Ahasuerus maketh a royal feast, 10 Wherunto the Quene Vashti wil not come, 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of man.

^a Called also Darius, who was now the souering Monarch, & had the gouernement of the Medes, Persians and Chaldeans some thinke he was Darius Hytaspis sonne, called also Artaxerxes ^b Daniel chap 6, 1 maketh mention but of six score, leaving out the number that is written, as the Scripture in sundry places wth c That is, had rest, and quietnes *Nechem. 1. 1.*



IN the dayes of Ahasuerus (this is Ahasuerus that reigned, from India euen vnto Ethiopia, ouer an hundredreth, and seuen and twentie prouinces)

In those dayes when the King Ahasuerus fate on his throne, which was in the palace of Shushán,

In the thirde yere of his reigne, he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

That he might shewe the riches & glorie of his kingdome, and the honour of his great maiestie manie dayes, euen an hundredreth and foure score dayes.

And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushán, bothe vnto great and small, seuen dayes, in the courte of the garden of the Kings palace,

Vnder an hanging of white, grene, and blewe clothes, fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the beddes were of golde, and of siluer vpon a pauement of porphyre, and marble and alabaister, and blewe coulour.

And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royal wine in abundance according to the power of the King.

And the drinking was by an ordre, none might compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euerie mans pleasure.

The Quene Vashti made a feast also for the womē in the royal house of King Ahasuerus.

Vpon the seuent day when the King was mery with wine, he commanded Memucán, Bizthá, Haborá, Bigthá, and Abagthá, Zethár, and Carcás, the seuen eunuches (that stode in the presence of King Ahasuerus)

To bring Quene Vashti before the King with her crowne royal, that he might shewe the people and the princes her beautie: for she was faire to loke vpon.

But the Quene Vashti refused to come at the Kings worde, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

Then the King said to the wise men, that knewe the times (for so was the Kings maner towardes all that knewe the lawe and the iudgement:

And the next vnto him was Caisheá, Shethár, Admátha, Tarshush, Méres, Marsená & Mernucán the seuen princes of Persia and Media, which sawe the Kings face, and fate the first in the kingdome)

What shal we do vnto the Quene Vashti according to the lawe, because she did not according to the worde of the King Ahasuerus by the commission of the eunuches?

Then Memucán answered before the King and the princes, The Quene Vashti hath not onely done euil against the King, but against all the princes, & against all the people that are in all the prouinces of King Ahasuerus.

For the acte of the Quene shal come abroad vnto all women, so that they shal despise their husbands in their owne eies, and shal say, The King Ahasuerus commanded Vashti the Quene to be brought in before him, but she came not.

So shal the princesses of Persia & Media this day say vnto all the Kings Princes, whē they heare of the acte of the Quene, thus shal there be muche despitefulness and wrath.

If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come nomore before King Ahasuerus, and let the King giue her royal estate vnto her companion that is better then she.

And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be great) all the women shal giue their husbands honour, bothe great and small.

And this saying pleased the King & the princes, & the King did according to the worde of Memucán.

For he sent letters into all the prouinces of the King, into euerie prouince according to the writig thereof, & to euerie people after their language, that euerie man shulde beare rule in his owne house, and that he shulde publish it in the language of that same people.

CHAP. II.

After the Quene is put away, certaine yong maidens are brought to the King. 14 Estér pleaseth the King, & is made Quene. 22 Mordecai discloseth vnto the King those that wolde betray him.

After these things, when the wrath of a King Ahasuerus was appeased, he remembered Vashti, & what she had do-

That had experience of things, as they had learned by diligent marking in continuance of time

Which were his chief counsellers, that might haue alwaies access to him.

By her disobedience she hath giuen an example to all women to do the like to their husbands

Meaning, that they wolde take first occasion hereof to do the like, & thus the rest of womē wolde by continuance do the same.

Let her be diuorced & another made Quene.

For he had vnder him an hundredreth twentie and seuen countreys.

That is, that his wife shulde be subiect to the husband and to his commandement.

Which they used in those countreys in stead of tables

As was becoming for so magnificall a King
None might be compelled to drinke more then it pleased him.

Which was the last day of the feast that the King made for his people, as verse 5.

For which he in the had his eunucher.

That is, he called his minister againe into communication.

b By the fenſe
wife men of
his counſel.

ne, and what was decreed ^b againſt her.

3 And the Kings ſeruants that miniſtered
vnto him, ſaid, Let them ſeke for the King
beautiful yong virgins,

3 And let ^ſ King appoint officers through
all the prouinces of his kingdome, and let
thé gather all the beautiful yong virgins
vnto the palace of Shuſhán, into the houſe
of the women, vnder the hand of Hegé
the Kings eunuche, ^c keeper of the wo-
men, to giue them their things ^d for puri-
fication.

4 And the maid that ſhal pleaſe the King,
let her reigne in the ſtead of Vaſhti. And
this pleaſed the King, and he did ſo.

5 ¶ In the citie of Shuſhán, there was a cer-
taine Iewe, whoſe name was Mordecái
the ſonne of Iair, the ſonne of Shimeí, the
ſonne of Kíſh a man of Iemún,

6 Which had bene caryed away from Ie-
ruſalém ^e with the captiuitie that was ca-
ried away with Iekoniáh King of Iudáh
(whome Nebuchadneczzár King of Babél
had caryed away)

7 And he nourished Hadaffáh, that is Eſtér,
his vnckles daughter: for ſhe had nether fa-
ther nor mother, and the maid was faire,
and beautiful to loke on: & after the death
of her father, and her mother, Mordecái
toke her for his owne daughter.

8 And when the Kings commandement, &
his decree was publiſhed, and manie mai-
des were broght together to the palace of
Shuſhán, vnder the hád of Hegé, Eſtér was
brought alſo vnto the Kings houſe vnder ^ſ
hand of Hegé the keeper of the women.

9 And the maid pleaſed him, and ſhe founde
fauour in his ſight: therefore he cauſed
her things for purification to be giuen her
ſpedely, and her ^ſ ſtate, and ſcuen comely
maid: ſ to be giuen her out of the Kings
houſe, and he gaue change to her and to
her maidens of the beſt in the houſe of the
women.

10 But Eſtér ſhewed not her people and her
kinred: for Mordecái had charged her,
that ſhe ſhulde not tell it.

11 And Mordecái walked ^e euerie day be-
fore the courte of the womens houſe, to
knowe if Eſtér did wel, and what ſhulde be
done with her.

12 And when the courſe of euerie maid ca-
me, to go into King Ahaſhueróſh, after
that ſhe had bene twelue moneths accord-
ing to the maner of the women (for ſo
were the dayes of their purifications ac-
complished, ſix moneths with oyle of
myrre, & ſix moneths with ſweete odours
and in the purifying of the women:

13 And thus went the maids vnto the King)
whatſoeuer ſhe required, was ^f giuen her,
to go with her out of the womens houſe
vnto the Kings houſe.

14 In the euening ſhe went, and on the mo-
row ſhe returned into the ſeconde houſe
of the women vnder the hand of Shaafh-
gáz the Kings eunuche, which kept the
cócubines: ſhe came into the King nomo-
re, except ſhe pleaſed the King, & that ſhe
were called by name.

15 Now when the courſe of Eſtér ^ſ daugh-
ter of Abihail the vnckle of Mordecái
(which had taken her as his owne daugh-
ter) came, ^ſ ſhe ſhulde go in to the King,
ſhe deſired nothing, but what ^g Hegé the
Kings eunuche the keeper of the women
ſaid: and Eſtér founde fauour in the ſight
of all them that looked vpon her.

16 ¶ So Eſtér was takē vnto King Ahaſhue-
róſh into his houſe royal in the tenth mo-
neth, which is the ^h month Tebéth, in the
ſeuenth yere of his reigne.

17 And the King loued Eſtér aboue all the
women, and ſhe founde grace and fauour
in his ſight more then all the virgins: ſo
that he ſet the crowne of the kingdome
vpon her head, & made her Quene in ſtead
of Vaſhti.

18 Then the King made a great feaſt vnto
all his princes and his ſeruants which was
the feaſt of Eſtér and gaue reſt ⁱ vnto the
prouinces, and gaue giſtes, according to
the power of a King.

19 And when the virgins were gathered the
ſeconde time, then Mordecái ſate in the
Kings gate.

20 Eſtér had not yet ſhewed her kinred nor
her people, as Mordecái had charged her:
for Eſtér did after the worde of Mor-
decái, as when ſhe was nourished with
him.

21 ¶ In thoſe daies when Mordecái ſate in
the Kings gate, two of the Kings eunu-
ches, Bigtán and Téieſh, which kept
the dore, were wroth, & ſought to lay ^j hand
on the King Ahaſhueróſh.

22 And the thing was knowē to Mordecái,
and he tolde it vnto Quene Eſtér, and E-
ſtér certified the King thereof in Morde-
cais name: and when inquiſición was made,
it was founde ſo: therefore thei were bothe
hanged on a tre: and it was written in
the booke of the ^k Chronicles before the
King.

CHAP. XII.

Hamán, after he was exalted, obtained of the King,
that all the Iewes ſhulde be put to death, becauſe
Mordecái had not done him worſhip as other had.

¶ After theſe things did King Ahaſhue-
róſh promote Hamán the ſonne of
Hammedátha the Agagite, & exalted hi,
and ſet his ſeat aboue all the princes that
were with him.

2 And all the Kings ſeruants that were at
the Kings gate, bowed their knees, & re-
uerenced Hamán: for the Kíng had ſo comā-
ded

c The abuſe of
theſe courtiers
was ſo great,
that they in-
uented manie
meanes to ſur-
ne the lufes
of princes, and
therefore, as
they ordeined
wicked lawes
that the King
might haue
whole daugh-
ters he wolde,
ſo they had di-
uers houſes ap-
pointed, as one
for them, whi-
les they were
virgines, ano-
ther, whē they
were concubi-
nes, & for the
Queens ano-
ther.
d Read what
this purifica-
tion was, verſe
13.
e. Km. 24, 15.

g For perſons.

h For though
ſhe was taken
away by a
cruel law, yet
he feared not
to haue a fa-
therlie care
ouer her, and
therefore did
reſort oft ti-
mes to heare
of her.

i What appa-
rel ſhe asked
of the eunuch,
that was be-
hounde to gi-
ue her.

g Wherein ſhe
moderately ap-
peared becauſe
ſhe fought not
to appeare to
commend her
beautie, but
to ſeek to ^h eu-
nuchs appoint-
ment.
h Which con-
tained part of
December &
part of Ianna-
rie.

i That is, mor-
decai for her ſa-
ke.
k He releaſed
their tribute.
l That is, great
& magnificent.
m That is, at
the marriage of
Eſtér, which
was ^j ſeconde
marriage of ^j
King.

n Meaning, to
kill him.

o In the Chro-
nicles of the
Maſes & Per-
ſiás, as Chap.
20, 2.

a The Perfian
maner was to
knele downe
and reuerence
their Kings, &
fuche as he ap-
pointed in chief
authoritie, w^{ch}
Mordecái wol-
de not do to
this ambitious
& proude mā

b Thus we fe
that there is
none fo wic-
ked, but thei
haue their fat-
ters to accu-
ſe the godlie.

"Ebr. deſpised
in his eyes.

c Which an-
ſwereth to
parte of Mar-
che and parte
of April.

d ſo knowe
what moneth
and day ſhul-
de be good to
enterp^{re} this
thing, that it
might haue
good ſucceſſe:
but God diſa-
pointed their
lottes & expe-
ctation.

e Containing
part of Februa-
rie, & parte of
Marche.

f There be the
two arguments
which com-
monly ſe worl-
d-lings & the
wicked vſe
toe ſecondes
a thing, ſay-
ing, this is
contempt of their
lawes, & diſmi-
ſing of their
profit without
reſpect how
God is ther
pleaſed or diſ-
pleaſed

Ebr wiſh
"O ſecret enter.

"Ebr the hand
of poſters.

ded cōcerning him: but Mordecái bowed not the knee, nether did reuerence.

Then the Kings ſeruants which were at the Kings gate ſaid vnto Mordecái, Why tranſgreſſeſt thou the Kings commande- ment?

And albeit they ſpake daiely vnto hí, yet he wolde not heare them: therfore they tolde Hamán, that they might ſhew Mordecáis matters wolde ſtād: for he had tolde them, that he was a Iewe.

And when Hamán ſawe that Mordecái bowed not the knee vnto him, nor did reuerence vnto him, then Hamán was ful of wrath.

Now he thought it to litle to lay hands onely on Mordecái: & becauſe they had ſhewed him the people of Mordecái, Hamán ſoght to deſtroye all the Iewes, that were throughout the whole kingdome of Ahaſhueróſh, euen y^e people of Mordecái.

In the fiſt moneth (that is the moneth Níſán) in the twelfth yere of King Ahaſhueróſh, they caſt Pur (that is a lot) before Hamán, from day to day, and frō moneth to moneth, vnto the twelfth moneth, that is the moneth Adár.

Then Hamán ſaid vnto King Ahaſhueróſh, There is a people ſcattered, and diſperſed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obſerue the Kings lawes: therefore it is not the Kings profite to ſuffe them.

If it pleaſe the King, let it be written that they may be deſtroyed, & I wil paye ten thouſand talents of ſiluer by the háds of them that haue the charge of this buſi- nes to bring it into the Kings treaſurie.

Then the King toke his ring from his hand and gaue it vnto Hamán the ſonne of Hammedátha the Agagite the Iewes aduerſarie.

And the King ſaid vnto Hamán, Let y^e ſiluer be thine, and the people to do with them as it pleaſeth thee.

Then were the Kings ſcribes called on the thirtieth day of the fiſt moneth, and there was written (according to all that Hamán commanded) vnto the Kings officers, and to the captaines that were ouer euerie prouince, and to the rulers of euerie people & to euerie prouince, accordig to the writing thereof, & to euerie people according to their language: in the name of King Ahaſhueróſh was it written, and ſealed with the Kings ring.

And the lettres were ſent by poſtes into all the Kings prouinces, to rote out, to kill and to deſtroye all the Iewes, bothe yong and olde, children and women, in one day vpon the thirtieth day of the twelfth moneth, (which is the moneth Adár) and to

ſpoile them as a pray.

The contents of the writing was, that there ſhulde be giuen a cōmandmēt in all prouinces, & publiſhed vnto all people, that thei ſhulde be ready againſt the ſame day.

And the poſtes compelled by the Kings cōmandement went forth, and the cōmandement was giue in the palace at Shuſhan: and the King and Hamán ſate drinking, but the citie of Shuſhan was in perplexitie.

g To wit, the
Iewes, y^e were
in Shuſhan

CHAP. IIII.

Mordecái giueth the Queene knowledge of the cruel deuice of the King againſt the Iewes ſo ſhe willeth that they pray for her.

Now when Mordecái perceiued all that was done, Mordecái rent his ciouthes, and put on ſackcloth, & aſhes, and went out into the middes of the citie, & cryed with a great crye, and a bitter.

And he came eue before the Kings gate, but he might not entre within the Kings gate, being clothed with ſackcloth.

And in euerie prouince, & place, whether the Kings charge and his commiſſion came, there was great ſorowe among the Iewes, and faſting, & weping and mournig, and many laye in ſackcloth & in aſhes.

¶ Then Eſters maides and her eunuches came and tolde it her: therefore the Queene was very heauy, and ſhe ſent raiment to clothe Mordecái, and to take away his ſackcloth frō him, but he receiued it not.

Then called Eſtér Hatách one of y^e Kings eunuches, whome he had appointed to ſerue her, and gaue him a cōmandement vnto Mordecái, to knowe what it was, and why it was.

So Hatách wēt forth to Mordecái vnto the ſtreat of the citie, which was before the Kings gate.

And Mordecái tolde hí of all that which had come vnto him, and of the ſumme of the ſiluer that Hamán had promiſed to paye vnto the Kings treaſures, becauſe of the Iewes, for to deſtroye them.

Alſo he gaue him the copie of the writig & commiſſion that was giuen at Shuſhan, to deſtroye thet that he might ſhew it vnto Eſtér and declare it vnto her, and to charge her, that ſhe ſhulde go in to the King, & make peticion and ſupplication before him for her people.

¶ So when Hatách came, he tolde Eſtér the wordes of Mordecái.

Then Eſtér ſaid vnto Hatách, and commanded him, to ſay vnto Mordecái,

All the Kings ſeruants and the people of the Kings prouinces do knowe, that whoſoeuer, man or woman, that commeth to the King into the inner court, which is not called, there is a lawe of his,

that he ſhal dye ; except him to whom the King holdeth out the golden rod, that he may liue . Now I haue not bene called to come vnto the King theſe thirtie dayes.

12 And they certified Mordecái of Eſters wordes.

13 And Mordecái ſaid , that thei ſhulde answer Eſtér thus , Thinke not with thy ſelf that thou ſhalt eſcape in the Kings houſe , more then all the Iewes.

14 For if thou holdeſt thy peace at this time , comfort and deliuerance ſhal appeare to the Iewes out of another place , but thou and thy fathers houſe ſhal periſh : and who knoweth whether thou art come to this kingdome for ſuch a time ?

15 Then Eſtér commended to answer Mordecái ,

16 Go , & aſſemble all the Iewes that are found in Shuſhán , & faſt ye for me , & eat not , nor drinke in theſe dayes , day nor night . I alſo and my maides wil faſt likewiſe , and ſo wil I go in to the King , which is not according to the Law : and if I periſh , I periſh .

17 So Mordecái went his way , and did according to all that Eſtér had commanded him .

CHAP. V.

1 Eſtér entreth in to the King , and biddeth him and Hamán to a feaſt . 11 Hamán prepareth a galous for Mordecái .

1 **A**Nd on the third day Eſtér put on her royal apparel , and ſtoode in the court of the Kings palace within , ouer againſt the Kings houſe : and the King ſate vpon his royal throne in the Kings palace ouer againſt the gate of the houſe .

2 And when the King ſawe Eſtér the Queene ſtanding in the court , ſhe found fauour in his ſight : & the King helde out the gold ſceptre : ſhe was in his hád : ſo Eſtér drewe nere , and touched the toppe of the ſceptre .

3 Then ſaid the King vnto her , What wilt thou , Queene Eſtér ? & what is thy requeſt ? it ſhal be euen giuen thee to the halfe of the kingdome .

4 Then ſaid Eſtér , If it pleaſe the King , let the King and Hamán come this day vnto the báket , ſo I haue prepared for him .

5 And the King ſaid , Cauſe Hamán to make haſt that he maie do as Eſtér hath ſaid . So the King and Hamán came to the báket that Eſtér had prepared .

6 And the King ſaid vnto Eſtér at the báket of wine , What is thy petition , that it may be giuen thee ? and what is thy requeſt ? it ſhal euen be performed vnto the halfe of the kingdome .

7 Then answered Eſtér , and ſaid , My petition and my requeſt is ,

8 If I haue founde fauour in the ſight of

the King , and if it pleaſe the King to giue me my petition , and to performe my requeſt , let the King and Hamán come to the báket that I ſhal prepare for them , & I wil do tomorowe according to the Kings ſaying .

9 **T**hen went Hamán forth the ſame day ioyful & with a glad heart . But when Hamán ſawe Mordecái in the Kings gate , that he ſtoode not vp , nor moued for him , then was Hamán ful of indignacion at Mordecái .

10 Neuertheles Hamán refrained him ſelf : and when he came home , he ſent , and called for his friends , and Zéreſh his wife .

11 And Hamán tolde them of the glorie of his riches , and the multitude of his children , and all the things wherein the King had promoted him , and how that he had ſet him aboute the princes and ſeruants of the King .

12 Hamán ſaid moreouer , Yea , Eſtér the Queene did let no man come in with the King to the báket that ſhe had prepared , ſaue me : and tomorowe am I bidden vnto her alſo with the King .

13 But all this doeth nothing auaile me , as long as I ſe Mordecái the Iewe ſitting at the Kings gate .

14 Then ſaid Zéreſh his wife and all his friends vnto him , Let them make a tre of fiftie cubites hie , and tomorowe ſpeake thou vnto the King , that Mordecái may be hanged thereon : the ſhalt thou go ioyfully with the King vnto the báket . And the thing pleaſed Hamán , and he cauſed to make the tre .

CHAP. VI.

1 The King turneth ouer the chronicles , and findeth the fidelitie of Mordecái , 10 And comandeth Hamán , to cauſe Mordecái to be had in honour .

1 **T**he ſame night the King ſlept not , & he commanded to bring the booke of the records & the chronicles : and thei were red before the King .

2 Then it was founde written that Mordecái had tolde of Bigrána , & Téreſh two of the Kings eunuches , keepers of the dore , who ſoght to lay hands on the King Ahaſueróſh .

3 Theſe the King ſaid , What honour & dignitie hath bene giuen to Mordecái for this ? And the Kings ſeruants that miniſtered vnto him , ſaid , There is nothing done for him .

4 And the King ſaid , Who is in the court ? (Now Hamán was come into the inner court of the Kings houſe , that he might ſpeake vnto the King to hang Mordecái on the tre that he had prepared for him .)

5 And the Kings ſeruants ſaid vnto him , Beholde , Hamán ſtandeth in the court . And the King ſaid , Let him come in .

6 And

e I wil declare what thing I demaunde.

f Thus ſe wicked when they are promoted , in ſtead of acknowledging their charge & humbling the ſelues , waxe ambitious , diſdainful and cruel.

g Meaning , ſe higheſt that could be founde.

"Eſtér the Kings ſuſpe & paretis

Chap. 2. 220

a For he thought it vworthe his eſtate to receive a benefite , & not reward it.

b Thus - while the wicked imagine the deſtruction of others , thei the ſelues fall into the ſame pit.

"Eſtér breathig b Thus Mordecái ſpoke in confidence of that truth , & all Gods children ought to haue which is that God wil deliuer them , though all worldly meanes faile c For to deliuer Gods Church out of theſe preſent dangers.

d I wil put my life in danger & referre the ſucceſſe to God , ſeig it is for his glorie & the deliuerance of his Church.

a To wit , after that the Iewes had begone to faſt.

b Which was a ſigne ſe her coming was agreeable vnto him , as Chap. 4. 11

c Meaning hereby , ſe what ſoever ſhe asked , ſhould be granted , as Mar 6. 23.

d Because thei ſued to drinke exceſſiuely in their banquet , they called the báket by the name of that , which was more in uſe or eſtimated

c Meaning heretofore, that the King shulde make himme t vnto him selfe, as Iosaphat was knowen to be next to Pharaoh, Gen 41. 42.

- 6 And when Haman came in, the King said vnto him, What shalbe done vnto the mā, whome the King wil honour? The Haman thoght in his heart, To whome wolde the King do honour more then to me?
- 7 And Hamán answered the King, The man whome the King wolde honour,
- 8 Let the bring for him royal appa:el, which the King w^{sh} to weare, and the c horse that the King ydeth vpon, and that the crowne royal may be set vpon his head.
- 9 And let the rayment and the horse be deliuered by the hand of one of the Kings moſte noble princes, and let them apparel the man (whome the King wil honour) & caufe him to ride vpon the horse through the ſtreete of the citie, & proclaime befoie him, Thus ſhal it be done vnto the man, whome the King wil honour.
- 10 Then the King ſaid to Hamán, Make haſte, take the raimēt & the horse as thou haſt ſaid, & do ſo vnto Mordecái ſ Iewe, that ſitteth at the Kings gate: let nothing faile of all that thou haſt ſpoken.
- 11 So Hamán toke the raimēt & the horse, and arayed Mordecái, and brought him on horse backe through the ſtreete of the citie, and proclaimed befoie him, Thus ſhal it be done to the man whome the King wil honour.
- 12 And Mordecái came againe to ſ Kings gate, but Hamán haſted home mourning and his head couered.
- 13 And Hamán tolde Zéreſh his wife, & all his friends all that had befallen him. The ſaid his wiſe men, and Zéreſh his wife vnto him, If Mordecái be of the ſide of the Iewes, befoie whome thou haſt begone to fall, thou ſhalt not preuaile againſt him, ^d but ſhalt ſurely fall befoie him.

d Thus God ſometime putteth in the mouthe of the very wicked, to ſpeake that thiſg, which he hathe decreed ſhal come to paſſe.

CHAP. VII.

3 The queene biddeth the King & Hamán againe & prayeth for her ſelfe and her people 6 She accuſeth Hamán and he is hanged on the gallows, which he had prepared for Mordecái.

a Read Chap. 34.

- 1 SO the King and Hamán came to banquet with the Queene Eſtér.
- 2 And the King ſaid againe vnto Eſtér on the ſeconde day at the banquet of ^a wine, What is thy petition, Queene Eſtér, that it may be giue thee? and what is thy request? It ſhalbe euen performed vnto the halfe of the kingdome.
- 3 And Eſtér the Queene answered, and ſaid, If I haue founde fauour in thy ſight, o King, and if it pleaſe the King, let my life be giuen me at my petition, & my people at my request.
- 4 For we are ſolde, I, and my people, to be

deſtroyed, to be ſlayne and to periſh: but if we were ſolde for ſeruants, & for handmaidens, I wolde haue helde my tongue: althogh the aduerſarie colde not ^b recōpenſe the Kings loſſe.

5 The King Ahaſhueróſh answered, & ſaid vnto ſ Queene Eſtér, Who is he? & where is he that ^c preſumeth to do thus?

6 And Eſtér ſaid, The aduerſarie and enemye is this wicked Hamán. Then Hamán was aſtayed befoie the King & the Queene.

7 And the King aroſe from the banquet of wine in his wrath, & ^d went into the palace garden: but Hamán ſtode vp, to make requeſt for hiſlife to ſ Queene Eſtér: for he ſawe that there was a ^e miſchief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the houſe where they dranke wine, Hamán was ^d fallen vpon the bed whereon Eſtér ſate: therefore the King ſaid, Wil he force ſ Queene alſo befoie me in the houſe? As the worde wēt out of the Kings mouthe, they ^e couered Hamáns face.

9 And Harbonáh one of the eunuches, ſaid in the preſence of the King, Beholde, there ſtandeth yet the tiē in Hamáns houſe ſittie cubites hie, which Hamán had prepared for Mordecái, that ſpake ^f good for the King. Then the King ſaid, Hang him thereon.

10 So they hanged Hamán on the tre, that he had prepared for Mordecái: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Hamán was Mordecái exalted, 14 Comfortable letters are ſent vnto the Iewes.

1 THE ſame day did King Ahaſhueróſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſtér. And Mordecái ^a came befoie the King: for Eſtér tolde what he was ^b vnto her.

2 And the King toke of his ring, which he had taken from Hamán, and gaue it vnto Mordecái: and Eſtér ſet Mordecái ouer the houſe of Hamán.

3 And Eſtér ſpake yet more befoie ſ King, and fell downe at his fete weping, and beſoght him that he wolde put away the ^c wickednes of Hamán the Agagite, and his deuſe that he had imagined againſt the Iewes.

4 And the King helde out the goldē ^d ſceptre toward Eſtér. Then aroſe Eſtér, and ſtode befoie the King,

5 And ſaid, If it pleaſe the King, and if I haue founde fauour in hiſ ſight, and the thing be acceptable befoie the King, and I pleaſe him, let it be written, that the letters of the deuſe of Hamán the ſonne of Ammedátha the Agagite may be called againe, which he wrote to deſtroye ſ Iewes,

b Hamán colde not ſo muche profite ſ King by this hiſ malice, as he ſhulde hinder him by ſ loſſe of the Iewes, & the tribute which he hath of them ^c Eſtér ſitteth on her heart.

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame d He ſel downe at the beddes fete or couche, whereupon he ſate, and made requeſt for hiſ life e This was the manner of the Perſians, when one was out of the Kings fauour f Which diſcovered the conſpiracie againſt ſ King, Chap. 22.

a That is, was receiued into the Kings fauour and preſence b That he was her vnclē and had brought her vp

c Meaning, ſ he ſhulde aboliſh ſ wicked decrees, which he had made for the deſtruction of the Iewes d Read Chap. 32.

that are in all the Kings prouinces.

For how can I suffer and se the euil, that shal come vnto my people? Or how can I suffer and se the destruction of my kinred?

7 And the King Ahashuerósh said vnto y^e Quene Ester, & to Mordecái the Iewe, Beholde, I haue giuen Ester the house of Hamán, whome they haue hanged vpon the tree, because he layed hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 The were the Kings scribes called at the same time, euē in the third moneth, that is the moneth^f Siuán, on the thre & twētieth day thereof: and it was written, according to all as Mordecái commanded vnto the Iewes and to the prouinces, & captaines, and rulers of the princes, which were from India euen vnto Ethiopia, an hundreth & seuen and twentie prouinces, vnto euerie prouince, according to the^s writing thereof, and to euerie people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahashuerósh name, and sealed it with the Kings ring: & he sent lettres by postes on horsebacke & that rode on *beastes* of price, as dromedaries & coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather them selues together, & to stand for^b their life, & to roote out, to slay & to destroye all the power of the people & of the prouince that vexed them, *both* the children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahashuerósh, *euen* in the thirtent day of the twelfth moneth, which is the monethⁱ Adár.

13 The copie of the writing *was*, how there shulde be a commandement giuen in all and euerie prouince, published among all the people, and that the Iewes shulde be readie against that day to^k auenge them selues on their enemies.

14 So the postes rode vpon *beastes* of price, & dromedaries, & wēt forthe with speede, to execute the Kings commandement, & the decreet was giuen at Shushán y^e palace.

15 And Mordecái went out from the King in royal apparel of blew, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushán reioyced and was glad.

16 And vnto the Iewes was come light andⁱ ioye and gladnes, and honour.

17 Also in all and euerie prouince, and in all and euerie citie and place, where the

Kings commādemēt & his decreē came, *there was ioye and gladnes* to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Hamán are hanged. 17 The Iewes kept a feast in remembrance of their deliuerance.

1 SO in the twelfth moneth, which is the moneth Adái, vpon the thirtent day of the same, when the Kings commādemēt and his decreē drewe nere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it^a turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered the selues together into their cities throughout all the prouinces of the King Ahashuerósh, to laye hand on suche as sought their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, & the princes and the captaines, and the officers of the King^b exalted the Iewes: for the feare of Mordecái fell vpon them.

4 For Mordecái was great in the Kings house, and the reporte of him went through all the prouinces: for this man Mordecái waxed greater and greater.

5 Thus the Iewes smote all their^c enemies with strokes of the sworde and slaughter, and destruction, and did what they wolde vnto those that hated them.

6 And at Shushán the palace slewe y^e Iewes and destroyed^d five hundreth men,

7 And Parshandátha, and Dalphón, and Aspátha,

8 And Porátha, and Adaliá, and Aridátha,

9 And Parmáshita, and Arisái, and Aridái, and Vaezátha,

10 The ten sonnes of Hamán, the sonne of Ammedátha, the aduersarie of the Iewes slewe they: but they layed not their háds^e on the spoyle.

11 On the same day came the number of those that were slayne, vnto the palace of Shushán before the King.

12 And the King said vnto the Quene Ester, The Iewes haue slayne in Shushán the palace and destroyed five hundreth men, and the ten sonnes of Hamán: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be^f performed?

13 Then said Ester, If it please the King, let it be granted also to morrowe to the Iewes that are in Shushán, to do according^f vnto

^a Corrupted them selues to the Iewes religion.

^a This was by Gods great prouidence, who turneth y^e ioye of the wicked into sorow, & the teares of the godlie into gladnes.

^b Did the honour, & shewed the friendship.

^c Which had conspired their death by the permission of the wicked Hamán.

^d Besides those three hundreth, y^e they slewe the seconde day, as verily.

^e Whereby they declared, that this was Gods iust iudgement vpon y^e enemies of his Church, forasmuch as they sought their owne gaine, but to execute his vengeance.

^Que, went about to slay the Iewes.

^QThis was y^e lawe of the Medes & Persians, as Dan 6.15 notwithstanding the King reuoked the former decree grāted to Hamán, for Esters sake. f Which concerneth parte of May and parte of Iune.

^g That is, in suche letters & language, as was vsual in euerie prouince.

^Que, mares.

^h That is, to defend them selues against all that wolde assaile them.

ⁱ Which hath parte of February & part of Marche.

^k The King gaue them liberty to kill all y^e did oppose them.

^l He sheweth by these wordes that follow what this light was.

f These are requir'd for distance, but it scale to it Gods iudgements executed against his enemies

g Read Chap. 8, 11

h Meaning of they latocades on none, were not the enemies of God
i Meaning, in all places fasting in Shushan.

k As the Jewes do, unto this day, calling it in the Persians language Purim, that is the day of lots
l The Jewes gather hereof that Mordecái wrote this storie, but it seemeth that he wrote but onely their letters, and decrees that followe.

m He setteth before our eyes the vie of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and relief of the poore.

n Read Chap. 3, 7.

o That is, 28, 15.

unto this dayes decree, that they may hang vpon the tre Hamans ten sonnes.

14 And the King chaiged to do so, and the decree was giuen at Shushán, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushán, assembled them selues vpon the fourtente day of the moneth Adár, and slewe thre hundred men in Shushan, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled the selues, and rode for their liues, and had rest from their enemies, & slewe of them that hated them, ^h seuentie and fyue thousand: but they layed not their hand on the spoile.

17 *This they did* on the thirtente day of the moneth Adar, and rested the fourtete day thereof, and kept it a daye of fasting and ioye.

18 But the Iewes that were in Shushán, assembled them selues on the thirtete day, & on the fourtente thereof, & then rested on the fiftente of the same, & kept it a day of fasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalld townes, kept the fourtente day of the moneth Adar with ioye and feasting, *even* a ioyful day, and euerie one sent presents vnto his neighbour.

20 ¶ And Mordecái wrote these wordes, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerósh, *both* nere and farre,

21 Inioining them that they shulde kepe the fourtente day of the moneth Adár, and the fiftente day of the same, euerie yere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them fro sorow to ioye, and from mourning into a ioyful day, to keep them the dayes of feasting, and ioye, and ^m to send presents euerie man to his neighbour, and giftes to the poore.

23 And the Iewes promised to do as they had begunne, and as Mordecái had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduerarie, had imagined against the Iewes, to destroye them, & had cast Pur (that is a lot) to consume and destroye them.

25 And whé she came before the King, he

comanded by letters, Let his wicked purpose (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tre.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letre, and of that which they had sene besides this, & of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their sede, and for all that ioined vnto them, that they wolde not faile to obserue those two dayes euerie yere, according to their writing, and according to their season,

28 And that these dayes shulde be remembered, and kept throughout euerie generation and euerie familie, and euerie prouince, and euerie cite: euen these dayes of Purim shulde not faile among the Iewes, and the memorial of them shulde not perish from their sede.

29 And the Quene Estér the daughter of Abihail & Mordecái the Iewe wrote with all autoritie (to confirme this letter of Purim the seconde time)

30 And he sent letters vnto all the Iewes to the hundredth and seuen and twentie prouinces of the kingdome of Ahashuerósh, with wordes of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecái the Iewe and Estér the Quene had appointed them, and as they had promised for them selues and for their sede with fasting and prayer.

32 And the decree of Estér confirmed these wordes of Purim, & was written in the boke.

CHAP. X.

The estimation and autoritie of Mordecái.

1 **A**fter that King Ahashuerósh layed a tribute vpon the land, and vpon the yres of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecái, wherewith the King magnified him, are they not written in the boke of the Chronicles of the Kings of Media and Persia?

3 For Mordecái the Iewe was the seconde vnto King Ahashuerósh, and great among the Iewes, and accepted among the multitude of his brethren, who procured the welth of his people, & spake peaceably to all his sede.

Kk.ii.

p These are 3 wordes of the Kings commaundment to disanull Hamans wicked enterprise.

q Or, yndifferently
Meaning the fourtente, and the fiftete day of the moneth Adár.

r Or, strength, as official.

s Which were letters declaring vnto the quene, and assurance and putting them out of doubt, and leaue
t Or, sales.
f That they wolde obserue this feast with fasting, & earnest prayer, which in Hebrew is signified by this word (takak cry.)

a These three points are here set forth as commendable, and necessary for him, that is in authority to haue the fauour of the people: to procure their welth, & so be gentle, and loyng toward them.

I O B.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde, and conscience by the sharpe temptations of his wife, and chief friends: which by their vehement wordes, and subtil disputations brought him almoste to dispaire. for they set forth the God as a severe iudge, and mortal enemy vnto him, which had caste him of, therefore in vaine he shoulde seke vnto him for succour. These friends came vnto him vnder pretence of consolacion, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handeleth it euil: agayne his aduersaries haue an euil matter, but they defend it crasiely. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knewe not the cause, and therefore man colde not reason agaynst God therein, but he shoulde be conuicted. Moreover he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forth into manie inconueniences bothe of wordes and sentences, and sheweth him selfe as a desperate man in manie things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Agayne the aduersaries mainteine with manie goodlie arguments, that God punisheth continually according to the trespasse, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intencion is euil: for they labour to bring Iob into dispaire, and so they mainteine an euil cause. Ezechiel commendeth Iob as a iuste man, Ezech. 14, 14, and James setteth out his patience for an example, Iam. 5, 11.

CHAP. I.

- 1 The holines, riches, and care of Iob for his children.
20 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children.
20 His fasts and patience.

^a That is, of the country of Idumea, as Lamen 4, 21, or bordering thereupon. for the land was called by the name of Vz the sonne of Dathan the sonne of Seir, Genes. 36, 32
^b Forasmuche as he was a Gentile and not a Iewe, & yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
^c Hereby is declared, what is meant by an vpright, and iuste man
^d His children and riches are declared, to commend his vertue in his prosperitie, & his packe, & confidence wherewith God had take them from him.
^e His children.



Here was a mā in the lād of a Vz called Iob, and this mā was an vpright and iuste man, one that feared God, & eschewed euil.

And he had seuen sonnes, and thre daughters.

- 3 His substance also was seuen thousand shepe, and thre thousand camels, and fyue hundred yoke of oxen, and fyue hundred asses, and his familie was verie great, so that this man was the greatest of all the men of the East.
4 And his sonnes went and banketted in their houses, euerie one his day, and sent, & called their thre sisters to eat & to drinke with them.
5 And when the dayes of their banketting were gone about, Iob sent, and sanctified the, and rose vp early in the morning, and offered burnt offrings according to the number of the all. For Iob thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob euerie day.

- 6 ¶ Now on a day when the children of God came and stode before the Lord,

^f That is, commended them to be sanctified meaning, that they shoulde consider the fautes, that they had committed, & recoile them selues for the same
^g That is, he offered for euerie one of his children an offering of reconciliation, which declared his religiō toward God & the care that he had toward his children
^h In Ebrewe it is and blessed God, which is some time taken for blaspheming and cursing, as here, and 1 King 21, 10 and 11, &c
ⁱ While the feast lasted
^k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his wil
^l Because our infirmities can not comprehend God in his iusticie, he is set forth the vnto vs as 1 King, that our capacitie may be able to vnderstand that, which is spokē of him.

Satan came also among them.

- 7 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.
8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euil.
9 The Satan answered the Lord, and said, Doeth Iob feare God for nought?
10 Hast thou not made an hedge about him and about his house, and about all that he hath on euerie side? thou hast blessed the worke of his hands, and his substance is encreased in the land.
11 But stretche out now thine hand and touche all that he hath, to see if he wil not blaspheme thee to thy face.
12 Then the Lord said vnto Satan, Lo, all that he hath is in thine hand. onely vpō him selfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.
13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,
14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,
15 And the Shebears came violently, & toke them: yea, they haue slaine the seruant with the edge of the sword: but I onely am escaped alone to tel thee.

^m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and do him all homage, without whose permission, & appointment he can do nothing
ⁿ This questiō is asked for our infirmities: for God knewe whence he came
^o Herein is described the nature of Satan, which is euer ranging for his pray.
^p He feareth thee not for thine owne sake, but for the commodity that he receiueth by thee
^q Meaning, the grace of God, which serued Iob as a rampart against all temptations.
^r This significeth that Satan is not able to touche vs, but it is God that must do it.
^s Satan noteth the vice, whereunto men are commonly subiect. that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice

16 And

is disclosed in the time of their aduersitie. God giveth not Satan power over man to gratifie him, but to declare that he hath no power over man, but that which God giveth him. That is, went to execute that which God had permitted him to do. For els he can neuer go out of Gods patience.

^x That is, the Arabians.

Which this was also done by 3 craft of Satán to tempt Iob the more grievously, not as much as he might be, that not ouely men were his enemies, but that God made war against him. This last plague declared, that when one plague is past, which is much harder to be borne, God can send vs another farre more grievous, to trye his, & teache them obedience. A Which came not of impacience, but declared that the children of God are not insensible like blockes, but 3 in their patience they fele affliction, and grief of minde yet they kepe a meane here, and rebell not against God, as the wicked do.

Eccle. 5. 14.

That is, into the belly of 3 earth, which is the mother of all. Hereby he confesseth that God is iuste, and good, although his had be fore vpon him. But declared that God did althing according to iustice and equitie.

CHAP. II.

Satán haths permission to affl. Iob. 9 His wife tēp-
teth him to forsake God. 11 His friends visit
him.

a That is, the 1
Angels, as
Chap. 1. 6
b Read Chap.
1. 13.

And on a day the a children of God came and stode before the Lord, and b Satán came also among them, and stode before the Lord.

Then the Lord said vnto Satán, Whence comest thou? And Satán answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

Ezek. 14. 14.

He proueth Iobs integrity by this, that he ceased not to feare God, when his plagues were grievously vpon him. That is, when he had noight against him, or when thou wilt not be able to bring thy purpose to passe. Hereby he sheweth that a mans owne sinne is dearer vnto him then another mans. Meaning his owne persone. Thus Satán can go no further, 3 pur-
thing the God
hath liued
220. 11.

And the Lord said vnto Satán, Hast thou not considered my se, vnto Iob, how none is like him in the earth? * an vpright and iuste man, one that feareth God, and eschueeth euil? for yet he continueth in his vprightnes, c although thou mouedst me against him, to destroye d him without cause.

And Satán answered the Lord, and said, e Skin for skin, & all that euer a mā hath, wil he giue for his life.

But stertche now out thine hand, and touche his f bones and his flesh, to se if he wil not blaspheme thee to thy face.

Then the Lord said vnto Satán, Lo, he is in thine hand, but saue g his life.

So Satán departed from the presence of the Lord, and smote Iob with fore

boyles, from the sole of his fote vnto his crowne.

And he took a potsharde to scrape him, and he sate downe among the ashes.

The said his h wife vnto him, Doeſt thou i continue yet in thine vprightnes? m Blasphe-
pHEME God, and dye.

But he said vnto her, Thou speakest like a foolish woman: what n shal we receiue good at the hand of God, and not o receiue euil? In all this did not Iob sinne with his o lippes.

Now when Iobs thre p friends heard of all this euil that was come vpon him, they came euerie one from his owne place, to wit, Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite. for they were agreed together to come to lament with him, and to comfort him.

So when they lift vp their eyes a farre off, they knewe him not. therefore they lift vp their voyces and wept, and euerie one of them rent his garment, & spunkled q dust vpon their heades toward the heauen.

So they sate by him vpon the grounde seven dayes, and seven nights, & none spake a worde vnto him: for they sawe, that the grief was very r great.

uous temptation of the faithful, when their faith is assailed, and when Satán goeth about to perswade them, that they trust in God in vayne. For death was appointed to the blasphemers, & so the ment that he shulde be loone ridde out of his peine. n That is, to be patient in aduersitie, as we reioice, when he sendeth prosperitie, & so to acknowledge him to be bothe mercifull and iuste. o He so bridled his affections, that his tongue through impatience did not murmur against God. p Which were men of authority, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceived an euil opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie, which they vsed in thosē countreys, as the renting of their clothes in signe of sorow &c. r And therefore thought that he wolde not haue hearkened to their counsel.

CHAP. III.

Iob complaineth and curseth the day of his birth. 11 He
desireth to dye, as though death were the end of all mā
miserie.

Afterward a Iob opened his mouth, and b cursed his day.

And Iob cryed out, and said,

Let the daye c perish, wherein I was borne, and the night when it was said, There is a man childe conceived.

Let y day be darkened, let not God d re-
garde it from aboue, nether let the light
shine vpon it,

But let darkenes, & the e shadowe of death
staine it: let the cloude remaine vpon it, &
let them make it feareful as a bitter day.

Let darkenes possesse that night, let it
not be ioined vnto the dayes of the yere,
nor let it come into the count of the mo-
neths.

Yea, desolate be that night, & let no ioye
be in it.

Let them that curse the day, (beig f rea-
dy to renew their mourning) curse it.

Rk. 111.

and let it not haue the light of the sunne to separate it from the night. e That is, more obscure darknes, which maketh them afraid of death, that are in it. f Which curse the day of their birth, let them lay that curse vpon this night.

This sorow was more vnto hem, where with also God plagued the Egyptians, Exo 9. 9 and threaten th to punish the rebellious people, Deut 28. 27 so that this temptation was more grievous, for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought y God had cast him off.

As desitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.

Satán visit the same in-
strumēt against Iob, as he did against Adam.

Meaning, What gaineſt thou to serue God, seeing he thus plagueth thee as though he were thine enemy. This is y most grie-
ous temptation of the faithful, when their faith is assailed, and when Satán goeth about to perswade them, that they trust in God in vayne.

The seven dayes ended, Chap. 3. 13.

Here Iob be-
ginneth to fele his great im-
perfection in
this battel be-
tweene the Spi-
rit and 3 flesh,
Rom 7. 18, and
after a maner
yeldeth, yet in
the end he get-
teth victorie,
though he was
in the meane
time greatly
wounded.
c Me ought not
to be weary
of their life, &
curse it, becau-
se of the infir-
mities that it
is subiect vnto,
but because
they are giue
to sinne and re-
bellion against
God.
d Let it be put
out of the no-
ber of dayes.

g Let it be al-
ways night, and
neuer se day
h *For the eye
lides of the
morning.*
h This & that
which follo
weth declarith
that when mā
giueth place
to his paitions,
he is not able
to stay nor kee
pe measure,
but rueth he
adling into all
euil, except
God call him
backe
i The vehemē
cie of his af
flictions made
him to utter
these wordes,
asthough death
were the end
of all miseries
and as if there
were no life
after this, &
he speaketh
not as though it
were so, but
i miseries of
his flesh can
sod him to
braut out into
this error of
the wicked
k He noterh
the ambition
of the, which
for their plea
sure, as it we
re, change the
order of natu
re, and buyde
in mufte bare
places, becau
se they wolde
heieby make
their names
immortal
l That is, by
death & crue
ltye of the ty
rannes hath
ceased
m All they
fufteine anie
kinde of cala
mitie and mi
serie in this
worlde which
he speaketh
after the iud
gement of the
flesh
n He sheweth
that the bene
fites of God
are not cofor
table, except the heart be ioyful, and the conscience quieted
o That
feerh not how to come out of his miseries, becau'e he depēdeth not on Gods
prouidence
p In my prosperitie I looked out for a fall, as is come now
to passe.
q The feare of troubles that shulde infue, caused my prosperitie
to seme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

3 Iob is reprehended of impatience, 7 And vniustice,
17 And of the presumption of his owne righteousness.

1 THe Elipház the Temanite answered,
and said,

2 If we assay to commune with thee, wilt
thou be grieved: but a who can withholde
him self from speaking?

3 Beholde, thou hast taught manie, & b hast
strengthened the wearie hands.

4 Thy wordes haue confirmed him that
was falling, & thou hast strengthened the
weake knees.

a Being thus
shine impatien
cie
b Thou haste
comforted o
thers in their
afflictions, and
canst not now
comfort thy
selfe.

But now it is come vpon thee, & thou art
grieved: it toucheth thee, & thou art trou
bled.

6 Is not this thy e feare, thy confidence,
thy patience, and the vprightness of thy
wayes?

7 Remember, I pray thee: who *ever* perished
being an d innocēt? or where were the vp
right dest. oied?

8 As I haue sene, they that e plowe iniqui
tie, and sowe wickednes, reape the sa
me.

9 With the blast of God they perish, and
with the breath of his nostrilles are they
consumed.

10 The roring of the s lion, and the voice
of the lionesse, and the teeth of the lions
whelpes are broken.

11 The lion perisheth for lacke of praye,
and the lions whelpes are scared a
brode.

12 But a thing was brought to me b secretly,
and mine eare hath receiued a litle the
reof.

13 In the thoughts of the visions of the
night, when slepe falleth on men,

14 Feare came vpon me, and dread which
made all my bones i to r mble.

15 And the winde passed bef. re me, & ma
de the heeres of my flesh to stand vp.

16 Then stode one, and I knewe not his face:
an image was before mine eyes, & in si
lence heard I a voyce, sayi g,

17 Shal man be more iust then God? or
shal a man be more pure then his maker?

18 Beholde, he founde no stedfastnes in
his seruants, & laied folie vpon his m An
gels.

19 How muche more in them that dwel in
houses of a clay, whose fundacion is in the
dust, which shalbe destroyed before the
moth?

20 They be destroyed from o the morning
vnto the euening: they perish for euer,
p without regarde.

21 Doeth not their dignitie go away with
them? do they not dye, and that without
q wisdom.

swaged, as God appeared to Eliab i King 19, 12. I He proueth that if God
did punish the innocent, the creature shulde be more iust then the Creator,
which were a blasphemie
m If God hinde imperfection in his An
gels, when they are not maintained by his power, how muche more shal he
lay rely to mans charge, when he wolde iustifie him selfe against God?
n That is, in this mortal body, subiect to corruption, 2 Cor 5, 1
o They se death continually before their eyes, and daily approaching toward
them
p No man for all this doeth consider it
q That is, before
that any of them were so wise as to thinke on death.

CHAP. V.

1, 2 Elipház sheweth the difference betwene the children
of God & the wicked. 3 The fall of the wicked & Gods
power who destroyeth the wicked and deliuereth his.

1 CAl now, if anie wil a answer thee, &
to which of the Sainres wilt thou
turne?

2 Douteles b angre killeth the foolish, and
enure slaweth the iustore.

against God in afflictions increaseth the paine, and vttereth mans folie.

c This he con
cludeth that
Iob was but
an hypocrite
& had no true
feare nor trust
in God
d He conclu
deth that Iob
was reproved,
seing that God
hindeled him
so extremely,
which is the
argument that
the carnal
men make a
gainst the chil
dren of God
e They that
do euil, can
not but recti
ue iust
f He sheweth
that God ne
deth no great
preparation
to destroy his
enemies for
he can do it
with the blast
of his mouthe
g Though men
according to
their office do
not punish ty
rannes (whose
for their cruel
tye he compa
rath to lions,
and their chil
dren to their
whelpes) yet
God bothe is
able, and his
iustice wil pu
nish them
h A thing that
I knewe not
before, was
declared vnto
me by vision
that is, that
whosoever
thinketh him
selfe iust, shal
be founde a
sinner, whē he
commeth be
fore God
i In these vi
sions which
God sheweth
to his creatu
res, there is e
uer a certein
scire ioynd,
that the iust
thereof
might be had
in greater re
uerence
k When all
things were
quite, or when
the teare was
somewhat a
a He willeth
Iob to consider
the example of
all the reat ha
ne liuen or do
lme godly,
whether any
of the belike
vnto him in ra
ging against
God as he
doeth
b Murthering

25 Thou shalt perceiue also, that thy seed
shall be great, & thy posteritie as the grasse
of the earth.

26 Thou shalt go to thy graue in y^e ful age,
as a ricke of corne cometh in due season into
the barnes.

27 Lo, thus haue we inquired of it, and so
it is: heare this and knowe it for thy self.

perceiue, that God punisheth not the innocent, that man can
suffice, that God punisheth not the innocent, that man can
suffice, that God punisheth not the innocent, that man can
suffice, that God punisheth not the innocent, that man can

CHAP. VI.

1 Iob answereth, that his paine is more grievous then his
faults: He wisheth death: & He complaineth of his friends.

1 B Vt Iob answered, and said,
2 Oh that my grief were wel weighed,
and my miseries were laied together in
the balance.

3 For it wolde be now heauyer then the sand
of y^e sea: therefore my wordes are swallowed vp.

4 For the arrowes of the Almighty are in
me, y^e venime whereof doeth drinke vp my
spirit, & the terrours of God fight against
me.

5 Doeth the wilde asse braye when he ha-
th the grasse? or loweth the ox when he ha-
th the foddre?

6 That which is vnfauiery, shal it be eaten
without salt? or is there any taste in the
white of an egge?

7 Suche things as my soule refused to tou-
che, as were sorowes, are my meate.

8 Oh that I might haue my desire, & that
God wolde graunt me the thing that I
long for!

9 That is, that God wolde destroye me,
that he wolde let his hand go, & cut me off.

10 Then shulde I yet haue comfort, (though
I burne with sorowe, let him not spare
me because I haue not denyed the worde
of the Holie one.

11 What power haue I that I shulde endu-
re? or what is mine end, if I shulde pro-
long my life?

12 Is my strength the strength of stones? or is
my flesh of brasse?

13 Is it not so, that there is in me no helpe,
and that strength is taken from me?

14 Hethat is in miserie, ought to be com-
forted of his neighbour: but me haue for-
saken the feare of the Almighty.

15 My brethren haue deceiued me as a thieue,
& as the rising of the riuers they passe
away.

16 Which are blackish with yce, & where
rein the snowe is hid.

17 But in time: they are dryed vp with heate,
& are consumed: and when it is hote they
faile out of their places,

friends which comfort us not in miserie, & which are not in common, because we neede waters, in which water is hard. And, saying in our language, that we have no neede, overflowing with water.

1 Thei that pas
se thereby to
go into y^e hote
countreies of
Arabia, thinke
to finde water
there, to quench
their thirst,
but they are
deceiued.
m That is, li-
ke to this bro-
ke, which de-
ceiue them,
e hat thinke to
haue water
there in their
nede, as I lo-
ked for cōsola-
tion at your
hands
n He con-
ceiteth y^e wor-
ldlings, which
for no necessi-
tie wil giue
parte of their
goods, and
much more
these men,
which wolde
not giue him
comfortable
wordes.
o Shewe me
wherein I ha-
ue erred, and I
wil confesse
my faulte.
p He y^e hath
a good cōsci-
ence, doeth not
shrinke at the
sharpe wordes
or reasonings
of others, ex-
cept thei be a-
ble to persua-
de him by reason.
q Do you caull at my wordes, because I shalde be
aboght to speake foolishly, which am now in miserie? r Consider whe-
ther I speake as one that is drunken to this impacience through very sorowe,
as an hypocrite, as you condemne me.

18 Or thei departe from their way & course,
yea, they vanish and perish.
19 Thei that go to Témá,¹ considered the,
& thei that go to Shebá, waited for them.
20 But they were confounded: when thei ho-
ped, thei came thether and were ashamed.
21 Surely now are ye like^m vnto it: ye haue
sene my feareful plague, and are afrayed.
22 Was it because I said, Bring vnto me: or
giue a rewards to me of yourⁿ substance?
23 And deliuer me from the enemies hand,
or ransom me out of the hand of tyrants?
24 Teach me, & I wil^o holde my tongue: &
cause me to vnderstand, wherein I haue
erred.
25 How^pstedfast are the wordes of righ-
teousnes: and what can any of you iustly
reproue?
26 Do ye imagine to reproue^q wordes, that
the talke of the afflicted shulde be as the
winde?
27 Ye make your wrath to fall vpon the fa-
therles, and digge a pit for your friend.
28 Now therefore be content to^r loke vp-
on me: for I wil not lye before your face.
29 Turne, I pray you, let there be none mi-
quitie: returne, I say, & ye shal^s se yet my
righteousnes in that behalfe. Is there ini-
quitie in my tēgue? doeth not my mouthe
sele sorowes?

CHAP. VII.

1 Iob sheweth the shortenes and miserie of mans life.

1 Is there not an appointed time to man
vpon earth: and are not his dayes as the
dayes of an^a hyreling.
2 As a seruant longeth for the shadowe, &
as an hyreling loketh for the end of his
worke,
3 So haue I had as an inheritance the bmo-
neths of vanitie, and peineful nights ha-
ue bene appointed vnto me.
4 If I laied me downe, I said, When shal
I arise: and measurig the euening I am e-
uen ful with tossing to and fro vnto the
dawning of the day.
5 My flesh is^c clothed with wormes & fil-
thines of the dust: my skin is rent, & be-
come horrible,
6 My dayes are swifter the^d a weauers shi-
tle, and they are spent without hope.
7 Remember that my life is but a winde, &
that mine eye shal not returne to se plea-
sure.
8 The eye that hath seene me, shal se me no-
more: thine eyes^e are vpon me, and I shal be
no longer.
9 As the cloude vanished, & goeth away,
so he that goeth downe to the graue, shal
f come vp nomore.
10 He shal returne nomore to his house,

a Harke not
an hyred ser-
uant some rest
and ease: then
in this my con-
tinual tormēt
I am worse
vnto an hyre-
ling.
b My sorowe
hath contin-
ued from mo-
neth to mo-
neth, and I ha-
ue looked for
hope in vaine.
c This signi-
feth that his
disease was ra-
re and moke
horrible.
d Thus he spea-
keth in respect
of the breui-
tie of mans life,
which pas-
seth without
hope of retur-
ning: in cōsidera-
tiō whereof he
desireth God
so haue com-
passion on hī.
e If thou be-
holde me in
thine angre, I
shal not be a-
ble to stand in
thy presence.
f Shal nomore
enjoye this
mortal life.

nether shal his place knowe him anymore.
11 Therefore I wil not spare my mouthe,
but wil speake in the trouble of my spirit,
& muse in the bitterness of my minde.
12 Am I a sea^h or a whalesh, that thou ke-
pest me in ward?
13 When I say, My couche shal relieue me,
& my bed shal bring comfort in my medi-
tation,
14 Then fearest thou meⁱ with dreames,
and astonishest me with visions.
15 Therefore my soule^k choseth rather to
be strangled & to dye, then to be in my bo-
nes.
16 I abhorre it, I shal not liue alway: spare
me then, for my daies are but vani-
tie.
17 What is man, that thou^m doest magni-
fie him, and that thou settest thine heart
vpon him?
18 And doest visit him euerie morning, and
tryest him euerie moment?
19 How long wil it be yet thou departe fro
me: thou wilt not let me alone whiles I
may swallowe my spetle.
20 I haueⁿ sinned, what shal I do vnto thee?
O thou preseruer of men, why hast thou
set me as a marke against thee, so that I
am a burden vnto my self?
21 And why doest thou not pardone my tres-
pas: and take away mine iniquitie: for now
shal I slepe in the dust, and if thou sekest
me in the morning, I shal^o not be founde.

the perfection, that he colde bridel him selfe fro reasoning with God, because
he that he still tryed his faith. o That is, I shal be dead.

CHAP. VIII.

*1 Bildad sheweth that Iob is a sinner, because God pu-
nisheth the wicked, and preserveth the good.*

1 Then answered Bildad the Shuhite,
and said,
2 How long wilt thou talke of these things,
& how long shal the wordes of thy mouthe
be as a mightie winde?
3 Doeth God peruert iudgement: or doeth
the almighty subuert iustice?
4 If thy sonnes haue sinned against him, &
he hath sent them into the place of their
iniquitie,
5 Yet if thou^c wilt early seke vnto God, &
pray to the Almighty,
6 If thou be pure and vp right, then surely
he wil awake vp vnto thee, & he wil make
the habitation of thy righteousness prospe-
rous.
7 And though thy beginning^d be small,
yet thy later end shal greatly increase.
8 Inquire therefore, I pray thee, of the
former age, and prepare thy selfe to fear-
che of their fathers.
9 (For we are but^e of yesterday, and are

as all iniquitie, and he shal finde it true which he here saith. f Meaning,
that it is not ynough to haue the experience of our felices, but to be cōfide-
soday the examples of them that went before vs.

g Seing I can
by nonother
meanes cōfort
my selfe, I wil
declare my
grief by won-
des, and thus
he speaketh as
one ouercome
with grief of
minde.
h Am not I a
poore wretched
what needeth
thou then to
lay so muche
peine on me?
i So that I cā
haue no rest,
night nor day.
k He speaketh
as one ouercom-
me w^l sorowes,
and not of iud-
gement, or of
the examina-
tion of his
faith.
l Seing my ter-
me of life is
so shorte, let
me haue some
rest and ease.
m Seing that
mā of him selfe
is so vile,
why doest
thou giue him
that honour
to contende a-
gainst him?
n Iob vseth all
kundes of per-
suasion with
God, that he
might stay his
hand.
o After all tē-
tations faith
brasteth for-
the & leadeth
Iob to repen-
tance: yet it
was not in su-
perstition, but
in reason.

a He decla-
reth that their
wordes which
wolde dimi-
nish any chis-
frō the iustice
of God, is but
as a puff of
winde that va-
nisheth away.
b That is, li-
ke the rewarded
the according
to their iniqui-
tie: meaning,
that Iob ought
to be warned
by the exāpla
of his chil-
dren, that he
offend not
God.
c That is, if
y^e turne betw-
me & him, God
calleth thee
to repentance.
d Though the
beginning be
not so pleas-
ant, as thou
woldest desire,
yet in the end
thou shalt ha-
ue sufficient
occasion to cō-
tend thy self.
e He wil let
Iob to exami-
ne.

ignorant: for our dayes vpon earth *are* but a shadow)

10 Shal not thei teache thee & tel thee, and vtter the wordes of their heart?

11 Can a *s* rush growe without myre? or can the grasse growe without water?

12 Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope shal perishe.

14 His confidence also shal be cut of, & his trust *shalbe*, as the house of a *h* spyder.

15 He shal leane vpon his house, but it shal not stand: he shal holde him fast by it, yet shal it not endure.

16 The *t*re is grene before the sunne, and the branches spread ouer the garden thereof.

17 The rotes thereof are wrapped about the fountaine, & are folden *about* the house of stones.

18 If *anie* plucke it from his place, and it *denie*, saying, I haue not sene thee,

19 Beholde, it wil reioyce *by* this meanes, that it may growe in another molde.

20 Beholde, God wil not cast away an vpright man, nether wil he take the wicked by the hand,

21 Til he haue filled thy mouthe w^m laughter, and thy lippes with ioye.

22 They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shal not *remaiue*.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousness is nothing.

2 Then Iob answered, and said, I knowe verely that it is so: for how shulde man *compared* vnto God, be *a* iustified?

3 If he wolde dispute with him, he colde not answer him one thing of a *b* thousand.

4 He is wise in heart, & mightie in strength: who hathe bene scarce agais^t him & hathe prospered?

5 He remoueth the mountaines & they fele not when he ouerthroweth them in his wrath.

6 He *c* remoueth the earth out of her place, that the pillars thereof do shake.

7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

8 He him self alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres *d* Arcturus, Orion, and Pleiades, and the climats of *y* South.

10 He doeth great things, and vnsearchable: yea, meruelous things without number.

11 Lo, when he goeth *e* by me, I se him not: & when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, *f* who can make him to restore it? who shal say vnto him, What doest thou?

13 God *s* wil not withdrawe his angre & the moste mightie helpe *h* do stoupe vnder him.

14 How muche lesse shal I answer him? or how shulde I finde out *i* my wordes with him?

15 For thogh I were iuste, yet colde I *k* not answer, but I wolde make supplicacion to my Iudge.

16 If I *l* crye, and he answer me, yet wolde I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, & woundeth me *m* without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternes.

19 If we *s*peake of strength, beholde, he is *n* strong: if we *s*peake of iudgement, who shal bring me in to plaide?

20 If I wolde iustifie my self, mine owne mouth shal condemne me: *o* if I wolde be perfite, he shal iudge me wicked.

21 Thogh I were perfite, yet I knowe not my soule: therefore abhorre I my lyfe.

22 This is one point: therefore I said, He destroyeth the *p* perfite, and the wicked.

23 If the scourge shulde sodenly *q* slaie, shulde God *r* laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he *s* couereth the faces of the iudges thereof: if not, where *t* is he? or who is he?

25 My daies haue bene more swift then a poste: they haue fled, & haue sene no good thing.

26 They are passed *as* with the moste swift shippes, and as the egle that flieth to the praye.

27 If *u* I say, I wil forget my complaint, I wil cease from my wrath, & comfort me,

28 Then I am afayed of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why *v* labour I thus in vaine?

30 If I *y* wash my self with snowe water, and purge mine hands moste cleane,

31 Yet shalt thou plunge me in the pit, and mine owne *z* clothes shal make me filthy.

32 For he is not a man as I am, that I shulde

Ll.i.

nith according to his iustice, he wil destroye aswel them that are couited perfite, as them that are wicked *q* To wit, the wicked *r* This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap. 5.3. why shulde he suffer the innocents to be so long tormented by them? *s* That they can not se to do iustice *t* That can thewe the contrary? *u* I thinke not to fall into these affectiōs, but my sorowes bring me to the manifold infirmities, & my conscience condemneth me *x* Why doeth not God destroye me at once: thus he speaketh according to the miserie of the flesh *y* Thogh I tēme neuer so pure in mine owne eyes, yet all is but corruption before God *z* Whatfoener I wolde vie to couer my filthines with, shal discloie me so muche more.

e I am not able to comprehend his workes, which are commune and daily before mine eyes, muche lesse in those things, which are hid and secret
f He sheweth that whē God doeth execute his power, he doeth it wisely, for asmuch as none can controule him.
g God wil not be appeased for ought that man can laie for him self for his iustification
h That is, all reasons that men can laie to approue their cause
i How shulde I be able to answer him by eloquence whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake
k Meaning, in his owne opinion, signifyig that man wil sometime flatter him self to be righteo^s, which before God is abominacion
l Whiles I am in my pangs, I can not but braile forth into many incomeniences, although I know full that God is iust.
m I am not able to sele my finnes so great, as I fele the weight of his plagues: & thus he speaketh to condemne his dulnes, and to iustifie God
n After he haue the accused his owne weakenes, he continueth to iustifie God and his power.
o If I wolde stande in mine owne defence, yet God hath iuste cause to condemne me, if he examine mine heart, & conscience
p If God punish according to his iustice, he wil destroye aswel them that are couited perfite, as them that are wicked
q To wit, the wicked
r This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap. 5.3. why shulde he suffer the innocents to be so long tormented by them?
s That they can not se to do iustice
t That can thewe the contrary?
u I thinke not to fall into these affectiōs, but my sorowes bring me to the manifold infirmities, & my conscience condemneth me
x Why doeth not God destroye me at once: thus he speaketh according to the miserie of the flesh
y Thogh I tēme neuer so pure in mine owne eyes, yet all is but corruption before God
z Whatfoener I wolde vie to couer my filthines with, shal discloie me so muche more.

g As a rush can not growe without moistnes, so can not the hypocrite, because he hath the not faith, which is moistened with Gods Spirit.

h Which is to day, and to morowe swept away
i He cōpareth the iuste to a tre, which although it be remoued out of one place vnto another, yet flourisheth. so the affliction of the godlie turneth to their profire
k That is, so y there remaine nothing there to prone whether y tre had growen there, or no.
l To be planted in another place, where it may growe at pleasure.

m If thou be godlie, he wil giue thee occasion to reioyce, & if not, thine affliction shal increase.

n Iob here answereth to y point of Eliphaz and Bildads oracion, touching the iustice of God & his innocencie, confessing God to be iust in iustice, and man to be nothing in respect.
o Of a thousand things, w^m God colde lay to his charge, mā can not answer him one.
p He declareth what is the iustitie of mā by y mightie and incomprehensible power that is in God, shewing what he colde do, if he wolde sit forthe his power.
q These are y names of certaine starres, whereby he meaneth that all starres both knowne & vknowne are at his appointment.

^a Which might make an access betwene God and me, speaking of impatience, & yet confessing God to be iust in punishing him
^b Signifying Gods iudgements: kepe him in awe

answer him, if we come together to iudgement.

33 Neither is there any vmpire^a that might lair his hand vpon vs bothe.

34 Let him take his rod away frō me, & let not his feare astonish me:

35 Then wil I speake, & scare him not: ^b but because I am not so, I holde me stil.

CHAP. X.

^a Iob is weary of his life, and setteth out his fragilitie before God. ²⁰ He desireth him to stay his hand. ³² A description of death.

^a I am more like to a dead man, then to one y liueth
^b I wil make an ample declaration of my tormēts, accusing my self & not God
^c He wolde not that God shulde proceede against him by his secret iustice, but by the ordinarie means that he punisheth others
^d Is it agreeable to thy iustice to do me wrong?
^e Wilt thou be without compassion?
^f Wilt thou gratifie y wicked & condēne me?
^g Doest thou thus of ignorance?
^h Art thou inconstant and changeable, as the times, to date a friend, to morrow an enemy?
ⁱ By affliction thou keepest me as in a prison, & restrainest me from doing euil, neither can any set me at libertie
^k In these eight verses following he describeth the mercie of God in the wonderfull creation of

MY soule is cut of ^a though I liue: I wil leaue my ^b complaint vpon my self, & wil speake in the bitternes of my soule

I wil say vnto God, ^c Condēne me not: shewe me, wherefore thou contendest with me.

3 Thinkest thou it ^d good to oppresse me, & to cast of the ^e labour of thine hands, and to fauour the ^f counsel of the wicked?

4 Hast thou ^g carnal eyes? or doest thou see as man seeth?

5 Are thy dayes as mans ^h dayes? or thy yeeres, as the time of man?

6 That thou inquest of mine iniquitie, & searchest out my sinne.

7 Thou knowest that I can not do ⁱ wickedly: for none can deliuer me out of thine hand.

8 Thine ^k hands haue made me, and facioned me wholly rounde about, & wilt thou destroye me?

9 Remember, I pray thee, that thou hast made me as ^l the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as mylke? and turned me to cruds like cheese?

11 Thou hast clothed me with skinne and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and ^m grace: & thy ⁿ visitacion hath preserued my spirit.

13 Though thou hast hid these things in thine heart, yet I knowe ^o y it is so with thee.

If I haue sinned, then thou wilt straightly loke vnto me, and wilt not holde me giles of mine iniquitie.

15 If I haue done wickedly, wo vnto me: if I haue done righteously, I wil not ^p lift vp mine head, being ful of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: retorne & shewe thy self ^q a maruelous vpon me.

^a That is, thy fatherlie care & prouidence, whereby thou preseruest me, and without the which I shulde perish straight way

^o Though I be not fully able to comprehend these things, yet I must needs confesse them
^p I wil alway walke in feare and humilitie, knowing that none is iuste before thee
^q Iob being sore affacted in this battle betwene the flesh and the spirit, breatheth out into these passions, wishing rather short dayes then long paine

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: ^r changes and aimies of sorowes are against me.

18 Wherefore the hast thou brought me out of the wombe? Oh that I had perished, and that none eye had sene me!

19 And that I were as I had not bene, but brought from the wombe to the grave.

20 Are not my dayes fewe? let him ^s cease, and leaue of frō me, that I may take a litle comfort,

21 Before I go and shal not ^t retorne, euen to the land of darkenes and shadowe of death:

22 Into a lād, I say, darke as darkenes it self, & into the shadow of death, where is none ^u order, but the light is there as darkenes.

CHAP. XI.

^a Iob is vniustly reprehended of Zophár. ⁷ God is incomprehensible. ¹⁴ He is merciful to the repentant. ¹⁸ Their assurance that liue godlie

Then answered Zophár the Naamathite, and said,

2 Shulde not the multitude of wordes be answered? or shulde a great ^a talker be iustified?

3 Shulde men holde their peace at thy lyes? and when thou mockest ^b others, shal none make thee ashamed?

4 For thou hast said, ^b My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God wolde speake and open his lippes against thee!

6 That he might shewe thee the ^c secrets of wisdom, how ^y hast deserued double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almighty to his perfection?

8 The heauens are his, what canst thou do? ^d it is deeper then the hel, how canst thou knowe it?

9 The measure thereof is longer then the earth, and it is broder then the sea.

10 If he cut of and ^e shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, & him that vnderstandeth nothing.

12 Yet vaine man wolde be wise, though man newe borne is like a wilde asse ^f colte.

13 If thou ^g prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine ^h hand, put it faire away, & let no wickednes dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy ⁱ face without

^r That is, diuersitie of distresses and in great roundness, showing that God hath infinite means to punish mā
^s He wisheth God wolde leaue of his affliction, consider his great miserie & the breuitie of his life
^t He speaketh thus in y person of a sinner, that is overcome with passions & w the feling of Gods iudgements, & therefore can not apprehend in y state the mercies of God & comfort of the resurrection
^u No distinction betwene light and darkenes, but where all is vnde darkenes it self

^a Shulde he persuade by his great talkes, that he is iust?
^b He chargeth Iob with this, that he shulde say, that the thing, which he spake, was true, and that he was without sinne in y sight of God
^c Which is, not to stand in iustificing of thy self: the significeth that man wil neuer be overcome, while he reasoneth with another, and therefore God must breake of the controuersie, and stop mans mouth
^d That is, this perfection of God, & if man be not able to comprehend the height of the heauens, the depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
^e If God shulde turne the state of things, and establish a newe ordre in nature, who coulde controule him?

^f That is, without vnderstanding so that whatsoeuer gifts he hath afterwarde, come of God and not of nature
^g If thou repent, pray vnto Iob
^h Renounce thine or ne euil workes, and so that they offend not God, uer whom thou hast charge
ⁱ He declarer what qualities of confidence and confidence in all things such that him, which turne to God by true repentance

without spot, and shalt be stable, & shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pities, and shalt lye downe safely.

Leuit 16.5. 19 *For when thou takest thy rest, none shall make thee afraide: yea, manie shall make sure vnto thee.

k He sheweth that contrarie things shal come vnto them that do not repent. 20 But the eyes *k* of the wicked shal faile, and their refuge shal perish, and their hope shal be sorowe of minde.

CHAP. XII.

1 Iob accuseth his friends of ignorance 7 He declareth the might, and power of God. 17 And how he changeth the course of things.

a Because you fele not that, & you speake, *b* you thinke *c* you whole stander in words, and so flatter your selues as though none knewe anie thing, or colde knowe but you. *Prou. 14.2.*

b He reponeth these his friends of two fautes: the one *c* they thought they had better knowledg then in dede they had, & *d* other that in stead of true consolatio they did deride, and despise their friend in his aduersitie. *c* The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.

d As the riche esteeme not a light, or tormente that goeth our, so is he despised that falleth from prosperitie to aduersitie. *e* He is whome God hath brought in with his hand. *e* He declareth to them that did dispute against him, that their wisdom is comūe to all, & such as *f* very brute beasts do darre teache *Or. 1.11.*

f He exhorteth them to be wise in iudgmg. and aswel to know the right wise why God hath given them eares, as he hath done a mouth *g* though men by age, and continuance of time attaine to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alleaged, Chap. 8.

Then Iob answered, and said, In dede because that ye are the people onely, *a* wisdom must dye with you.

But I haue vnderstanding as wel as you, & am not inferior vnto you: yea, who knoweth not such things?

*I am *b* as one mocked of his neighbour, who calleth vpon God, and he *c* heareth him: the iuste and the vpright is laughed to scoine.

d He that is ready to fall, is as a lampe despised in the opinion of the riche.

6 The tabernacles of robbers do prosper, and they are in sauetie, that prouoke God, *e* whome God hath enriched with his hand.

7 Aske now the beastes, *e* and they shall teache thee, and the foules of the heauen, and they shall tel thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euerie liuing thing, and the breath of all mankinde.

11 Doeth not the eares *f* discerne the wordes, and the mouth taste meat for it self?

12 Among the *g* ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him *h* wisdom and strength: he hath counsel and vnderstanding.

14 Beholde, he wil breake downe, and it can not be buyt: he shutteth a man vp, and he can not be losed.

15 Beholde, he withholdeth the waters, and thei drye vp: but when he sendeth the out, they destroye the earth.

16 With him *i* strength and wisdom: he that is deceiued, and that *h* deceiueth, are his.

17 He causeth the counselors to go as spoiled, and maketh the iudges fooles.

18 He loseth *k* the collar of Kings, and girdeth their loines with a girdle.

19 He leadeth away the princes as a pray, & ouerthroweth the mightie.

20 He taketh away the speache from the *l* faithful counselors, & taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes and maketh the strength of the mightie weak.

22 He discovereth the depe places from their darkenes, & bringeth forth the shadowe of death to light.

23 He *m* increaseth the people, and destroyeth them: he enlargeth the nations, & bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wader in the wildeines out of the way.

25 They grope in the darke without light: & he maketh them to stagger like a drunken man:

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitents shal be saued, and the hypocrite condemned 20 He prayeth vnto God that he wolde not handle him rigorously.

1 *L*O, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I knowe also as much as you knowe: I am not inferior vnto you.

3 But I wil speake to the Almighty, and I desire *a* to dispute with God.

4 For in dede ye forge lyes, and all you are *b* phisicians of no value.

5 Oh, that you wolde holde your tongue, that it might be imputed to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lippes.

7 Wil ye speake *c* wickedly for Gods defence, and talke deceitfully for his cause?

8 Wil ye accept his persone? or wil ye contend for God?

9 Is it wel *d* he shulde seke of you? wil you make a lye for him, as one lyeth for a man?

10 He wil surely reprove you, if ye do secretly accept anie persone.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your *e* memories may be compared vnto ashes, and your bodies to bodies of claye.

13 Holde your tongues in my presence, that I may speake, and let come vpon what wil.

14 Wherefore do I *f* take my flesh in my tethe, and put my soule in mine hand?

15 Lo, though he slay me, yet wil I trust in him, and I wil reprove my wayes in his sight.

h He sheweth that there is nothing done in this worlde without Gods wil, and ordinance: for els he shulde not be almightie. *i* He taketh wisdom fro them *k* He abateth the honour of princes, and bringeth them into the subiectio of others. *l* He causeth that their wordes haue no credit, which is when he wil punish some *m* In this discourse of Gods wonderfull workes Iob sheweth that whatsoever is done in this worlde, bothe in *n* order and change of things is by Gods wil and appointment: wherein he declareth that he thinketh wel of God, and is able to set forth his power in wordes as they that reasond against, were Chap. XIII.

a For although he knewe that God had a iustice, & was manifest in his ordinarie working, and another in his secret counsel, yet he wolde vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him *b* You do not wel applye your medicine to the disease. *c* He condemneth their scale *d* he had not knowledge, neither regarded they to comfort him, but alwaie grated on Gods iustice, as though it was not euidently seene in Iob, except they had vnderstande the probation thereof *e* Your fame shal come to nothing *f* Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seeing I am thus tormented as though I shulde care none owne flesh, & put my life in day?

Whereby he 16 He shal be my saluation also: for the
declareth that
he is not an hy
pocrite as thi
charged him
g This is, clea
red, and not
cast of for
my sinnes, as
you reason
h To proue y
God doeth
thus punish
me for my
sinnes
i If I defend
not my cause,
euerie mā wil
condemne me.
k He sheweth
what these
two things are
l His pangs thus
moue him to
reason w God,
not denying
but that he
had sinned: but
he desired to
vnderstand
what were his
great sinnes y
had deserved
suche rigour,
wherein he of
fended, that he
wolde knowe
a cause of God
why he did pu
nish him
m Thou pun
ishest me now
for the fautes
that I comit
ted in my
youth.
n Thou make
st me thy pri
soner, and do
est so presse
me that I can
not stirre had
not fore
"Elr rorer

He shal be my saluation also: for the
hypocrite shal not come before him.
Hearc diligently my wordes, and marke
my talke.
Beholde now: if I prepare me to iudge
ment, I knowe that I shal be s iustified.
Who is he, that wil pleade b with me? for
if I now holde my tongue, I d dye.
But do not these two things vnto me: the
wil I not hide my self from thee.
Withdrawe thine hand from me, and
let not thy feare make me afraied.
Then call thou, and I wil answer: or let
me speake, and answer thou me.
How manie are l mine iniquities and
sinnes? shewe me my rebellion, and my
sinne.
Wherefore hidest thou thy face, and ta
kest me for thine enemy?
Wilt thou breake a leafe driuen to and
fro? and wilt thou pursue the drye stubble?
For thou writest bitter things against me,
and makest me to possesse m the iniquities
of my youth.
Thou puttest my fete also in the n stoc
kes, and lokest narrowly vnto all my paths,
and makest the printe thereof in the hee
les of my fete.
Suche one consumeth like a roten thing,
and as a garment that is motheaten.

CHAP. XIII.
*Iob describeth the shortenes and miserie of the life of
man. 14 Hope susteineth the godlie. 22 The conditio
of mans life.*

An a y is borne of woman, is of short
continuance, and ful of trouble.
He shooteth forth as a flowre, and is
cut downe: he vanissheth also as a shadow,
& continueth not.
And yet thou openest thine eyes vp o su
che b one, and cauest me to entre into
iudgement with thee.
Who can bring a cleane thing out of
filthines? there is not one.
Are not his dayes determined? the nōber
of his moneths are with thee. thou hast
appointed his boundes, which he can not
passe.
Turne from him that he may cease vntil
his desired day, c as an hyreling.
For there is hope of a tie, if it be cut
downe, that it wil yet sproute, and the
branches thereof wil not cease.
Thogh y rote of it waxe olde in the earth
& the stocke thereof be dead in y groude,
Yet by the sent of water it wil bud, and
bring forth the bowes like a plant.
But man is sicke, and dyeth, & man pe
risheth, and where is he?
As the waters passe from the sea, and as
the flood decayeth and dryeth vp,
So man slepeth and riseth nor: for he shal
not wake againe, nor be raised from his

a Taking occa
sion of his ad
uersaries wor
des, he descri
beth y state of
māns life from
his birth to
his death
Chap 8.9.
Psal 144.4.
b His meaning
is, that seing
that man is so
fraile a creatu
re, God shulde
not handle
him so extre
mely: where
Iob sheweth y
wickednes of
the flesh, whē
it is not sub
iect to the spu
rit
Psal. 51.7.
c Vntil y time
that thou hast
appointed for
him to dye, w
he desired, as
the hyreling
waiteth for y
end of his la
bour to recei
ue his wages
d He speaketh
not here as
thogh he had
not hope of y
immortalitie,
but as a mā in
extreme peine,
when reason
is overcom
by afflictions &
torments.

slepe til the heauen be nomore.
Oh that thou woldest hide me in the gra
ue, and kepe me secret, vntil thy e wrath
were past, and woldest giue me terme, and
f remember me.
If a man dye, shal he liue againe? All the
dayes of mine appointed time wil I wa
ite, til s my changing shal come.
Thou shalt call me, and I shal b answer
thee: thou louest the worke of thine owne
hands.
But now thou n ombrest my steps, and
doest not delay my sinnes.
Mine iniquitie is sealed vp, as in a b bag
ge, and thou addest vnto my wickednes.
And surely as the mountaine that falleth,
cometh to noght, and the k rocke that is
remoued from his place:
As the water breaketh the stones, when
thou ouerflowest the things which growe
in the dust of the earth: so thou destroyest
the hope of man.
Thou preuailest alway against him, so
that he passeth away: he changeth his fa
ce when thou callest him away.
And he knoweth not if his sonnes shal be
honorable, nether shal he vnderstand con
cerning thē, whether they shal be of lowe
degre,
But while his l flesh is vpon him, he shal
be sorowful, and while his soule is in him,
it shal mourne.

CHAP. XV.
*Elipház reprehendeth Iob, because he ascribeth wif
dome, and purenes to him self. 16 He describeth the
curse that falleth on the wicked, reckoning Iob to be one
of the number.*

Then answered Elipház the Temani
te, and said,
Shal a wise man speake wordes of the
winde, and fil his belly b with the East
winde?
Shal he dispute with wordes not comely?
or with talke that is not profitable?
Surely thou hast cast of c feare, and
restrained prayer before God.
For thy mouth declareth thine iniqui
tie, seing thou hast chosen d the tongue
of the crafty.
Thine one mouth condemneth thee, and
not I, and thy lippes testifie against
thee.
Art thou the e first man, that was borne?
and wast thou made before the hills?
Hast thou heard the secret counsel of
God, and doest thou restraine wisdom
f to thee?
What knowest thou that we knowe not?
and vnderstandest that is not in vs?
With vs are bothe ancient and very
aged men, farre older then thy father.
Some the consolations of God s smale
vnto thee: is this thing strange vnto thee?
Why

Hereby he
declareth that
the feare of
Gods iudge
ment was the
cause why he
desired to dye
f That is, re
lease my peines
and take me to
mercie
g Meaning, vnto
to the day of
the resurrectio
whē he shulde
be changed, &
renued.
h Thogh I be
afflicted in this
life yet in the
resurrection I
shal fele thy
mercies, and
answer when
thou callest
me
Prou 5.21.
i Thou layest
thē all together
& suffrest none
of my sinnes
vnpunished
k He murmur
eth through y
impacifitie of
y flesh against
God, as thogh
he vied as
great seruitude
against him as
against y hard
rockes, or
waters y ouer
flowe so that
hereby all the
occasion of his
hope is taken
away
l Yet whiles
he liueth, he
shal be in pei
ne & miserie.
a That is, vaine
wordes, &
without con
solation?
b Meaning, &
matters that
are of none im
portance which
are forgotten
as soon as they
are vttered, as
the East winde
drieth vp the
moisture as soon
as it falleth
c He chargeth
Iob as thogh
his talke cau
sed me to cast
off the feare of
God & pray
er.
d Thou spea
kest as do the
mockers, and
contemners of
God
e That is, the
most ancient,
and so by rea
son the most
wise?
f Art thou o
nely wife?
g He accuseth
Iobs pride, and
ingratitude, y
wil not be co
forted by God,
nor by their
counsel.

h Why doest thou stand in thine owne conceite? **i** His purpose is to proue, y Iob as an vnjust man & an hypocrite is punished for his sinnes, like as he did before, Chap 4, 18 **k** Which hath a desire to sinne as he is thurste to drinke. **l** Who by their wisdom so gouerned, y no stranger inuaded them, & so the land seemed to be giue to them alone. **m** The cruel man is euer in danger of death, and is neuer quiet in conscience. **n** Out of that miserie where into he once falleth. **o** God doeth not onely impouerish the wicked oft times: but euen in their prosperitie he punisheth the wicked. **p** He sheweth what weapons God vseth against y wicked which lift vp the selues against him, to wit, terror of conscience, & outward afflictions. **q** That is, he was so puffed up with great prosperitie, & abundance of all things, that he forgate God: noting, y Iob in his felicitie had not the true feare of God. **r** Though he buyde, & repaire ruinous places to get him fame, yet God shal bring all to naught, and turne his great prosperitie into extreme miserie. **s** Meaning, y his sumptuous buydings shulde neuer come to perfection. **t** He standeth so in his owne conceite, that he wil giue no place to good counsell, therefore his owne pride shal bring him to destruction. **u** As one that gathereth grapes before they be ripe. **x** Which were buyt or maintained by pawning, and bribes.

Why doest thine heart take thee away, and what do thine eyes meane, That thou answerest to God at thy pleasure, and bringest such wordes out of thy mouth? What is man, that he shulde be cleane? and he that is borne of woman, that he shulde be iust? Beholde, he founde no stedfastnes in his Saintes: yea, the heauens are not cleane in his sight. How muche more man abominable, & filthie, which drinketh iniquitie like water? I wil tel thee: heare me, and I wil declare that which I haue sene: Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret: To whome alone the land was giuen & no stranger passed through them. The wicked man is continually as one that trauelleth of childe, and the number of yeres is hid from the tyrant. A soule of feare is in his eares, & in his prosperitie y destroyer shal come vpon him. He beleueth not to returne out of darkness: for he seeth the sworde before him. He wadeth to and fro for bread where he may: he knoweth that the day of darkness is prepared at hand. Affliction and anguish shal make him afraid: they shal preuaile against him as a King ready to the battell. For he hath stretched out his hand against God, and made him self strong against the Almightye. Therefore God shal runne vpon him, euen vpon his necke, & against the moste thicke part of his shield. Because he hath covered his face with his fatnes, & hath collopes in his flacke. Though he dwel in desolate cities, and in houses which no man inhabiteth, but are become heapes, He shal not be riche, nether shal his substance continue, nether shal he prolong the perfection thereof in the earth. He shal neuer departe out of darkness: y flame shal diue vpon his branches, & he shal go away with the breath of his mouth. He beleueth not that he crieth in vanitie: therefore vanitie shal be his change. His branche shal not be grene, but shal be cut of before his day. God shal destroy him as the vine her sower of grape, and shal cast him of, as the oliue doeth her flowre. For the congregacion of the hypocrite shal be desolate, & fyre shal deuoure the houses of bribes.

For they conceiue mischief and bring forth the vanitie, & their bellie hath prepared deceite. **CHAP. xvi.** Iob moued by the importunacie of his friends, & Counteth in what extremite he was, & And taketh God witness of his innocence. **Vt** Iob answered, and said, I haue oft times heard such things: miserable comforters are ye all. Shal there be none end of wordes of winder? or what maketh thee bolde so to answer? I colde also speake as ye do: (but wolde God your soule were in my soules stead) I colde kepe you companie in speaking, and colde shake mine head at you, But I wolde strengthen you with my mouth, and the comfort of my lips shulde aswage your sorowe. Though I speake, my sorowe can not be aswaged: though I cease, what release haue I? But now she maketh me weary: O God, thou hast made all my congregacion desolate, And hast made me full of wrinkles which is a witness thereof, and my leannes riseth vp in me, testifying the same in my face. His wrath hath torne me, and he hateth me, & gnaweth vpon me with his teeth: mine enemy hath sharpened his eies against me. They haue opened their mouthes vpon me, & smitten me on the cheke in reproche: they gather the selues together against me. God hath deliuered me to the vniust, and hath made me to turne out of the way by the hands of the wicked. I was in welth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set in me as a marke for him self. His archers compassed me round about: he cutteth my reines, & doeth not spare, and powreth my gall vpon the ground. He hath broken me with one breaking vpon another, and runneth vpon me like a gyant. I haue sowed a sackcloth vpon my skin, and haue abased mine horne vnto the dust. My face is withered with weeping, & the shadow of death is vpon mine eies, Though there be no wickednes in mine hands, and my prayer be pure. O earth, couer not thou my blood, and let my cying finde no place. For lo, now my witness is in the heauen, and my record is on hie.

And therefore all their vaine deuises shal turne to their owne destruction. **a** Which serueth for vaine ostentation and for no successe. **b** For Eliphaz did repleie against Iobs answer. **c** I wolde you felt y which I do. **d** That is, mocke at your miserie, as you do at mine. **e** If this were in my power, yet wolde I comfort you, and not do as ye do to me. **f** If they wolde say, Why doest thou not then comfort thy selfe? he answereth, y the iudgements of God are more heauy, then he is able to aswage either by wordes or silence. **g** Meaning, y God. **h** That is, destroyed most of my familie. **i** In token of sorowe and grief. **k** That is, God by his wrath: and in this diuersitie of wordes & his stile he expresseth how grievous y had of God was vpon him. **l** That is, hath handled me moste contemptuously: for so smiting on the cheke signified, y King. 23, 24 Mar 14. **m** They haue led me whither they wolde. **n** His manifold afflictions. **o** I am wounded to y heart. **p** Meaning, his glorie was brought lowe. **q** Signifying, y he is not able to comprehend the cause of this his grievous punishment. **r** That is, vnfaunted, and without hypocrisie. **s** Let my sinne be knowne, if I be such a sinner as thou sayest. **t** Though man con-

ne aduersaries accuse me, and let me finde no saour demne me, yet God is witness of my cause **L.iii.**

u Vñe painted
wordes in Re-
ad of true con-
solatio.

x Thus by his
great torments
he is caryed
away, and bra-
steth out into
passions, and
speaketh vn-
aduisedly, as
though God
shulde increas
man more get-
ly, seeing he
hathe but a
short-time he-
re to liue

Chap. XVII.

a In Read of
cōfōrt, being
now at death
dore, he had
but them, that
mocked at hi,
and discoura-
ged him
b I feild that
they seke but
to vex me
the reasoneth
with God as a
ma beside him
selfe to the in-
ter of his cause
might be
brought to light
d And answer
for thee?

e That these
mine afflictions
are thy iudg-
gements, though
man know not the
cause
f He that flate-
tereth a man,
and ouerly iud-
g to him nō-
py in his pro-
peritie, shal
not him self
ouely, but in
his posteritie
be punished.

g God hathe
made all the
worlde to
speake of me,
because of mine
afflictions.

h That is, as
a continual
sounde in their
eares
i To wit, whe
they se y god-
lie punished:
but in the end
they shal come
to vnder-
standing, and
knowe what
shal be the re-
ward of the
hypocrite.

k That is, wil-
not be discoura-
ged, conside-
ring that the
godlie are pu-
nished as well
as the wicked
Iob speaketh

so the thre, y came to cōfōrt him
n Though I shulde hope to come from aduersitie to prosperitie as
your discours pretendeth
o I haue nomore hope in father, mother, sister, or
any worldly thing: for the dust and wormes shalbe to me in stead of them
p All worldly hope, and prosperitie faile, which you say, are ouely signes of
Gods fauour: but seeing that these things perith, I see mine hope in God, and
in life everlasting.

20 My friends ^u speake eloquently a-
gainst me: but mine eye powreth out teares
vnto God.

21 Oh that a man might ^x pleade with
God, as man with his neighbour!

22 For the yeres accounted come, and I shal
go the way, whence I shal not retuine.

CHAP. XVII.

1 Iob sayth that he consumeth away, and yet doeth pa-
ciously abide it. *10* He exhorteth his friends to repen-
tance, *13* Shewing that he loketh but for death.

MY breath is corrupt: my daies are cut
off, and the graue is ready for me.

2 There are none but ^a mockers with me,
and mine eye continueth in ^b their bit-
ternes.

3 Laye downe now and put me in suretie
for thee: who is he, that ^d wil touche mine
hand?

4 For thou hast hid their heart from ^e vn-
derstanding: therefore shalt thou not see
them vpon me.

5 For the eyes of his children shal faile,
that speaketh flaterie to his friends.

6 He hathe also made me a ^s byworde of
the people, and I am as a tabret ^h before
them.

7 Mine eye therefore is dim for grief, and
all my strength is like a shadowe.

8 The righteous shal be astonied at ⁱ this,
and the innocent shalbe moued against
the hypocrite.

9 But the righteous wil holde his ^k waye,
and he whose hands are pure, shal increa-
se his strength.

10 All ⁱ you therefore turne you, and co-
me now, and I shal not finde one wise a-
mong you.

11 My daies are past; mine enterprises are
broken, and the thoughts of mine heart

12 Haue changed the ^m night for the day,
and the light that approached, for dar-
kenes.

13 Though I hope, yet the graue shalbe mi-
ne house, and I shal make my bed in the
darke.

14 I shal say to corruption, Thou art my
^o father, and to the worme, Thou art my
mother and my sister.

15 Where is then now mine hope ^p or who
shal consider the thing, that I hoped for?

16 They shal go downe into the bottome
of the pit: surely it shal lye together in
the dust.

CHAP. XVIII.

1 Bildad rehearseth the crimes of the vnfaiethful and
wicked.

Then answered Bildad the Shuhite, &
said,

2 When wil ye make an end of your wor-
des? ^b cause vs to vnderstand, & the we wil
speake.

3 Wherefore are we counted as beastes, &
are vile in your sight?

4 Thou art as one that teareth his soule in his
anger. Shal the ^d earth be forsaken for thy
fawe? or y rocke remoued out of his place?

5 Yea, the light of the wicked shalbe quen-
ched & y sparke of his fyre shal not shine.

6 The light shalbe darke in his dwelling,
and his candel shalbe put out with him.

7 The steppes of his strength shalbe restrai-
ned, and his owne counsil shal cast him
downe.

8 For he is taken in the net by his fete, &
he ^f walketh vpon the snares.

9 The grænne shal take him by the heele, &
the thefe shal come vpon him.

10 A snare is laid for him in the ground, &
a trappe for him in the way.

11 Fearfulnes shal make him afraid on eue-
ry side, and shal driue him to his fete.

12 His strength shalbe ^s famine: & destru-
ction shalbe readie at his side.

13 It shal deuoure the partes of his skinne,
& the ^h first borne of death shal deuoure
his strength.

14 His hope shalbe roted out of his dwel-
ling, & shal cause him to go to the ⁱ King
of feare.

15 Feare shal dwel in his house (because it
is not ^k his) ^l and brimstone shalbe sca-
tred vpon his habitation.

16 His rotes shalbe dried vp beneath, and
about shal his branche be cut downe.

17 His remembrance shal perish from the
earth, and he shal haue no name in the
strete.

18 They shal driue him out of the ^m light
vnto darkenes, and chase him out of the
worlde.

19 He shal nether haue sonne nor nephewe
among his people, nor any posteritie in
his dwellings.

20 The posteritie shalbe astonied at his
ⁿ day, & feare shal come vpon the ancient.

21 Surely such are the habitacions of the
wicked, and this is the place of him that
knoweth not God.

CHAP. XIX.

2 Iob reponeth his friends, *15* And reuolunt his miseries
& grievous paines *25* He assurath him selfe of the ge-
nerall resurrection.

BUt Iob answered, and said,
2 How long wil ye vex me soule, and
torment me with wordes?

3 Ye haue now ^a ten times reproched me,
& are not ashamed: ye are impudēt tow-
ard me.

4 And though I had in dede erred, mine er-
roux ^b remaineth with me.

5 But in dede if ye wil aduāce your selues
against

a Which cou-
ntes your fel-
lows misde-
does? as
Chap 12, 4.

b Whome you
take to be but
beastes, as
Chap 12, 7.

c That is, like
a mad man
d Shal God
change the or-
dre of nature
for thy sake,

by dealing w
thee otherwise
then he doeth
with all men?

e When y wic-
ked is in his
posteritie, the
God changeth
his state: & this
is his ordina-
rie working for
their finnes

f Meaning that
the wicked are
in continual
danger.

g That which
shulde nourish
him, shalbe
consumed by
famine

h That is, so-
me strong and
violent death
shal consume
his strength:

or as y Ebrew
word signi-
feth, his mem-
bres or parts.

i That is, with
most great fe-
are.

k Meaning,
not truly co-
me by

l Though all y
worlde wolde
fauour hi, yet
God wolde
deströie him &
his

m He shal fall
from prosperi-
tie to aduersi-
tie.

n When the
shal se what
came vnto hi

a That is, ma-
ny times, as
Nehem 4, 12.

b That is, if
my self shal-
be punished
for it, or you
haue not yet
confused it.

a He bracketh out againe 10- to his passions and declarerth still that his afflictions cometh of God, though he be notable to feele & cause in him self.
d Meaning, out of his afflictions
e Meaning, his children and what he was dere unto him in this worlde
f Which is pluckt vp, and hath no more hope to grow
g His manifold afflictions
h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.
i Which were hers & mine.
k Besides these great losses & moſte cruel vniuersities, he was touched in his owne person as followeth.
l All my flesh was consumed in being I haue these iust causes to complaine, condemne me not as an hypocrite, especially ye shoulde comfort me
n Is it not ynough y God doeth punish me except you by reproches increaſe my sorrowe
o To ſe my body punished, except yetrouble my minde
p He pteſteth that notwithstanding his fore passions, his religion is perſeuerant, & that he is not a blaſphemer, as thei iudged him
q I do not ſo iuſtifie my ſelfe before the worlde, but I knowe that I ſhal come before the great iudge, who ſhal be my deliuerer & ſauour
r Herein Iob declarerth plainly that he had a full hope, that both the ſoule and body ſhoulde enioye the preſence of God in the laſt reſurrection
s Though his friends thought y he was but a ſcabbie

againſt me, & rebuke me for my reproche,
6 Knowenow, y God hath e ouerthrowen me, & hath compaſſed me with his net.
7 Beholde, I crye out of violence, but I haue none answer: I crye but there is no iudgement.
8 He hath hedged vp my waye that I can not paſſe, and he hath ſet darkenes in my paths.
9 He hath ſpoiled me of mine honour, & taken the crowne away from mine head.
10 He hath deſtroyed me on euery ſide & I am gone: & he hath remoued mine hope like a tre.
11 And he hath kild his wrath againſt me, and counterth me as one of his enemies.
12 His ſeruaunts came together, and made their way vpon me, & camped about my tabernacle.
13 He hath remoued my brethren frae fro me, and alſo mine acquaintance were ſtrangers vnto me.
14 My neighbours haue forſaken me, and my familiars haue forgotten me.
15 They that dwel in mine houſe, and my maidens toke me for a ſtranger: for I was a ſtranger in their ſight.
16 I called my ſeruaunt, but he wolde not answer, though I prayed him with my mouth.
17 My breath was ſtrange vnto my wife, though I prayed her for the childrens ſake of mine owne body.
18 The wicked alſo deſpiſed me, & when I roſe, they ſpake againſt me.
19 All my ſecret friends abhorred me, & thei whome I loued, are turned againſt me.
20 My bone cleaueth to my ſkin & to my fleſh, and I haue eſcaped with the ſkinne of my teth.
21 Haue pitie vpon me: haue pitie vpon me, (O ye my friends) for the had of God hath touched me.
22 Why do ye perſecute me, as God? and are not ſatiſfied with my fleſh?
23 Oh that my wordes were now writen: oh that they were writen euen in a booke!
24 And grauen with an yron penne in lead, or in ſtone for euer.
25 For I am ſure, that my Redemer liueth, and he ſhal ſtand the laſt on the earth.
26 And though after my ſkin wormes deſtroy this body, yet ſhal I ſe God in my fleſh.
27 Whome I my ſelf ſhal ſe, and mine eyes ſhal beholde, and non other for me, though my reines are consumed within me.
28 But ye ſaid, Why is he perſecuted? And there was a depe matter in me.
29 Be ye aſſaid of the ſword: for y ſword will be auenged of wickednes, that ye may know that there is a iudgement.

CHAP. XX.

haue a ſhorte end, & though for a time they flouriſh.

THe answered Zophar the Naamathite and ſaid,
2 Doubteles my thoughts cauſe me to answer, and therefore I make haſte.
3 I haue heard the correction of my reproche: therefore y ſpirit of mine vnderſtanding cauſeth me to answer.
4 Knoweſt thou not this of oldes & ſince God placed man vpon the earth?
5 That the reioyning of the wicked is ſhorte, & that the ioye of hypocrites is but a moment?
6 Though his excellencie mounte vp to the heauen, and his head reache vnto the cloudes,
7 Yet ſhal he periſh for euer, like his dung, and they which haue ſene him, ſhal ſay, Where is he?
8 He ſhal ſlee away as a dreame, & thei ſhal not finde him, and ſhal paſſe away as a viſion of the night.
9 So that the eye which had ſene him, ſhal do ſo no more, and his place ſhal ſeem no more.
10 His children ſhal flatter the poore, and his hands ſhal reſtore his ſubſtance.
11 His bones are full of the ſinne of his youth, & it ſhal lye downe with him in the duſt.
12 While wickednes was ſwete in his mouth, & he hid it vnder his tongue,
13 And fauoured it, and wolde not forſake it, but kept it cloſe in his mouth,
14 Then his meat in his bowels was turned: the gall of alpes was in the middes of hi.
15 He hath deuoured ſubſtance, and he ſhal vomit it: for God ſhal drawe it out of his belly.
16 He ſhal ſucke the gall of alpes, and the vipers tongue ſhal ſlaye him.
17 He ſhal not ſe the riuers, nor the floods & ſtreames of hony and butter.
18 He ſhal reſtore y labour, & ſhal deuoure nomore: euen according to the ſubſtance ſhal be his exchange, and he ſhal enioye it no more.
19 For he hath vndone manie: he hath forſaken the poore, & hath ſpoiled houſes which he buylded not.
20 Surely he ſhal fele no quietnes in his body, neither ſhal he reſerue of that which he deſired.
21 There ſhal none of his meat be left: therefore none ſhal hope for his goods.
22 While he ſhal be filled with his abundance, he ſhal be in paine, & the hand of all the wicked ſhal aſſaile him.
23 He ſhal be about to fil his belly, but God ſhal ſend vpon him his ſearce wrath, & ſhal cauſe to lye vpon him, euen vpon his meat.
24 He ſhal ſlee from the yron weapons, and the bowe of ſtele ſhal ſtrike him through

a He declared that two things moued him to ſpeake to wit, becauſe Iob ſeemed to touch him, & becauſe he thought he had know ledge ſufficient to confute him
b His purpoſe is to proue Iob to be a wicked man, & an hypocrite, becauſe God puniſhed him, and changed his proſperitie into aduerſitie.
c Where as y ſaith, through ambition & tyrannie oppreſſed the poore, the children through power tie & malice ſhal ſee fauour at y pore.
d So that the things, which he hath taken away by violence, ſhal be reſtored againe by force
e Meaning, that as ſhal carry nothing away with him, but his ſinne
f As y ſaith y is ſwete in the mouth of the wicked, when it cometh into y body ſo all vice at y firſt is pleaſant, but afterward God turneth it to deſtruction
g He comparerth euil gotten goods to y vnum of alpes, which ſerpeant is moſte dangerous: noting that Iobs great riches were not truly come by, & therefore God did plague him ſuffely for the ſame
h Though God giue to all other abundance of his bliſſings, yet he ſhal haue no parte thereof
i That is, theſe raueners & ſpoilers of y poore ſhal enioye their theft but for a time: for after God will take it from them and cauſe thei to make reſtitution, ſo y it is but an exchange
k He ſhal leaue nothing to his poſteritie.
l The wicked ſhal neuer be in reſt: for one wicked min ſhal ſeeke to ſtroy another.

LI. IIII.

m Some read, vpon his fleſh, alluding to Iob, whoſe fleſh was ſinuen with a ſcabbie

^a Some read, of ^b quiper
^c All feare & sorow shal light vpon him, when he thinketh to escape
^d That is, fyre frō heauen, or ^e fyre of Gods wrath
^f Meaning, ^g children of ^h wicked shal flowe away like riuers and be disperfed in diuers places.
ⁱ Thus God wil plague the wicked
^j Against God, thinking to exalte him selfe, and to escape Gods hand

^a Your diligent marking of my wordes shalbe to me a great consolation
^b As though he wolde say, I do not talke with man, but with God, who wil not answer me, & therefore my minde must needs be troubled
^c He chargeth them as though they were not able to cōprehēd this his feeling of Gods iudgement, & exhorteth the therefore to silence
^d Iob proueth against his aduersaries that God punisheth not straight waies the wicked, but oft times giueth the long life, and prosperitie: so that we must not iudge God iuste or vniuste by the things that appeare to our eye
^e They haue store of children, lustie & helthful, & in these pointes he answereth to that which Zophar alledged before
^f Not being tormented with long sickenes.
^g They desire nothing more the to be except from all tribulation that they shulde beare to God: this Iob sheweth his aduersaries, if they reason onely by ^h which is seene by common experience, ⁱ wicked that hate Gods are better delt with, then they that loue him.
^j It is not their owne, but God onely lendeth it vnto them, God keepe me from their prosperie.

15 The arrowe is drawen out, and cometh forth of the ^a body, and shineth of his gall, so feare cometh vpon him.
16 All darkenes shalbe hid in his secret places: the fyre that is not ^b blowen, shal deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.
17 The heauen shal declare his wickednes, and the earth shal rise vp against him.
18 The increase of his house shal go away: it shal flowe away in the day of his wrath.
19 This is the porcion of the wicked man from ^c God, & the heritage that he shal haue of God for his ^d wordes.

C H A P. X X I.

1 Iob declareth how the prosperitie of the wicked maketh them proude, ^a In so muche that they blasphemē God.
10 Their destruction is at hand 23 None ought to be iudged wicked for affliction, nether good for prosperitie.

BUt Iob answered, and said,
2 Heare diligently my wordes, and this ^a shalbe in stead of your consolations.
3 Suffre me, that I may speake, and when I haue spoken, mocke on.
4 Do I direct my talke to man? If it ^b were so, how shulde not my spirit be troubled?
5 Marke me, and be abashed, and lay your hand vpon your ^c mouth.
6 Euen when I remember, I am afraied, & feare taketh holde on my flesh.
7 Wherefore do the wicked ^d liue, and waxe olde, and growe in welth?
8 Their sede is established in their sight with them, and their generacion before their eies.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, & faileth not: their cowe calueth, and casteth not her calfe.

11 They send forth their children ^e like shepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sounde of the organs.
13 They spend their daies in welth, and suddenly ^f they go downe to the graue.
14 They say also vnto God, Depart frō vs: for we desire not the ^g knowledge of thy waies.
15 Who is the Almighty, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?
16 Lo, their welth is not in their hand: ^h therefore let the counsel of the wicked ⁱ be farre from me.
17 How oft shal the candel of the wicked be put out? and their destruction come vpon them? he wil deuide their liues in his wrath.

18 They shal be as stubble before the winde, and as chaffe that the storme caryeth away.

19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shal knowe it.

20 His eies shal see his destruction, and he shal drinke of the wrath of ^j Almightye.
21 For what pleasure hathe he in his house after him, when the number of his moneths is cut of?
22 Shal any teache ^k God knowledge, who iudgeth the hieft things?
23 One ^l dyeth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones runne full of marowe.

25 And another ^m dyeth in the bitterness of his foule, and neuer eateth with pleasure.
26 They shal slepe bothe in ⁿ the dust, and the wormes shal couer them.

27 Beholde, I know your thoughts, and the enterprises, ^o where with ye do me wrong.

28 For ye say, Where is the princes ^p house? and where is the tabernacle of the wicked dwelling?

29 May ye not ^q aske the that go by ^r way? and ye can not denie their signes.

30 But the wicked is kept vnto the day of ^s destruction, & they shal be brought forth to the day of wrath.

31 Who shal declare his waie ^t to his face? and who shal rewarde him for that he harhe done?

32 Yet shal he be brought to the graue, and remaine in the heape.

33 The ^u slimie valley shalbe swete vnto hi, and euerie man shal drawe after him, as before him there were innumerable.

34 How the comfort ^v ye me in vaine, seig in your answers there remaine but lyes?

C H A P. X X I I.

1 Eliphaz affirmeth that Iob is punished for his finnes.
6 He accuseth him of vnnecessaries, ^a And that he denied Gods providence, as he exhorteth him to repentance

THen Eliphaz the Temanite answered, and said,

2 May a man be ^b profitable vnto God, as he that is wise, may be profitable to him selfe?

3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable ^c to him, that thou makest thy wayes vp-right?

4 Is it for feare ^d of thee that he wil accuse thee? or go with thee in to iudgement?

5 Is not thy wickednes great, & thine iniquities innumerable?

6 For thou hast taken the ^e pledge from thy brother for noight, and spoiled the clothes of the naked.

7 To suche as were weary, thou hast not giuen water to drinke, and hast withdrawn bread from the hungrie.

^k When God recompenseth his wickednes he shal knowe ^l his prosperitie was but vaine
^m Who sendeth to the wicked prosperitie, & punisheth the godlie
ⁿ Meaning, the wicked.
^o To wit, the godlie
^p As concerning their bodies: and this he speaketh according to ^q common iudgement
^r Thus they called Iobs house in derision, concluding ^s it was destroyed because he was wicked
^t Which through long trauailing haue experience & tokens here of, to wit, that the wicked do prosper & the godlie lue in affliction
^u Though the wicked flourish here, yet God wil punish hi in the last day.
^v Though men do flatter him, and none dare reprove him in this worlde, yet death is a token that God wil bring him to an account
^w He shal be glad to lie in a slimie pit, before colde not be content with a royal palace
^x Saying, that the iust in this worlde haue prosperitie & ^y wicked aduersitie.

^a Though men were iuste, yet God wolde haue no profite of this his iustice: and therefore when he punisheth him, he harhe no regard to his iustice, but to his sinne.
^b Chap. 35. 7. b Let ^c I shaldest reprove or hurt him?

^c Thou hast bene cruel and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

d When thou wast in power and autoritie, thou didst not iustice, but wrong
e Thou hast not onely not shewed pittie, but oppressed them
f That is, many folde afflictions
g He accuseth Iob of impie- tie & contempt of God, as though he wolde say, if thou passe not for men, yet consider the height of Gods maiestie
h That so muche the more by that excellent worke y maist feare God and reuerence him
i He reproverth Iob as though he denied Gods providence, and that he colde not see things that were done in this worlde
k How God hath punished them from the beginning
l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe
m He answereth to that, which Iob had said Chap 21.7 that the wicked haue prosperitie in this worlde: desiring that he might not be partaker of y like
n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him self iudge of the worlde, & by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.
o That is, the state and preservation of y godlie is hid vnder Gods wings.
p Meaning, of the wicked
q He exhorteth Iob to repentance and to returne to God.
r God will restore vnto thee all thy substance
s Which shalbe in abundance like dust
t That is, the fauour of God.
u God will deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom
x God will deliuer a whole countrey from peril, euen for the iuste mans sake.

8 But the mightie man ^d had the earth, and he that was in autoritie, dwelt in it.
9 Thou hast cast out widowes emptie, and the armes of ^e the fatherles were broken.
10 Therefore snares ^{are} rounde about thee, and feare shal sodenly trouble thee:
11 Or daikenes that thou shuldest not feare, and ^f abundance of waters shal couer thee.
12 Is not God on ^g hie in the heauen? & beholde the height of the ^h staires how hie they are.
13 But thou saiest, How shulde God ⁱ knowe can he iudge through the daike cloude?
14 The cloudes hid him that he can not see, and he walketh in the circle of heauen.
15 Hast thou marked the way of ^j y worlde, ^k wherein wicked men haue walked?
16 Which were ^l cut downe before the time, whose fundacion ^m was as a riuier that ouerflowed:
17 Which said vnto God, Departe from vs, and asked what the Almighty colde do for them.
18 Yet he ⁿ filled their houses with good things: but let the counsel of the wicked be farre from me.
19 The righteous shal see them, and shal reioyce, ^o and the innocent shal laugh them to scoine.
20 Surely ^p our substance is hid: but the fyre hath deuoured the remnant of ^q them.
21 Therefore acquaint thy self, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.
22 Receiue, I pray thee, the law of his mouth, and laie vp his wordes in thine heart.
23 If thou returne to the Almighty, thou shalt ^r be buyt vp, & thou shalt put iniquitie farre from thy tabernacle.
24 Thou shalt lay vp golde for ^s dust, and the golde of Ophir, as the flints of the riuers.
25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.
26 And thou shalt the delite in the Almighty, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt rendie thy vowes.
28 Thou shalt also decree a thing, & he shal establish it vnto thee, and the ^t light shal shine vpon thy waies.
29 ^u When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble persone.
30 The innocent shal deliuer the ^v yland, and it shalbe preserued by the purenes of thine hands.

CHAP. XXIII.

^a Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, ¹⁰ And that he is not punished onely for his sinnes.

^b Vt Iob answered and said,
1 Though my talke be this day in a bitterness, and my plague greater the my groning,
2 Wolde God yet I knewe how to finde him, I wolde entre vnto his place.
3 I wolde pleade the cause before him, and fil my mouth with arguments.
4 I wolde knowe the wordes, that he wolde answer me, and wolde vnderstand what he wolde say vnto me.
5 Wolde he ^b plead against me with his great power? No, but he wolde ^c put strength in me.
6 There the righteous might reason with him, so I shulde be deliuered for euer fro my Iudge.
7 Beholde, if I go to the East, he is not there: if to the West, yet I can not perceiue him:
8 If to the North where he worketh, yet I can not see him: he wil hide him self in the South, and I can not beholde him.
9 But he knoweth my ^d way, and tryeth me, and I shal come forth like the golde.
10 My fore hath followed his steppes: his way haue I kept, and haue not declined.
11 Nether haue I departed from the commandement of his lippes, & I haue ^e esteemed the wordes of his mouth more then mine appointed fode.
12 Yet he is in one minde, and who can ^f turne him? yea, he doeth what his minde desireth.
13 For he wil performe that, which is decreed of me, and ^g many such things are with him.
14 Therefore I am troubled at his presence, & in considering it, I am afrayed of him.
15 For God ^h hath softened mine heart, & the Almighty hath troubled me.
16 For I am not cut of in ⁱ darkenes, but he hath hid the darkenes from my face.

a He sheweth the iuste cause of his coplaining, & as touching that Elphaz had exhorted him to returne to God, chap 22. 21, he declareth that he desireth nothing more: but it seemed that God wolde not be fowde of him
b Vnto his absolute power & saying, Because I am God, I may do what I wil
c Of his mercie he wolde giue me power to answer him
d When he of his mercie hath giuen strength to mainteine their cause
e Meaning, y if he consider Gods iustice, he is not able to cōprehende his iudgements on what side or parte soeuer he turneth him self
f God hath this preeminence aboue me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite
g His worde is more precious vnto me, then the meat wherewith the bodie is sustained

h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end
i In many pointes man is not able to attaine to Gods iudgements
k That I shulde not be without feare
l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, nether yet knoweth the cause

CHAP. XXIII.

^a Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked, ¹³ How all things are governed by Gods providence, ¹⁷ And the destruction of the wicked.

^b How shulde not the times ^a be hid fro the Almighty, seeing that they which knowe him, se not his ^b daies?
2 Some iemoue the land maikes, that robbe the flockes and fede thereof.
3 They lead away the asse of the fatherles: and take the widowes oxe to pledge.

Mm i.

b When he punisheth the wicked and rewardeth the good

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, y he seeth not the things that are done at times, nether y he hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the good.

^e And for cru-
eltye & oppre-
fion dare not
flew their
faces
^d That is, fpa-
re no diligence.
^e He and his,
liue by rob-
bing and mur-
dering
^f Meaning the
poore mas.
^g Signifying,
that one wic-
ked man wil
not fpoile an
other, but for
necellitie.
^h The poore
are driuen by
the wicked in-
to rockes and
holes, where
thei cā not lie
drye for the
rayne.
ⁱ That is, they
fo pottle and
pille y poore
widowe. y she
can not haue
to fubfift her
felf, that she
may be able
to giue her
childe fucce.
^k That is, his
garment, whe-
rewith he
fhould be co-
uered or clad.
^l In fuche pla-
ces, & are ap-
pointed for y
purpofe: mea-
ning, y thofe
that labour
for y wicked,
are pined for
hunger.
^m For y great
opprefion &
extortion
ⁿ Crye out &
call for ven-
geance.
^o God doeth
not condemne
y wicked, but
femet to paf-
fe ouer it by
his lōg filēce.
^p That is,
Gods worde,
becaufe they
are reprobud
thereby
^q By thefe
particular v-
ces, & the filē-
ce thereunto, he
wolde proue y
God punifheth
not y wicked
& rewardeth
the iufte
^r He fteerh to
the waters for
his fuccour
^s They thinke
that all the
worlde is bent
againft them,
& dare not go
by the dle
way.
^t As the drye
grounde is ne-
uer ful with
waters, fo wil
thei neuer ceafe finning, til thei come to the grane. ^u Thogh God fuffier the
wicked for a time, yet their end fhall be moſte vile deftrucion, & in this point
Iob cometh to him ſelf and ſheweth his confidence ^x He ſheweth why
the wicked ſhal not be ſaued, becauſe he did not piete others ^y He de-
clareth that after that the wicked haue deftroyed the weakſt, thei wil do li-
ke to the ſtronger, and therefore are iuſtly prevented by Gods iudgements.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide them ſelues together.
5 Beholde, others as wilde aſſes in the wildernes, go forth to their buſines, and^d riſe early for a pray: the wildernes^e giueth him & his childen fode.
6 They reape^f his prouiſion in the field, but thei gather the late^s vitage of the wicked.
7 Thei cauſe the naked to lodge without garment, & without couering in the colde.
8 They are wet with the ſhowies of the mountaines,^h and thei embrace the rocke for want of a couering.
9 They plucke the fatherlesⁱ from the breaſt, and take the pledge^k of the poore.
10 They cauſe him to go naked without clothing, and take the gleining from the hungrie.
11 Thei^y make oyle^l betweene their walles, and treade their winepreſſes, ſuffer thirſt.
12 Mē crye out of the citie, & the ſoules of the ſlayneⁿ crye out: yet God doeth^o not charge them with follie.
13 Theſe are thei, that abhorre the^p light: thei knowe not the waies thereof, nor continue in the pathes thereof.
14 The murtherer riſeth early & killeth the poore and the nedie: and in the night he is as a thefe.
15 The eye alſo of the^q adulterer waiteth for the twilight, and ſaith, None eye ſhal ſee me, and diſguiſeth his face.
16 Thei digge through houſes in the darke, which they marked for them ſelues in the day: they knowe not the light.
17 But the morning^u quen to them as the ſhadow of death: if one knowe the^e, they are in the terrours of the ſhadowe of death.
18 He is ſwift vpon the^r waters: their^s portion ſhal be curſed in the earth: he wil not beholde the way of the vineyardes.
19 As the drye grounde & heat coſume the ſnowe waters, ſo ſhal the grane the ſinners.
20^u The pitiful man ſhal forget him: the worme ſhal ſee his ſweetenes: he ſhal be no more remēbred, & the wicked ſhal be broken like a ſte.
21 He^x doeth euil intreat the baren, that doeth not beare, nether doeth he good to the widowe.
22 He draweth alſo y^y mightie by his power, & whē he riſeth vp, none is ſure of life.
23 Thogh men giue him aſſurance to be in ſauetic, yet his eyes are vpon their wayes.
24 Thei are exalted for a litle, but thei are gone, and are brought lowe as all others: thei are deſtroyed, and cut of as the top of an eare of corne.

25 But if it be not^z ſo, where is he^o or who wil proue me a lyer, & make my wordes of no value?

CHAP. XXV.

Bildad proueth that no man cleane nor without ſinne before God.

1 **T**HEN answered Bildad the Shuhite, & ſaid,
2 ^a Power & feare^{is} with him, that maketh peace in his hie places.
3 Is there any number in his armies? & vpō whome^b ſhal not his light ariſe?
4 And how may a man^c be iuſtified with God? or how can he be cleane, that is borne of woman?
5 Beholde, he wil giue no light to the moone,^d and the ſtarres are vncleane in his fight.
6 How muche more man, a worme, euē the ſonne of man, which is but a worme?

CHAP. XXVI.

Iob ſheweth that man can not helpe God, & proueth it by his miracles.

1 **B**UT Iob answered, and ſaid,
2 ^a Whome helpeſt thou? him that hathe no power? ſauelt thou the arme that hathe no ſtrength?
3 Whome counſeſt thou? him that hathe no wiſdome? thou^b ſheweſt right wel as the thing is.
4 To whome doeſt y^c declare theſe wordes? or whoſe ſpirit^c cometh out of thee?
5 The^d dead things are formed vnder the waters, and nere vnto them.
6 The graue is^e naked before him, & there is no couering for^f deſtruction.
7 He ſtretcheth out the^s North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.
9 He holdeth backe the face of his throne:^h and ſpreadeth his cloude vpon it.
10 He hathe ſet bondes about the waters, vntil theⁱ day and night come to an end.
11 The^k pillars of heauen tremble and quake at his reprove.
12 The ſea is calme by his power, & by his vnderſtanding he ſmiteth y^l pride thereof.
13 His Spirit hathe garniſhed the heauē, & his hand hathe formed y^m crooked^l ſerpēt.
14 Lo, theſe are parte of his wayes: but how litle a portion heare we of him? and who can vnderſtand his feareful power?
15 ⁿ Not that heaue hadhe pillars to vpholde it, but he ſpeaketh by a ſimilitude, as thogh he wolde ſay, The heauen it ſelf is not able to abide his reproche ^o Which is a figure of ſtarres faſioned like a ſerpent, becauſe of the crookednes ^p If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

The conſtancie and perfimes of Iob. 13 The rewardes of the wicked and of the tyrants.

1 **M**OREouer Iob proceded and continued his parable, ſaying,

^z That is, that contrary to your reaſoning no man can giue a perſite reaſon of Gods iudgements, let me be reprobud.

Chap. XXV.
^a His purpoſe is to proue, y albeit God trye and aſſaie the iuſte, yet ſome after he ſendeth proſperitie, & becauſe he did not ſo to Iob, he concludeth that he is wicked

^b Who cōſider him from his preſence?
^c That is, be iuſte in reſpect of God?
^d If God ſhew his power, the moone & ſtarres cā not haue that light, whiſ giuen the^e, muche leſſe cā man haue any excellēcie, but of God

Chap. XXVI.
^a Thou cōcludeſt nothing: for nether y helpeſt me, & am deſtitute of all helpe, nether yet ſpeaketh ſufficiently on Gods behalfe, who hathe no nede of thy defence
^b But y doeſt not applie it to y purpoſe
^c That is, moueth thee to ſpeake theſe

Iob beginneth to declare the force of Gods power & providence in the mines and metals in the depe places of the earth

^e There is nothing hid in y bottom of the earth, but he ſeeth it
^f Meaning, the graue wherein things putrifie
^g He cauſeth y whole heauen to turne about y North pole
^h That is, he hideth y heauens, which are called his throne
ⁱ So lōg as this

^k Not that heaue hadhe pillars to vpholde it, but he ſpeaketh by a ſimilitude, as thogh he wolde ſay, The heauen it ſelf is not able to abide his reproche
^l Which is a figure of ſtarres faſioned like a ſerpent, becauſe of the crookednes
^m If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

ⁿ Not that heaue hadhe pillars to vpholde it, but he ſpeaketh by a ſimilitude, as thogh he wolde ſay, The heauen it ſelf is not able to abide his reproche
^o Which is a figure of ſtarres faſioned like a ſerpent, becauſe of the crookednes
^p If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

^q If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

^r If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

^s If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

^t If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

^u If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

^v If theſe fewe things, which we ſee daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?

2 The

^a The living God hath taken away my
^a iudgement: for the Almighty hath put
my soule in bitterness.
^b Yet so long as my breath is in me, and the
Spirit of God in my nostrils,
^c My lips surely shall speake no wickednes,
^d and my tongue shall utter no deceit.
^e God forbid, that I should ^e iustifie you:
vntil I dye, I wil neuer take away mine
^f innocencie from my self.
^g I wil kepe my righteousness, and wil not
forfake it: mine heart shall not reprove me
of my ^h dayes.
ⁱ Mine enemy shall be as the wicked, & he
that riseth against me, as the vnrighteous.
^j For what ^k hope hath the hypocrite when
he hath heaped vp riches, if God take a-
way his soule?
^l Wil God heare his crye, when trouble
cometh vpon him?
^m Wil he set his delite on the Almighty?
wil he call vpon God at all times?
ⁿ I wil teach you ^o what is in ^p the hand of God,
& I wil not conceile that which is with the
Almighty.
^q Beholde, all ye your selues ^r haue sene it:
why then do you thus vanish in vanities?
^s This is the ^t portion of a wicked man
with God, & the heritage of tyrants, which
they shall receiue of the Almighty.
^u If his children be in great number, the
sword shall destroy them, and his posteritie
shall not be satisfied with bread.
^v His remnant shall be buried in death, &
his widowes ^w shall not wepe.
^x Though he should heape vp siluer as the
dust, and prepare raiment as the clay,
^y He may prepare it, but the ruste shall put
it on, and the innocent shall deuide ^z the siluer.
^{aa} He buyldeth his house as the ^{ab} mothe,
and as a lodge that the watchman maketh.
^{ac} When the riche man slepeth, ^{ad} he shall
not be gathered to his fathers: they opened
their eyes, and he was gone.
^{ae} Terrours shall take him as waters, and a
tempest shall carie him away by night.
^{af} The East wind shall take him away, & he
shall depart: and it shall hurle him out of
his place.
^{ag} And God shall cast vpon him & not spare,
though he wolde faine flee out of his hand.
^{ah} Euery man shall clap their hands at him,
and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is Unsearchable.

^a He siluer surely hath his vaine, ^a &
^b the golde his place, where they take it.
^c Yron is taken out of the dust, and brasle
is molten out of the stone.
^d God putteth an end to darknes, ^e & he try-
eth the perfectio of all things: he setteth a
^f bode of darkenes, & of ^g shadow of death.
^h The flood breaketh out against the ⁱ in-

habitant, and the waters ^d forgotten of the
fote, being higher than the mā, are gone away.
^e Out of the same earth cometh ^e bread, &
vnder it, as it were fyre is turned vp.
^f The stones thereof are a place ^f of sa-
phirs, and the dust of it is golde.
^g There is a path which no foule hath
known, neither hath the kites eye sene it.
^h The lions whelps haue not walked it, nor
the lion passed thereby.
ⁱ He putteth his hand vpon the ⁱ rocks, &
ouerthroweth the mountaines by ^j their rootes.
^k He breaketh riuers in the rocks, and his
eye seeth euery precious thing.
^l He bindeth the floods, that they do not
ouerflowe, & the thing that is hid, bring-
eth he to light.
^m But where is wisdom founde ^m & where
is the place of vnderstanding?
ⁿ Man knoweth not ⁿ the price thereof: for
it is not found in the land of the liuing.
^o The depth saith, It is not in me: the sea
also saith, It is not with me.
^p Golde shall not be giuen for it, neither
shall siluer be weighed for ^q the price thereof.
^r It shall not be valued with the wedge of
golde of Ophir, nor with the precious o-
nix, nor the saphir.
^s The golde nor the cristall shall be equal
vnto it, nor the exchange shall be for plate
of fine golde.
^t No mention shall be made of coral, nor
of the ^t gabrils: for wisdom is more pre-
cious then perles.
^u The Topaz of Ethiopia shall not be e-
qual vnto it, neither shall it be valued with
the wedge of pure golde.
^v Whence shall cometh wisdom? and whe-
re is the place of vnderstanding,
^w Seing it is hid from the eyes of all the li-
uing, & is hid fro the ^w soules of ^x the heauē?
^x Destruction and death say, We haue he-
ard the same thereof with our eares.
^y But God vnderstandeth the ^y way thereof,
and he knoweth the place thereof.
^z For he beholdeth the ends of ^z the worlde,
& seeth all that is vnder heauen,
^{aa} To make the weight of the windes, & to
weigh the waters by measure.
^{ab} When he made a decree for the raine, &
a way for the lightening of the thunders,
^{ac} Then did he se it, and counted it the pre-
pared it and also considered it.
^{ad} And vnto man he said, Beholde, ^{ad} the ^{ad} *Primum. 1.7*
^{ae} feare of the Lord is wisdom, and to de-
part from euil is vnderstanding.

CHAP. XXIX.

Iob complaineth of the prosperitie of the time past.

^a Iob proceeded and continued his pa-
^b rable, saying,
^c Oh that I were as ^c in times past, when
God preferred me!

Mm.ii.

^d Which a mā
can not wade
through
^e That is, cor-
ne; and vnder
neath is brim-
stone or cole,
which easily
concealeth fy-
re.
^f He alludeth
to the mines
and secrets of
nature, which
are vnder the
earth, where-
unto neither
soules nor be-
astes can eere.
^g After that
he hath de-
clared the wis-
dome of God
in the secrets
of nature, he
describeth his
power.
^h Though Gods
power, & wis-
dome may be
vnderstand in
earthly things,
yet his heauē-
lie wisdom
can not be as-
sained vnto
ⁱ It is to hie a
thing: for man
to attaine vnto
in this worlde
^k It is neither
be bought for
golde, nor pre-
cious stones,
but is onely
gift of God

^l Which is
thought to be a
kinde of pre-
cious stone.

^m Meaning, ^m
there is no na-
tural meane,
whereby man
might attaine
to the heauen-
lie wisdom:
which he mea-
neth by the
soules, that
sit hie
ⁿ He maketh
God euery
author of this
wisdom, and
the gauer the-
reof.

^o He declareth
that mā hath
so much of
this heauenlie
wisdom as
he sheweth by
feare of God,
and departing
from euil

^p Ely. nameth
before.

^a When I felt ³ his fauour

^b I was free from afflictio.

^c That is, seemed by euident tokens to be more present with me
^d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.

^e Being ashamed of their lightnes, and afraid of my grauitie.

^f Acknowledging my wil-dome

^g All that heard me, praised me

^h Testifying I did good iustice

ⁱ Because his aduersaries did so much charge him with wickednes, he is compelled to rendre a coure of his life

^k That is, I did succour him y was in destresse, and so he had cause to praise me

^l I delited to do iustice as others did, so weare costly apparel.

^m That is, at home in my bed without all trouble, and vnquietnes.
ⁿ My felicitie doeth increase

^o That is, was pleasant vnto them

^p As the drye grounde thirsteth for the raine.

^q That is, they thought it not to be a rest, or the thought not y I wold cōdescēd vnto the
^r They were afraid to offend me, and cause me to be angry

^s I had them at commandment

^t That is, mine estate is changed, & where as before the ancient men were glad to do me seruence, the yong men now contemne me.

When his light shined vpon mine head:
when by his light I walked through the darkenes,

As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:
When the Almighty was yet with me, & my children rounde about me:

When I washed my paths with butter, and when the rocke powred me out riuers of oyle:

When I went out to the gate, even to the iudgemēt seat, and when I caused them to prepare my seat in the strete.

The yong men sawe me, and hid them selues, and the aged arose, and stode vp.

The princes stayed talke, and laied their hand on their mouth.

The voyce of princes was hid, and their tongue cleaued to y roofe of their mouth.

And when the eare heard me, it blessed me: and when the eye sawe me, it gaue witness to me.

For I deliuered the poore that cryed, and the fatherles, and him that had none to helpe him.

The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

I put on iustice, and it couered me: my iudgement was as a robe, and a crowne.

I was the eyes to the blinde, and I was the fete to the lame.

I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently.

I brake also the chawes of the vnrighteous man, and pluckt the praye out of his tethe.

Then I said, I shal dye in my nest, and I shal multiplie my dayes as the sande.

For my roote is spread out by the water, and the dewe shal lye vpon my branche.

My glorie shal renue toward me, and my bowe shal be restored in mine hand.

Vnto me men gaue eare, and waited, and helde their tongue at my counsel.

After my wordes they replied not, & my talke dropped vpon them.

And they waited for me, as for the raine, and they opened their mouth as for the latter raine.

If I laughed on them, they beleued it not: nether did they cause the light of my countenance to fall.

I appointed out their way, and did sit as chief, and dwelt as a King in the armie, and like him that comforteth y mourners.

CHAP. XXX.

Iob complaineth that he is contemned of the moste contemptible. 11. 11. Because of his aduersitie and affliction. 23 Death is the house of all flesh.

But now they that are yonger then I, mocke me: yea, they whose fathers I

haue refused to set with the dogges of my flockes.

For where to shulde the strength of their hands haue serued me, seing-age perished in them?

For pouertie and famine they were solitarie, fleeing into the wildernes, which is darke, desolate and waste.

They cut vpon nettels by the bushes, and the iuniper rootes was their meat.

They were chased forthe from among men: they showed at them, as at a thefe.

Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

They roared among the bushes, and vnder the thittels they gathered them selues.

They were the children of fooles and the children of villaines, which were more vile then the earth.

And now am I their song, & I am their talke.

They abhorre me, and flee farre from me, and spare not to spit in my face.

Because that God hath losed my corde and humbled me, & they haue losed the bridel before me.

The youth rise vp at my right had: they haue pusht my fete, and haue trode on me on the paths of their destruction.

They haue destroyed my paths: they toke pleasure at my calamitie, they had none helpe.

They came as a great breache of waters, and vnder this calamitie they come on heapes.

Feare is turned vpon me: and they pursue my soule as the winde, and mine health passeth away as a cloude.

Therefore my soule is now powred out vpon me, and the dayes of affliction haue taken holde on me.

It perceth my bones in the night, and my sinewes take no rest.

For the great vehemencie is my garmēt chaged, which compasseth me about as the colar of my coate.

He hath cast me into the myre, and I am become like ashes and dust.

When I crye vnto thee, y dost not heare me, nether regardest me, when I stand vp.

Thou turnest thy self cruelly against me, and art enemie vnto me with the strength of thine hand.

Thou takest me vp and causest me to ride vpon the winde, and makest my strength to faile.

Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

Doutles none can stretche his hand vnto the graue, thogh they crye in his destruction.

Did not I wepe with him y was in trouble?

^b Meaning, to be my shepherd, or to kepe my dogges.

^c That is, their fathers dyed for famine before they came to age.

^d Or, malice.

^e Iob sheweth that these that mocked him in his afflictio, were like to their fathers, wicked, and fewde fellows, such as he hege deserveth.

^f They make songs of me, & mocke at my miserie.

^g God hath taken from me y force, credit & autoritie, where-with I kept them in subiection.

^h He said that the yong men when they saw him, hid them selues, as chap. 29. 18. and now in his miserie they were impudent and licentious.

ⁱ That is, they sought by all means how they might destroy me.

^k They nede none to helpe them.

^l By my calamitie they rooke an occasio against me.

^m My life faileth me, and I am as halfe dead.

ⁿ Meaning, sorowe.

^o That is, God hath bragged me into contempt.

^p He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was cōryed beside himself.

^q He compasseth his afflictions to a rest, or whole winde.

^r Or, wisdom, or Law.

^s None can deliuer me thence thogh they lament at my death.

ble was not my soule in heauines for the poore?
 ¶ In head of 26 comforting they mocked at me. f Not deliting in anie worldly thing, no not so much, as in the vie of the sunne. e Lamenting the that were in affliction, & mouing others to pite them. u I am like y wilde beastes chat desire mo the solitarie places x With the heat of affliction.

18 Yet when I loked for good, & euil came vnto me: and when I waited for light, there came darkenes.
 19 My bowels did boyle without rest: for the dayes of affliction are come vpon me.
 20 I wet mourning without sunne: I stode vp in the congregacion and cryed.
 21 I am a brother to the dragons, and a companion to the ostriches.
 22 My skinne is blacke vpon me, and my bones are burnt with heat.
 23 Therefore mine harp is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the fashful.

a I kept mine eyes from all wanton lokes. b Wolde not God then haue punished me?

I Made a couenant with mine eyes: why the shulde I thinke on a maid?
 2 For what porcion shulde I haue of God from aboue? and what inheritance of the Almighty from on hie?

c Iob declarereth that the feare of God was a bridel to stay him from all wickednes.

3 Is not destruction to the wicked & strange punishment to the workers of iniquitie?
 4 Doeth not he beholde my wayes and tell all my steppes?
 5 If I haue walked in vanitie, or if my fote hath made haste to deceit,

d He sheweth wherein his vprightnes standeth: that is, in as much as he was blameles before men, & sinned not against the second table.

6 Let God weigh me in the iuste balance, and he shal knowe mine vprightnes.

e Tharis, hath accomplished the lust of mine eye. f According to the curse of the Law, Deu. 28.33.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if anie blot hath cleaued to mine hands,

g Let her be made a flauie. h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God wil neuer cease til suche be destroyed.

8 Let me sowe, & let another eat: yea, let my plants be rooted out.

i When they thought them selues euil intreated by me. k If I had oppressed others, how shulde I haue escaped Gods iudgement?

9 If mine heart hath bene deceiued by a woman, or if I haue land wayte at the dore of myneighbour,

l He was moued to shewe pite vnto seruants, because they were Gods creatures as he was. m By long waiting for her request.

10 Let my wife grinde vnto another man, and let other men bowe downe vpon her.

n He was moued to shewe pite vnto seruants, because they were Gods creatures as he was. m By long waiting for her request.

11 For this is a wickednes, and iniquitie to be condemned.

o Meaning, that he was no briber nor extorcioner. f That is, the talke which he had with his three friends.

12 Yea, this is a fyre that shal deuoure to destruction, and which shal roote out all mine increase,

13 If I did contemne the iudgement of my seruant, and of my maid, when they did contend with me.

14 What then shal I do when God standeth vpon, and when he shal visite me, what shal I answer?

15 He that hath made me in the wombe, hath he not made him? hath he not he alone facioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, & the fatherles hath not eaten thereof,

(For from my youth he hath growen vp with me as with a father, & from my mothers wombe I haue bene a guide vnto her)

18 If I haue sene anie perishe for want of clothing, or any poore without couering,

19 If his loines haue not blessed me, because he was warmed w the fleece of my shepe,

20 If I haue lift vpon mine hand against the fatherles, when I sawe that I might helpe him in the gate,

21 Let mine arme fall from my shulder, & mine arme be broken from the bone.

22 For Gods punishment was a fearful vnto me, and I colde not be deliuered from his highnes.

23 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,

24 If I reioyced because my substance was great, or because mine hand had gotten much,

25 If I did beholde the sunne, when it shined, or the moone, walking in her brightenes,

26 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

27 (This also had bene an iniquitie to be condemned: for I had denyed the God aboue)

28 If I reioyced at his destruction that hated me, or was moued to ioye when euil came vpon him,

29 Nether haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

30 Did not the men of my tabernacle say, Who shal giue vs of his flesh? we can not be satisfied.

31 The stranger did not lodge in the strete, but I opened my dores vnto him, that wet by the way.

32 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosom,

33 Thogh I colde haue made afraid a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the dore.

34 Oh that I had some to heare me! beholde my signe that the Almighty wil witnes for me: thogh mine aduersarie shulde write a booke against me,

35 Wolde not I take it vpon my shulder, & binde it as a crowne vnto me?

36 I wil tel him the number of my goings, and go vnto him as to a prince.

37 If my land crye against me, or the furrows thereof complaine together,

38 If I haue eaten the frutes thereof without siluer: or if I haue griued the soules of the masters thereof,

39 Let thistles growe in stead of wheat, & cokle in the stead of barley.

40 THE VVORDES OF IOB ARE ENDED Mm.iii.

n He nourished y fatherles & maintened the widowes cause.

o To oppress him & do him iniurie.

p Let me rott in pieces

q I refrained not from sinning for feare of men, but because I feared God

r If I was proude of my worldlye prosperitie & felicitie, which is ment by the shining of the sunne & brightenes of the moone

s If mine owne doings delited me

t By putting confidence in any thing, but in him alone

u My seruants moued me to be reuenged of mine enemies, yet did I neuer wish him hurt.

x And not confessed it freely: whereby it is euident that he iustified himselfe before men and not before God

y That is, I reuerenced the moste weak & contemned & was afraid to offend them

z I suffered the to speake euil of me and wet not out of my house to reuenge it.

a This is a sufficient token of my righteousness, that God is my witnes and will iustifie my cause

b Shulde not this booke of his accusations be a praise & commendation to me?

c I will make him a couer of all my life, without feare.

d As thogh I had withholde their wages that labored in it.

e Meaning, that he was no briber nor extorcioner

f That is, the talke which he had with his three friends.

CHAP. XXXII.

^a Elihu reproveth them of folly. ^s Age maketh not a man wise, but the Spirit of God.

^a Ebr. was iust in his owne eyes

^a Which came of Buz y^onné of Nabôr A-
brahams bro-
ther
^b Or, as the
Chalde para-
phrast re-
wreth, Abram
^c By making
him self inno-
cent, and by
charging God
of rigour
^d That is, the
three mentioned
before.

^a Meaning, the
ancient, which
haue experience

^f It is a spe-
cial gift of
God that man
hathe vnder-
standing, and
cometh nether
of nature nor
by age:

³² To proue y^e
Iobs afflictio
came for his
sinnes.

¹³ And flatter-
your selues, as
though you had
ouercome him

¹ To wit, Iob
k he vsed al-
most the like
arguments, but
without tau-
zing, and re-
proches.

¹ I haue con-
ceded in my
munde great
share of rea-
sons.

³⁰ I wil nether
haue regarde
to riches, cre-
dit nor auto-
ritie, but wil
speake the
veritie.

SO these three men ceased to answer Iob, because he ^a esteemed him selfe iust.

² The wrath of Elihu the sonne of Barachel the ^a Buzite, of y^e familie of ^b Ram, was kindled: his wrath, ⁱ say, was kindled against Iob, because he iustified him self ^c more then God.

³ Also his anger was kindled against his three friends, because they colde not finde an answer, ^{and} yet condemned Iob.

⁴ (Now Elihu had waited til Iob had spoken: for ^d they were more ancient in yeres then he)

⁵ So when Elihu sawe, that there was none answer in the mouth of the thre men, his wrath was kindled.

⁶ Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayed to shewe you mine opinion.

⁷ For I said, The dayes ^e shal speake, and the multitude of yeres shal teache wisdom.

⁸ Surely there is a spirit in man, ^f but the inspiracion of the Almighty giueth vnderstanding.

⁹ Great men are not ^{alway} wise, nether do the aged ^{all way} vnderstand iudgement.

¹⁰ Therefore I say, Heare me, ^{and} I wil shewe also mine opinion.

¹¹ Beholde, I did waite vpon your wordes ^{and} hearkened vnto your knowledge, whiles you sought out ⁸ reasons.

¹² Yea, when I had considered you, lo, there was none of you that reproveth Iob, nor answered his wordes:

¹³ Left ye shulde say, We haue ^h founde wisdom: for God hathe cast him downe, ^{and} no man.

¹⁴ Yet hathe ⁱ he not directed his wordes to me, nether wil I answer ^k him by your wordes.

¹⁵ Then they fearing, answered nomore, but left of their talke.

¹⁶ When I had waited (for they spake not, but stode stil and answered nomore)

¹⁷ Then answered I in my turne, ^{and} I shewed mine opinion.

¹⁸ For I am ful of ^l matter, ^{and} the spirit within me compelleth me.

¹⁹ Beholde, my bellie is as the wine, which hathe ⁿ no vent, ^{and} like the newe bottels that bratt.

²⁰ Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

²¹ I wil not now accept the persone of mā, ^{neither} wil I giue titles to man.

²² For I may not giue ⁿ titles, lest my Maker shulde take me away sodenly.

CHAP. XXXIII.

¹ Elihu accuseth Iob of ignorance. ¹⁴ He sheweth that God hathe diuers meanes to instruct man and so drawe him from sinne. ^{19.29} He afflicteth man and sodenly deliuereth him. ³⁶ Man being deliuered, giveth thanks to God.

Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

² Beholde now, I haue opened my mouth: my tongue hathe spoken in my mouth.

³ My wordes ^{are} in the vprightenes of mine heart, and my lippes shal speake pure knowledge.

⁴ The ^a Spirit of God hathe made me, ^{and} the breath of the Almighty hathe giuen me life.

⁵ If thou canst giue me answer, prepare thy selfe ^{and} stand before me.

⁶ Beholde, I am according to thy wish in Gods stead: I am also formed of the clay.

⁷ Beholde, my terrour shal not feare thee, nether shal mine hand be heauy vpon thee.

⁸ Doubteles thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

⁹ I am ^d cleane, without sinne: I am innocent, and there is none iniquitie in me.

¹⁰ Lo, he hathe founde occasions against me, and counted me for hisemie.

¹¹ He hathe put my fere in the stockes, and loketh narrowly vnto all my paths.

¹² Beholde, in this hast thou not done right: I wil answer thee, y^e God is greater the mā.

¹³ Why doest thou strue against him? for he doeth not ^e giue account of all his matters.

¹⁴ For God speaketh ^f once or twise, ^{and} one seeth it not.

¹⁵ In dreames ^{and} visions of the night, when slepe falleth vpon men, and they slepe vpon their beddes,

¹⁶ Then he openeth the eares of me, euen by their corrections, which he ^h had sealed,

¹⁷ That he might cause man to turne away from huenterprise, and that he might hide the ⁱ pride of man,

¹⁸ And kepe backe his soule fro the pit, ^{and} y^e his life shulde not passe by the sworde.

¹⁹ He is also stricken wrth sorow vpon his bed, and the grief of his bones is sore,

²⁰ So that his ^k life causeth him to abhorre bread, and his soule daintie meat.

²¹ His flesh faileth that it cannot be sene, ^{and} his bones which were not sene, clatter.

²² So his soule draweth to the graue, ^{and} his life ^l to the buriers.

²³ If there be ^m a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousnes,

²⁴ Then wil he haue ^o mercie vpon him, chosen out of a thousand, ^{and} is able to declare the great mercies of God vnto sinners: ^{and} wherein mans righteousnes standeth, which is through the iustice of Iesus Christ ^{and} faith therein. ^o He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his wordes to be preached vnto the

ⁿ The Ebrew wordes signify to change the name, as to call a foole a wife man: meaning that he wolde not close the truth to flatter men

Chap XXXIII.
^a I confesse y^e power of God, ^{and} am one of his therefore thou oughtest to heare me
^b Because Iob had withdrew to dispute his cause with God, Chap 16, 21, so that he might do it without feare, Elihu sayth, he wil reason in Gods stead, whome he nether doth to feare, because he is a man made of the same matter that he is.
^c I wil not handle thee so roughly, as the se others haue done
^d He repeateth Iobs wordes, whereby he pressed his innocencie in diuers places, but specially in the 13, 16 & 36 Chap
^e The cause of his iudgements is not alway declared to man
^f I though God by sundrie examples of his iudgements speake vnto man, yet the reason thereof is not knowne yea & though God shalde speake, yet he is not vnderstand
^g God, saith he, speaketh communely, ether by visions to teache vs the cause of his iudgements, or els by afflictions, or by his messenger
^h That is, determined to: send vpon the
ⁱ He sheweth for what end God sendeth afflictions: to beat downe mans pride, ^{and} to turne fro euill
^k That is, his painful & miserable life.
^l To them that shal burie him
^m A man sent of God to declare his will
ⁿ A singular man, ^{and} as one chosen out of a thousand, ^{and} is able to declare the great mercies of God vnto sinners: ^{and} wherein mans righteousnes standeth, which is through the iustice of Iesus Christ ^{and} faith therein
^o He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his wordes to be preached vnto the

p That is, the minister that by the preaching of the worde pronou-
ce vnto him y^e forgiveness of his finnes.

q He shal see Gods fauour and reioyce: declarig hereby, wherein standeth the true ioy of the faithful: and y^e God wil restore hit to health of body, which is a token of his blessing: r God wil forgive his finnes and accept hit as iuste: s That is, done wickedly: t But my sinne hath bene the cause of Gods wrath toward me: u God wil forgive the penitent sinner: x Meaning, oft times, euen as oft as a sinner doeth repent: y If thou doute of any thing, or se occasion to speake against it: z That is, to shewe thee, wherein mans iustification consisteth.

and wil saie, p Deliuere him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 The shal his flesh be as fresh as a child, & shal returne as in y^e daies of his youth.

26 He shal pray vnto God, and he wil be fauourable vnto him, and he shal se his face with ioy: for he wil rendre vnto man his r^e righteousnes.

27 He loketh vpon me, and if one say, I haue sinned, and s^e perueried righteousness, and it did not profit me,

28 He wil deliuer his soule from going into the pit, and his life shal se the light.

29 Lo, all these things wil God worke x^e twise or thrise with a man,

30 That he may turne backe his soule fro the pit, to be illuminate in the light of the liuing.

31 Marke wel, o Iob, & heare me: kepe silence, and I wil speake.

32 If there be y^e matter, answer me, & speake: for I desire to iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I wil teache thee wisdom.

CHAP. XXXIII.

1 Elihu chargeth Iob, that he called him selfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

1 MOREouer Elihu answered, and said, 2 Heare my wordes, ye aⁿ wise men, and hearken vnto me, ye that haue knowledge.

3 For the eare tryeth the wordes, as y^e mouth tasteth meat.

4 Let vs seke b^e iudgement among vs, & let vs knowe among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken away my iudgement.

6 Shulde I lye in my d^e right? my wounde of the arrowe is eⁿ grievous without my sinne.

7 What man is like Iob, that drinketh f^e scornfulnes like water?

8 Which goeth in the s^e companie of them that worke iniquitie, & walketh with wicked men?

9 For he hath said, h^e It profiteth a man nothing that he shulde walke with God.

10 Therefore hearken vnto me, ye men of wisdom, God forbid y^e wickednes shulde be in God, and iniquitie in the Almighty.

11 For he wil rendre vnto man according to his worke, & cause euerie one to finde according to his way.

12 And certainly God wil not do wickedly, nether wil the Almighty peruert iudgement.

13 Whome^a hath he appointed ouer y^e earth beside him self^e? or who hath placed the whole worlde?

14 If^k he set his heart vpon man, and gather vnto him self his spirit and his breath,

15 All flesh shal perish together, and man shal returne vnto dust.

16 And if y^e hast vnderstanding, heare this & hearken to the voyce of my wordes.

17 Shal he that hateth iudgement, m^e gouerne? & wilt thou iudge him wicked that is moste iust?

18 Wilt thou say vnto a King, Thou artⁿ wicked? or to princes, Ye are vngodlie?

19 How muche lesse to him that accepteth not the persones of princes, & regardeth not the riche, more then the poore? for they be all the worke of his hands.

20 They shal dye suddenly, oⁿ and the people shal be troubled at midnight, & they shal passe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For he wil not lay on man so muche, that he shulde eⁿtre into iuggement with God.

24 He shal breake the mightie without s^eking, and shal set vp other in their stead.

25 Therefore shal he declare their f^e workes: he shal turne the n^eight, and they shal be destroyed.

26 He striketh them as wicked men in the places of the s^eers,

27 Because they haue turned backe from him, and woldenot consider all his waies:

28 So that they haue caused the voyce of the poore to come vnto him, and he hath heard the crye of the afflicted.

29 And when he giueth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether it be vpon nacions, or vpon a man onely?

30 Because the y^e hypocrite doeth reigne, & because the people are snared.

31 Surely it apperteineth vnto God to say, I haue pardoned, I wil not destroye.

32 aⁿ But if I se not, teache thou me: if I haue done wickedly, I wil do no more.

33 Wil he performe the thing through b^e thee? for thou haste reprobud^e it, because that thou hast chosē, and not I. now speake what thou knowest.

34 Let men of vnderstanding tel me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, nether were his wordes according to wisdom.

36 I desire that Iob may be d^e tryed, vnto the end touching the answers for wicked men.

37 For he eⁿ addeth rebellion vnto his sinne: he clappeth his hands among vs, & multiplieth his wordes against God.

Mm.iii.

m If God were not iust, how coulde he gouerne the worlde? n If man of nature feare to speake euil of such as haue power, the more ought he to be afraid to speake euil of God. o When they looke not for it. p The messengers or visitation that God shal send. q God doeth not afflict man aboute measure, so that he shulde haue occasion to contend with him. r For all his creatures are at hand to serue him, so that he needeth not to seke for any other armie. s Make them manifest that they are wicked. t Declare the things that were hid. u Meaning, openly, in the sight of all men. x By their execution & extortion. y Whent^e rises sit in the throne of iustice & vnder pretence of executing iustice are but hypocrites & oppress the people, it is a signe that God hath the drawen backe as countenance and fauour from that place. z Onely it belongeth to God to moderate his corrections, & not vnto man. a Thus Elihu speaketh in y^e person of God, as it were mockig Iob because he wold be wiser then God. b Wil God vouchsafe his counsel in doing his workes? c Thus he speaketh in y^e person of God, as Elihu Iob shulde chuse & refuse afflictioⁿ at his pleasure. d That he may speake as muche as he can, that we may answer him & all the wicked that shal vse suche arguments. e He standeth stubbornly in the maintenance of his cause.

a Which are esteemed wise of the worlde. b Let vs examine the matter vprightly. c That is, hath afflicted me without measure. d Shulde I say, I am wicked, being an innocent? e I am forer punished, then my sinne deserueth. f Which is compelled to receiue the reproche & scorn of many for his foolish wordes. g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, & iudged him selfe to his iudgements. h He wasteth Iobs wordes, who said that Gods childre are oft times punished in this worlde, & the wicked go free. i That is, liue godly, as Gen 5.22. Chap 36.23. k To destroye him. l The breath of life, which he gaue man.

CHAP. XXXV.

6 Neither doeth godlines profite, or vngodlines hurt God, but man. 13 The wicked crye vnto God and are not heard.

1 ELihú spake moreouer, and said,
2 Thikest thou this right, that thou hast said, I am a more righteous then God?
3 For thou hast said, What profiteth it thee and what auaieth it me, to purge me from my sinne?

4 Therefore wil I answer thee, and thy companions with thee.

5 Loke vnto the heauen, and se and beholde the cloudes which are hier then thou.

6 If thou sinnest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him, or what receiueth he at thine hand?

8 Thy wickednes may hurt a man as thou art: thy righteousnes may profite the sonne of man.

9 They cause many that are oppressed, to crye, which crye out for the violence of the mightie.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more the the beastes of the earth, and giueth vs more wisdom then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but he answereth not.

13 Surely God wil not heare vanitie, nether wil the Almightye regarde it.

14 Although thou sayest to God, Thou wilt not regard it, yet iudgement is before him: tust thou in him.

15 But now because his angre hathe not vifired, nor called to couit the euil with great extremitie,

16 Therefore Iob openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 ELihú sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

1 ELihú also proceded and said,
2 Suffe me a litle, & I wil instruct thee: for I haue yet to speake on Gods behalfe.

3 I wil fetch a my knowledge a farre of, & wil attribute righteousnes vnto my Maker.

4 For truely my wordes shal not be false, & he that is perfite in knowledge, speaketh with thee.

5 Beholde, the mightie God casteth away none that is mightie & valiant of courage.

6 He mainteineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eies from the righteous, but they are with Kings in the

throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters & tyed with the cordes of affliction,

9 Then wil he shewe them their worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 If they obey and serue him, they shal end their dayes in prosperitie, & their yerres in pleasures.

12 But if they wil not obey, they shal passe by the sworde, & perish without knowledge.

13 But the hypocrites of heart increafe the wrath: for they call not when he bindeth them.

14 Their soule dyeth in youth, & their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so wolde he haue taken thee out of the streight place into a broad place & not shut vp beneth, and that which resteth vpon thy table, had bene ful of fat.

17 But thou art ful of the iudgement of the wicked, though iudgement and equitie mainteine all things.

18 For Gods wrath is, lest he shulde take thee away in thine abundance: for no multitude of giftes can deliuet thee.

19 Wil he regarde thy riches? he regardeth not golde, nor all them that excell in strength.

20 Be not careful in the night, how he destroyeth the people out of their place.

21 Take thou hede: loke not to iniquitie: for thou hast chusen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men se it, and men beholde it a farre of.

26 Beholde, God is excellent, & we knowe him not, nether can the number of his yerres be searched out.

27 When he restraineth the droppes of water, the raine powreth downe by the vapour thereof,

28 Which raine the cloudes do droppe & let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?

30 Beholde he spreadeth his light vpon it, and couereth the bottome of the sea.

f He wil moue their heartes to file their sinnes, & they may come to him by repentance as he did Manasseh Isa 1.19.

g That is, in their follie or obstination, & so shal be cause of their owne destruction. h Which are maliciously bett against God and flatter the felues in their vices.

i When they are in affliction they seke not to God for succour, as Afa. 2. Chro 16. 12. reuel 16. 11.

k They dye of some vile death and that before they come to age.

l Thou hast bene obedient to God, he wolde haue brought thee to libertie & welth.

m Thou art altogether after the manner of the wicked: for thou dost murmure against the iustice of God.

n God doeth punish thee, lest thou shuldest forget God in thy welth and so perish.

o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.

p And so murmure against God through impacience.

q The workes of God are so manifest, that a man may see that a farre of and knowe God by the same.

r Our infirmities hindereth vs so, that we can not attaine to the perfecte knowledge of God.

s That is, the raine cometh of those droppes of water, which he keepeth in the cloudes.

t Meaning of the cloudes, & he calleth the Tabernacle of God.

u Vpon the cloudes. x That men can not come to the knowledge of the springs of life, &c.

a Iob neuer spake these wordes: but because he maineined his innocencie, it seemed as though he wolde say, that God tormented him without iust cause.

b Suche as are in the like error: c If thou canst not controle the cloudes, wilt thou presume to instruct God?

d Nether doeth thy sinne hurt God, nor thy iustice profite hi: for he wil be glorified without thee.

e The wicked may hurt man and cause him to crye, who if he soght to God, which sendeth comfort, shulde be deliuered.

f Because they pray not in faith as feling Gods mercies.

g God is iust, howsoeuer y iudget of hi.

h For if he did punish thee, as thou deseruest, thou shuldest not be able to open thy mouth.

Chap XXXVI. a He sheweth that when we speake of God we must lift our spirits more hie, then our natural sense is able to reach.

b Thou shalt perceiue that I am a faithful instructor, & that I speake to thee in the name of God.

c Strong and constant, & of understanding: for these are the gifts of God, & he loueth them in man: but for a sinne as God punished now Iob, it is a signe that these are not in hi.

d Therefore he wil not pre-serue the wicked: but to the humble & afflicted heart he wil shewe grace.

e He preferreth the godliesse honour.

y He sheweth that the raine hath double vſe: the one ſh it declareth Gods iudgements, when it doeth ouerflowe any places, & ſ other that it maketh ſ lād fruitful
 2 That is, one cloude to daſh againſt another.
 3 The colde vapour ſheweth him: that is, the cloude of the hore exhalaciō, which being taken in ſ colde cloude moueth vp towards the place where ſ fyre is, and ſo angre is engendred: ſ is, not ſe and thunder claps

Chap
XXXVII

a At the maruelling of the thunder, and lightnings: whereby he declareth that the faithful are liuely touched with the maiestic of God, whē they beholde his workes:
 b That is, the thunder, whereby he ſpeaketh to men to waken their dulnes and to bring them to the conſideration of his workes
 c Meaning, the raines and thunders
 d So ſ neither ſmale raine nor great, ſnowe nor anie thing els cometh without Gods appointment
 e By raines & thunders God caueth men to kepe them ſelues within their houſes
 f In Ebrewe it is called ſ ſcattering winde, becauſe it driueth away the cloude & purgeth the ayre.
 g That is, is froſen vp and dried
 h Gather the vapours, and moue to & fro to water the earth
 i That is, the cloude ſ hath lightning in it
 k Raine, cold, heat, tempeſtes and ſuche like are ſent of God, ether to puniſh mē, or to proſper ſ earth, orto declare his ſalutour toward man, as Chap 36, 35.
 l That is, the lightning to breake forth to the cloude
 m Which is ſome time changed into raine, or ſnowe, or haile or ſuche like
 n Why thy clothes ſhulde kepe thee warme, when the South winde bloweth, rather then when anie other winde bloweth? o For their clearenes
 p That is, ouer ignorance: ſignifying that Iob was ſo preſumptuous that he wold controll the workes of God.

31 For thereby he iudgeth the people, and giueth meat abundantly.
 32 He couereth the light with the cloudes, and commandeth them to go againſt it.
 33 His companion ſheweth him thereof, and there is angre in riſing vp.

CHAP. XXXVII.

2 Elihu proueth that the unſearchable wiſdomes of God are maniſeſt by his workes, 4 As by the thunders, 6 The ſnowe, 9 The whirle winde, 11 And the raigne.

AT this alſo mine heart is aſtonied, & is moued out of his place.

2 Heare the ſounde of his voyce, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noiſe foundeth: he thundreth with the voyce of his maietie, and he wil not ſtay them when his voyce is heard.

5 God thundreth maruelouſly w his voyce: he worketh great things, which we knowe not.

6 For he ſaith to the ſnowe, Be thou vpon ſ earth: d likewise to the ſmale raine and to the great raine of his power.

7 With the force thereof he ſhutteth vp euery man, that all men may knowe his worke.

8 Then the beaſts go into the denne, and remaine in their places.

9 The whirle wide cometh out of ſ South, and the colde from the ſ North winde.

10 At the breath of God the ſiſt is giuen, & the breadth of the waters is made narrowe.

11 He maketh alſo the cloudes to labour, to water the earth, & ſcatereth the cloude of his light.

12 And it is turned about by his gouernement, that thei may do whatſoeuer he commandeth them vpon the whole worlde:

13 Whether it be for puniſhment, or for his land, or of mercie, he caueth it to come.

14 Hearken vnto this, o Iob: ſtand and conſider the wonderous workes of God.

15 Didſt thou knowe when God diſpoſed them? and cauſed the light of his cloude to ſhine?

16 Haſt thou knowen the varietie of the cloude, & the wonderous workes of him, that is perſite in knowledge?

17 Or how thy clothes are warme, when he maketh the earth quiet through the South winde?

18 Haſt thou ſtretched out ſ heauens, which are ſtrong, & as a molten glaſſe?

19 Tel vs what we ſhal ſay vnto him: for we can not diſpoſe our matter becauſe of darkenes.

of God, ether to puniſh mē, or to proſper ſ earth, orto declare his ſalutour toward man, as Chap 36, 35.
 l That is, the lightning to breake forth to the cloude
 m Which is ſome time changed into raine, or ſnowe, or haile or ſuche like
 n Why thy clothes ſhulde kepe thee warme, when the South winde bloweth, rather then when anie other winde bloweth? o For their clearenes
 p That is, ouer ignorance: ſignifying that Iob was ſo preſumptuous that he wold controll the workes of God.

20 Shal it be tolde him when I ſpeake: or ſhal mā ſpeake when he ſhal be deſtroied?
 21 And now men ſe not the light, which ſhineth in the cloudes, but the winde paſſeth and clenſeth them.

22 The brightnes cometh out of ſ North: the praiſe thereof is to God, which is terrible.

23 It is the Almighty: we cā not finde him out: he is excellent in power & iudgement, & abundant in iuſtice: he afflicteth not.

24 Let men therefore feare him: for he wil not regard any that are wiſe in their owne conceit.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakenes of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice and prouidence of the Creator is knowne.

THEN answered the Lord vnto Iob out of the whirle winde, & ſaid,

2 Who is this that darkeneth the counſel by wordes without knowledge?

3 Gird vp now thy loynes like a man: I wil demande of thee and declare thou vnto me.

4 Where waſt thou when I layed the fundacions of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Where vpon are the fundacions thereof ſet: or who layed the corner ſtone thereof:

7 When the ſtarres of the morning praized me together, and all the children of God reioyced:

8 Or who hath ſhut vp the ſea with dores, when it iſſued and came forth as out of the wombe:

9 When I made the cloudes as a couering thereof, and darkenes as the ſwadeling bandes thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and dores,

11 And ſaid, Hetherto ſhalt thou come, but no farther, and here ſhal it ſtaye thy proude waues.

12 Haſt thou commanded the morning ſince thy dayes? haſt thou cauſed the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that the wicked might be ſhaken out of it?

14 It is turned as clay to ſacion, & all ſtand vp as a garment.

15 And from the wicked their light ſhal be taken away, and the lie arme ſhal be broken.

demont, as verſe 10. i To wix to riſe, ſince thou waſt borne?

k Who hauing in the night bene giuen to wickednes, can not abide the light but hide them ſelues l The earth which ſeemed in the night to haue no forme, by the riſing of the ſunne as it was created a newe, and all thing therein clad with newe beautes.

Nn.i.

q Hathe God nede that anie ſhulde tel him when mā mureth againſt him?
 r If God wolde deſtroie a man, ſhulde he repine?
 s The cloude ſtoppeth the ſhining of ſ ſunne, that mā cā not ſe it til the winde haue chaſed away ſ cloude: and if man be not able to attein to the knowledge of theſe things, how muche leſſe of Gods iudgements?
 t In Ebrewe, golde meanig faire wether and cleare as golde
 u Meaning, without cauſe.
 Chap. XXXVIII.
 a That his wordes might haue greater maiestic, and ſ Iob might knowe with whome he ſpake to do.
 b Which by ſeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure & ſheweth his owne folie
 c Becauſe he had wiſhed to diſpute with God, Chap. 13.
 d God reaſoneth with him to declare his riſhnes.
 e Seig he coulde not iudge of thoſe things, w were done ſo long before he was borne, he was not able to comprehend all Gods workes: muche leſſe the ſecret cauſes of his iudgements.
 f The ſtarres and dumme creatures are ſaid to praiſe God, becauſe his power, wiſdom and goodneſſe maniſeſt & knowe therein.
 g Meaning, the Angels.
 h As though ſ great ſea were but as a litle babe in the hands of God to turne to & fro
 i That is, Gods decree and commandement.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seke out the depth?

m. If thou art not able to seke out the depth of the sea, how much less art thou able to comprehend the counsel of God?

n. That through test appoint his way and his secret.

o. To punish mine enemies with them, as Exod. 9, 18 10th. 10, 11.

p. The yce covereth it, as though it were paved with stone.

q. Which starres arise when the sunne is in Taurus, which is the spring time, & bring flowers.

r. Which starres bringeth in winter.

s. Certaine starres so called: some thinke they were the twelve signes.

t. The North starre & those that are about him.

u. Canst thou cause the heauy bodies to haue any power over the earthlie bodies?

x. In the secret partes of mist. That is, the clouds, where in the water is concealed as in bottles.

y. For when God doeth not open these bottles, the earth cometh to this inclement state.

z. After he had declared Gods workes in the heauens, he sheweth his maraculous providence in earth, and the brute beasts.

17 Haue the gates of death bene opened vnto thee? or hast thou sene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tel if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenes,

20 That thou shuldest receiue it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the snowe? or hast thou sene the treasures of the hayle,

23 Which I haue hid against the time of trouble, against the day of warre & battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath deuided the spowtes for the raine? or the way for the lightening of the thunders,

26 To cause it to raine on the earth where no man is, & in the wildernes where there is no man?

27 To fulfil the wilde & waste place, & to cause the bud of the herbe to sprig forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dew?

29 Out of whose wombe came the yce? who hath ingedred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restraîne the sweet influences of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth the Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, & say vnto thee, Lo, here we are?

36 Who hath put wisdom in the unicorne? or who hath giuen him vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the bottles of heauen,

38 When the earth groweth into hardenes, and the clottes are fast together?

CHAP. XXXIX.
The bountie and providence of God, which extendeth euen to the yong rauens. giueth man ful occasion to put his confidence in God. 37 Iob confesseth & humbleth him self.

Wilt thou hunt the praye for the lyon? or fill the appetite of the lyons whelpes,

1 When they couche in their places, & remaine in the covert to lye in waite?

2 Who prepareth for the rauens his meat, when his byrdes crye vnto God, wandring for lacke of meat?

3 Knowest thou the time when the wilde goates bring forth the yong? or doest thou marke when the hindes do calue?

4 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

5 They bowe them selues: they bruiſe their yong and cast out their sorowes.

6 Tet their yong waxe fat, and growe vp with corne: they go forth and returne not vnto them.

7 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wilde asse?

8 It is I which haue made the wildernes his house, and the salt places his dwellings.

9 He derideth the multitude of the citie: he heareth not the crye of the driuer.

10 He seeketh out the mountaine for his pasture, & searcheth after euery grene thig.

11 Wilt thou vnlicorne serue thee? or wilt he tary by thy crybbe?

12 Canst thou binde the vnlicorne with his band to labour in the furrowe? or wilt he plowe the vallis after thee?

13 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?

14 Wilt thou beleue him, that he wil bring home thy scede, and gather it vnto thy barn?

15 Hast thou giuen the pleasant wings vnto the peccokes? or wings & fethers vnto the ostriche?

16 Which leaueth his egges in the earth & maketh them hote in the dust,

17 And forgetteth that the fore might scatter them, or that the wilde beast might breake them.

18 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

19 For God hath depriued him of wisdom, & hath giuen him no parte of vnderstanding.

20 When time is, he mounteth on hye: he mocketh the horse and his rider.

21 Hast thou giuen the horse strength? or couered his necke with neyng?

22 Hast thou made him afraied as the gras hope? his strong neyng is feareful.

23 He diggeth in the valley, & reioyceth in his strength: he goeth forth to mete the earnest man.

24 He mocketh at feare, & is not afraied, & turneth not backe from the sworde,

25 Though the quiuer rattle against him, the glittering

b. Read Psal. 147. 9.

c. He chiefly maketh mention of wilde goates & hindes, because they bring forth their yong with most difficultie. That is, how long they go with yong. They bring forth with great difficultie.

f. That is, the barren ground where no good fruit groweth.

g. Is it possible to make the vnlicorne tame? signifying that if man can not rule a creature, that it is much more impossible for he shulde appoint the wisdom of God, whereby the gouerneth all the world.

h. They write of the ostrich couereth her egges in sand, and because the countrey is hote and the sunne keeth them warme, they are hatched.

i. If he shulde take care for them. That is, to haue a care, & natural affecti on toward his yong.

j. When the yong ostrich is grown vp, he out runneth the horse. That is, giue him courage which is meant by saying and shaking his mane, for with his breath couereth his necke. He beatech with his hoofe.

glittering speare and the shield.
 27 He ° swalloweth the grounde for fear-
 cenes and rage, and he beleueth not that it
 is the noyse of the trumpeter.
 28 He saith among the trumpets, Ha, ha:
 he smelleth the battel a farre of, and the
 noyse of the captaines, and the shouting.
 29 Shal the hauke flie by thy wisdom, *stretch-*
ching out his wyngs toward the P South?
 30 Doeth the egle mount vp at thy cōman-
 dement, or make his nest on hye?
 31 She abideth and remaineth in the rocke,
 euen vpon the top of the rocke, and the
 tower.
 32 From thence she spieth for meat, and her
 eyes beholde a farre of.
 33 His yong ones also sucke vp blood: and
 where the flaine are, there is she.
 34 Moreover the Lord spake vnto Iob, and
 said,
 35 Is this to a learne to strue with the
 Almighty? he that reproueth God, let him
 answer to it.
 36 ¶ Then Iob answered the Lord, saying,
 Beholde, I am a vile: what shal I answer
 thee? I will lay mine hand vpon my mouth.
 37 Once haue I spoken, but I wil answer no
 more, yea twise, but I wil procede no far-
 ther.

He so rid-
 deth & groude
 that it seemeth
 nothing vnder
 him

That is, whē
 colde cometh,
 so he into the
 warme coun-
 treys.

Is this the
 way for a man
 that wil lear-
 ne to strue w
 God? which
 thing he repro-
 ueth in Iob
 r Whereby he
 sheweth that
 he repented, &
 desired pardon
 for his fautes.

CHAP. XI.

How weak man's power is, being compared to the
 workes of God: 10 Whose power appeareth in the
 creation, and gouerning of the great beastes.

Chap. xi.

1 A Gaine the Lord answered Iob out of
 the whirlewinde, and said,
 2 Gird vp now thy loynes like a man: I wil
 demāde of thee, & declare thou vnto me.
 3 Wilt thou disanul^a my iudgement: or wilt
 thou condemne me, that thou mayest be
 iustified?
 4 Or hast thou an arme like God? or doest
 thou thunder with a voyce like him?
 5 Decke thy self now with^b maiestie and
 excellencie, & araye thy self with beautie
 and glorie.
 6 Cast abroad the indignacion of thy
 wrath, and beholde euery one that is
 proude, and abase him.
 7 Loke on euery one that is arrogant, and
 bring him low: and destroy the wicked in
 their place.
 8 Hide them in the dust together, & binde
 their faces in a secret place.
 9 Then wil I confesse vnto thee also, that
 thy right hand can^d saue thee.
 10 ¶ Beholde now^e Behemōth, (whome I^f
 made^f with thee) which eateth & grasse
 as an oxe.
 11 Beholde now, his strength is in his loines,
 and his force is in the naut of his belly.
 12 When he taketh pleasure, his taile is like
 a cedre: y^g sinewes of his stones are wrapt
 together.

a Signifying
 that they that
 iustifie them
 selues, conde-
 me God as in-
 iust
 b Meaning, y^h
 these were p-
 pre vnto God,
 and belonged
 to no man
 c Cause them
 to dye if thou
 canst
 d Prouing he-
 rebey y^h who-
 soeuer attribu-
 teth to him
 self power, &
 abilitie to sa-
 ue him self,
 maketh him
 self God
 e This beaſt is
 thought to be
 the eliphant,
 or some other,
 w^h is vnkno-
 wn
 f Whome I
 made as well as
 thee.
 g This comē-
 deth the pro-
 uidence of God
 toward mā: for
 if he were gi-
 uen to deuour
 as a lion, no-
 thing were a-
 ble, to resist
 him or contri-
 bute.

13 His bones are like staues of brasse, and
 his small bones like staues of yron.

14 He is the chief of the wayes of God:
 he that made him, wil make his sworde to
 approche vnto him.

15 Surely the mountaines bring him forth
 grasse, where all the beaſts of the field
 playe.

16 Lyeth he vnder the trees in the court of
 the rede and fennes?

17 Can the trees couer him with their sha-
 dowe? or can the willowes of the riuer cō-
 passe him about?

18 Beholde, he spoileth the riuer, and ha-
 steth not: he trusteth that he can draw vp
 Iordē into his mouth.

19 He taketh it with his eyes, and thrusteth
 his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out¹ Liuiathan with
 an hooke, and with a line which thou shalt
 cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose?
 canst thou perce his iawes with an angle?

22 Wil he make manie^m prayers vnto thee,
 or speake thee faue?

23 Wil he make a couenant with thee, and
 wilt thou takeⁿ him as a seruant for euer?

24 Wilt thou play with him as with a bird?
 or wilt thou binde him for thy maides?

25 Shal the companions banket with him?
 shal they deuide him among the mar-
 chants?

26 Canst thou fill the basket with his skin-
 ne, or the fishpanyer with his head?

27 Laye thine hand vpon him: remember
 the battel, and do no more so.

28 Beholde, his hope is in vaine: for shal
 not one perish euen at the sight of him?

CHAP. XII.

1 By the greatnes of the monſtre Liuiathan God sheweth
 his greatnes, and his power, which nothing can resist.

1 None is so feare that dare stirre him
 vp. Who is he then that can stand
 before me?

2 Who hathe preuented me that I shulde
 make an end? All vnder heauen is mine.

3 I wil not kepe silence concerning^c his
 partes, nor his power, nor his comely pro-
 portion.

4 Who can discouer the face^d of his gar-
 ment? or who shal come to him with a dou-
 ble^e bridel?

5 Who shal^f open the dores of his face?
 his teeth are feareful round about.

6 The maiestie of his scales is like strong
 shields, and are sure sealed.

7 One is set to another, that no winde can
 come betwene them.

8 One is ioyned to another: they sticke to-
 gether, that they can not be sondred.

9 His niesings^g make the light to shine, &
 his eyes are like y^h eye lids of the morning.

10 Out of his mouth go lampes, and spar-
 Nn.ii.

h He is one
 of the chiefest
 workes of God
 among y^h beaſts.
 i Though man
 dare not come
 nere him, yet
 God can kil
 him.

k He drinkeſh
 at leaſure, and
 feareth no bo-
 dy

l Meaning, the
 whale.

m Because he
 feareth Ieſu
 thou ſhouldest
 take him

n To do thy
 buſines, & be
 at thy cōman-
 dement?

o If thou ou-
 ce conſider the
 danger, thou
 wilt not medle
 with him.

p To wit, that
 trusteth to sa-
 ke him.

a If none dare
 stand againſt
 a whale, which
 is but a crea-
 ture, who is
 able to cope
 with God the
 Creator?

b Who hathe
 taught me to
 accompliſh my
 worke?

c The partes,
 and members
 of the whale.

d That is, who
 dare pul of his
 ſkinne?

e Who dare
 put a bridel
 in his mouth?

f Who dare
 loke in his
 mouth?

g That is, ea-
 teth out fla-
 mes of fyre.

kes of fyre leape out.

11 Out of his nostrelles cometh out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

*h Working is
painful or
hard vnto him*

13 In his necke remaineth strength, & labour is reiected before his face.

14 The members of his bodie are ioyned: they are strong in them selues, and can not be moued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mightie are afraied of his maiestic, and for feare they faint in them selues.

17 When the sworde doeth touche him, he wil not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and brasse as rotten wood.

*i His skinne
is so hard, that
he lieth with
as great ease
on the stones
as in the myre.
k Echer he ma
keth f sea to
seeme as it boi
led by his wal
lowing, or els
he spouteth
water in such
abundance, as
it wolde seme
that the sea
boyled.*

19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

*l That is, a
white froth, &
shining streame
before him.
m He despi
seth all other
beasts, & mon
sters, & is the
proudest of
all others.*

22 He maketh the depth to boyle like a pot, and maketh the sea like a pot of oylment.

23 He maketh a path to shine after him: one wolde thinke the depth as an hore head.

*Chap XLII.
a No thought
so secret, but
thou dost se
it, not any
thing that
shaketh, but
thou canst bring
it to passe.
b Is there any
but? for this
God laid rohis
charge. Chap.
38, 2.*

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all his things: he is a King ouer all the children of pride.

CHAP. XLII.

*The repentance of Iob. p He prayeth for his friends.
12 His goods are restored double vnto him. 13 His
childrens age and death.*

1 Then Iob answered the Lord, and said,

*c I coulde be
stin mind, igno
rance, and that
I spake I with
me what.
d He sheweth
that he will be
Gods scholer
so learne of
him.*

2 I knowe that thou canst do all things, and that there is no thought hid from thee.

3 Who is he that hideth counsel without knowledge: therefore haue I spokē that I vnderstode not, euen things to wonderful for me, and which I knewe not.

*e I knewe thee
only before
by hearsay:
but now thou
hast caused me
to see what I
am to me, that
I may religio
usly tell ouer
thee.*

4 Heare, I beseeche thee, and I wil speake: I wil demande of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of

the eare, but now mine eye seeth thee.

6 Therefore I abhorre my self, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also said vnto Elipház the Temanite, My wrath is kindled against thee, and against thy two friends, for ye haue not spokē of me y thing that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rams, and go to my seruant Iob, & offer vp for your selues a burnt offering, and my seruant Iob shal pray for you: for I wil accept him, lest I shulde put you to shame, because ye haue not spokē of me the thing, which is right, like my seruant Iob.

*f You take his
hand an euil
cause, in y you
condemned him
by his out
ward afflictions
and not com
forted him w
my mercies.*

*g Who had a
good cause, but
handed it
euil.*

*h When you
haue reconci
led your sel
ues to him for
the fautes that
you haue com
mitted against
him, he shal
pray for you,
& I wil heare
him.*

*i He deliuered
him out of the
affliction whe
rein he was.*

9 So Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so muche as he had before.

*k That is, all
his kindred,
read; Chap.
19, 13.*

11 Then came vnto him all his brethré, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euil, that the Lord had brought vpon him, and euerie man gaue him a piece of money, & euerie one an earring of golde.

*l Or, Lamb, or
money so man
ked.*

12 So the Lord blessed the last dayes of Iob more then the first: for he had fourtene thousand shepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

*1 God made
him twise so
riche in castel
as he was afore,
& gaue him
as many chil
dren, as he had
taken from
him.*

13 He had also seuen sonnes, and thre daughters.

*m That is, of
long life, or
beautiful as f
day.*

14 And he called the name of one Iemi-máh, and the name of the second Keziáh, and the name of the thirde Keren-happúch.

*n As pleasant
as cassia, or
sweet spice.*

15 In all the land were no women founde so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

*o That is, the
home of beau
tie.*

16 And after this liued Iob an hundreth and fourtie yeres, and sawe his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob dyed, being olde, & ful of dayes.

THE

THE PSALMES

of Dauid.

THE ARGUMENT.

This booke of Psalmes is set forth vnto vs by the holie Gost to be esteemed as a moste precious treasure, wherein all things are contained that apperteyne to true felicitie: aswel in this life present as in the life to come. For the riches of true knowledge, and heauenlie wisdom are here set open for vs, to take thereof moste abundantly. If we wolde knowe the great, and his maiestie of God, here we may se the brightnes thereof shine moste clearely. If we wolde seke his incomprehensible wisdom, here is the schole of the same profession. If we wolde comprehend his inestimable bounty, and approche nere therunto, and fill your hands with that treasure, here we may haue a moste liuely, and comfortable taste thereof. If we wolde knowe wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redemer, and mediator moste evidently described. He that wil reioyce, shal knowe the true ioy, and how to kepe measure therein. They that are afflicted and oppressed, shal se wherein standeth their comforte, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal se how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in somuche as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is moste miserable. Briefly, here we haue moste present remedies against all tentations, and troubles of minde and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laud & p for all them that loue the summing of our Lord Iesus Christ.

* Or, Praises, according to Hebrewes: and were chiefly instituted to praise, and giue thanks to God for his beuities. These are called the Psalmes, or Songs of Dauid because the moste parte were made by him.

PSALME I.

Whether it was Esdras, or anse other that gathered the Psalmes into a booke, it semeth he did set this Psalm first in manner of a preface, to exhorde all godlie men to studie, and meditate the heauenlie wisdom. For the effect hereof is, 1 That they be blessed, which giue them selues wholly all their life to the holy Scriptures. 4 And that the wicked contempters of God, though they seme for a while happy, yet at length shal come to miserable destruction.

^a When a man hath the guide on-
ce place to coun-
sell, counsel, or
to his owne
conscience,
he beginneth
to forget him-
self in his sin,
& so falleth in
to contempt of
God, which
contempt is cal-
led the seat of
the scorners.
Deut. 6. 6.
Isa. 1. 2.
Pro. 6. 30.

^b In the holie
Scriptures.
Isa. 17. 8.
^c Gods chil-
dren are so
mystified
with his
grace, y what-
soeuer cometh
vnto them, ten-
deth to their
saluation.
^d Though the
wicked seme
to beare the swi-
ge in this worlde,
yet the Lord drineth them downe that they
shal not rise nor stand in the companie of the righteous.
^e But tre-
ble, when they se the Gods wrath.
^f Doeth approue and prosper, like as
get to knowe, is to reprove and reiect.



Blessed is the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful:

But his delite is in the Law of the Lord, & in his Law doeth he meditate day and night.

For he shal be like a tree planted by the riuers of waters, that wil bring forth the her frute in due season: whose leafe shal not fade: so whatsoeuer he shal do, shal prosper.

The wicked are not so, but as the chaffe, which the winde driueth away.

Therefore the wicked shal not stand in the Iudgement, nor sinners in the assem- blie of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

PSAL. II.

The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God wil continue his kingdome for

euere & aduance it euen to the end of the worlde. so And therefore exhorteth Kings and rulers, that they wolde humbly submit them selues vnder Gods yoke, because it is in vaine to resiste God. Herein is figured Christs kingdome.

Why do the heathen rage, & the people murmur in vaine?

The Kings of the earth band them selues, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bands, and cast their cords from vs.

But he that dwelleth in the heauen shal laugh: the Lord shal haue the derisio.

Then shal he speake vnto them in his wrath, & vex them in his sore displeasure, saying,

Euen I haue set my King vpon Zion mine holic mountaine.

I wil declare the decree: that is, the Lord hath said vnto me, Thou art my Sonne: this day haue I begotten thee.

Aske of me, & I shal giue thee the heathē for thine inheritance, and the endes of the earth for thy possession.

Thou shalt crush them with a sceptre of yron, & breake them in peeces like a pot- ters vessel.

Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shal

Nn.iii.

me. ^b In signe of homage. ⁱ When the wicked shal say, Peace & re-
f. seming yet to be but in the mid way of their purposes, then shal destruc-
suddenly come. 2. Thes. 2. 3.

^a The conspi-
racie of 3 Gen
ciles, 3 murmu-
ring of the Ie-
wes, & power
of Kings can
not preuaile a-
gainst Christ.

Act. 4. 25.
Or, answered.

^b Thus the
wicked say, y
they wil cast
off the yoke of
God & of his
Christ.

Pro. 1. 26.

^c Gods pla-
gues wil de-
clare that im-
resisting his
Christ, they
fought against
him.

^d To shewe
that my voca-
tion to the
kingdome is
of God.

Act. 13. 23.

Isa. 1. 2.

^e That is to
say, as tou-
ching mans
knowledge, be-
cause it was y
first time that

Dauid apper-
red to be ele-
cted of God.
So is it appli-
ed to Christ
in his first com-
ing & mani-
festatio to the
worlde.

^f Not onely y
Iewes but the
Gentiles also.

Reue. 2. 27.

^g He exhor-
teth all rulers
to repent in ti-

suddenly burne. blessed are all that trust in him.

PSAL. III.

1 David driue forth of his kingdome, was greatly tormēt-
ed in munde for his finnes against God: 4 And there-
fore calleth vpon God, & waxeth bolde through his pro-
mises against the great railings and terrors of his
enemies, yea, against death itself, which he sawe present
before his eyes. 7 Finally he reioyceth for the good suc-
cesse, that God gaue him, and all the Church.

A Psalm of David, when he fled from his
sonne Absalom.

a This was a
token of his
stable faith,
that for all
his troubles he
had his re-
cours to God.
b Selah here
signifieth a li-
ting vp of the
voice, to cau-
se vs to con-
sider the sen-
ce, as a thing
of great impor-
tance.

c When he co-
sidered the
truth of Gods
promises, and
tried the same,
his faith in-
creased mar-
uclously.

d Be the dan-
gers neuer so
great or manie,
yet God hath
ouer measure
to deliuer his.

a Among the
that were ap-
pointed to sing
the Psalmes, I
and to play on
the instru-
ments, one was
appointed chief
to set the tune,
& to begin: who
had the char-
ge, because he
was moſte ex-
cellent, and he
began this Psal-
m on the instru-
ment called
Neginoth, or in
a ſune ſo cal-
led.

b Thou ſay
my defender of
my iuſt cauſe.
c Bothe of mi-
nde and body.
d Ye that thin-
ke your ſelues
noble in this
worlde.
e Though your
enterpriſes
pleaſe you ne-
uer ſo muche,
yet God wil
bring them to
nought.
f A king ſhar-
pely rebuketh
his ſubiects
in his
vocation. g For
feare of Gods
Iudgement. h
Cease your rage.
i Serue
God purely and
not with out-
ward ceremonies.
k The multitude
ſeke
worldlie wealth,
but David ſetteth his
ſelicitee in Gods
fauour.

Lord, how are mine aduerſaries a in-
creaſed: how manie riſe againſt me?

2 Manie ſaye to my ſoule, There is no helpe
for him in God. b Selah.

3 But thou Lord art a buckler for me: my
glorie, and the liſter vp of mine head.

4 I did call vnto the Lord with my voyce,
and he heard me out of his holie mountai-
ne. Selah.

5 He laid me downe & ſlept, and roſe vp a-
gaine: for the Lord ſuſtained me.

6 I wil not be aſſayed for ten thouſand
of the people, that ſhulde beſet me round
about.

7 O Lord, ariſe: helpe me, my God: for
thou haſt ſmitten all mine enemies vpon
the cheke bone: thou haſt broken the teeth
of the wicked.

8 Saluacioⁿ belongeth vnto the Lord, & thy
blessing is vpon thy people. Selah.

PSAL. IIII.

1 When Saul perſecuted him, he called vpon God, truſting
moſte aſſuredly in his promes, and therefore boldly re-
proueth his enemies, who wilfully reſiſted his dominion,
7: And finally preferreth the fauour of God before all
worldlie treaſures.

a To him that excelleth on Neginoth. A Psalm
of David.

HEARE me when I call, b & God of
my righteouſnes: thou haſt ſet me at
libertie, when I was c in diſtreſſe: haue mer-
cie vpon me and hearken vnto my praye.

2 O ye d ſonnes of men, how long wil ye
turne my glorie into ſhame, e louing vani-
tie and ſeking lyes? Selah.

3 For be ye ſure that the Lord hath choſen
to him ſelf f a godlie man: the Lord wil
heare when I call vnto him.

4 Tremble, and ſinne not: examine your
owne heart vpon your bed, and be h ſil.
Selah.

5 Offer the ſacrifices of righteouſnes, and
truſt in the Lord.

6 Manie ſaye, Who wil ſhew vs anie k good:
but Lord, liſt vp the light of thy countena-
ce vpon vs.

7 Thou haſt giuen me more ioye of heart,
then they haue had, when their wheat and
their wine did abunde.

8 I wil laye me downe, & alſo ſleepe in pea-
ce. For feare of Gods Iudgement. h Cease your rage. i Serue
God purely and not with outward ceremonies. k The multitude ſeke
worldlie wealth, but David ſetteth his ſelicitee in Gods fauour.

ce: for thou, Lord, ſonely makeſt me dwell
in ſauetie.

PSAL. V.

1 David oppreſſed with the crueltie of his enemies, and
feare of greater dangers, calleth to God for ſuccour,
ſhewing how requiſite it is that God ſhulde puniſh the
malice of his aduerſaries. 7 After being aſſured of
proſperous ſucces, he conceiueſt comfort. 12 Concluding
that when God ſhal deliuer him, others alſo ſhal be
partakers of the ſame merces.

To him that excelleth vpon Neginoth. A
Psalm of David.

1 HEARE my wordes, o Lord: vnderſtand
my a meditation.

2 Hearken vnto the voice of my crye, my
King & my God: for vnto thee do I praie.

3 Heare my voice in the morning, o Lord:
for in the morning will I direct me vnto
thee, and I wil b wait.

4 For thou art not a God that loueſt c wic-
kednes: nether ſhal euil dwell with thee.

5 d The fooliſh ſhal not ſtand in thy ſight:
for thou hateſt all them that worke iniqui-
tie.

6 Thou ſhalt deſtroy them that ſpeake lyes:
the Lord wil abhorre the bloodie man and
deceitful.

7 But I e wil come into thine houſe in the
multitude of thy mercie: & in thy feare
wil I worſhip towards thine holie Temple.

8 Lead me, o Lord, in thy righteouſnes,
f becauſe of mine enemies: make thy waie
plaine before my face.

9 For no coſtancie is in their mouth: with-
in, they are very corruption: their g throte
is an open ſepulchre, & they flatter with
their tongue.

10 Deſtroye them, o God: let them h fall
from their counſels: caſt them out for the
multitude of their iniquities, becauſe they
haue rebelled againſt thee.

11 And i let all them that truſt in thee, re-
ioyce & triumphe for euer, k couer thou
them: and let them, that loue thy Name,
reioyce in thee.

12 For thou Lord wilt l bleſſe the righteous,
& with fauour i wilt compaſſion him, as with
a ſhield.

PSAL. VI.

1 When David by his finnes had prouoked Gods
wrath, and now felt not onely his hand againſt
him, but alſo conceiued the horrors of death euer-
laſting, he deſireth forgiveness. 6 Bewailing that
if God toke him awaie in his indignation, he ſhulde lac-
ke occaſion to praife him: as he was wont to do, when
he was among men. 9 Then ſuddenly feeling Gods
mercies, he ſharply rebuketh his enemies which reioy-
ced in his affliction.

To him that excelleth on Neginoth vpon the
eight tune, A Psalm of David.

1 O Lord, * a rebuke me not in thine
angre, nether chaſtiſe me in thy
wrath.

I This worde
in Ebrew may
be referred to
God, as it is
here tranſla-
ted, or to Da-
uid, ſignifying
that he ſhulde
dwell as ioy-
fully alone,
as if he had
manie about
him, becauſe
the Lord is
with him.

Or, a muſical
instrument of
tune.

a That is, my
vehement pray-
er and ſecret
complains &
ſighings.

b With pacien-
ce & troſt til
I be heard.

c Seeing that
God of nature
hateſt wic-
kednes he
muſt nedes pu-
niſh the wic-
ked & ſaue the
godlie.

d Which riſe
moſte ragily
after their car-
nal affection.
e I Deepeſt
of his tenta-
tions he pur-
teth his ſul co-
ſcience in God.
f Becauſe y
art juſt, there-
fore lead me
out of the da-
gers of mine
enemies.

Rom. 3. 12.

Or, cauſe them
to erre.
g Let their de-
uiſes come to
nought.

h Thy fauour
towards me
ſhal confirme
the faith of all
others.

Or, giue good
ſuccesſe.

i So that he
ſhal be ſafe
fro all dangers.

Ier. 10. 24.

a Though I de-
ſerue deſtruc-
tion, yet let thy
mercies preſer-
ue my ſoule.

b For my whole ſtrength is abated.
c His conſcience is alſo touched with the feare of Gods iudgement
d He lamenteth that occaſion ſhoulde be taken from him to praiſe God in the Congregation
e Or, mine eye is eaten as it were with a ſcorcher
f God tendereth comfort and bliſſednes in affliction, that we may triumphe ouer our enemies.
g When the wicked thinke that the godlie ſhal perith, God deliuereth them ſuddenly and deſtroyeth their enemies.
h He deſireth God to deliuer him from the rage of cruel Saul
i Where with Chuiſh chaſteth me
j If I reuerenced not Saul for affinities ſake & preferred his life,
k Let me not onely dye, but be diſhonored for euer.
l In promiſing me ſkil dome
m Not onely for mine ſake, but for thy Church ſake according to thy power
n As touching my behauiour toward Saul & mine enemies
o Mine eye is dimmed for deſpite, & ſunk in becauſe of all mine enemies.
p Awaie from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.
q The Lord hath heard my petition, the Lord wil receiue my prayer.
r All mine enemies ſhal be confounded & fore vexed: thei ſhal be turned backe, and put to ſhame ſuddenly.

P S A L. VII.

a Being falſely accuſed by Chuiſh one of Sauls kinſemen, he calleth to God to be his defender. **b** To whom he commendeth his innocencie. **c** Firſt ſhewing that his conſcience did not accuſe him of any euil toward Saul. **d** Next that it touched Gods glorie to award ſentence againſt the wicked. **e** And ſo entering into the conſideration of Gods mercies and promiſes, he waxeth bolde and deſireth the vaine enterpriſes of his enemies, **f** Threatening that it ſhal fall on their owne necke that which they haue purpoſed for others.

Or, hands of mine
Or accuſation.
2 Sam. 16. 7.

o Lord my God, in thee I put me truſt: ſaue me from all that perſecute me, and deliuer me.
a Left he deuoure my ſoule like a lion, and teare it in pieces, while there is none to helpe.
b Lord my God, if I haue done this thing: if there be any wickednes in mine hands,
c If I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him that vexed me without cauſe)
d Then let the enemy perſecute my ſoule & take it: yea, let him treade my life downe vpon the earth, and lay mine honour in the duſt. Selah.
e Ariſe, O Lord, in thy wrath, and liſt vp thy ſelfe againſt the rage of mine enemies, and awake for me according to the iudgement that thou haſt appointed.
f So ſhal the Congregation of the people compaſſe thee about: for their ſakes therefore I returne on him.
g The Lord ſhal iudge the people: iudge thou me, O Lord, according to my righteouſnes, and according to mine innocen-

cie, that is in me.
h Oh let the malice of the wicked come to an end: but guide thou the iuſt: for the righteous God tryeth the hearts and reins.
i My defence is in God, who preſerueth the vpright in heart.
j God iudgeth the righteous, & him that contemneth God, euerie day.
k Except he turne, he hath whet his ſword: he hath bent his bowe and made it readie.
l He hath alſo prepared him deadly weapons: he wil ordeine his arrowes for them that perſecute me.
m Beholde, he ſhal trauail with wickednes: for he hath conceived miſchief, but he ſhal bring forth a lye.
n He hath made a pit and digged it, and is fallen into the pit that he made.
o His miſchief ſhal returne vpon his owne head, and his crueltie ſhal fall vpon his owne pate.
p I wil praiſe the Lord according to his righteouſnes, and wil ſing praiſe to the Name of the Lord moſte high.

h Though they pretend a iuſte cauſe againſt me, yet God ſhal iudge their hypocriſie

i He doeth continually call the wicked to repentance by ſome ſignes of his iudgements

k Except Saul turne his minde, I dye for he hath bothe men and weapons to deſtroy me. Thus conſidering his great danger, he magnifieth Gods grace
1 Sa. 19. 4.
106. 15. 31.

l In keeping faithfully his promiſes w me

P S A L. VIII.

a The Prophet conſidering the excellent liberalitie and fatherlie providence of God towards man, whom he made, ſo it were a god ouer all his workes, doeth not onely giue great thanks, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuche great mercies.

To him that excelleth on' Gittith. A Pſalme of David.

o Lord our Lord, how excellent is thy Name in all the worlde! which haſt ſet thy glorie aboue the heauens.
a Out of the mouth of babes and ſucklings haſt thou ordeined ſtrength, becauſe of thine enemies, that thou mighteſt ſil the enemy and the auenger.
b When I beholde thine heauens, euen the workes of thy fingers, the moone and the ſtarrs which thou haſt ordeined,
c What is man, ſay I, that thou art mindful of him: and the ſonne of man, that thou viſiteſt him?
d For thou haſt made him a litle lower than God, and crowned him with glorie and worſhip.
e Thou haſt made him to haue dominion in the workes of thine hands. thou haſt put all things vnder his fete.
f All ſhepe and oxen: yea, and the beaſtes of the field:
g The foules of the aire, and the fiſh of the ſea, & that which paſſeth through the paths of the ſeas.
h O Lord our Lord, how excellent is thy Name in all the worlde!

Or, kinde of ſummit, or ſumme.
Or, noble & marvellous.

a Though the wicked wolde hide Gods praies, yet ſo very babes are ſufficient witneſſes of the ſame
Or, ſtabliſhed.
Or, conſtate.

b It had bene ſufficient for him to haue ſit forth his glorie by the heauens, though he had not come ſo low as to man, which is but duſt
c Touching his firſt creation.

d By the temporal gifts of mans creation he is led to conſider the benefites which he hath by his regeneration through Chriſt

P S A L. IX.

a After he had giuen thanks to God for the ſundrie

Destruction of the wicked. Psalmes. The nature of the wicked. 478/1224

Victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles. 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wote. 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon Muth Labben. A Psalm of David.

1 I Wil praise the Lord with my whole heart: I wil speake of all thy maruerous workes.

2 I wil be glad, and reioyce in thee: I wil sing praise to thy Name, o moste high,

3 For that mine enemies are turned backe: they shal fall, and perishe at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne, and iudgeth right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 O enemy, destructions are come to a perpetual end, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord shal sit for euer: he hath prepared his throne for iudgement.

8 For he shal iudge the worlde in righteousness, & shal iudge the people with equitie.

9 The Lord also wil be a refuge for the poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, wil trust in thee: for thou, Lord, hast not failed they that seke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shewe the people his workes.

12 For when he maketh inquisition for blood, he remembereth it, & forgetteth not the complaint of the poore.

13 Haue mercie vpon me, o Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.

14 That I maie shewe all thy praises within the gates of the daughter of Zion, & reioyce in thy saluacion.

15 The heathen are sunken downe in the pit, that they made in the net that they hid, is their fote taken.

16 The Lord is knowe by executing iudgement: the wicked is snared in the worke of his owne hands. Higgaion. Selah.

17 The wicked shal turne into hel, & all nations that forget God.

18 For the poore shal not be alwaie forgotten: the hope of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, o Lord, that the heathen maie know that they are but men. Selah.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting aparte all feare and reuerence towards God, thinke they may do all things without controuersie. 15 Therefore he calleth vpon God to send some remedie against these desperate euils. 16 And at length comforteth him selfe with hope of deliuerance.

1 Why standest thou farre of, o Lord, & hidest thee in due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the couetous blesseth him selfe: he contemneth the Lord.

4 The wicked is so proude that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alwaie prosper: thy iudgements are hid about his sight: therefore defieth he all his enemies.

6 He saith in his heart, I shal neuer be moued, nor be in danger.

7 His mouth is full of cursing and disceite and fraude: vnder his tongue is mischief & iniquities.

8 He lieth in waite in the villages: in the secret places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lyon in his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He croucheth & boweth: therefore heapes of the poore do fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth awaie his face, & wil neuer se.

12 Arise, o Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he saith in his heart, Thou wilt not regard me.

14 Yet thou hast sene it: for thou beholdest mischief and wrong, that thou maiest take it into thine hands: the poore comitteth him selfe vnto thee: for thou art the helper of the fatherles.

15 Breake thou the arme of the wicked and malicious: searche his wickednes, & thou shalt finde none.

16 The Lord is King for euer and euer: the heathen are destroyed for the of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou besteepest thine eare to them,

18 To iudge the fatherles and poore, that earthly man cause to feare no more.

P-S-A-L-

a Or, kinde of instrument, or tune, or for the death of Labben or Goliath. a God is not praised, except the whole glory be given to him alone.

b Howsoeuer y enemy seme for a time to preuaile, yet God preferreth the iust.

c A derision of y enemy, shew murther nothing, but destruction: but the Lord wil deliuer his, & bring him into iudgement. d Or, neigh as Iudge.

e Our miseries are meanes to cause vs to fele Gods present care ouer vs.

f Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.

g In the open assemblie of the Church. h For God overthroweth the wicked in their enterprises.

i The mercie of God to w and his Samrs must be declared, & the fall of the wicked must alwaies be considered.

k Omph is worshy to be noted. l God promisseth not to helpe vs before we haue felt the trouble. m Which they cannot learne without y feare of thy iudgement.

a So sone as we enter into affliction, we thinke God shulde helpe vs, but that is not alwaies his due time. b The wicked man reioyceth in his owne lust, he boasteth when he hath that he wolde: he braggeth of his wit & wealth, & blesseth him selfe, and thus blasphemeth the Lord.

c Or, suffereth at. d Or, not be moued because he was neuer in euil.

e The euil shal not touch me, Isa 28, 15. or els he speaketh thus because he neuer felt euil. f He sheweth that y wicked haue many meanes to hide their euelties, and therefore ought more to be feared.

g By the hypocritie of the that haue authority the poore are deuoured.

h He calleth to God for helpe, because wickednes is so farre overgrown y God must now helpe or neuer. i Therefore y must nedes punish this their blasphemie.

k To iudge betwene the right and the wrong.

l For y haue vicerly destroyed him. m The hypocrites, or such as liue not after Gods law, shal be destroyed. n God helpeth when mas helpe ceaseth. o Or, destroy no more man vpon the earth.

The iudgment of the wicked. Pſalmes. All men are vniust. 237 79/1224

PSAL. XI.

This pſalme containeth two partes. In the first Dauid sheweth how harde assalties of temptations he sustained, & in how great anguish of minde he was, when Saul did persecute him. 4 Then next he reioyeth that God set him succour in his necessitie, declaring his iustice as wel in gouerning the good, and the wicked men, as the whole worlde.

To him that excelleth. A Pſal. of Dauid.

IN the Lord put I my trust: how say ye then to my soule, ^a Flee to your mountaine as a birde?

^a For lo, the wicked bend their bowe, and make readie their arrowes vpo the string, that they may secretly shoote at the, which are vpright in heart.

^b For the ^b fundaciōs are cast downe: what liathe the ^c righteous done?

^d The Lord is in his holie palace: ^e y Lords throne is in the heauen: his eyes ^d wil consider: his eye lids wil trye the children of men.

^e The Lord wil trye the righteous: but the wicked & him that loueth iniquitie, doeth his soule hate.

^f Vpon the wicked he shal raine snares, ^e fyer, and brimstone, & stormie tempest: this is the ^f porcion of their cup.

^g For the righteous Lord loueth righteousnes: his countenance doeth beholde ^g iust.

PSAL. XII.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 The comforting him self and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eight tune. A Pſ. of Dauid.

HElpe Lord, for there is not ^a a godlie man left: for the faithful are failed from among the children of men.

^b They speake decentfully euerie one with his neighbour, ^b flattering with their lippes, and speake with a double heart.

^c The Lord cut of all flattering lippes, & the tongue that speaketh proude things:

^d Which haue said, ^c With our tongue wil we preuaile: our lippes are our owne: who is lord ouer vs?

^e Now for the oppresion of the nedie, & for the sighes of the poore, I wil vp saie the Lord, and wil ^e set at libertie him, whome the wicked hathe snared.

^f The wordes of the Lord are pure wordes, as ^f siluer, tryed in a fornace of earth, fined seuen folde.

^g Thou wilt kepe ^g them, O Lord: thou wilt preferue him from this generaciō for euer.

^h The wicked walke on euerie side: when they are exalted, ^h it is a shame for the sonnes of men.

PSAL. XIII.

Dauid as it were overcome with sundrie and new

afflictions, fleeth to God as his onelie refuge. 3 And so at the length being encouraged through Gods promises, he conceiueh moste sure confidence against the extreme horrors of death.

To him that excelleth. A Pſalme of Dauid.

How long wilt ^a thou forget me, O Lord, thy face from me?

^b How long shal I take ^b couſel within my self, ^b hauing wearines daiely in mine heart? how long shal mine enemie be exalted a boue me?

^c Beholde, & heare me, O Lord my God: lighten mine eyes, that I slepe not in death:

^d Lest mine enemie saie, I haue ^c preuailed against him: & they that afflict me, reioyce when I slide.

^e But I trust in thy ^d mercie: mine heart shal reioyce in thy saluacion: I wil sing to the Lord, because he hathe ^e delt louingly with me.

PSAL. XIII.

He describeth the peruerse nature of men; which were so grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing although he was greatly grieved, yet being persuaded that God wolde send some present remedie, he comforteth him self & others.

To him that excelleth. A Pſalme of Dauid.

THe foole hathe said in his heart, ^a There is no God: thei haue ^b corrupted, and done an abominable worke: there is none that doeth good.

^b The Lord looked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and seke God.

^c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

^d Do not all ^d y workers of iniquitie knowe that they eat vp my people, & they eat bread: they call not vpon the Lord.

^e There they shal be taken with feare, because God is in the generacion of the iust.

^f You haue made ^e a mocke at the counſel of the poore, because the Lord is his trust.

^g Oh giue saluacion vnto ^f Israēl out of Zión: when the Lord turneth the captiuitie of his people, then Iacob shal reioyce, and Israēl shal be glad.

PSAL. XV.

This Pſalme teacheth on what conditiō God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witness that they were his special and holie people.

A Pſalme of Dauid.

Lord, who shal dwell in thy Tabernacle, who shal rest in thine holie Mountayne?

^a This is the wicked counſel of his enemies to him & his companions, to driue him from the hope of Gods pines

^b All hope of succour is taken awaie
^c Yet am I innocent and my cause good.
^d Though all things in earth be out of order, yet God wil execute iudgement from heauen

^e As in the destruction of Sodom and Gomorrah
^f Which they shal drinke euen to the aregs, Ezek 23:34.

^g Which dare detende the truth, & shew mercie to the oppressed
^h He meaneth y flatterers of the court, & hurt him more with their tongues then with their weapons

ⁱ They thinke the felues able to persuade whatsoever they take in hand
^j The Lord is moued with the complaints of his, & delivereth in the end from all dangers.

^k Because the Lordes worde and promise is true & vnderstandable, he wil performe it & preferue the poore from this wicked generation
^l That is, thine, though he were but one man
^m For thel suppres y godlie and maintaine the wicked.

^a He declarerh y his afflictions lasted a long time, & y his faith fauted not
^b Chāging my purpose as the sickemā doeth his place.

^c Which might turne to Gods dishonour, if he did not defend his.
^d The mercie of God is the cause of our saluacion
^e Both by the benefices past and by others to come.

^f Psal 13.
^g He sheweth that the cause of all wickednes is to forget God
^h There is nothing but disorder & wickednes among them

ⁱ Dauid here maketh comparison betwene the faithful and the reprobate: but S Paul speaketh the same of all men naturally, Rom 3:10
^j Where they thinke them felues moste sure

^k You mocke them that put their trust in God

^l He prayeth for the whole Church, whome he is assured God wil deliuer: for none but he onely can do it.

e First God requereth vprightnes of life, next dole wel to others, and thirdly trueth and simplicitie in our wordes.

b He that flattereth not the vngodlie in their wickednes.

e To the hinderance of his neighbour.
d That is, shal not be cast forth of the Church as hypocrites.

Or, a covetise came.

a He sheweth that we can not call vpon God, except we trust in hi
b Though we ca not enriche God, yet we must bestowe Gods gifts to the vse of his children
c As grief of conscience & miserable destruction.

d He wolde rather by our warde professio nor in heart nor in mouth cōfess to their idolatries

e Wherewith my porcion is measured

f God teacheth me continually by secret inspiracio

g The faithfull are sure to persevere to the end

h That is, I reioyce bothe in bodie & in soule

i This is chiefly ment of Christ, by whose resurrection all his members haue immortalitye

k Where God fauoreth, there is perseue felicitie.

l Here he complaineth to God of the cruel pride and arrogancie of his enemies, who thus ragged with his cause giuen on his parte. **o** Therefore he desireth God to reuenge his innocencie and deliuer him.

m The prayer of David.
n My righte cause.

1 He that walketh vprightly and worketh righteousness, and speaketh the trueth in his heart.

2 He that sclandreth not with his tongue, nor doeth euil to his neighbour, nor receiue a false reporte against his neighbour.

3 In whose eyes a vile persone is cōtemned, but he honoreth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

4 He that giueth not his money vnto vsurie, nor taketh rewarde against the innocent: he that doeth these things, shall neuer be moued.

PSAL. XVI.

1 David prayeth to God for succour, not for his workes, but for his faiths sake. **4** Protesting that he hateth all idolatrie, taking God onelie for his comfort and felicitie. **8** Who suffreth him to lacke nothing.

Michtam of David.

1 P Reserue me, o God: for in thee do I trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my bewelddoing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The sorowes of them, that offer to another god, shal be multiplied: their offerings of blood wil I not offer, nether make mencion of their names with my lippes.

5 The Lord is the porcion of mine inheritance and of my cup: thou shalt mainteine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I wil praise the Lord, who hath giuen me counsel: my reins also teache me in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad and my tongue reioyeth: my flesh also doeth rest in hope.

10 For thou wilt not leaue my soule in the graue: nether wilt thou suffer thine holie one to se corruption.

11 Thou wilt shewe me the path of life: in thy presence is the fulnes of ioye: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancie of his enemies, who thus ragged with his cause giuen on his parte. **6** Therefore he desireth God to reuenge his innocencie and deliuer him.

The prayer of David.

1 H Eare the right, o Lord, consider my crye: hearken vnto my prayer of lips

vnfained.

2 Let my sentence come forth from thy presence, & let thine eyes beholde equitie.

3 Thou hast proued & visited mine heart in the night: thou hast tryed me, & foundest nothing: for I was purposed that my mouth shulde not offend.

4 Concerning the workes of men, by the wordes of thy lippes I kept me from the paths of the cruel man.

5 Stay my steps in thy paths, that my fete do not slide.

6 I haue called vpon thee: surely thou wilt heare me, o God: incline thine care to me, & hearken vnto my wordes.

7 Shewe thy maruelous mercies: thou that art the Sauour of them that trust in thee, from suche as resist thy right hand.

8 Kepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse me, from mine enemies, which compass me rounde about for my soule.

10 They are inclosed in their owne fatt, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the grounde:

12 Like as a lyon that is greedie of praye, & as it were a lyons whelpes lurking in secret places.

13 Vp Lord, disappoint him: cast him downe: deliuer my soule from the wicked with thy sworde,

14 From men by thine hand, o Lord, from men of the worlde, who haue their porcion in this life, whose belies thou fillest with thine hid treasure: their childre haue ynough, and leaue the rest of their substance for their children.

15 But I wil beholde thy face in righteousness, & when I awake, I shall be satisfied with thine image.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulacion, and thankesgiving in the entering into his kingdome, wherein he extolleth & praiseth moste highly the maruelous mercies and grace of God, who hath thus preserved and defended him. **32** Also he setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwayes conquer & ouercome by the unspeakable power of his Father, though all the whole worlde shulde strue thereagainst.

1 To him that excelleth. A Psalme of David the servant of the Lord, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saül) and said,

1 I Wil loue thee dearely, o Lord my strength.

2 The Lord is my rocke, and my fortresse, and

b The vengeance that I shall shewe against mine enemies.

c When thy Spirit examined my conscience

d I was innocent towards mine enemy bothe in dede and thought.

e Though the wicked prouoked me to do euil for euil, yet thy worde kept me backe

f He was assured that God wolde not refuse his request

g For all rebell against thee, & trouble thy Church

h For their crueltye can not be satisfied but with my death

i They are puffed vp with pride, as the stomake that is chafed with fat

k Stop his rage
l Or, which is thy sworde
m By thine heauenlie power

n Or, whose tyrannie hath he in ligendured
o And sele not the smart that Gods children oft times do

p This is y ful felicitie, comforting against all affayres, to haue the face of God & fauorable countenance opened vnto vs

q And am deliuered out of my great troubles

2 Sam. 22. 1. a He vseth this deuising of names, to shewe y as the wicked haue many meanes to hurt, so God hath many waies to helpe

b For none can
obscure their
requests of
God, & soyne
not his glorie
with their pe-
nitia
c He speaketh
of the dangers
and malice of
his enemies,
fro the which
God had deli-
uered him
d Or, consider
sautes.

d A descriptio
of the wrath
of God againt
his enemies, af-
ter he had he-
ard his pray-
ers
e He sheweth
how horrible
Gous iudge-
ments shal be
to the wicked
f Darknes sig-
nifieth the
wrath of God,
as the bright
light signifieth
Gous fauour
g This is de-
scribed at lar-
ge Psal 104
h As a King
angry with y
people, wil not
stiew him self
vnto them

i I hundred,
lightened, and
hailed
k His light-
nings

l That is, the
depe bottoms
were sene, whe
the red Sea
was deuicd
m Out of sun-
drie, and great
dangers
n To wit, Saul.
o Therefore
God sent me
succour
p The cause
of Gods deli-
uerance is his
owne fauour
& loue to vs
q Dauid was
sure of his ri-
ghteous cause
and good be-
haviour to-
ward Saul &
his enemies, &
therefore was
assured of
Gous fauour &
deliuerance.
r For all his
dangers he ex-
ercised him
self in the Law
of God
s In other ga-
me place to
their wicked
reuerations, nor
so mine owne
afflictions.

and he that deliuereth me, my God & my strength: in him wil I trust, my shield, the horne also of my saluacion, & my refuge.

3 I wil call vpon the Lord, which is wor-
thie to be ^b praised: so shal I be safe from
mine enemies.

4 The ^c sorowes of death compassed me,
and the floods of wickednes made me a-
fraied.

5 The ^c sorowes of the graue haue compassed
me about: the snares of death ouertoke me.

6 But in my trouble did I call vpon the
Lord, and cryed vnto my God: he heard
my voyce out of his Temple, and my
crye did come before him, ^{euen} into his e-
ares.

7 Then the earth trembled, and quaked:
the fundacions also of the mountaines mo-
ued and shoke, because he was angry.

8 Smoke went out at his nostrils, and a ^c co-
suming fyre out of his mouth: coles were
kindled therat.

9 He bowed the heauens also and came
downe, and ^f darkened was vnder his fete.

10 And he rode vpon ^g Cherubim and did
flie, and he came flying vpon the wings of
the winde.

11 He made darkenes his ^h secret place, &
his pavilion rounde about him, ^{euen} dar-
kenes of waters, and cloudes of the aire.

12 At the brightnes of his presence his
cloudes passed, haile stones & coles of fyre.

13 The Lord also thundered in the heauen,
and the Highest gaue ⁱ his voyce, haile-
stones and coles of fyre.

14 Then he sent out ^k his arrowes & sca-
tered them, and he increased lightnings
and destroyed them.

15 And the chanelles of waters were sene, and
the ^l fundacions of the worlde were disco-
uered at thy rebuking, O Lord, at the bla-
sting of the breath of thy nostrils.

16 He hath sent downe from aboue ^m and ta-
ken me: he hath drawn me out of many
waters.

17 He hath deliuered me from my ⁿ strong
enemie, and from them which hate me: for
they were ^o to strong for me.

18 They preuented me in the daye of my
calamitie: but the Lord was my stay.

19 He brought me forth also into a large
place: ^p he deliuered me because he fa-
uoured me.

20 The Lord rewarded me according to
my ^q righteousness: according to the pu-
renes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, &
did not wickedly againt my God.

22 For all his Lawes ^r were before me, and I
did not cast away his ^s commandements
from me.

23 I was vpright also with him, & haue kept
me from my ^t wickednes.

24 Therefore ^y Lord rewarded me accor-
ding to my righteousness, & according to
the purenes of mine hands in his sight.

25 With the ^u godlie thou wilt shewe thy
self godlie: with the vpright man thou wilt
shewe thy self vpright.

26 With the pure thou wilt shewe thy self
pure, & with the frowarde thou wilt shewe
thy self froward.

27 Thus thou wilt saue the poore people,
& wilt ^v cast downe the proude lokes.

28 Surely thou wilt light my candel: the
Lord my God will lighten my darkenes.

29 For by thee I haue ^x broken through
an hoste, and by my God I haue leaped
ouer a wall.

30 The waye of God is vncorrupt: the
wordes of the Lord is tryed in the fyre: he
is a shield to all that trust in him.

31 For who is God besides the Lord? and
who is mightie saue our God?

32 God girdeth me with strength, and ma-
keth my ^y waye vpright.

33 He maketh my fete like hindes ^z fete, and
setteth me vpon mine ^a high places.

34 He teacheth mine hands to fight: so that
a bowe of ^b brasse is broken with mine
armes.

35 Thou hast also giue me ^y ^b shield of thy
saluacion, and thy right hand hath stayed
me, and thy ^c louing kindenes hath cau-
sed me to increase.

36 Thou hast enlarged my steppes vnder
me, and mine heles haue not slid.

37 I haue pursued mine enemies, and take
them, and haue not turned againe til I had
consumed them.

38 I haue wounded the, that they were not
able to rise: they are fallen vnder my fete.

39 For thou hast girded me with strength
to battell them: that rose againt me, thou
hast subdued vnder me.

40 And thou hast ^e giuen me the neckes of
mine enemies, that I might destroye them
that hate me.

41 They ^f cryed, but there was none to saue
them, ^{euen} vnto the Lord, but he answered
them not.

42 Then I did beate them smale as the dust
before the winde: I did tread them flat as
the claye in the stretes.

43 Thou hast deliuered me from the con-
sentions of the people: thou hast made
me the head of the ^g heathen: a peo-
ple, ^h whome I haue not ⁱ knowen, shal ser-
ue me.

44 As sone as thei heare, then shal obey me:
the strangers shal ^j be in subiection to me.

45 Strangers shal ^k shrinke away, & feare
in their priuie chambers.

46 Let the Lord liue, and blessed be my
strength, and the God of my saluacion be
exalted.

Here he
speakech of
God accordig
to our capaci-
tie, who shew-
eth merite to
his & punisheth
the wicked, as
is said alio
Leuit 26, 21.

u When their
finne is come
to the full mea-
sure
x He attribut-
eth it to God
that he bothe
gate the victo-
rie in y shield, &
also destroyed
the enimies of
his enimies.
y Be the dan-
gers neuer so
mane or grea-
t, yet Gods
promes must
take effect
z He giueth
good successe
to all mine en-
terprisias
a As towres
and fortes, w
he take out of
the hands of
Gous enimies:
b Or, Rile.

b To defend
me fro dangers
c He attribut-
eth the begin-
ning, continu-
ce & increase
in wel doing
onely to Gous
faueur
d Dauid decla-
reth that he
did nothing
besides his vo-
cation, but was
stirred vp by
Gous Spirit to
execute his
iudgements
e Thou hast
giue the into
mine hands so
be slaine
f That that re-
u & crye of
the afflicted,
God wil also
reue & them,
wher the crye
for helpe: for
either peme or
feare cause
those hypoce-
tes to crye
g Which dwell
round about me
h The kingdo-
me of Christ is
in Dauids king-
dome prefigu-
red: who by y
preaching of
his worde bri-
geth all to his
subiection.
i Or, lyce: signi-
fying a subie-
ction constrain-
ed & not vol-
untarie
k Feare shal
cause them to
be afrated &
come forth
of their secret
hides & holden
to the parabo-

47 It is God that giueth me power to auēge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou haſt ſet me vp from them, that roſe againſt me: thou haſt deliuered me from the ¹ cruel man.

49 Therefore ^m I wil praiſe thee, O Lord, among the nations, and wil ſing vnto thy Name.

50 Great deliuerances giueth he vnto his King, & ſheweth mercie to his anointed, euen to Dauid, and to his ^a ſede for euer.

PSAL. XIX.

To the intent he might moue the faithful to a deeper conſideration of Gods glorie, he ſetteth before their eyes the moſt exquisite workmanſhip of the heauens with their proportion, and ornaments: ^a And afterward calleth the to the Law, wherein God hath reueiled him ſelf more familiarly to his choſen people. The which peculiar grace by commending the Law he ſetteth forth the more at large.

To him that excelleth. A Pſalme of Dauid.

¹ The ^a heauens declare the glorie of God, and the firmament ſheweth the worke of his hands.

² Daie vnto daie vttereth the ſame, and night vnto night teacheth knowledge.

³ There is no ſpeache nor ^c language, where their voyce is not heard.

⁴ Their ^d line is gone forth through all the earth, and their wordes into the ends of the worlde: in them hath he ſet a tabernacle for the ſunne.

⁵ Which commeth forth as a bridegrome out of his ^e chambre, and reioyceth like a mightie man to runne his race.

⁶ His going out is from the end of the heauen, and his compaſſ is vnto the ends of the ſame, & none is hid from the heate thereof.

⁷ The ^f Law of the Lord is perſite, conuerring the ſoule: the teſtimonie of the Lord is ſure, and giueth wiſdome vnto the ſimple.

⁸ The ſtatutes of the Lord are right and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

⁹ The feare of the Lord is cleane, and indureth for euer: the iudgements of the Lord are ^g truth: they are righteous ^h all together,

¹⁰ And more to be ⁱ deſired then golde, yea, then muche fine golde: ſweter alſo the honie and the honie combe.

¹¹ Moreouer by them is thy ſeruant made circumspect, & in keeping of them there is great ^k reward.

¹² Who can vnderſtand his ^l fautes: cleuſe me from ſecret ſinnes.

¹³ Kepe thy ſeruant alſo from ^m preſumption. For God accepteth our indowour, though it be farre vnperſite. ⁿ Then there is no reward of duetie, but of Grace: for where ſinne is, there death is the reward.

teous ſinnes: let them not reigne ouer me:

^a ſo ſhal I be vpright, and made cleane from muche wickednes.

¹⁴ Let the wordes of my mouth, and the ^o meditation of mine heart be acceptable in thy ſight, O Lord, my ſtrength, and my remedier.

PSAL. XX.

A prayer of the people vnto God, that it wolde pleaſe him to heare their King & reſcue his ſacrifice, which he offered before he went to baſtel againſt the Ammonites.

To him that excelleth. A Pſalme of Dauid.

¹ The ^a Lord heare thee in the daye of trouble: the ^b Name of the God of Iaakob defende thee:

² Send thee helpe from the Sanctuarie, and ſtrengthen thee out of Zion.

³ Let him remember all thine offrings, and ^c turne thy burnt offrings into aſhes. Sélah:

⁴ And grante thee according to thine heart, and fulfil all thy purpoſe:

⁵ That we may reioyce in thy ^d ſaluacion, and ſet vp the banner in the Name of our God, when the Lord ſhal perſorme all thy petitions.

⁶ Now ^e know I that the Lord wil helpe his anointed, and wil heare him from his Sanctuarie, by the mightie helpe of his right hand.

⁷ Some ^f truſt in chariots, and ſome in horſes: but we wil remember the Name of the Lord our God.

⁸ They are brought downe and fallen, but we are riſen, and ſtande vpright.

⁹ Saue Lord: ^g let the King heare vs in the day that we call.

PSAL. XXI.

Dauid in the perſone of the people praſeth God for the victorie, attributing it to God, and not to the ſtrength of man. Wherein the holie Goſt directeth the faithful to Chriſt, who is the perfection of this kingdome.

To him that excelleth. A Pſalme of Dauid.

¹ The King ſhal ^a reioyce in thy ſtrength, O Lord: yea, how greatly ſhal he reioyce in thy ſaluacion!

² Thou haſt giuen him his hearts deſire, & haſt not denied him the requit of his lipſes. Sélah.

³ For thou ^b dideſt preuent him with liberal bleſſings, & dideſt ſet a crowne of pure golde vpon his head.

⁴ He asked life of thee, and thou gaueſt him a long life for euer and euer.

⁵ His glorie is great in thy ſaluacion: dignitie and honour haſt thou layed vpon him.

⁶ For thou haſt ſet him ^c as ^d bleſſings for euer: thou haſt made him glad with the roye of thy countenance.

⁷ Becauſe the King truſteth in the Lord, and in the mercie of the moſt High, he ſhal not ſlide.

⁸ Thine hand ſhal finde out all thine ene-

ⁿ If thou ſuppreſſe my wicked affections by thine holie Spirit. ^o That I may obey thee in thought, worde and dede.

^a Hereby Kings are alſo admoniſhed to call to God in their affaires. ^b The vertue, power & grace of God.

^c In token that they are acceptable vnto him.

^d Granted to the King, in whoſe wealth our felicitie ſtandeth.

^e The Church ſeeleth that God hath heard their petition.

^f As by the viſible Sanctuarie Gods familiaritie appeared toward his people, ſo by the heauenlie is ment his power & maiestie.

^g The worldlings that put not their onely truſt in Goa.

^h Let the King be able to deliuer vs by thy ſtrength, when we ſeeke vnto him for ſuccour.

^a What he ſhal overcome his enemies and ſo be aſſured of his vocatiō.

^b Thou declaredſt thy liberal fauour toward him before he prayed.

^c Dauid did not onely obſerue life, but alſo aſſurance that his poſteritie ſhoulde reigne for euer.

^d Thou haſt made him thy bleſſings to others, & a perpetual exaple of thy fauour for euer.

^e Here he deſcribeth the power of Chriſts kingdome againſt the enemies thereof.

That is, Saul, who of malice perſecuted him. ^m This propheticke apperſeineth to the kingdome of Chriſt, and vocation of the Gentiles, as Rom. 15. 9. ⁿ This did not properly apperſeine to Salomon, but to Ieſus Chriſt.

^a He reprocheth vnto mā his ingratitude, ſeing he heauens, which are dumme creatures, ſet forth the Gods glorie.

^b The continual ſucceſſe of the daye & the night is ſufficient to declare Gods power and goodnes.

^c The heauens are a ſcholemaſter to all nations, be they neuer ſo barbarous.

^d The heauens are as a line of great capital letters to ſhewe vnto vs Gods glorie.

^e Or, vaile. The manner was that the bride and bridegrome ſhould ſtand vnder a vaile together, & after come forth the w great ſolemnitie and reioycing of y aſſemblic.

^f Though the creatures can not ſerue, yet this ought to be ſufficient to lead vs vnto him.

^g So that all mā's inuention and intentions are lies.

^h Euerie one without exception.

ⁱ Except Gods worde be eſtimated about all worldlie things, it is condemned.

^k For God accepteth our indowour, though it be farre vnperſite.

^l Then there is no reward of duetie, but of Grace: for where ſinne is, there death is the reward.

^m Which are done purpoſely and of malice.

f This teacheth vs patiently to endure the crosse til God destroye the aduersarie

g Thei saied as it were their acts to make Gods power to giue place to their wicked enterprises h As a marke to shote at i Mainteine thy Church against thine aduersaries. y we may haue ample occasio to praise thy Name.

a Or, she hide of the morning & she was the name of some common song
a Here appeareth that horrible conflict, which he sustained betweene faith & desperation
b Being tormented with extreme anguish
c Or, I cease not
d He meaneth the place of praising, euen the Tabernacle: for it is so called, because he gaue people continually occasio to praise him
e And seeing moste miserable of all creatures, & was mee of Christ
f And herein appeareth the vnspcakable loue of God toward man, that he woldethus abase his Sonne for our sakes
g Ebr. xiiij. v. 13
h Matt. 27. 43.
i Euen fro my birth thou hast giuen me occasio to trust in thee
f For except Gods providence preserve y me, they shoulde perishe a thousand times in the mothers wombe
g He meaneth, that his enemies were so far, proude and cruel, that they were rather beasts then men
h Before, he spake of the occulcie of his enemies, and now he declareth the inward griefs of y minde, so that Christ was tormented, both in soule and bodie.

mies, and thy right hand shal finde out the that hate thee.

9 Thou shalt make them like a fyrie ouen in time of thine angre: the Lord shal destroy them in his wrath, and the fyre shal deuoure them.

10 Their frute shalt thou destroy from the earth, and their sede from the children of men.

11 For they intended euil against thee, and imagined mischief, but they shal not preuaile.

12 Therefore shalt thou put them aparte, & the strings of thy bowe shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: so wil we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes & griefs, wherewith he was vexed, he recovereth him self fro the bottomles pit of tentations and groweth in hope. And here under his owne persone he setteth forth the true figure of Christ, whome he did foresee by the Spirit of prophete, that he shoulde maruelously & strangely be despoiled, & abused, before his Father shoulde raise & exalte him againe

To him that excelleth vpon Aueie: h HafsShahai. A Psalme of Dauid.

MY God, my God, why hast thou forsaken me, & art so farre from mine health, and from the wordes of my roaring?

O my God, I crye by daie, but thou hearest not, & by night, but haue no audiēce. But thou art holie, and dost inhabite the praises of Israël.

Our fathers trusted in thee: they trusted, and thou didest deliuer them.

They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

But I am a worme, & not a man: a shame of men, and the contempt of the people.

All they that se me, haue me in derision: they make a mowe & nod the head, saying,

"He trusted in the Lord, let him deliuer him: let him saue him, seig he loueth him.

But y didest drawe me out of the wombe: thou gauest me hope, euen at my mothers breasts.

I was cast vpon thee, euen from the wombe: thou art my God from my mothers belly.

Be not farre from me, because trouble is nere: for there is none to helpe me.

Manye yong bulles haue compassed me: mightie bulles of Bashan haue closed me about.

They gape vpon me with their mouthes, as a ramping and roaring lion.

I am like water powred out, and all is gone. He meaneth, that his enemies were so far, proude and cruel, that they were rather beasts then men. Before, he spake of the occulcie of his enemies, and now he declareth the inward griefs of y minde, so that Christ was tormented, both in soule and bodie.

my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

My strength is dried vp like a potsherd, and my tongue cleueth to my iawes, and y haue brought me into the dust of death.

For dogges haue compassed me, & the assemblie of the wicked haue inclosed me: they perced mine hands and my fete.

I maie tel all my bones: yet thei beholde, and loke vpon me.

They parte my garments among them, and cast lottes vpon my vesture.

But be not thou faile of, O Lord, my strength: hasten to helpe me.

Deliuere my soule from the sworde: my desolate soule from the power of the dog.

Saue me from the lions mouth, and answer me in sauing me from the hornes of the vnicornes.

I wil declare thy Name vnto my brethren: in the middes of the Congregation wil I praise thee, saying,

Praise the Lord, ye that feare him: magnifie ye him, all the sede of Iakob, & feare ye him, all the sede of Israël.

For he hathe not despised nor abhorred y affliction of the poore: nether hathe he hid his face from him, but when he called vnto him, he heard.

My praise shalbe of thee in the great Congregation: my vowes wil I performe before them that feare him.

The poore shal eat and be satisfied: thei that seeke after the Lord, shal praise him: your heart shal liue for euer.

All the ends of the worlde shal remember them selues, and turne to the Lord: and all the kindreds of the nations shal worship before thee.

For the kingdome is the Lords, and he ruleth among the nations.

All thei that be fat in the earth, shal eat and worship: all they that go downe into the dust, shal bowe before him, euen he that can not quicken his owne soule.

Thei sede shal serue him: it shalbe counted vnto the Lord for a generation.

Thei shal come, & shal declare his righteousness vnto a people that shal be borne, because he hathe done it.

PSAL. XXIII.

Because the Prophet had proued the great mercies of God at diuerse times, and in sundrie maners, he gathereth a certaine assurance, fully perswading him self that God wil continue the verie same goodnes toward him for euer.

A Psalme of Dauid.

The Lord is my shepherd, I shal not want.

He maketh me to rest in grene pasture, & leadeth me by the still waters.

He brestoreth my soule, & leadeth me in Oo.iii.

I Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands & fete: but this was accomplished in Christ

l My life is solitarie, left alone & forsaken of all, Psal. 35. 17, & 25. 16. m Christ is deliuered w amore mightie deliuerance by ouercomming death, then if he had not tasted death at all

Ebr. 2. 12.

n He promisseth to exhort the Church y thei by his example might praise y Lord o The poore afflicted are comforted by this exaple of Dauid, or Christ. p Which were sacrifices of thanksgiuig, which they offered by Gods commendement when thei were deliuered out of any great danger. q He doeth allude still to the sacrifice r Though y poore be first named, as ver 26, yet y welthe are not separated fro the grace of Christs kingdome. s In whome there is no hope that he shal recouer life: so nether poore nor riches, quicke nor dead shalbe rescued from his kingdome

t Meaning the posteritie, w the Lord kepeth as a fede to the Church to continue his praise among men u That is, God hathe fulfilled his promes.

ezek. 34. 12.

Job 10. 11

1 pet. 2. 25.

a He hathe care ouer me & ministrerth vnto me all things b He comforteth or refresheth

e Plaine, or
fright waxes.
d Though he
were in danger
of death, as
shape that wil
dresth in the
darke valley
without his
shepherd.
e Albeit his
enemies fought
to destroy him,
yet God deli-
uereth him, &
dealeth moke
liberally with
him in despite
of them
f As was the
manner of gre-
at seastes.
g He setteth
not his felici-
ties in the plea-
sures of this
worlde, but in
f feare & ser-
uice of God.

the paths of righteousness for his Na-
mes sake.

4 Yea, though I shulde walke through the
valley of the shadow of death, I wil feare
no euil: for thou art with me: thy rod and
thy staffe, they comfort me.

5 Thou doest prepare a table before me
in the sight of mine aduersaries: thou doest
anoint mine head with oyle, and my
cup runneth ouer.

6 Douteles kindenes, & mercie shal follow
me all the dayes of my life, and I shal re-
maine a long season in the house of the
Lord.

PSAL. XXXIII.

1 Albeit the Lord God hath made, and gouerneth all the
worlde, yet towards his chosen people his gracious good-
nes doeth moste abundantly appeare, in that among the
he wil haue his dwelling place. Which though it was ap-
pointed among the children of Abraham, yet onely thei
do entre aright into the Sanctuary, which are the true
worshippers of God, purged from the sinful filth of
this worlde. 7 Finally he magnifieth Gods grace for the
building of the Temple, so the end he might stirre up
all the faithfull to the true seruice of God.

A Psalm of David.

1 The earth is the Lords, and all that
therein is: the worlde and they that
dwell therein.

2 For he hath founded it vpon the seas:
and established it vpon the floods.

3 Who shal ascende into the mountaine of
the Lord? and who shal stand in his holie
place?

4 Even he that hath innocēt hāds, & a pure
heart: which hath not lift vp his minde
vnto vanitie, nor sworn deceitfully.

5 He shal receiue a blessing frō the Lord, &
righteousnes frō the God of his saluaciō.

6 This is the generation of them that
seke him, of them that seke thy face, this is
Iaakōb. Sélah.

7 Lift vp your heades ye gates, and be ye
lift vp ye euerlasting dores, and the King
of glorie shal come in.

8 Who is this King of glorie? the Lord,
strong and mightie, euē the Lord mightie
in battel.

9 Lift vp your heades, ye gates, and lift vp
your selues, ye euerlasting dores, & the King
of glorie shal come in.

10 Who is this King of glorie? the Lord of
hostes, he is the King of glorie. Sélah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sin-
nes, and also grieved with the cruel malice of his ene-
mies, 6 Prayeth to God moste feruently to haue his
sinner forgiven. 7 Especially such as he had commis-
sed in his youth He begetteth euerie versē according to
the Hebrew letters two on three excepts.

A Psalm of David.

1 Vnto thee, O Lord, lift I vp my
soule.

2 My God, I trust in thee: let me not be

confounded: let not mine enemies reioyce
ouer me.

3 So all that hope in thee, shal not be asha-
med: but let them be confounded, that trá-
gessie without cause.

4 Shew me thy waies, O Lord, & teache
me thy paths.

5 Lead me forth in thy trueth, and teache
me: for thou art the God of my saluacion:
in thee do I trust all the daie.

6 Remember, O Lord, thy tender mercies,
and thy louing kindenes: for thei haue be-
ne for euer.

7 Remember not the sinnes of my youth,
nor my rebellions, but according to thy
kindenes remember thou me, euen for thy
goodnes sake, O Lord.

8 Gracious and righteous is the Lord: there-
fore wil he teache sinners in the waie.

9 Them that be meke, wil he guide in iud-
gement; and teache the humble his waie.

10 All the paths of the Lord are mercie &
trueth vnto such as kepe his couenant and
his testimonies.

11 For thy Names sake, O Lord, be merci-
ful vnto mine iniquitie, for it is great.

12 What man is he that feareth the Lord?
him wil he teache the waie that he shal
chuse.

13 His soule shal dwel at ease, and his sede
shal inherite the land.

14 The secret of the Lord is reueiled to
them, that feare him: and his couenant to
giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for
he wil bring my fete out of the net.

16 Turne thy face vnto me, and haue mer-
cie vpon me: for I am desolate and poore.

17 The sorowes of mine heart are enlar-
ged: drawe me out of my troubles.

18 Loke vpon mine affliction & my trauel,
and forgieue all my sinnes.

19 Beholde mine enemies, for thei are ma-
ny, and they hate me with cruel hatred.

20 Kepe my soule, & deliuer me: let me not
be confounded, for I trust in thee.

21 Let mine vprightenes and equitie pre-
serue me: for mine hope is in thee.

22 Deliuer Irael, O God, out of all his trou-
bles.

PSAL. XXVI.

1 David oppressed with many iniuries, finding no helpe
in the worlde, calleth for aide from God: & assured of
his integritie toward Saül, desireth God to be his iudge,
& to defend his innocencie 6 Finally he maketh mencō
of his sacrifice, which he wil offer for his deliuerance.
& desireth to be in the cōpaine of the faithfull in the cō-
gregaciō of God, whēce he was banished by Saül, promi-
sing integritie of life, & open praises & thanksgiving.

A Psalm of David.

1 Iudge me, O Lord, for I haue walked in
mine innocencie: my trust hath bene
also in the Lord: therefore shal I not slide.

2 Proue me, O Lord, and trye me: examine
my

Isa 28, 26.

Rome 10, 11.

Exercise me in
faith of thy
promises, that I
swere not on
any side.

d Constantly,
and against all
temptations

e He confes-
seth his ma-
nifold sinnes
were the cause

f That his en-
emies did
thus persecute
him, desiring

g That the cause
of the euil
may be taken
away, to the
intent, that he
effe may cea-
se

h And for no-
ne other re-
spect.

i Meaning, the
number is ve-
ry small

k He wil di-
rect such
his Spirit to
followe the
right waie

l He shal prof-
per bothe in
spiritual and
corporal things

m His counsel
contained in
his worde,

n My grief is
increased be-
cause of mine
enemies cruel-
tie

o The greater
that his mis-
deeds were, &
the more that
his enemies
increased, the
more nere felt
he Gods helpe

p For as much
as I haue
behaued my
selfe vpright-
ly toward mi-
ne enemies,

q Let them know
that thou
art the defend-
er of my iust
cause.

r He seeth so
God to be the
Iudge of his
iust cause, that
there is no-
quitie among
men.

Deu. 10, 14.
Job 28, 25.

1 Cor. 10, 27.

a He noeth
two things: the
one that the
earth to mans
iudgement se-
meth aboue
the waters: &
next, that God
maraculously
preseruethe
earth, that it
is not drow-
ned with the
waters, which
naturally are
aboue it

b Though cir-
cūcision sepa-
rateth the carnal
fede of Iaa-
kōb from the
Gētils, yet he
f seeketh God,
is f true Iaa-
kōb & the ve-
re Israelite

c David desi-
reth the boy-
ding vpon the
Tēple, where-
in the glorie
of God shulde
appare, and
vnder the figu-
re of this Tē-
ple he also
prayeth for f
spiritual Tē-
ple, which is
eternal, becau-
se of the pro-
mises which was
made to f Tē-
ple: as is writ-
te, Psal 132, 14.

a I put not
my trust in a
mortalie thing

b That thou
wilt take a-
way mine ene-
mies, which
are thy rods.

b My very affections & inward motions; of the heart
c He sheweth what stayed him, y he did not recopence euil for euil
d He declareth that they can not walke in simplicitie before God, that delice in the companie of y vngodlie
e I wil serue thee w a pure affection, and with the godlie that sacrific vnto thee.
f Destroye me not in y ouerthrowe of the wicked.
g Whose cruel hands do execute the malicious desires of their hearts
h I am preferred from mine enemies by y power of God, and therefore wil praise him openly.

my ^b reines, and mine heart.
For thy ^c louing kindenes ^{is} before mine eyes: therefore haue I walked in thy truth.
4 I haue not ^d haunted with vaine persones, nether kept cōpanie with the dissemblers.
5 I haue hated the assemblie of the euil, & haue not companied with the wicked.
6 I wil ^e wash mine hands in innocencie, & Lord, and compasse thine altar,
7 That I maie declare with the voice of thanksgiving, and set forthe all thy wonderful workes.
8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9 ^f Gather not my soule with the sinners, nor my life with the bloodie men:
10 In whose hands ^{is} wickednes, and their right hand is ful of bribes.
11 But I wil walke in mine innocēcie: rede me ^{therefore}, and be merciful vnto me.
12 My fote standeth in ^h vprightnes: I wil praise thee, O Lord, in the Congregacions.

PSAL. XXVII.

Dauid maketh this psalme being deliuered from great perils, as appeareth by the praises and thanksgiuings annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the end wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

¶ A Psalme of Dauid.

a Because he ¹ was assured of good successe in all his dangers, and that his saluation was surely laid vp i God, he feared not the tyrātie of his enemies
b That God ³ wil deliuer me, & giue my faith y victorie
c The losse of ⁴ a countrie, wife & all worldly commodities grieue me not in respect of this one thig, that I may not praise thy Name in the midst of the Congregation

THE Lord is my ^a light and my saluation, whome shal I feare: the Lord is the strength of my life, of whome shal I be afraid?
2 When the wicked, ^{euē} mine enemies and my foes came vpon me to eat vp my flesh they stumbled and fel.
3 Though an hoste pitched against me, mine heart shulde not be afraid: though warre be raised against me, I wil trust in ^b this.
4 ^c One thing haue I desired of the Lord, that I wil require, ^{euē} that I may dwel in the house of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to visite his Temple.
5 For in the time of trouble he shal hide me in his Tabernacle: in the secret place of his pavilion shal he hide me, & set me vp vpon a rocke.
6 ^d And now shal he lift vp mine head aboue mine enemies round about me: therefore wil I offer in his Tabernacle sacrifices of ioye: I wil sing and praise the Lord.

d Dauid assured him selfe by the Spirit of prophetic that he shulde overcome his enemies and serue God in his Tabernacle.

7 Hearken vnto my voice, O Lord, when I crye: haue mercie also vpon me and heare me.
8 *When thou saidest,* ^e Seke ye my face, mine heart answered vnto thee, O Lord, I wil seke thy face.

e He grounded vpon Gods promes & sheweth that he is most willing to obey his commandment.

9 Hide not ^{therefore} thy face from me, nor cast thy seruant awaie in displeasure: thou hast bene my succour: leaue me not, ne-

ther forsake me, O God of my saluation.

10 ^f Though my father and my mother shulde forsake me, yet the Lord wil gather me vp.
11 Teach me thy waie, O Lord, and leade me in a right path, because of mine enemies.
12 Giue me not vnto the lust of mine aduersaries: for there are false witnessess rise vp against me, & suche as speake cruelly.
13 *I shulde haue fainted,* except I had beleued to see the goodnes of the ^h Lord in the land of the liuing.
14 ⁱ Hope in the Lord: be strong, & he shal comfort thine heart, & trust in the Lord.

f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children
g But rather pacifie their wrath, or breake their rage.

h In this present life before I dye, as Isa. 38. 18
i He exhorted him selfe to depēde on y Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

Being in great feare & heavynesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, & cryeth for vengeance against them. & at length assureth him selfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithful.

¶ A Psalme of Dauid.

VNto thee, O Lord, do I crye: O my strength, be not deafe toward me, lett, if thou answer me not, I be like them that go downe into the pit.
2 Heare the voice of my petitions, when I crye vnto thee, when I holde vp mine hands toward thine ^b holy Oracle.
3 ^c Drawe me not awaie with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice ^{is} in their hearts.
4 ^d Reward them according to their dedes, and according to the wickednes of their inuentions: recompense them after the worke of their hands: rede them their reward.
5 For they regard not the workes of y Lord, nor the operation of his hands: ^{therefore} breake them downe, & buyld the not vp.
6 ^e Praised be the Lord, for he hath heard the voice of my petitions.
7 The Lord ^{is} my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shal reioyce, & with my song wil I praise him.
8 The Lord ^{is} their strength, and he is the strength of the deliuerances of his appointed.
9 Saue thy people, and blesse thine inheritance: fede them also, & exalt the for euer.

a He counteth him selfe as a dead man, til God shew his fauour toward him, and graue him his petition

b He vsed this outward meanes to helpe y weaknes of his faith: for in y place was the Arke, and there God promised to shewe the tokens of his fauour.

c Destroy not the good with the bad, d He thus prayeth in respect of Gods glorie, & not for his owne cause, being assured, that God wolde punish the persecuters of his Church.

e Let them be utterly destroyed, as Malach 1. 4
f Because he felt the assurance of Gods help in his heart, his mouth was opened to sing his praises
g Meaning, his soldiers, who were as meanes, by whome God declared his power.

PSAL. XXX.

The Prophet exhorteth the princes and rulers of the worlde, (which for the most parte thinke there is no God) 3 At the least to feare him for the thunders & tempestes, for feare whereof all creatures tremble. 11 And thogh thereby God threateneth sinners yet is he alwaies merciful to hu, & moueth the thereby to praise his Name.

¶ A Psalme of Dauid.

Giuē vnto the Lord, ye ^a sonnes of the mightie: giue vnto the Lord glorie and strength.

a He exhorted y proude tyrants to humble the selues vnder Gods hand and not to be inferiour to brute beasts & dūme creatures

b The thunder clappes, that are heard out of y^e cloudes, ought to make the wicked to treble for feare of Gods anger.
c That is, the thunderbolte breaketh the moſte ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?
d Called alſo Hermon.
e It cauſeth y^e lightning to ſhote & glyde.
f In places moſt deſolate, where as ſometimes there is no preſence of God.
g For feare maketh them to caſt their calties.
h Maketh the trees bare, or perceeth y^e moſt ſecret places.
i Though y^e wicked are nothing moued wth theſe things, yet y^e faithful praife God.
k To moderate y^e rage of the tempeſt & waters, that they deſtroy not alſo.

in Sam. 7. 2.
a After that Abſalom had polluted it wth moſte filkie fornication:
b He condemneth them of great ingratitude, which do not praife God for his benefices.
c Restored fro y^e rebellion of Abſalom.
d Meaning y^e he eſcaped death moſt narrowly.
e The worde ſignifieth the y^e haue receiued mercie & ſhew mercie li berally vnto others.
f Before his Tabernacle.
Psalm. 145. 8.
Psalm. 145. 17.
1. cor. 4. 17.
g I put to milche confidence in my quiet ſtate, as Ier 31. 25. 2. chr. 32. 24.
h I thought y^e haddeſt eſtabliſhed me in Zion moſt ſurely.
i After that y^e haddeſt withdrawn thine helpe, I felt my miſerie.
k David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he wolde liue to praife his Name, which is the end of mans creation.

2 Giue vnto the Lord glorie due vnto his Name: wth ſhip the Lord in the glorious Sanctuarie.

3 The voice of the Lord is vpon the waters: the God of glorie maketh it to thunder: the Lord is vpon the great waters.

4 The voice of the Lord is mightie: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedres: yea, the Lord breaketh the cedres of Lebanon.

6 He maketh the alſo to leape like a calfe: Lebanon alſo and ^dShirion like a yong vnicorne.

7 The voice of the Lord deuideth the flames of fyre.

8 The voice of the Lord maketh the wildernesses to tremble: the Lord maketh the wildernesses of Kadeth to tremble.

9 The voice of the Lord maketh the hinds to calue, & ^b diſcouereth the forests: therefore in his Temple doeth euerie man ſpeake of his glorie.

10 The Lord sitteth vpon the flood, and the Lord doeth remaine King for euer.

11 The Lord ſhal giue ſtrength vnto his people: y^e Lord ſhal bleſſe his people wth peace.

PSAL. XXX.

When David was deliuered from great danger, he rendered thanks to God, exhorting others to do the like, and to learne by his example, that God is rather merciful then ſeuere and rigorous towards his children, & alſo that the fall from proſperitie to aduerſitie is ſudden. & Thus done he returneth to prayer, promiſing to praife God for euer.

A Psalm of ſong of the dedication of the house of David.

1 I wil magnifie thee, o Lord: ^b for thou haſt exalted me, and haſt not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou haſt reſtored me.

3 O Lord, thou haſt brought vp my ſoule out of the graue: thou haſt reuiued me fro them that go downe into the pit.

4 Sing praifes vnto the Lord, ye his Saints, and giue thanks before the remembrance of his Holines.

5 For he endureth but a while in his angre: but in his fauour is life: weeping maie abide at euening, but ioye cometh in the morning.

6 And in my prosperitie I ſaid, I ſhal neuer be moued.

7 For thou Lord of thy goodnes haſteſt made my mountaine to ſtand ſtrong: but y^e diddeſt hide thy face, and I was troubled.

8 Then cryed I vnto thee, o Lord, and prayed to my Lord.

9 What profit is there in my blood, whē I go downe to y^e pit: ſhal the dust giue thanks vnto thee? or ſhal it declare thy truth?

David

10 Heare, o Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioye: thou haſt looſed my ſacke & girded me with gladnes.

12 Therefore ſhal my tongue praife thee and not ceaſe: o Lord my God, I wil giue thanks vnto thee for euer.

PSAL. XXXI.

David deliuered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. Then he affirmeth that the ſauour of God is alwaies readie to theſe that feare him. Finally he exhorteth all the faithful to truſt in God and to loue him, becauſe he preferueth and ſtrengtheneth them, as they may ſee by his example.

To him that excelleth. A Psalm of David.

1 IN thee, o Lord, haue I put my truſt: let me neuer be confounded: deliuer me in thy righteouſnes.

2 Bowe downe thine eare to me: make haſte to deliuer me: be vnto me a ſtrong rocke, & an houſe of defence to ſaue me.

3 For thou art my rocke and my ſtrong hold: therefore for thy Names ſake direct me & guide me.

4 Drawe me out of the net, that they haue laied priuily for me: for thou art my ſtrength.

5 Into thine hand I commende my ſpirit: for thou haſt redeemed me, o Lord God of truth.

6 I haue hated them that giue them ſelues to deceitful vanities: for I truſt in the Lord.

7 I wil be glad and reioyce in thy mercie: for thou haſt ſene my trouble: thou haſt known my ſoule in aduerſities,

8 And thou haſt not ſhut me vp in the hand of y^e enemy, but haſt ſet my ſete at large.

9 Haue mercie vpon me, o Lord: for I am in trouble: mine eye, my ſoule & my bellie are conſumed with grief.

10 For my life is waſted with heauines, and my yeres with mourning: my ſtrength faileth for my paine, & my bones are conſumed.

11 I was as reproche among all mine enemies, but ſpecially among my neighbours: and a feare to mine acquaintance, who ſeing me in the ſtrete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken veſſel.

13 For I haue heard the railing of great men: feare was on euerie ſide, while they conſpired together againſt me, & conſulted to take my life.

14 But I truſted in thee, o Lord: I ſaid, Thou art my God.

15 My times are in thine hand: deliuer me from the hand of mine enemies, and from them that perſecute me.

I becauſe thou haſt preferred me, y^e my tongue ſhulde praife thee, I wil not be vnmindful of my dutie.

a For the God declareth him ſelf iuſt, whē he preferueth his according as he hath promiſed.

b Preſerue me from the craftie counſels & ſubtil practiſes of mine enemies.
c He deſireth God not onely to take care for him in his life, but that his ſoule may be ſaued after this life.
d This affligg ought to be in all Gods children, to haue whatſoever thing is not grounded vpon a ſure truſt in God, as deceitful and vaine.
e Laignes ſignifieth comfort: as ſometimes to row and peril.
f Meaning, that his ſorrow and torment had continued a great while.
g Mine enemies had drawn all me to their parte againſt me, eue my chief friends.
h They were aſtayed to ſhew me any token of friendſhip.
i They were in authority, condemned me as a wicked doer.
k I had this reſtimonie of conſcience, y^e thou woldeſt defend mine innocencie.
l Whatſoever changes come, thou gouerneſt them by thy providence.

16 Make thy face to shine vpon thy seruāt,
 & saue me through thy mercie.

17 Let me not be confounded, o Lord: for
 I haue called vpon thee: let the wicked be
 put to confusion, & to silence in y^e graue.

18 Let the lying lippes be made dumme,
 which cruelly, proudly & spitefully spea-
 ke against the righteous.

19 How great is thy goodnes, which thou
 hast laied vp for them, that feare thee! &
 done to them, that trust in thee, euen befo-
 re the sonnes of men!

20 Thou doest hide them: priuely in thy
 presence from the pride of men: thou ke-
 pest them secretly in thy Tabernacle fro^m
 the strife of tongues.

21 Blessed be the Lord: for he hath shewed
 his maruelous kindenes towarde me in a
 strong citie.

22 Though I said in mine haste, I am cast
 out of thy sight, yet y^e leade st the voyce
 of my praier, when I cryed vnto thee.

23 Loue ye the Lord all his Saints: for the
 Lord pferueth the faithful, and rewar-
 deth abundantly the proude doer.

24 All ye that trust in the Lord, be strong,
 and he shal establish your heart.

PSAL. XXXII.

1 *David punished with grievous sickness for his sinnes,
 counteth them blessed, to whome God doeth not impute
 their transgressions: And after that he had confessed
 his sinnes and obtained pardon, 6 He exhorteth the wis-
 ked men to lue godly, 11 And the good to reioyce.*

1 A Psalme of David to giue instruction.

1 Blessed is he whose wickednes is for-
 giuen, & whose sinne is couered.

2 Blessed is the man, vnto whome the Lord
 impureth not iniquitie, & in whose spirit
 there is no guile.

3 When I helde my tongue, my bones
 consumed, or when I roared all the day,
 (For thine had is heauie vpon me, daie &
 night: & my moisture is turned into the
 drought of summer. Sélah)

4 The Lord acknowledged my sinne vnto thee,
 nether hid I mine iniquitie: for I thought, I
 wil confesse against my self my wickednes
 vnto the Lord, and thou forgauest the pu-
 nishment of my sinne. Sélah.

5 Therefore shal euerie one, that is godlie,
 make his praier vnto thee in a time, when
 thou maiest be founde: surely in the flood
 of great waters: they shal not come nere
 him.

6 Thou art my secret place: thou pfer-
 uest me from trouble: thou compassist me
 about with ioyful deliuerance. Sélah.

7 I wil instruct thee, & teache thee in the
 way, that thou shalt go, & I wil guide thee
 with mine eye.

8 Be ye not like an horse, or like a mule,
 which vnderstand not: whose mouthes
 & that he wil diligently luke and take care to direct them in the waie of sal-
 uation. 1 If men can rule brute beastes, thinke they, that God wil not bridle
 and tame their rage

thou doest binde with bit and bridel, lest
 they come nere thee.

10 Many sorowes shal come to the wicked:
 but he, that trusteth in the Lord, mercie
 shal compass him.

11 Be glad ye righteous, & reioyce in the
 Lord, and be ioyful all ye, that are vpright
 in heart.

PSAL. XXXIII.

1 *He exhorteth good men to praise God for that he hath
 not onely created all things, and by his prouidence go-
 uerneth the same, but also is faithful in his promises,
 10 He vnderstandeth mans heart, and scattereth the
 counsel of the wicked, 16 So that no man can be pfer-
 ued by any creature or mans strength but they, that
 put their confidence in his mercie, shal be pferued fro^m
 all aduersities.*

1 Reioyce in the Lord, o ye righteous:
 for it becometh vpright men to be
 thankful.

2 Praise y^e Lord with harpe: sing vnto him
 with viole & instrument of ten strings

3 Sing vnto him a new song: sing chereful-
 ly with a loude voyce.

4 For the worde of the Lord is righteous,
 and all his workes are faithful.

5 He loueth righteousnes & iudgement:
 the earth is ful of the goodnes of y^e Lord.

6 By the worde of the Lord were the hea-
 uens made, and all the hoste of them by the
 breath of his mouth.

7 He gathereth the waters of the sea to-
 gether as vpon an heape, and laie th vp the
 depths in his treasures.

8 Let all the earth feare the Lord: let all the
 that dwell in the worlde, feare him.

9 For he spake, & it was done: he com-
 manded, and it stode.

10 The Lord breaketh the counsel of the
 heathen, & bringeth to nought the deuises
 of the people.

11 The counsel of the Lord shal stand for-
 euer, & the thoughts of his heart through-
 out all ages.

12 Blessed is that nacion, whose God is
 the Lord: euen the people, that he hath
 chosen for his inheritance.

13 The Lord loketh downe from heauen,
 & beholdeth all the children of men.

14 From the habitation of his dwelling he
 beholdeth all then. that dwell in the earth.

15 He facioneth their hearts euerie one,
 & vnderstandeth all their workes.

16 The King is not saued by the multi-
 tude of an hoste, nether is the mightie mā
 deliuered by great strength.

17 A horse is a vaine helpe, and shal not de-
 liuer any by his great strength.

18 Beholde, the eye of the Lord is vpon
 them that feare him, & vpon them, that
 trust in his mercie,

19 If Kings and the mightie of the worlde can not be saued by
 worldelie meanes, but onely by Gods prouidence, what haue others to trust
 in that haue not like meanes? m God sheweth that towarde his of
 his mercie, which man by no meanes is able to compasse.

19 To deliuer their soules from death, and to preferue them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shal reioyce in him, because we trusted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIII.

After Dauid had escaped Achish, according as it is written in the 1. Sam. 27. 11. whome in this title he calleth Ahimelech (which was a general name to all the Kings of the Philistines) he praiseth God for his deliverance. 3 Prouoking all others by his example to trust in God to feare & serue him: 14 Who defendeth the godlie with his Angels, 15 And utterly destroyeth the wicked in their finnes.

A Psalme of Dauid, when he changed his behaviour before Ahimelech, who drone him awaie, & he departed.

I Wil alwaie giue thanks vnto the Lord: his praise shal be in my mouth continually.

My soule shal glorie in the Lord: the humble shal heare it, and be glad.

Praise ye the Lord with me, and let vs magnifie his Name together.

I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They shal loke vnto him, and runne to him: and their faces shal not be ashamed, saying,

This poore man cryed, & the Lord heard him, and saued him out of all his troubles.

The Angel of the Lord pitcheth route about them, that feare him, and deliuereth them.

Taste ye & se, how gracious the Lord is: blessed is the man that trusteth in him.

Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

The Lyons do lacke and suffer hunger, but they, which seke the Lord, shal want nothing that is good.

Come children, hearken vnto me: I wil teache you the feare of the Lord.

What man is he, that desireth life, and loueth long daies for to se good?

Kepe thy tongue from euil, and thy lips, that they speake no guile.

Eschew euil and do good: seke peace & followe after it.

The eyes of the Lord are vpon the righteous, & his cares are open vnto their crie.

But the face of the Lord is against them that do euil, to cut of their remembrance from the earth.

The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles.

The Lord is nere vnto them that are of a contrite heart, and wil saue such as be afflicted in spirit.

Great are the troubles of the righteous:

but the Lord deliuereth him out of the all.

He kepeth all his bones: not one of them is broken.

But malice shal slay the wicked: & they that hate the righteous, shal perish.

The Lord redemeth the soules of his seruants: & none, but trust in him, shal perish.

PSAL. XXXV.

So long as Saül was enemie to Dauid, all that had authority vnder him to flatter their King (as is the course of the world) did also most cruelly persecute Dauid against whome he praueth God to please & to auenge his cause, 8 That they may be taken in their nets & snares, which they laied for him, that his innocencie may be declared. 27 And that the innocents, which take part with him, may reioyce & praise the Name of the Lord, that thus deliuereth his seruants. 28 And so he promiseth to speake for the iustice of the Lord, & to magnifie his Name all the dayes of his life.

A Psalme of Dauid.

Leade thou my cause, O Lord, with them that strue with me: fight thou against them, that fight against me.

Laye hand vpon the shield and buckler, and stand vp for mine helpe.

Bring out also the speare and stoppe the waye against them, that persecute me: saue vnto my soule, I am thy saluacion.

Let the be confounded & put to shame, that seke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

Let them be as chaffe before the winde, and let the Angel of the Lord scatter them.

Let their waie be darke & slipperie: & let the Angel of the Lord persecute them.

For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

Let destruction come vpon him at vnwares, & let his net, that he hath laied priuely, take him: let him fall into the same destruction.

The my soule shal be ioyful in the Lord: it shal reioyce in his saluacion.

All my bones shal saie, Lord, who is like vnto thee, which deliuerest the poore from him, that is to strong for him! yea, the poore and him that is in miserie, from him that spoileth him!

Cruel witnesses did rise vp: they asked of me things that I knewe not.

They rewarded me euil for good, to haue spoiled my soule.

Yet when they were sicke, I was clothed with a sacke: I humbled my soule with fasting; and my prayer was turned vpon my bosome.

I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

But in mine aduersitie they reioyced, & gathered them selues together: the ab-

And as Christ saith, all the heres of his head

Their wicked enterprises shal turne to their owne destruction

For when they seme to be overcome with great dangers & death it self, then God sheweth himselfe their redeemer

PSAL XXXV.

He desireth God to undertake his cause against them that did persecute him and slander him

Albeit God can with his breath destroy all his enemies, yet his holie Ghost attributeth vnto him these outward weapons to assure vs of his present power

Assure me against these tentations, that thou art the author of my saluacion

Smite them with the spirit of giddines that their enterprises may be foolish, & they receive iuste reward

Shewing if we may not call God to be a reuenger, but onely for his glorie, & where our cause is iuste

When he promiseth to him selfe peace

Which he prepared against the children of God

He attributeth his deliuerance onely to God, praising him therefore bothe in soule & body

That wolde not suffice me to purge my selfe

So haue taken from me all comfort & brought me in to dispaire

I played for them with outward affliction, as I wolde haue done for my selfe

Or declared mine affliction with bowing downe mine head

When they saw me ready to slip and as one that haltered for infirmities

Wherein the wicked reioyce. Psalmes. The wicked prosperitie. 241

With their railing wordes
The worde significeth cakes meaning that the proud courtiers at their deinty feasts scoff, raile, and conspire his death
In token of contempt and mocking
Or, cleffer of the earth meaning him selfe others in their miserie.
q These reioyed as though they had now sene Dauid overthrowen.
r It is the iustice of God to geue to the oppressors afflictio & torment, & to the oppressed, aide and relief. 2. Thes. 1. 6.
s Because we haue that, w we sought for, seing he is destroyed.
t That is, at once, wether they neuer so manie or mightie.
u This praise shal alwaies be verified against them, y persecute the faithfull.
x That at least fauour my right, though they be not able to helpe me.
y He exhorteth y Church to praise God for the deuotion of his seruants, & for the destruction of his aduersaries.

jects assembled them selues against me, & I knewe not: they tare me & ceased not,
16 With the false skoffers at bankets, gnashing their teeth against me.
17 Lord, how long wilt thou beholde thus? deliuer my soule from their tumulte, *euens* my desolate soule from the lions.
18 So wil I giue thee thanks in a great Congregation: I wil praise thee among much people.
19 Let not them that are mine enemies, vnjustly reioyce ouer me, neither let them winke with the eye, that hate me without a cause.
20 For they speake not as friends: but they imagine deceitful wordes against the quiet of the land.
21 And they gaped on me with their mouthes, saying, Aha, aha, our eye hathe sene.
22 Thou hast sene it, o Lord: kepe not silence: be not farre from me, o Lord.
23 Arise and wake to my iudgement, *euens* to my cause, my God, and my Lord.
24 Iudge me, o Lord my God, according to thy righteousnes, and let them not reioyce ouer me.
25 Let them not saye in their hearts, Our soule reioyce: neither let them saye, We haue deuoured him.
26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp them selues against me.
27 But let the be ioyful & glad, that loue my righteousnes: yea, let them saye alwaies, Let the Lord be magnified, which loueth the prosperitie of his seruant.
28 And my tongue shal vtter thy righteousnes, & thy praise euerie day.

PSAL. XXXVI.

The Prophet grievously vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to consider the unspeakable goodnes of God towards all creatures. 9 But specially towards his children, that by the faith thereof he may be comforted & assured of his deliuerance by the ordinarie course of Gods worke. 13 Who in the end destroyeth the wicked & saue the iuste.

To him that excelleth. A Psalm of Dauid, the seruant of the Lord.

Wickednes faileth to y wicked mā,
euen in mine heart, that there is no feare of God before his eyes.
2 For he flattereth him self in his owne eyes, while his iniquitie is found worthe to be hated.
3 The wordes of his mouth are iniquitie and deceit: he hathe left of to vnderstand & to do good.
4 He imagineth mischief vpon his bed: he setteth him selfe vpon a ware, that is not good & doeth not abhorre euil.

a T he euidently by his dedes, that sime puffeth forward y reprobate fro wickednes, albeit he go about to couer his impietie.
b Though all other detest his vile sinne, yet he himselfe seeth it not.
c The reprobate mocke at holisome doctrine and put not difference betwene good and euil.
d By describing at large the nature of the reprobate,

Thy mercie, o Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.
6 Thy righteousnes is like the mightie mountaines: thy iudgements are like a great deepe: thou, Lord, dost saue man and beast.
7 How excellent is thy mercie, o God! therefore the children of men trust vnder the shadowe of thy wings.
8 They shal be satisfied with the fatnes of thine house, & thou shalt giue them drinke out of the riuier of thy pleasures.
9 For with thee is the well of life, & in thy light shal we se light.
10 Extend thy louing kindenes vnto them that knowe thee, and thy righteousnes vnto them that are vpriight in heart.
11 Let not the fote of pride come against me, and let not the hand of the wicked moue me.
12 There they are fallen that worke iniquitie: they are cast downe, and shal not be able to rise.

PSAL. XXXVII.

This Psalm contemeth exhortation & consolation for the weake, that are grieved at the prosperitie of the wicked, & the affliction of the godlie. 7 For how prosperously soeuer the wicked do liue for the time, he doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous semeth to liue in the world, yet his end is peace, & he is in the fauour of God, he is deliuered from the wicked & preserved.

A Psalm of Dauid.

Reate not thy self because of the wicked men, neither be enuious for the euil doers.
2 For they shal soone be cut downe like grasse, and shal wither as the grene herbe.
3 Trust thou in the Lord & do good: dwell in the land, & thou shalt be fed assuredly.
4 And delite thy self in the Lord, and he shal giue thee thine hearts desire.
5 Commit thy waye vnto the Lord, and trust in him, and he shal bring it to passe.
6 And he shal bring forth the thy righteousnes as the light, & thy iudgement as the noone daye.
7 Waite patiently vpon the Lord & hope in him: fret not thy self for him which prospereth in his waye: nor for the mā that bringeth his enterprises to passe.
8 Cease from engre, & leaue of wrath: fret not thy selfe, & also to do euil.
9 For euil doers shalbe cut of, and they that waite vpon the Lord, they shal inherite the land.
10 Therefore yet a litle while, and the

Though wickednes seemeth to ouerboe all the world, yet by thine heauenlie providence thou generest heauen & earth.
Rur. the multitude of God: for whatsoever is excellent, is thus called.
f The depth of thy providence gouerneth all things, and disposeth the, albeit the wicked seeme to ouerwhelme the world.
g Onely Gous children haue ynough of all things both concerning this life & the life to come.
h He liueth who are Gods children, to wit. the y know him, and lead their liues vp-rightly.
i Let not the proude advance him self against me, neither y power of the wicked drive me away k That is, in their pride wherein they flatter them selues.

a He admonisheth vs neither to vex our selues for the prosperous estate of y wicked, neither to desire to be like the to make our state the better.
b For Gods iudgement curteth downe their state in a moment.
c To trust in God, and do according to his will, are sure tokens, that his providence will neuer faile vs.
d Be not led by thine owne wisdom, but obey God, and he wil finish his worke in thee.
e As the hope of y day-light causeth vs not to be offended with the darknesses of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.
f When God susteint the wicked to prosper, it seemeth to the flesh that he fauoreth their doings.
g Meaning, except he moderate his afflictions, he shalbe led to do as they do.
h He correcteth the impatience of our nature, which can not abide till the fulnes of Gods time be come.

Math 5.5.

i The godlie are assured of the power and craft of the wicked shal not preuail against them, but fall on their owne neckes, & therefore ought patiently to abide Gods time, & in the meane while, bewaile their finnes, & offer vp their teares as a sacrifice of their obedience.

k For they are daily fed as wth Manna fro heauen, & haue sufficient when y^e wicked haue neuer ynough, but euer hugre. l God knoweth what dangers hang ouer his, & by what meanes to deliuer them.

m For God wil giue them cōtēd mindes, & that w^{ch} shal be necessarie.

n They shal vanish away suddenly: for they are fed for the date of slaughter.

o God so furnissheth him with his blessing, that he is able to helpe others.

p God prospereth the faithful, because they walke in his waies with an vpright cōscience.

q When God doth exercise his faith & diuers tentations.

r Though the iust man dye, yet Gods blessings are extended to his posteritie, and eough God suffer some iust man to lacke temporal benefites, yet he recompēseth him with spiritual treasures.

s They shal continually be preferred vnder Gods wings, and haue at least inward rest.

t These three pointes are required of the faithful, that their talke be godlie, y^e Gods Law be in their heart, & that their life be vpright.

wicked shal not appeare, and thou shalt looke after his place, and he shal not be founde.

11 But * meeke men shal possesse the earth, and shal haue their delite in the multitude of peace.

12 The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shal laugh him to scorne: for he seeth, that his daye is coming.

14 The wicked haue drawne their sworde, and haue bent their bowe, to cast downe the poore and nedie, and to slay suche as be of vpright conuersation.

15 But their sworde shal entre into their owne heart, & their bowes shal be broken.

16 A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shal be broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth y^e dayes of vpright men, and their inheritance shal be perpetual.

19 They shal not be cōfounded in the perillous time, and in the dayes of famine they shal haue m^{uch} ynough.

20 But the wicked shal perish, and the enemies of the Lord shal be consumed as the fat of lambes: euen with the smoke shal they consume awaye.

21 The wicked boroweth and payeth not againe: but the righteous is merciful, and giueth.

22 For suche as be blessed of God, shal inherit the land, & they that be cursed of him, shal be cut of.

23 The paths of man are directed by the Lord: for he loueth his waye.

24 Though he fall, he shal not be cast off: for the Lord putteth vnder his hand.

25 I haue bene yong and am olde: yet I saw neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer merciful and lendeth, and his seede enjoyeth the blessing.

27 Flee from euil and do good, and dwell for euer.

28 For the Lord loueth iudgement, & forsaketh not his Saints: they shal be preferred for euermore: but the seede of the wicked shal be cut of.

29 The righteous mē shal inherit the land, and dwell therein for euer.

30 The mouth of the righteous wil speake of wisdom, and his tongue wil talke of iudgement.

31 For the Law of his God is in his heart, & his steppes shal not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But y^e Lord wil not leaue him in his hād, nor condemne him, when he is iudged.

34 Though it be sometime so expedient both for Gods glorie & mans will approue their cause, & reuenge their wrong.

34 Waite thou on the Lord, and kepe his waye, & he shal exalt thee, that thou shalt inherit the lād: when the wicked men shal perish, thou shalt se.

35 I haue sene the wicked strong, & spreading him self like a grene baye tre.

36 Yet he passed away, and to, he was gone, and I sought him, but he colde not be founde.

37 Marke the vpright man, and beholde the iust: for the end of that man is peace.

38 But the transgressours shal be destroyed together, and the end of the wicked shal be cut of.

39 But the saluation of the righteous mē shal be of the Lord: he shal be their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: he shal deliuer them from the wicked, and shal saue them, because they trust in him.

PSAL. XXXVIII.

Dauid lying sicke of some grievous disease, acknowledgeth him self to be chastised of the Lord for his finnes, & therefore praieth God to turne away his wrath.

He uttereth the greatnes of his grief by maner wordes & circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euil intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, & hopeth for speedie helpe at his hand.

A Psalme of Dauid for a remembrance.

O Lord, rebuke me not in thine angre, nether chastise me in thy wrath.

For thine arrowes haue light vpon me, and thine hand lyeth vpon me.

There is nothing founde in my flesh, because of thine angre: nether is there rest in my bones because of my sinne.

For mine iniquities are gone ouer mine head, & as a weightie burden they are to heaue for me.

My woundes are putrified, and corrupt because of my foolishnes.

I am bowed, and croked very fore: I go mourning all the daye.

For my reines are ful of burning, & there is nothing founde in my flesh.

I am weakened and sore broken: I sorrowe for the verie grief of mine heart.

Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

My louers and my friends stand aside from my plague, and my kinsmen stand a farre of.

They also, that like after my life, laye snares, and they that go about to do me euil, talke wicked things and imagine deceite continually.

about, or, as is said in the margin, that he was destitute of all helpe & comfort. h My sight faileth me for verie sorrowe. i Partely for teare, and partely for pride they denie all duetie and friendship.

x So that the prosperitie of the wicked is but as a cloude, which vanissheth away in a moment. y He exhorteth the faithful to marke diligently the exaples bothe of Gods mercies, & also of his iudgements. z He sheweth that y^e patient hope of the godlie is neuer in vaine, but in the end hath good success, though for a time God proue them by sundrie tentations.

a To put him self & others in minde of Gods chastisement for sinne. b He desireth not to be excused fro Gods rod, but that he wolde so moderate his hand, that he might be able to beare it. c Thy sickness, where-with thou hast visited me. d Dauid acknowledgeth God to be iust in his punishments because his sins had deservede muche more. e He cōfesseth his sins, Gods iustice, & maketh prayer for his refuge. f That rather gaue place to mine owne iustices, then to the wil of God. g Or, blacke, as our trasu^r is depicted & figured with sickness. h This exaple warneth vs neuer to despair, be the torment neuer so great, but alwayes to crie vnto God with sure trust for deliuerance. i Ebr. Remeth

k For I can haue no audience before me, and therefore patiently waite for the helpe of God.

l That is, if they ſee y^e thou ſuccour me not in time, they wil mocke & triumph, as though thou haſt forſaken me.

m I am without hope to recouer my ſtrength. n In my greateſt miſerie they moſt reioyce. o He had rather haue the hatred of all y^e worlde, then to faile in anie parte of his dutie to Godward. p Which are the autor of my ſaluation: & this declarer that he prayed y^e ſure hope of deliuerance.

a This was one of y^e chief fingers, 1 Chr 16:41.

b Albeit he had appointed with him ſelf patiently to haue taried Gods leaſure, yet the vehemencie of his paine cauſed him to breake his purpoſe. c Though whē the wicked ruled, he thought to haue kept ſilence, yet his zeale cauſed him to change his minde. d He confeſſeth that he grudged againſt God, conſidering the greatnes of his ſorrowes, & the ſhortnes of his life. e Yet David offended in y^e that he reaſoned y^e God, as though that he were to ſuere towards his weak creature.

f Make me not a mocking ſtocke to the wicked, or wrap me not up wth the wicked, when they are put to ſhame.

13 But I as ^k a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, & in whoſe mouth are no reprofes.

15 For on thee, o Lord, do I waite: thou wilt heare me, my Lord, my God.

16 For I ſaid, Heare me, leſt they reioyce ouer me: for ⁱ when my ſote ſlippeth, they extoll them ſelues againſt me.

17 Surely I am ready to ^m halte, and my ſorrow is euer before me.

18 When I declare my paine, & am ſorie for my ſinne,

19 Then mine ^a enemies are alieue & are mightie, and they that hate me wrongfully are manie.

20 They alſo, that rewarde euil for good, are mine aduerſaries, becauſe I followe ^o goodnes.

21 Forſake me not, o Lord: be not thou farre from me, my God.

22 Haſte thee to helpe me, o my Lord, my ^p ſaluation.

PſAL. XXXIX.

1 David uttereth with what great grief & bitterneſſe of minde he was driven to theſe ouragious complaints of his infirmities. 2 For he confeſſeth that when he had determined ſilence, that he braſt forth yet into wordes that he wolde not, through the greatnes of his grief. 3 Then he rehearſeth certaine requeſtes which taſte of the infirmities of man. 4 And maxeth wth ſhew manie prayers. but all diſſerve a miſde wonderfully troubled, that is maye plainly appeare how he did ſtrive mightily againſt death and diſperation.

To the excellent muſician ^a Jeduthun. A ^{pſ} ſalm of David.

I Thought, ^b I wil take hede to my iwares, that I ſinne not with my tongue: I wil kepe my mouth bridled, while the wicked is in my ſight.

2 I was dumme and ſpake nothing: I kept ſilence ^{euen} from good, ^c and my ſorrow was more ſtirred.

3 Mine heart was hote within me, and while I was muſing, the fyre kindled, & ^d I ſpake with my tongue, ſaying,

4 Lord, let me know mine end, & the meaſure of my dayes, what it is: let me know how long I haue to liue.

5 Beholde, thou haſt made my dayes as an hand breadth, and mine age as nothing in reſpect of thee: ſurely euerie man in his beſt ſtate is altogether ^e vanitie. Selah.

6 Douteles man walketh in a ſhadowe, and diſquieteth him ſelf in vaine: he heapeth up riches, & ^a can not tel who ſhal gather theſe.

7 And now Lord, what waite I for ^a mine hope is euen in thee.

8 Deliuere me from all my tranſgreſſions, and make me not a rebuke vnto the ^f fooliſh.

9 I ſhoulde haue bene dumme, and not haue

opened my mouth, becauſe ^s thou diſdeſt it.

10 Take thy plague away from me: for I am conſumed by the ſtroke of thine had.

11 When thou with rebukes doeſt chaſtiſe man for iniquitie, thou as a moth ^b makeſt his ⁱ beaurie to conſume: ſurely euerie man is vanitie. Selah.

12 Heare my praier, o Lord, & hearken vnto my crye: kepe not ſilence at my teares, for I am a ſtranger with thee, & a ſoiourner as all my fathers.

13 Stay ^{thine} angre from me, that I maie recouer my ſtrength, ^k before I go hence & be not.

away all that is deſired in this worlde. ^k For his ſorrow cauſed him to thinke that God wolde deſtroy him utterly: whereby we ſee how hard it is for the verie ſaintes to kepe a meaſure in their wordes, when death & deſpayr aſſaile them.

PſAL. XL.

1 David deliuered from great danger, doeth magnifie and praiſe the grace of God for his deliuerance, & commendeth his providence towards all mankind. 2 Then doeth he promiſe to giue him ſelf wholly to Gods ſervice, & ſo declarer how God is truly worſhipped. 14 Afterward he giueth thanks & praiſeth God, & hauing complained of his enemies, with good courage he calleth for aide and ſuccour.

To him that excellith. A Pſalm of David.

I Waited ^a patiently for the Lord, & he inclined vnto me, and heard my crye.

2 He brought me alſo out of the ^b horrible pit, out of the myrie claie, and ſet my fete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth ^c a new ſong of praiſe vnto our God: manie ſhal ſee it and feare, and ſhal truſt in the Lord.

4 Blessed is the man, that maketh the Lord his truſt, and regardeth ^d not the proude, nor ſuche as turne aſide to lies.

5 O Lord my God, thou haſt made thy wonderful workes ſo manie, that none can counte in ordre to thee thy thoughts toward vs: I wolde declare, & ſpeake of thee, but they are mo then I am able to expreſſe.

6 Sacrifice and offering thou diſdeſt not deſire: (for ^f mine eares haſt thou prepared) burnt offering and ſin offering haſt thou not required.

7 Then ſaid I, Lo, I come: for in the rolle of the booke it is writen of me,

8 I deſired to do thy good wil, o my God: yea, thy Law is within mine heart.

9 I haue declared thy righteouſnes in the ^h great Congregation: lo, I wil not reſtreat my lippes: o Lord, thou knoweſt.

10 I haue not hid thy righteouſnes within mine heart, but I haue declared thy truth and thy ſaluation: I haue not concealed thy mercie and thy truth from the great Congregation.

ſervice. ^g When thou haſt opened mine eares & heart, I was ready to obey thee, being aſſured that I was writen in the booke of thine clef for this end. ^h In the Church aſſembled to y^e Sanctuary. ⁱ David here ſheweth degrees of our ſaluation: Gods mercie, whereby he pitteth vs: his righteouſnes, which ſignifieth his continual protection, and his truth, whereby appeareth his conſtant fauour, ſo that herofore proceedeth our ſaluation.

11 Withdraw not thou thy tendre mercie from me, o Lord: let thy mercie and thy trueth alway preferue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken suche holde vpon me, that I am not able to loke vp: yea, they are mo in number then the heeres of mine head: therefore mine heart hath failed me.

13 Let it please thee, o Lord, to deliuer me: make haste, o Lord, to helpe me.

14 Let them be confounded & put to shame together, y^e feke my soule to destroye it: let them be driue backward and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a rewarde of their shame, w^h saye vnto me, Aha, aha.

16 Let all the, that seke thee, reioyce and be glad in thee: & let the, that loue thy saluation, saye alway, The Lord be praised.

17 Thogh I be poore and nedie, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taying.

PSAL. XLII.

1 *David being grievously afflicted, blesteth them, that pite his case.* 2 *And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas.* Iohn 13, 18 *After he feling the great merites of God gently chastising him, & not suffering his enemies to triumph against him.* 13 *Giueh moste heartie thanks vnto God.*

To him that excelleth. A Psalme of David.

1 Blessed is he that iudgeth wisely of the poore: the Lord shal deliuer him in the time of trouble.

2 The Lord wil kepe him, & preferue him aliue: he shal be blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord wil strengthen him vpon the bed of sorowe: thou hast turned all his bed in his sickenes.

4 Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me, saying, When shal he dye, and his name perish?

6 And if he cometo se me, he speaketh lies, but his heart heapeh iniquitie within hi, & when he cometh forth, he telleth it.

7 All they that hate me, whisper together against me: *even* against me do they imagine mine hurt.

8 A mischief is light vpon him, & he that lieth, shal no more rise.

9 Yea, my familiar friend, whome I trusted, which did eat of my bread, & hath lifted vp the heele against me.

10 Therefore, o Lord, haue mercie vpon me, & raise me vp: so I shal rewarde them.

11 By this I know that thou fauorist me, because mine enemy doeth not triumph against me.

12 And as for me, thou vpholdest me in mine integritie, and doest set me before thy face for euer.

mine integritie, and doest set me before thy face for euer.

13 Blessed be y^e Lord God of Israel worlde without end. So be it, euen so be it.

PSAL. XLIII.

1 *The Prophet grievously complaineth, that being letted by his persecutors he coulde not be present in the Congregation of Gods people, protesting that although he was separated in bodie fro them yet his heart was thitherward affectioned.* 7 *And last of all he sheweth, that he was not so farre ouercome with these sorowes & th gits, as that he continually put his confidence in the Lord.*

To him that excelleth. A Psalme to giue instruction, & omitted to the sonnes of Korah.

1 As the hart braieth for the riuers of water, so bpateth my soule after thee, o God.

2 My soule thirsteth for God, *even* for the liuing God: when shal I come and appeare before the presence of God?

3 My teares haue bene my meat daie and night, while they daely say vnto me, Where is thy God?

4 When I remembred these things, I powdered out my verie heart, because I had gone with the multitude, & led them into the House of God with the voice of singing, & praise, as a multitude y^e kepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? waite on God: for I wil yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordén, and Hermonim, and from the mount Mizár.

7 One & depe calleth another depe by y^e noise of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord wil grante his louing kindness in the daie, and in the night shal I sing of hi, *enē* a praier vnto y^e God of my life.

9 I wil saie vnto God, which is my rocke, Why hast thou forgotten me? why go I mournig, when the enemy oppresseth me?

10 My bones are cut a sunder, while mine enemies reproche me, saying daely vnto me, Where is thy God?

11 Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I wil yet giue him thanks: he is my present helpe, and my God.

PSAL. XLIII.

1 *He praieeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holie Congregation.*

1 Iudge me, o God, & defend my cause against the vnmerciful people: deliuer me from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put me awaie? why go I mourning, when the enemy oppresseth me.

3 Send thy light and thy trueth: let them lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

To wit, thy fauour, which appeareth by the performance of thy promises.

1 Shewing manifest signes of thy Fatherly providence. k By this repetition he sheweth vpon y^e faith of God.

Psalm XLIII.

a As a treasure to be kept of the, which were of the number of the Deuities.

b By these similitudes of thirst & panting he sheweth his feruent desire to serue God in his Temple.

c As other take pleasure in eating & drinking, so he was altogether giuen to weeping. d That is, how I led y^e people to serue thee in thy Tabernacle, & now seeing my contrarie estate, I dye for sorrow.

e Thogh he suffered grievous afflictions of the flesh to cast hi inrodespaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among y^e mountaines.

g Afflictions came forthicke vpon me, that I felt my self as ouerwhelmed: whereby he sheweth there is no end of our miserie, til God be pacified, & send remedie.

h He assureth him selfe of Gods helpe in time to come.

i That is, I am moste grievously tormented.

k This repetition doeth declare y^e Dauid did not ouercome at once: to teache vs to be constant for as much as God wil certainly deliuer his.

Psalm XLIII.

a He desireth God to vnderstand his cause against the enemies, but chiefly that he wolde restore him to the Tabernacle.

b That is, the cruel company of mine enemies.

k As touching the iudgement of the flesh, I was utterly destitute of all counsell. yet faith inwardly moued mine heart to praye. l He desireth that Gods mercie maye contend for him against the rage of his enemies. m Let the same shame, and confusion light vpon them, w^h they intended to haue brought vpon me. n As the faithful alwayes praise God for his benefices: for the wicked mocke Gods children in their afflictions.

a. Not condemning him as accursed, w^h home God doeth visit, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, & afterwarde he restoreth vs. b When for sorrow & grief of minde he casteth him self vpon his bed. c Thou hast restored him to his sick bed & set him comfort. d That is, excuse me, and can not haue their cruel hate quenched, but with my shameful death. e For pretending to comfort me, he conspireth my death in his heart, & braggeth thereof. f The enemies thogh by his sharpe punishments y^e God was become his mortal enemy. g Ebr The man of my peace. h As David felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13, 18, so shal his members continually, proue the same. i Meaning, either in prosperitie of life, or in y^e true feare of God against all temptations.

^d He p̄miserh to offe a solē- ne sacrifice of thankegiuing in token of his great deliue- rance

^e Whereby he admonisheth ^f faithful not to relent, but constantly to waite on the Lord, though their troubles be tōg & great

^a This psalme seemeth to haue bene made by some excellent Prophet for ^g yle of the peo- ple, when the Church was in extreme mis- erie, ether at their returne fro n Babylon, or vnder Anti- ochus, or in suche like af- fliction ^b That is, the Canaanites ^c To wit, our fathers ^d Of Canaan ^e That is, our fathers ^f Gods fre mercie & loue is ^g onelie iou- raine & begin- ning of the Church, Deut 4:37

^g Because ^h att our King, therefore deli- uer thy people from their mis- erie ⁱ Because thei & their forefa- thers made bo- the one Church thei applie ^j to the felues, which before thei did attri- bute to their fathers ^k As thei con- fessed before, ^l their strength came of God, so now thei ac- knowledge ^m this affliction came by his iust iudgemēt ⁿ At their pleasure Rom 8, 36. ^o Knowing God to be au- tor of this ca- lamitie, they murmure nor, but seeke re- medie at his hands, who wounded thei. ^p As felues ^q are solde for a low price, ne- ther lokest ^r for him that offrech moste, but takest the first chapman ^s m I dare not liſe vpp̄ mine head for shame

4 Then ^d wil I go vnto the altar of God, ^{euen} vnto the God of my ioy & gladnes: and vpon the harpe wil I giue thanks vn to thee, o God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted with in me? waite on God: for I wil yet giue him thanks, be is my present helpe, and my God.

PSAL. XLIIII.

The faithful remember the great mercie of God toward his people. 9 After, thei complaine, because thei fele no more. 17 Also thei alledge the couenant made with Abraham, for the keeping whereof thei shew what grie- uous things thei suffred. 23 Finally they praise vnto God, as to conſerre their affliction, ſaying the ſame redoundeth to the contempt of his honour.

^q To him that excelleth. A Psalm to giue in- struction, committed to the ſonnes of Kōrah.

WE haue heard with our ^a eares, o God: our fathers haue tolde vs the workes, that thou haſt done in their daies, in the olde time:

2 How thou haſt driuen out the ^b heathen with thine hand, and planted ^c them: how thou haſt deſtroyed the ^d people, and cau- ſed ^e them to growe.

3 For thei inherited not the land by their owne ſworde, nether did their owne arme ſaue them: but thy right hand, & thine arme and the light of thy countenance, be- cauſe thou dideſt ^f fauour them.

4 Thou art my King, o God: ſend helpe vnto ^g Iaakob.

5 ^h Through thee haue we thruſt backe our aduerſaries: by thy Name haue we troade downe them that roſe vp againſt vs.

6 For I do not truſt in my bowe, nether can my ſworde ſaue me.

7 But thou haſt ſaued vs from our aduerſa- ries, & haſt put thei to confuſion ⁱ hate vs.

8 Therefore wil we praiſe God continually, & wil confeſſe thy Name for euer. Sélah.

9 But now thou art faire of, and putteſt vs to ^j confuſion, & goeſt not forth with our armies.

10 Thou makeſt vs to turne backe from the aduerſa- rie, and thei, which hate vs, ſpoile ^k for them felues.

11 * Thou giueſt vs ^l as ſhepe to be eaten, & doeſt ſcater vs among the nations.

12 Thou ſelleſt thy people ^m without gaine, and doeſt not increaſe their price.

13 Thou makeſt vs a reproche to our neigh- bours, a iſte and a laughing ſtocke to thei that are round about vs.

14 Thou makeſt vs a prouerbe among the nations, & a nodding of the head among the people.

15 My ⁿ confuſion is dailely before me, and the ſhame of my face haſt thou couered me,

16 For the voice of the ſclanderer and rebu- ker, for the enemie and ^o auenger.

^p Meaning, the proude and cruel tyrant.

17 All this is come vpon vs, yet do we not ^q forget thee, nether deale we falſely con- cerning thy couenant.

18 Our heart is not turned backe: nether our ſteppes gone out of thy paths,

19 Albeit thou haſt ſmiten vs downe into the place of dragons, and couered vs with the ſhadowe of death.

20 If we haue forgottē ^r thy Name of our God, & holden vp our hands to a ^s ſtrange god,

21 Shal not God ^t ſearch thei out? for he knoweth the ſecrets of the heart.

22 Surely for thy ſake ^u are we ſlaine cōtinu- ally, & are couēted as ſhepe for ^v ſlaughter.

23 Vp, why ſleepeſt thou, o Lord: awake, be not farre of for euer.

24 Wherefore hideſt thou thy face? & for- getteſt our miſerie and our affliction?

25 For our ſoule is ^w beaten downe vnto the duſt: our belly cleueth vnto the grounde.

26 Riſe vp for our ſuccour, and redeme vs for thy ^x mercies ſake.

PSAL. XLV.

The maiestie of Salomōn, his honour, ſtrength, beautilie riches & power are praiſed, & alſo his marriage with the Egyptian being an heathen woman is bleſſed, ſo if that ſhe can renounce her people & the loue of her coun- trey and giue her ſelfe wholly to her houſband. Vnder the which figure the wonderful maiestie & increaſe of the kingdome of Chriſt and the Church his ſpouſe now taken of the Geniles is deſcribed.

^q To him that excelleth on ^a Shophannim a ſong of ^b loue to giue inſtruction, committed to the ſonnes of Kōrah.

Mine heart wil vtter forth a good matter: I wil intreat in my workes of the King: my tongue is as the penne of a ſwift writer.

2 Thou art ^c fairer thei the childre of men: grace is powred in thy lippes, becauſe God haſt bleſſed thee for euer.

3 Girde thy ſworde vpon thy thigh, o moſte mightie, to wit, thy worſhip & thy glorie,

4 And proſper with thy glorie: ^d ride vpon the worde of trueth and of mekenes & of righteouſnes: ſo thy right hand ſhal tea- che thee terrible things.

5 Thine arrowes are ſhaipe to perce the heart of the Kings enemies: therefore the people ſhal fall vnder thee.

6 Thy throne, o God, is for euer and euer: the ſcepter of thy kingdome is a ſcepter of righteouſnes.

7 Thou loueſt righteouſnes, and hateſt wic- kednes, becauſe God, ^{euen} thy God haſt ^f anointed thee with the oile of gladnes about thy felowes.

8 All thy garments ſmell of myrrhe and aloes, and caſſia, when thou comeſt out of the vniuerſe palaces, ^g where thei haue made thee glad.

9 Kings daughters were among thine hon- our.

Ps. liii.

^f Haſte eſtabliſhed thy kingdome as the figure of Chriſt, which is the pea- ce & toyce of the Church ^g In the which palace the people made thee ioyful to ſe them giue thanks & reioyce for thee.

^o Thei beaſe not of their vertues, but de- clare that thei reſt vpon God in the mudder of their afflic- tions: who pu- niſhed not now their finnes, but by hard af- flictions called them to the conſideration of the heauen- lie ioyes ^p Or, whaler i meaning the bottomleſſe ſear of reſtatione here we ſee the power of faith, which can be ſuſtained by no perils

^q Thei ſhewe that thei hon- ored God a- right becauſe thei truſted in him alone. ^r Thei take God to witneſſe thei were vp- right to hum- ward

^s The faithful make theiſe their coſort, that ^t wicked puniſh them not for their finnes, but for Gods cauſe, Matt 5, 10 1 Pet 4:14. ^u There is no hope of reco- uerie, except thou put to thine hande & riſe vs vp. ^v Which is ^w onelie & ſuffi- cient ranſom to deliuer bo- the bodie and ſoule from all kinde of ſclau- rie & miſerie.

Ps. XLV. ^a This was a certaine tune or anſwer to b Of that per- ſon loue that ought to be be- twene ^c houſ- band & the wife. ^d Salomōn be- autilie and elo- quence to war- ne fauour with his people, and his power to overcome his enemies, is he- re deſcribed ^e He alludeth to them ^f ride in chariots in their triumphes, ſhewing ^g the quiet ſtate of a kingdome ſu- deth ^h i trueth, mekenes & iu- ſtice, not in worldlie po- pe and vanitie. ⁱ Vnder this figure of this kingdome of iuſtice is ſet forth the ^j euer- laſting king- dome of Chriſt

h Though he had many Kings daughters among his wives, yet he loved Pharaohs daughter best. Under the figure of Pharaohs daughter he sheweth the Church must cast of all carnal affections to obey Christ only.

k He signifieth that diuers of them, that be riche, shal be benefactors to the Church, albeit they giue not perfite obedience to the Gospel.

l Or, for There is nothing fained, nor hypocritical, but she is glorious bothe within & without: and howbeit the Church hath not at all times this outward glorie, the fault is to be imputed only to their owne ingratitude. m They shal haue greater graces then their fathers.

n He signifieth the great compass of Christs kingdome, which shal be sufficient to enrich all his members. o This must only be referred to Christ and not to Sathan.

a Which was either a musical instrument or a solemne tune, vnto the which this psalme was sung.

b Or, protection.

c In all manner of troubles God sheweth his speedie mercie and power in defending his.

d That is, we wil not be overcome with feare.

e Though the afflictions rage neuer so muche, yet the rivers of Gods mercies bring sufficient comfort to his.

f The river of Shiloah, which passed through Ierusalem: meaning though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

g Alwaies when neede requireth. h He gaue his voice. i They are assured that God can and wil defend his Church from all dangers and enemies.

able wines: vpon thy right hand did stand the Queene in a vesture of golde of Ophir.

10 Harken, o daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shal the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyrus with the riche of the people shal do homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broidered golde.

14 She shal be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shal be brought vnto thee.

15 With ioye and gladnes shal they be brought, and shal enter into the Kings palace.

16 In steade of thy fathers shal thy children be: they shal make the princes through all the earth.

17 I wil make thy Name to be remembered through all generations: therefore shal they people giue thanks vnto thee worlde without end.

PSAL. XLVI.

A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driue awaie, or some other like sudden and maruelous deliuerance by the mightie hand of God. Whereby the Prophet commending this great benefite, doeth exhort the faithful to giue themselves wholly into the hand of God, dowing nothing but that vnder his protection they shal be safe against all the assaults of their enemies, because this is his delite to asswage the rage of the wicked, when they are moste busie against the iust.

To him that excelleth vpon Alamoth a song committed to the sonnes of Korah.

1 God is our hope and strength, and helpe in troubles, readie to be founde.

2 Therefore wil not we feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage, and be troubled, and the mountaines shake at the surges of the same. Selah,

4 Yet there is a Riuer, whose streames shal make glad the Citie of God: euen the Sanctuarie of the Tabernacles of the moste High.

5 God is in the middes of it: therefore shal it not be moued: God shal helpe it verie early.

6 When the nations raged, and the kingdomes were moued, God thundred, and the earth melted.

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

8 Come, and beholde the workes of the Lord,

what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the worlde: he breaketh the bowe and cutteth the speare, and burneth the chariots with fyre.

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

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

PSAL. XLVII.

The Prophet exhorteth all people to the worship of the true and euerting God, commending the mercie of God toward the posteritie of Iakob. And after prophesieth of the kingdome of Christ in this time of the Gospel.

To him that excelleth. A Psalme committed to the sonnes of Korah.

1 All people clap your hands: sing a loude vnto God with a ioyful voice.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our fete.

4 He hath chosen our inheritance for vs: euen the glorie of Iakob whome he loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the sounde of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God is the King of all the earth: sing praises euerie one that hath vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holie throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the worlde belong to God: he is greatly to be exalted.

triumph of Christ and his glorious ascension into the heauens. He requirereth that vnderstanding be ioynd with singing, lest the Name of God be profaned with vaine crying. He praiseth Gods highnes, for that he ioynerh the great princes of the worlde, whome he calleth shields to the seloship of his Church.

PSAL. XLVIII.

A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, and the state of that citie is praised, that hath God so presently at all times readie to defend the. The Psalme seemeth to be made in the time of Abaz, Iosaphat, Asa or Ezekiab: for in their times chiefly was the citie by foren princes assailed.

A song or Psalme committed to the sonnes of Korah.

1 Great is the Lord, and greatly to be praised, in the Citie of our God, euen vpon his holie Mountaine.

2 Mount Ziön, lying Northward, is faire in situation: it is the ioye of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowne for

a d re-

voice followeth The Psalme of the song: the contrary shew his wonders through all the worlde, yet he wil be chiefly praised in his Church. Because the worde of saluation came thence to all them that shulde beleue.

h To wit, how oft he hath destroyed his enemies & deliuered his people.

i He warneth the Church to cease their crueltie: for els they shal feele that God is to strong for them, against whome they fight.

a Here is signified Christ, vnto whome all his shulde giue willing obedience, & who wolde shew himselfe terrible to the wicked. b He hath made laws, who were the keepers of the Law and Prophets, schoolmasters to the Gentiles, that they shulde with gladnes obey them.

c God hath chosen vs aboue all other nations to enioye a moste glorious inheritance. d He doeth ascribe vnto the trumpets, that were blowen at solemne feastes: but he doeth further signifye the

a Some put this difference betweene a song and Psalme, saying that it is called a song, where there is no instrument, but the voice: and the psalme, the contrary. The song of the Psalme is where the instruments beginne, & the

The vaine trust of the wicked. Psalmes. The iust shal triumph 195/2234

d Except God were ^h defence thereof, neither situation nor munition coulde preuaile
e Thei conspired & went against Gods people
f The enemies were afraid at the sight of ^g Citiu
g That is, of Calicia, or of ^h sea called Mediterranean
h To wit, of our fathers, so haue we produced, God hath performed his promises
i In all places where thy Name shalbe heard of, me shal praise thee,
whē thei heare of thy maruelous workes
k Let Ierusalem & ^l cities of Iudea reioyce for thy iust iudgements against thine enemies
l For in this outward defence & strength Gods blessings did also appeare; but ^m chief is to be referred to Gods fauour and secret defence, who neuer leaueh his.

a He wil increase how God gouerneth the worlde by his providence
b ca not be perceived by the iudgement of the flesh
c Though wickednes reigne & enemies rage, seeing God wil execute his iudgements against ^d wicked in time convenient
e To trust in riches is more madness, seeing they ca neither restore life nor prolong it
f That is, so rare, or not to be founde, as prophetic was precious in the daies of Eli,
g Sam. 3.1
h Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands
i In that that death maketh no difference betwene the persones
g That is, not to their children, but to strangers Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

- a d refuge.
4 For lo, the Kings were ^e gathered, & wet together.
5 When thei sawe ^f it, thei marueiled: thei were astonied, & suddenly driuen backe.
6 Feare came there vpon them, & sorowe, as vpon a woman in trauaile.
7 As with an East winde thou breakest the shippes ^g of Tarsish, so were they destroyed.
8 As we haue ^h heard, so haue we sene in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer. Sélah.
9 We waite for thy louīg kindenes, ô God, in the middes of thy Temple.
10 O God, accordiag vnto thy Name, so is thy praise vnto the ⁱ worldes end: thy right hand is full of righteousnes.
11 Let ^k mount Zión reioyce, & the daughters of Iudáh be glad, because of thy iudgements.
12 ^l Compassse about Zión, and go rounde about it, & tel the towies thereof.
13 Make wel the wall thereof: beholde her towies, that ye maie tel your posteritie.
14 For this God is our God for euer & euer: he shal be our guide vnto the death.

PSAL. XLIX.

The holie Ghost calleth all men to the consideration of mans life, & shewing them not to be moste blessed, that are moste wealthie, & therefore not to be feared: but contrary wise he listeth up our mindes to consider how all things are ruled by Gods providence: 14 Who as he ingeth these worldlie misers to everlasting torments, 15 So doeth he preserve his & wil reward the in the day of the resurrection, 2 Thiss. 1.6.

To him that excheleth. A psalme committed to the sonnes of Korah.

- H**Eare ^a this, all ye people: giue care,
1 Hail ye that dwell in the woilde,
2 As wel lowe as he, bothe riche & poore.
3 My mouth shal speake of wisdom, and the meditation of mine heart is of knowledge.
4 I wil incline mine eare to a parable, and vtter my graue matter vpon the harpe.
5 Wherefore shulde I ^b feare in the euil daies, when iniquitie shal compassse me about, as at mine heles?
6 They trust in their ^c goods, & boast them selues in the multitude of their riches.
7 Yet a man can by no meanes redeme his brother: he can not giue his ransome to God,
8 (So ^d precious is the redemption of their soules, ^e and the continuance for euer)
9 That he may liue stil for euer, & not se the graue.
10 For he seeth that wisemen ^f dye, & also that the ignorant and foolish perish, and leaue their riches for ^g others.
11 Tet they thinke, their houses, & their habitacions shal continue for euer, ^h even from

That is, not to their children, but to strangers Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

generacion to generacion, and ⁱ call their lands by their names.

- 12 But man shal not continue in honour: he is like the ^h beasts that dye.
13 This their waie ⁱ vttereth their foolishnes: yet their posteritie ^j delite in their talke. Sélah.
14 ^k Like shepe thei lie in graue: ^l death deuoureth the, & the righteous shal haue dominacion ouer them in the ^m morning: for their beautie shal consume, when they shal go from their house to graue.
15 But God shal deliuer my soule from the power of the graue: ⁿ for he wil receiue me. Sélah.
16 Benot thou afraied when one is made riche, & when the glorie of his house is increased.
17 ^o For he shal take nothing awaie when he dyeth, nether shal his pompe descend after him.
18 For while he liued, ^p he reioyced him self: and ^q men wil praise thee, when thou makest muche of thy self.
19 ^r He shal enter into the generacion of his fathers, ^s & they shal not liue for euer.
20 Man is in honour, and ^t vnderstandeth not: he is like to beasts that perish.

PSAL. L.

1 Because the Church is alwaie full of hypocrites, & which do imagine that God wilbe worshiped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reprove this grosse error, & pronounceth the Name of God to be blasphemed, where holines is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principal partes, inuocation, & thanksgiving.

A Psalm of a Asaph.

- T**HE God of gods, ^a euen ^b the Lord hathe spoken and called the ^c earth frō the rising vp of ^d sunne vnto the going downe thereof.
2 Out of Zión, which is the ^e perfection of beautie, hathe God shined.
3 Our God shal come and shal not kepe silence: ^f a fyre shal deuoure before him, & a mightie tempest shal be moued rounde about him.
4 He shal call the heauen aboue, and ^g the earth to iudge his people.
5 Gather my ^h Saints together vnto me, those that make a counsaunt with me with ⁱ sacrifice.
6 And the heauens shal declare his righteousness: for God is Iudge himself. Sélah.
7 Heare, ô my people, & I wil speake: heare, ô Israël, and I wil testifie vnto thee: for I am God, euen thy God.

f Am in respect of his elea, calleth the whole bodie holie. Saints & his people. g Which shulde knowe that sacrifices are seales of the counsaunt betwene God and his people, and not set religion therein

h For 1 passe 8
not for sacrific-
es, except 3
true use be
there, which
is to confirme
your faith in
my promises.

i Though he
did delire in sa-
crifice, yet had
he no nede of
mans helpe
thereunto
k Though mans
life for the in-
firmities there-
of hath nede
of fode, yet
God, whose
life quickeneth
all the worlde,
hath no nede
of such mea-
nes

l Shew thy
self mindeful
of Gods bene-
fices by than-
kefaying
m Why doest
thou fametobe
of my people
and talkest of
my couenant,
being thou art
but an hypo-
crite?

n And to live
according to
my worde

o He sheweth
what are the
frutes of them
that contemne
Gods word

p He noteth
the crueltie of
hypocrites, &
spare not in
their talke or
iudgement their
owne mothers
sonne

q I wil write
all thy wicked
dedes in a role
and make thee
to read & ac-
knowledge the
whether thou
wilt or no

r Under the
is contened
faith and in-
uocation.

s As God ha-
the appointed.

t That is, de-
classe my self
to be his Sa-
mour.

a To reprove
him becaufe
he had com-
mited so horrible
sins, and lien
in the same
without repen-
tance more the
a whole yere
b As his sin-
nes were mani-
feste & great,
so he requi-
reth that God
wolde giue him
the feeling of his excellent and abundant mercies

I wil not ^h reprove thee for thy sacrifices,
or thy burnt offerings, that have not bene co-
tinually before me.

I wil take no bullocke out of thine house,
nor goates out of thy foldes.

For all the beasts of the forest are mine,
and the beasts on a thousand mountaines.

I knowe all the foules on the mountaines:
& the wilde beasts of the field are mine.

If I be hungrie, I wil not tel thee: for the
worlde is mine, and all that therein is.

Will I eat the flesh of bulles? or drinke
the blood of goates?

Offre vnto God praise, & I paie thy vo-
wes vnto the moste High,

And call vpon me in the daie of trouble:
so wil I deliuer thee, & thou shalt glorifie
me.

But vnto the wicked said God, What
hast thou to do to declare mine ordina-
nces, that thou shuldest take my couenant
in thy mouth,

Seeing thou hatest ^a to be reformed, and
hast cast my wordes behinde thee?

For whē thou seest a thefe, ^o thou runnest
with him, and thou art partaker with the
adulterers.

Thou giuest thy mouth to euil, & with
thy tongue thou forgett deceite.

Thou ^p sittest, and speakest against thy
brother, and scanderest thy mothers son-
ne.

These things hast thou done, & I helde
my tongue: therefore thou thoughtest that I
was like thee: but I wil reprove thee, and
I set them in order before thee.

Oh consider this, ye that forget God,
lest I teare you in pieces, & there be none
that can deliuer you.

He that offereth ^r praise, shal glorifie me:
and to him, that ^s disposeth his waie aright,
wil I ^t shewe the saluacion of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his natural corruptio and enquitie, but also left a memorial tereof to his posteritie. 7 Therefore first he desireth God to forgive his finnes, 10 And to renew in him his holie Spirit, 13 With promes that he wil not be unmindeful of those great graces. 18 Finally fearing lest God wolde punish the whole Church for his fault, he requirerh that he wolde rather increase his graces towards the same.

To him that excelleth. A psalme of David, when
the Prophet Nathan ^a came vnto him, after he
had gone in to Bath-sheba.

H Aue mercie vpon me, ^o God, ^b ac-
cording to thy louing kindenes: ac-
cording to the multitude of thy compas-
sions put awaie mine iniquities.

Wash me ^c throughly from mine iniqui-

tie, and cleanse me from my sinne.

For I ^d knowe mine iniquities, & my sin-
ne is euil before me.

Against thee, against thee onely haue I
sinned, & done euil in thy sight, that thou
maiest be iuste when thou ^e speakest, and
pue when thou iudget.

Beholde, I was borne in iniquitie, and in
sinne hath my mother conceiued me.

Beholde, thou ^f louest trueth in ^y inward
affections: therefore hast thou taught me
wisdome in the secret of mine heart.

Purge me with ^g hyssope, and I shal be
cleane: wash me, & I shal be whiter then
snowe.

Make me to heare ⁱ ioye and gladnes, that
the ^h bones, which thou hast broken, maie
reioyce.

Hide thy face from my finnes, and put
awae all mine iniquities.

Create in me a cleane heart, ^o God, &
renue a right spirit within me.

Cast me not awaie from thy presence,
and take not thine holie Spirit from me.

Restore to me the ioye of thy saluacion,
and stablish me with thy ^k fre Spirit.

Then shal I teache thy ^l waies vnto the
wicked, and sinners shal be conuerted vnto
thee.

Deliver me from ^m blood, ^o God, which
art the God of my saluacion, and my ton-
gue shal sing ioyfully of thy righteous-
nes.

Open thou my lippes, ^o Lord, and my
mouth shal shewe forth thy praise.

For thou desirest no sacrifice, though I
wolde giue it: thou delitest not in burnt
offring.

The sacrifices of God are ^a contrite
spirit: a contrite & a broken heart, ^o God,
thou wilt not despise.

Be fauourable vnto ^p Zion for thy good
pleasure: buylde the walles of Ierusalem.

Then shalt thou accept the sacrifices of
righteousnes, euen the burnt offering and
oblation: then shal they offer calues vpon
thine altar.

PSAL. LII.

*David describeth the arrogant tyrannie of his aduer-
sarye Doeg who by false surmis caused Ahimelech
with the rest of the Priests to be slayne. 5 David pro-
phesieth his destruction, 6 And encourageth the faith-
ful to put their confidence in God, whose iudgements
are moste sharpe against his auersaries. 9 And fi-
nally he rendereth thanks to God for his deliuerance In this
Psalme is liuely set forth the kingdome of Antichrist.*

To him that excelleth. A Psalme of David to
giue instruction. When Doeg the Edomite came
& shewed Saul, & said to him, David is come to
the house of Ahimelech.

W Hy boastest thou thy self in thy
wickednes, ^o a man of power:
the ioying kindnes of God endureth daily.

2 Thy

d My confes-
sion accuseth
me, so that I
can haue no
rest, till I be re-
conciled
e When thou
giueth sentence
against sinners,
they must ne-
des confesse
thee to be iust
and them fel-
lowes sinners
f He confesseth
that God, who
loueth purenes
of heart, maie
iustly destroy
man, who of
nature is a sin-
ner, much more
him, whose
he had intru-
ced in his hea-
uilie wisdom
Leuit. 14, 6.

g He meaneth
Gods comfort-
able mercies
towards repen-
tant sinners
h By ^y bones he
vnderstandeth
all strength
of soule and
bodie, which
by cares and
mourning are
consumed
i He confesseth
that when Gods
Spirit is colde
in vs, to haue
it againe reui-
ued is as a new
creation
k Which maie
assure me that
I am drawen
out of ^y sceler-
erie of sinne.

l He promi-
sesh to ende-
uour that o-
thers by his
example may
turne to God
m From the
murder of V-
riah, and the
others that
were slaine w
him, 2 Sam. 11,
17

n By giuing me
occasion to
praise thee,
when thou
shalt forgue
my finnes
o Which is a
wounding of ^y
heart, proce-
ding of faith,
which seeketh
vnto God for
mercie

p He praieth
for the whole
Church, becau-
se through his
sinne it was
in danger of
Gods iudge-
ment
q That is, iust
& lawfull, ap-
plied to their
right end, is
the exercise
of faith & re-
pentance

r He praieth
for the whole
Church, becau-
se through his
sinne it was
in danger of
Gods iudge-
ment
q That is, iust
& lawfull, ap-
plied to their
right end, is
the exercise
of faith & re-
pentance

a O Doeg, &
hast credit w
the cyrie Saul,
& hast power
to murder the
Sants of God

b Thy malice moueth thee by craftie flatteries & lies to accuse and destroye the innocents
**Euer righteous for me.*
c Though God forbear for a time, yet at length he wil recompense thy falsehode.
d Albeit thou seeme to be neuer so sure settled.
e For the eyes of y reprobate are shut vp at Gods iudgements.
f With ioyful reuerence, seig he raketh their parte against the wicked.
**Or, as his substance.*
g He reioycesto haue a place among the seruants of God, y he mu growe in the knowledge of godlines.
h Executed this vengeance.
**Or, waite vpon thy grace and promises.*
i *Psal. LIII.*
a Which was an instrumēt or kinde of note
b Where as no regarde is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he cōdemneth all knowledge & vnderstanding, y rendeth not to seke God.
Rom. 2. 10.
d Dauid pronounceth Gods vengeance against cruel go uerners, who hauing charge to defende and preserve Gods people, do moste cruelly detourne them.
e When they thoght there was none occasion to feare, she sudden vengeance of God lighted vpon the
f Be the enemies power neuer so great, nor y dāgor so feareful, yet God deliureth his in due time.
Psal. LIII.
2. Sam. 23. 17.
a He declareth that when all means do faile, God wil deliuer, euen as it were by miracle the that call vnto him with an vpright conscience.

1 Thy tongue imagineth **b** mischief, and is like a sharpe razor, y cutteth deceitfully.
2 Thou doest loue euil more the good, and lies, more the to speake y^e truth. Selah.
3 Thou louest all wordes that maye destroye, o deceitful tonguel
4 So shal God **c** destroye thee for euer: he shal take thee and plucke thee out of thy tabernacle, & **d** rote thee out of the land of the liuing. Selah.
5 The **e** righteous also shal se it, **f** and feare, and shal laugh at him, saying,
6 Beholde the man that toke not God for his strength, but trusted vnto the multitude of his riches, & put his strength^e in his malice.
7 But I shal be like a **g** grene oliue tre in the house of God: for I trusted in the mercie of God for euer and euer.
8 I wil alway praise thee, for that thou hast done **h** this, & I wil hope in thy Name, because it is good before thy Saints.

PSAL. LIII.

He describeth the crooked nature, & The crueltie, & And punishment of the wicked, when they take not for it, & And desireth the deliuerance of the godlie, that they make reioyce together.

To him that excelleth on Mahalath. A Psalme of Dauid to giue instruction.

The foole hat he said in his heart, There **is** no God. they haue corrupted and done abominable wickednes: there **is** none that doeth good.

2 God looked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and **c** seke God.

3 ***Euerie** one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the **d** workers of iniquitie knowe y they eat vp my people as they eat bread: they call not vpon God.

5 There they were afraid for feare, where no **e** feare was: for God hathe scattered the **f** bones of him that besieged thee: thou hast put them to confusion, because God hathe cast them of.

6 Oh giue saluacion vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iakob shal reioyce, & Israel shal be glad.

PSAL. LIII.

Dauid brought into great danger by the reason of the Ziphims, & Callest vpon the Name of God to destroye his enemies, & Promising sacrifice and fre offerings for so great deliuerance.

To him that excelleth on Neginoh. A Psalme of Dauid, to giue instruction. When the Ziphims came & said vnto Saul, Is not Dauid hid among vs?

Sauē me, o God, **a** by thy Name, and by thy power iudge me.

O God, heare my prayer: hearken vnto

the wordes of my mouth.

3 For **b** strangers are risen vp against me, & **c** tyrants seke my soule: they haue not set God before them. Selah.

4 Beholde, God **is** mine helper: the Lord **is** with **d** them that vpholde my soule.

5 He shal reward euil vnto mine enemies: oh cut them of in thy **e** truth!

6 Then I wil sacrifice **f** frely vnto thee: I wil praise thy Name, o Lord, because it is good

7 For he hathe deliuered me out of all trouble, and mine eye hathe **g** sene my desire vpon mine enemies.

PSAL. LV.

Dauid being in great heauines & distresse cōplaineth of the crueltie of Saul, & And of the falsehode of his familiar acquaintance, & Uttering moste ardent affections to moue the Lord to pittie him. & After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

To him that excelleth on Neginoh. A Psalme of Dauid to giue instruction.

Hear **a** my prayer, o God, & hide not thy self from my supplication.

2 Heare vnto me, & answer me: I mourne in my prayer, and make a noise,

3 For the **b** voyce of the enemye, & for the vexation of the wicked, because **c** they haue broght iniquitie vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, & an horrible feare hathe **d** couered me.

6 And I said, Oh that I had wings like a dooue: then wold I **e** flie away and rest.

7 Beholde, I wolde take my slight farre of, & lodge in the wildernesses. Selah.

8 He wolde make haste for my deliuerance **f** from the stormie winde and tempest.

9 Destroye, o Lord, and **g** deuide their tongues: for I haue sene crueltie and strife in the citie.

10 Daye and night they go about it vpon the walles thereof: bothe **h** iniquitie and mischief are in the middes of it.

11 Wickednes **is** in y middes thereof: deceit & guile departe not from her stretes.

12 Surely mine **i** enemye did not diffame me: for I colde haue borne it. nether did mine aduersarie exalt him self against me: for I wolde haue hid me from him.

13 But **it was** thou, o man, euen my **k** companion, my guide and my familiar:

14 Which delised in consulting together, and went into the House of God as companions.

15 Let death seafe vpon them: let them **l** go downe quicke into the graue: for wickednes **is** in their dwellings, euen in the middes of them.

16 But I wil call vnto God, & the Lord wil saue me.

17 Euening and morning, & at noone wil

Qq.ii.

b To wit, the Ziphims.
c Saul and his armie, which werelike cruel beastes & colde not be satisfid but by his death.
d Be they neuer so fewe, as he was with Ionathā.
e According to thy faithful promises for my defence.
f For hypocrites seke God for feare, or vpon conditions.
g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

a The earnestnes of his prayer declareth the vehemencie of his grief, in so muche as he is compelled to burst out into cries.
b For y threatnings of Saul & his adherents.
c They haue diffamed me as a wicked person: or, they haue imagined my destruction.
d There was no parte of hi that was not afflicted with extreme feare.
e Feare had driue hi to so great distress, that he wished to be hid in some wilderness, & to be banished from that kingdome, w God had promised that he shulde enioye.
f From y cruel rage & tyrannie of Saul.
g As in the confusion of Babylon, when the wicked cōspired against God.
h All laws & good ordres are broken, & onelie vice & dissolution reigne vnder Saul.
i If mine open enemye had sought mine hurt, I colde y better haue auyded him.
k Which was not onely ioyned to me in friendship & consuetudine, but also in religion.
l As Korah, Dathan & Abiram.

m Which signi-
feth a frequent
minde & sure
truste to obte-
ne his petitiō,
which thing
made him ear-
nest at all ti-
mes in prayer
n Euen the An-
gels of God
fought on my
side agāst mi-
ne enemies, 2
King.6.16
o But their p-
perous estate
Rill cōtinueth
p I did not p-
uoke him, but
was at peace
with him, yet
he made war-
re agāst me.

a Or, gift: to wit,
which then wel-
dest that God
shuld give thee
q Though for
their bettering
& trial he suf-
fereth to dip
for a time
r Though they
sometime liue
lōger, yet their
life is curst
of God, ynquiet
& worie then
saue dearth

a Being chafed
by the furie of
his enemies in-
to a strage cou-
erie, he was as
a dūme doone,
not seeking re-
uengence

b He sheweth
what it is ether
now time, or
newer, y God
helpe him: for
all y worlde
is agāst him
& readie to
deuoure him
c He stateth
his confidence
vpō Gods pro-
mes, though he
se not present
helpe

d All my con-
fessels haue euil
successe & tur-
me to mine ow-
ne sorowe

e As all the
worlde agāst
one man, & can
not be faciat,
except they
haue my life
f They thinke
not onely to
escape punish-
ment, but y mo-
re wicked cher-
are, the more
impudent they
were

g If God kepe
the teares of
his Saints in
store, muche
more wil he
remember their
blood to aue-
ge it: & though
c) rants burne
the bones, yet
can they not
but the teares
& blood out of
Gods register,

I praye, m & make anoise, & he wil heare
my voyce.

18 He hath deliuered my soule in peace frō
the battel, that was agāst me: for a manie
were with me.

19 God shal heare and afflict them, euen he
that reigneth of olde, Sélah. because they
o haue no changes, therefore they feare not
God.

20 He p layed his hand vpon suche, as be
at peace with him, and he brake his co-
uenant.

21 The wordes of his mouth were softer the
butter, yet warre was in his heart: his wor-
des were more gentle then oyle, yet they
were swordes.

22 Cast thy burden vpon the Lord, and
he shal nourish thee: he wil not suffer the
righteous to fall for a euer.

23 And thou, o God, shalt bring the downe
into the pit of corruptiō: the bloodie, &
deceitful men shal not liue e halfe their
dayes: but I wil trust in thee.

PSAL. LVI.

David being broght to Achish the King of Gath, 2 Sa-
m.4.21, 12, complaseth of his enemies, demandeth suc-
cour. 3 Putteth his trust in God & in his promiser.
12 And promisseth to performe his vowes which he had
takē vpo him, whereof this was the effect to praise God
in his Church.

To him that excelleth. A Psalm of David
on Michiam, concerning the a dūme doone
in a farre countrie, when the Philistims toke
him in Gath.

1 B E merciful vnto me, o God, for b mā
wolde swallow me vp: he fighteth cō-
tinually and vexeth me.

2 Mine enemies wolde daely swallow me
vp: for manie fight agāst me, o thou
moiste High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, bec use of his wor-
de, I trust in God, & wil not feare what
flesh can do vnto me.

5 Mine owne d wordes giue me daily: all
their thoughts are agāst me to do me hurt.

6 e They gather together, and kepe them
selues close: ther make my itepes, becau-
se they waite for my soule.

7 f They thinke they shal escape by iniqui-
ties: o God, cast these people downe in thine
angre.

8 Thou hast counted my wandrings: put
my g teares into thy bottel: are they not
in thy registre?

9 When I crye, then mine enemies shal
turne backe: this I know, for God is with
me.

10 I wil reioyce in God because of his wordes:
in the Lord wil I reioyce because of his
worde.

11 In God do I trust: I wil not be afiaid
what man can do vnto me.

12 Thy vowes are vpon me, o God: I wil
rende praises vnto thee.

13 For thou hast deliuered my soule from
death, and also my fete from falling, that I
maye walke before God in the k light
of the liuing.

PSAL. LVII.

David being in the desert of Ziph, where the inhabitāts
did betraye him, & at length in the same caue with
Saul, 2 Callethe moste earnestly vnto God with ful cō-
fidence, that he wil performe his promes & take his
cause in hād: s Also that he wil shew his glorie in
the heauens and the earth agāst his cruel enemies.
s Therefore doeth he rendre laude & praise.

To him that excelleth. 2 Destroye not. A Psalm
of David on Michiam. * When he fled
from Saul in the caue.

1 H Aue mercie vpon me, o God, haue
mercies vpo me: for my soule trusteth
in thee, and in the shadow of thy wings
wil I t trust, til these b afflictions ouer-
passe.

2 I wil call vnto the moste high God, euen
to the God, that c performeth his promes
toward me.

3 Hewil send from d heauen, and saue me
from the reprofe of him that wolde swal-
low me. Sélah. God wil send his mercie,
and his tueth.

4 My soule is among lions: I lie among the
childre of men, that are set on fyre: whose
teeth are e speares and arrows, and their
tongue a shaipe sworde.

5 f Exalte thy self, o God, aboute the heauē,
& let thy glorie be vpon all the earth.

6 They haue layed a net for my itepes:
s my soule is pressed downe: they haue
digged a pit before me, & are fallen into
the middes of it Sélah.

7 Mine heart is h prepared, o God, mine
heart is prepared: I wil sing & giue praise.

8 Awake my i tongue, awake viole & har-
pe: I wil awake early.

9 I wil praise thee, o Lord, among the peo-
ple, and I wil sing vnto thee among the
nations.

10 For thy mercie is great vnto the heauē,
and thy trueth vnto the k cloudes.

11 Exalt thy self, o God, aboute the heauens,
and let thy glorie be vpon all the earth.

PSAL. LVIII.

He describeth the malice of his enemies, the flatterers of
Saul, who bothe secretly & openly sght his destruction,
frō whome he appealeth to Gods iudgement, 10 Shew-
eng that the iuste shal reioyce when they se the punish-
ment of the wicked to the glorie of God.

To him that excelleth. Destroye not. A Psalm
of David on Michiam.

1 I S it true: o a Congregation, speake ye
Iustly: o sonnes of men, iudge ye
vp rightly?

2 Y. a, rather ye imagine mischief in your
heart: b your hands execute cruelie vpo
the earth.

h Haue recei-
ued y which I
required, I am
bōnde to paye
my vowes of
thākegiuing,
as I promised
1 As mīderful
of his great
mercies, & gi-
uing him thā-
kes for y same
k That is, in
his life and
light of the
sunne.

a This was e-
ther the begi-
ning of a cer-
taine song, or
the wordes, w
David vntoed,
whē he sayed
his affliction

1.5 am 24.40
Or, dūme doone
safely

b He cōpareth
the afflictions,
& God lyeth
vpon his chil-
dren, to a stor-
me, that com-
meth & goeth.
c Who leaueth
not his workes
begō vnperfēd
d He wolde
rather deliuer
me by a mira-
cle, then that I
shuld be ouer-
come

e He meaneth
their calūnies
& falsē repor-
tes

f Suffer me
not to be de-
stroyed to the
contempt of
thy Name

g For verie
feare, sing the
great dangers
on all sides
h That is,
wholly beto
give thee prai-
se for my deli-
uerance

i He sheweth
y bothe his
heart shal prai-
se God and his
tongue shal cō-
fesse him, and
also y he wil
vie other mea-
nes to prouoke
him self for-
warde to the
same
k Thy mercies
do not onely
appetene to
the Iewes, but
also to the
Gentiles

a Ye cōsellers
of Saul, who
vnder pretence
of consulting
for s commūte
with conspi-
re m: deatch
b ing an inno-
cent
c Ye are not
adhamd to ex-
ecute y cruel-
tie publicly:
& ye haue ima-
gined in your
hearts

^a That is, enemies to the people of God euen fro their birth
^d They passe in malice, and subtiltie the craftie serpent, w^{ch} colde preiur the him selfe by stopp^{ing} his eare from the inchanter
^e Take away all occasiōs & meanes, wherby they hurt
^f Considering Gods diuine power he sheweth that God in a moment can destroye their force, whereof they bragge.
^g As flesh is takeⁿ rawe out of y^e pot before the water seeth: so he desireth God to destroye their enterprises before they begin to passe
^h With a pure affection
ⁱ Their punishment & slaughter shall be so great
^k Seeing God gouerneth all by his prouidence, he multiplie des put difference betwene the godlie, and the wicked.

^a Read psal. 16
^r Sam. 19. 11
^b Though his enemies were euen at hand to destroye him, yet he assured him selfe that God had wayes enough in his hand to deliuer him
^c For I am innocent to the wardes, & haue not offended them
^d Seeing it apperteyneth to Gods iudgements to punish y^e wicked, he desireth God to execute his vengeance on y^e reprobat, who maliciously persecute his Church
^e He compareth their crueltie to hūgrie dogs shewing that they are neuer wearie in doing euil
^f They boast openly of their wicked deuities, and euen as it is a sword for their neither feare God, nor are ashamed of men.

3 The wicked are strangers from the world: euen from the belly haue they erred, & speake lies.
4 Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare.
5 Which heareth not the voyce of the inchanter, though he be moste expert in charming.
6 Breake their teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.
7 Let them melt like the waters, let the passe away: when he shooteth his arrowes, let them be as broken.
8 Let him consume like a snail that melteth, & like y^e vntimelie frute of a woman, that hath not sene the sunne.
9 As a rawe flesh before your pottes fele the fyre of thornes: so let him carrie them away as with a whirle winde in his wrath.
10 The righteous shal reioyce when he seeth the vengeance: he shal wash his fete in the blood of the wicked.
11 And men shal say, & Verely there is frute for the righteous: doubtles there is a God that iudgeth in the earth.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie. 5 Desiring God to destroye all those that sime of malicious wickednes 11 Whome though he kepte alieue for a time to exercise his people, yet in the end he wil consume the in his wrath. 13 That he maye be knowne to be the God of Iakob to the end of the worlde. 16 For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroye not. A Psalm of Dauid. * Michtam. * When Saul sent & they did watche the house to kill him.
O My God, deliuer me from mine enemies: defend me from them that rise vp against me.
2 Deliuer me from the wicked doers, and saue me from the bloodie men.
3 For lo, they haue layed waite for my soule: the mightie men are gathered against me, not for mine offense, nor for my sinne, O Lord.
4 They runne and prepare them selues without a faute on my parte: arise therefore to assise me, and beholde.
5 Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, & be not merciful vnto all that transgresse maliciously. Sélah.
6 They go to and fro in the euening: they barcke like dogs, and go about the citie.
7 Beholde, they brag in their talke, and swordes are in their lippes: for Who, say they, doeth heate?
8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen:

9 He is strong: but I wil waite vpon thee: for God is my defence.
10 My merciful God wil preuent me: God wil let me see my desire vpon mine enemies.
11 Slay the not, lest my people forget it: but scatter them abroad by thy power, & put them downe, O Lord our shield,
12 For the sinne of their mouth, & the wordes of their lippes: and let them be taken in their pride, euen for their periuir and lies, that they speake.
13 Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iakob, euen vnto the ends of the worlde. Sélah.
14 And in the euening they shal go to and fro, & barcke like dogs, & go about the citie.
15 They shal runne here and there for meat: & surely they shal not be satisfied, though they tariet all night.
16 But I wil sing of thy power, & wil praifethy mercie in the mornig: for thou hast bene my defence and refuge in the day of my trouble.
17 Vnto thee, O my Strength, wil I sing: for God is my defence, and my merciful God.

man to confounde the enemies strength, as 1 Sam. 19. 12
o Confessing him selfe to be void of all vertue and strength, he attributeth the whole to God.

PSAL. LIX.

*David being now King ouer Iudah and hauing had manie victories, sheweth by euident signes, that God e-
lected him King, assuring the people that God wil prosper the if they approue the same 11 After he praierth vnto God to finish that that he hath begonne
¶ To him that excelleth vpon a Shishan Eduth, or Michtam. A Psalm of David to teache
* When he fought against Aram Niharim, and against Aram Zobab, whē Iacob returned and slew twelue thousand Edomites in the salt valley.
¶ God, thou hast cast vs out, thou hast scattered vs, thou hast bene angrie, turne againe vnto vs.
2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.
3 Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.
4 But now thou hast giuen a banner to the that feare thee, that it maie be displayed because of thy trueth. Sélah.
5 That thy beloued may be deliuered, help with thy right hand and heare me.
6 God hath spoken in his holines: therefore I wil reioyce: I shal deuide Shechem, & measure the valley of Succoth.
7 Gilead shal be mine, and Manasse shal be mine: Ephraim also shal be the strength*

of the realme.
¶ In making me King, thou hast performed thy promise, which seemed to haue lost the force as it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children
¶ For it was strong and wel peopled.

g Though Saul haue neuer so great power, yet I knowe y^e thou doest but del him: therefore wil I patiently hope on thee
h He wil not faile to succour me, when I requiereth.
i Altogether, but by litle & litle, that the people seeing oftentimes thy iudgements may be munde-ful of thee.
k That in their miserie & shame they may be as glailis and examples of Gods vengeance.
l When thy time shal come, and when thou shalt haue sufficiently ierued for an example of thy vengeance vnto other
m He mocketh at their vaine enterprises, being assured y^e that shal not bring their purpose to passe.
n Which didest vnto the police of a weake woman
o Confessing him selfe to be void of all vertue and strength, he attributeth the whole to God.

These were certaine songs after the note whereof this psalme was sung.
1 Sam. 18. 1.
Or, Syria, called Mesopotamia
b Called also Sophene & Adath by Euphrates
c For when Saul was not able to resist y^e people hee hecker & thereto: for they coulde not be safe in their owne houses
d As clest w^{ch} an earth quake
e Thou hast handled thy people sharply in taking from them seefe and iudgement, in that thou aidedst Saul the wicked King, and pursued him, to whom God had giuen the land
f It is so certaine, as it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children
g For it was strong and wel peopled.

ⁱ David meaneth, that in this tribe his kingdome shall be established, Gen 49.10
^k In most vile subiection.
^l For y will dissemble, and faime as though y were glad.
^m He was assured that God wolde giue hi strong cities of his enemies wherein they thought the selues sure.

of mine head: ⁱ Iudáh is my lawgiuer.
8 Moáb shall be my wash por: ouer Edóm wil I cast out my shoe: ⁱ Palestina shew thy self ioyful for me.
9 Who wil lead me into the strong citie? who wil bring me vnto Edóm?
10 Wilt not thou, o God, which hadest cast vs of, & didest not go forthe, o God, with our armies?
11 Giue vs helpe against trouble: for vaine is the helpe of man.
12 Through God we shal do valiantly: for he shal treade downe our enemies.

PSAL. LXXI.

ⁱ Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard & deliuered, 7 And confirmed in his kingdome.
^s He promisseth perpetual praises

To him that excelleth on Aginóth. A Psalm of David.

1 **H**Eare my crye, o God: giue eare vnto my praier.

^a From y place, where I was banished, being driuen out of the Citie & Temple by my soune Absalom.
^b Vnto the w without thy helpe I ca not attaine.
^c There is nothing y doeth more strenghten our faith, then the remembrance of Gods iudicour in times past.
^d This chiefly is referred to Christ, who liueth eternally not onely in him self, but also in his members.
^e For the stabilitie of my kingdome standeth in thy mercie & truth.

2 From the ends of the earth wil I crye vnto thee: whe mine heart is oppressed, bring me vpō the rocke that is higher then I.
3 For thou hast bene mine hope, & a strong tower against the enemye.
4 I wil dwell in thy Tabernacle for euer, & my trust shal be vnder the couering of thy wings. Sélah.
5 For thou, o God, hast heard my desires: thou hast giue an heritage vnto those that feare thy Name.
6 Thou shalt giue the King a long life: his yerres shall be as manie ages.
7 He shal dwell before God for euer: prepare mercie & faithfulness that they may preserve him.
8 So wil I alway sing praise vnto thy Name in performing dailely my vowes.

PSAL. LXXII.

This Psalm partly containeth meditations, whereby David encourage him self to trust in God against the assaults of his enemies. And because our mindes are easily drawe from God by the allurements of the worlde, he sharpe ly reproveth this vanitie, to the intent he might cleave fast to the Lord.

To the excellent musician * Jeduthún. A Psalm of David.

1 **Y**Et a my soule kepeth silence vnto God: of him cometh my saluacion.
2 Yet he is my strength and my saluacion, & my defence: therefore I shal not muche be moued.
3 How long wil ye imagine mischief against a man? ye shall be all slaine: ye shall be as a bowed wall, or as a wall shaken.
4 Yet they consule to cast him downe fro his dignitie: their delite is in lies, therblefse with their mouthes, but curse with their hearts. Sélah.
5 Yet my soule kepe thou stille vnto God:

^a Cero 16.47.
^a Though Sira tempted him to murmure against God, yet he bridled his affections, & reining vpon Gods pmes, beareth his crosse patiently.
^b It appeareth by the oft repetition of this worde, that y Prophet abode manifolde temptations, but by resting on God & by patience he ouercame them all.
^c He meaneth him self, being the man whom God had appointed to y kingdome.
^d Though ye seme to be in honour, yet God wil suddely destroye you.
^e David was greatly moued with these troubles: therefore he stirreth vp him self to trust in God.

for mine hope is in him.
6 Yet is he my strength, & my saluacion, & my defence: therefore I shal not be moued.
7 In God is my saluacion and my glorie, y rocke of my strength: in God is my trust.
8 Trust in him alwaie, ye people: & powre out your hearts before him, for God is our hope. Sélah.
9 Yet the children of men are vanitie, the chief me are lies: to lay the vpon a balance thei are altogether lighter the vanitie.
10 Trust not in oppression nor in roberie: be not vaine: if riches increase, set not your heart thereon.
11 God spake once or twise, I haue heard it, that power belongeth vnto God,
12 And to thee, o Lord, mercie: for thou rewardest euerie one accordig to his worke.

PSAL. LXXIII.

David, after he had bene in great danger by Saul in the desert of Ziph, made this psalme. 3 Wherein he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euen in the mddes of his miseries. 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happines to all them that trust in the Lord.

A Psalm of David. When he was in the wilderness of Iudáh.

1 **O**God, thou art my God, early wil I fecke thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a barren and drye land without water.
2 Thus I beholde thee as in the Sanctuarie, when I beholde thy power & thy glorie.
3 For thy louing kindenes is better then life: therefore my lippes shal praise thee.
4 Thus wil I magnifie thee all my life, and lift vp mine hands in thy Name.
5 My soule shal be satisfied, as with marrow and fatnes, and my mouth shal praise thee with ioyful lippes,
6 When I remember thee on my bed, & when I thinke vpon thee in the night watches.
7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings wil I reioyce.
8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.
9 Therefore they that seke my soule to destroy it, they shal go into the lowest partes of the earth.
10 They shal cast him downe with the edge of the sworde, & thei shal be a portio for foxes.
11 But the King shal reioyce in God, and all that sweare by him shal reioyce in him: for the mouth of them that speake lies, shal be stopped.

PSAL. LXXIII.

David praierh against the furie and false reportes of his enemies. 7 He declareth their punishments & destruction. 10 To the comfort of the iust and the glorie of God.

^f These vehement & often repetitious were necessarie to strengthen his faith against y horrible assaults of Satan.
^g He admonisheth vs of our wicked nature, which rather hide our sorow, & bite on the bridle, then vnto our grief to God to obtaine remedie.
^h Giue your selues wholly to God by putting away all things y are contrary to his Lawe.
ⁱ He hathe plainly borne witness of his power, loy none needeth to doubt thereof.
^k So that the wicked shall see thy power, and the godlies thy mercie.

^a To wit, of Ziph, 1 Sam. 23.14.
^b Though he was bothe hungry & in great distress, yet he made God his sufficiencye & about all meate & drinke.
^c In this miserie I exercise my self in the contemplation of thy power & glorie, as if I were in thy Sanctuarie.
^d The remembrance of thy fauour is more sweet vnto me then all the pleasures and denies of the worlde.

^e He assureth him selfe by the Spirit of God to haue y gift of confidence.
^f He prophesieth of the destruction of Saul, & the the take his parte, whose bodies shal not be buried, but be adoured with wilde beastes.
^g All y sweare by God aright, or professe him, shal reioyce in this worthe King.

a In that he calleth to God
b his voice, it is a signe that his prayer was vehement, & y his life was in danger
c That is, fro their secret malice:
d To wit, their outward violence.
e False reportes & scalders

e To be without feare of God & reuerence of man, is a signe of reprobation
f The more y the wicked fe Gods childre in miserie, the more bolde, & impudent are they in oppressing them
g There is no waie so secret & subtil to do hurt, & thei went not for his destruccion.
h To se Gods heauie iudgements against them, and how he hathe caught them in their owne snares.
i When thei shal consider that he wil be fauourable to the, as he was to his seruant Dauid.

a These giue a daily new occasion to thy Church to praise thee
b Not onely the Iewes, but also the Gentiles in y kingdom of Christe
c He imputeth it to his sins & to the sins of y people, that God, who was accustomed to assiste them, withdraweth his succour from them
d Thou wilt declare thy selfe to be y preseruer of thy Church in destroying thine enemies, as y didest in y red Sea
e As of all barbarous nations and farre of
f He sheweth y there is no parte nor creature in y worlde, w is not gouerned by Gods power & providence

To him that excelleth. A Psalme of Dauid.
Hear my voice, o God, in my prayer:
Preserue my life from feare of the enemy.
Hide me from the conspiracie of the wicked, and from the rage of the workers of iniquitie.
Which haue whet their tongue like a sworde, and shot for their arrowes bitter wordes:
To shote at the vpright in secret: thei shote at him suddenly, and feare not.
Thei encourage them selues in a wicked purpose: thei comene together to laie snares priuely, and saie, Who shal se them?
Thei haue fought out iniquities, and haue accomplished that which thei fought out, euen euerie one his secret thought, and the depth of his heart.
But God wil shote an arrow at them suddenly: their strokes shal be at once.
Thei shal cause their owne tongue to fall vpon them: and whosoever shal se them, shal flee awaie.
And all men shal se it, and declare the worke of God, and thei shal vnderstand, what he hathe wrought.
But the righteous shal be glad in the Lord, & trust in him: and all that are vpright of heart, shal reioyce.

PSAL. LXXV.

A praise and thanksgiving vnto God by the faithful, who are signified by Zion, 4 For the chusing, preservation and gouernance of them, 9 And for the plentiful blessings powred forth vpon all the earth, but specially vnto his Church

To him that excelleth. A Psalme or song of Dauid.

O God, a praise waiteth for thee in Zion, & vnto thee shal the vowe be performed.
Because thou hearest the prayer, vnto thee shal all flesh come.
Wicked dedes haue preuailed against me: but thou wilt be merciful vnto our transgressions.
Blessed is he, whome thou chusest and causest to come to thee: he shal dwell in thy courts, and we shal be satisfied with the pleasures of thine House, euen of thine holie Temple.
O God of our saluacion, thou wilt answer vs with feareful signes in thy righteousness, o thou the hope of all the ends of the earth, and of them that are farre of in the sea.
He stablisheth y moutaines by his power: and is girded about with strength.
He appeaseth the noise of the seas, and the noise of the waues thereof, and the tumultes of the people.
Thei also, that dwell in the vttermost partes of the earth, shal be afraid of thy signes:

thou shalt make" the East and the West to reioyce.
Thou visitest the earth, and waterest it: thou makest it very riche: the Riuier of God is ful of water: thou preparest them corne: for so thou appointest it.
Thou waterest abundantly the fountaines thereof: thou causest the raine to descend into y valleis thereof: thou makest it soft with showres, & bledest the bud thereof.
Thou crownest the yere with thy goodness, and thy steps drop fatnes.
They drop vpon y pastures of the wilderness: & the hils shal be copassid w gladnes.
The pastures are clad with shepe: y valleis also shal be couered with corne: therefore they showte for ioye, and sing.

PSAL. LXXVI.

He prouoketh all men to praise the Lord and to consider his works. 6 He setteth forth the power of God to affray the rebels, 10 And sheweth how God hath adiuered Israel from great bondage and afflictions. 13 He promisseth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him and to praise his Name.

To him that excelleth. A song, or Psalme.

Reioyce in God, a all ye inhabitants of the earth.
Sing forthe the glorie of his Name: make his praise glorious.
Saie vnto God, How terrible art thou in thy workes: though the greatnes of thy power shal thine enemies be in subiection vnto thee.
All the worlde shal worship thee, & sing vnto thee, euen sing of thy Name. Selah.
Come and beholde the workes of God: he is terrible in his doing toward the sonnes of men.
He hathe ruined the Sea into drye land: thei passe through the riuier on fote: there did we reioyce in him.
He ruleth the worlde with his power: his cies beholde the nations: the rebellious shal not exalt them selues. Selah.
Praise our God, ye people, and make the voice of his praise to be heard.
Which holdeth our soules in life, and suffereth not our fete to slippe.
For thou, o God, hast proued vs, thou hast tryed vs as siluer is tryed.
Thou hast broght vs into the snare, & laied a snare chaine vpon our loins.
Thou hast caused men to ride ouer our heades: we wet into fyre & into water, but y broghtest vs out into a wealthie place.
I wil go into thine House with burnt offerings, & wil paye thee my vowe,
Which my lippes haue promised, & my mouth hathe spoken in mine affliction.
I wil offer vnto thee the burnt offerings of

Qg iiii.

dangers h The duetie of the faithful is here described, which are used vnto vniuersal to rendre God praise for his benefites.

Ebr The going forth of the minag & of the evening g To wit, with raine. h That is, Shiloh, or, y raine. i Thou hast appointed y earth to bring forth the fode to man y c By this description he sheweth that all the ordre of nature is a testimonie of Gods louetowarde vs, who causeth all creatures to serue our necessitie. l That is, the durtie creatures shal not onely reioyce for a time for Gods benefices, but shal continually sing.

a He prophesieth y all nations shal come to the knowledge of God, who then was onely knowne in Iudea
b As y faithful shal obey God willingly: so y infidels for feare shal dissemble the felices to be subiect
c He toucheth y foolish dulnes of man, who is colde in the consideration of Gods workes.
d His providence is wonderful in maintaining their estate
e He proueth that God wil extend his grace also to the Gentiles, because he punisheth among them such as wil not obey his calling
f He signifieth some special benefite, y God had shewed to his Church of y Iewes in deliuering the fro some great danger: whereof or of y like he promisseth that y Gentiles shal be partakers.
g The condition of y Church is here described, w is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, & to enter into manifold

It is not y-
nough to haue
receiued Gods
benefites & to
be mundeſul
thereof, but al
ſo we are bound
to make o-
thers to profit
thereby & praiſe
God
k Iſt delite in
wickednes,
God wil not
heare me: but
if I confeſſe it,
he wil receiue
me

fat iams with incēſe: I wil prepare bullockes and goates. Sélah.
16 Come & hearken, all ye that feare God,
& I wil tel you what he hathe done to my ſoule.
17 I called vnto him with my mouth, and he was exalted with my tongue.
18 If I regarde wickednes in mine heart, the Lord wil not heare me.
19 But God hathe heard me, & conſidered the voice of my praier.
20 Praiſed be God, which hathe not put backe my praier, nor his mercie from me.

PSAL. LXVII.

A praier of the Church to obtaine the fauour of God & to be lightened with his countenance. 2 To the end that his waie & iudgements may be knowne throughout the earth 7 And finally is declared the kingdome of God, which ſhoulde be vniuerſally erected at the coming of Chriſt.

To him that excelleth on Neginóth. A Pſal. or ſong.

God be merciful vnto vs, and bleſſe vs, & cauſe his face to ſhine among vs. Sélah.

That they maie know thy waie vpon earth, & thy ſauing health among all nations.

Let the people praiſe thee, O God: let all the people praiſe thee.

Let the people be glad and reioyce: for thou ſhalt iudge y people righteouſly, & gouerne the nations vpon the earth. Sélah.

Let the people praiſe thee, O God: let all the people praiſe thee.

The ſhal y earth bring forth the her increaſe, & God, euen our God ſhal bleſſe vs.

God ſhal bleſſe vs, and all the ends of the earth ſhal feare him.

PSAL. LXVIII.

In this pſalme Dauid ſetteth forth as in a glaſſe the wonderful mercies of God towards his people. 2 Who by all meanes & moſte ſtrange ſortes declared him ſelf to them. 3 And therefore Gods Church by reaſon of his promiſes, graces and victories doeth excel without comparison all worldlie things. 34 He exhorteth therefore all men to praiſe God for euer.

To him that excelleth. A pſalme or ſong of Dauid.

God wil ariſe, & his enemies ſhal be ſcattered: thei alſo that hate him, ſhal flee before him.

As the ſmoke vaniſheth, ſo ſhalt y drie their awaie: & as waxe melteth before the fyre, ſo ſhal y wicked periſh at the preſence of God.

But the righteous ſhal be glad, & reioyce before God: yea, thei ſhal leape for ioye.

Sing vnto God, & ſing praiſes vnto his Name: exalt him, that rideth vpon the heauens, in his Name. Iah, & reioyce before him.

He is a Father of the fatherles, and a Iudge of the widowes, euen God in his holie

habitation.

God makerh the ſolitarie to dwell in families, & deliuereth them that were priſoners in ſtockes: but the rebellious ſhal dwell in a drye land.

O God, when thou wenteſt forth the before thy people: when thou wenteſt through the wildernes, (Sélah)

The earth ſhoke, and the heauens dropped at the preſence of this God: euen Sinái was moved at the preſence of God, euen the God of Iſraél.

Thou, O God, ſendeſt a gracious raine vpon thyne inheritance, & thou dideſt reſreſh it when it was wearie.

Thy Congregation dwelled therein: for thou, O God, haſt of thy goodnes prepared it for the poore.

The Lord gaue matter to the women to tel of the great armie.

Kings of the armies did flee: thei did flee & the that remained in the houſe, deuided the ſpoile.

Though ye haue lien among pots, yet ſhal ye be as the wings of a dooue that is couered with ſiluer, and whoſe fetters are like yelow golde.

When the Almighty ſcattered Kings in it, it was white as the ſnow in Zalmón.

The mountaine of God is like the mountaine of Baſhán: it is an high Mountaine, as mount Baſhán.

Why leape ye, ye high mountaines: as for this Mountaine, God delireth to dwell in it: yea, the Lord wil dwell in it for euer.

The charets of God are twentie thouſand thouſand Angels, and the Lord is among them, as in the Sanctuarie of Sinái.

Thou art gone vp on high: thou haſt oled captiuitie captiue, and receiued giftes for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell there.

Praiſed be the Lord, euen the God of our ſaluacion, which ladeth vs dailey with benefites. Sélah.

This is our God, euen the God that ſaueh vs: and to the Lord God belong the iſſues of death.

Surely God wil wound the head of his enemies, & the heerie pate of him that walketh in his finnes.

The Lord hathe ſaid, I wil bring my people againe from Baſhán: I wil bring them againe from the depths of the Sea:

That thy foore maie be dipped in blood, & the tongue of thy dogges in the blood of the enemies, euen in it.

Thei haue ſene, O God, thy goings, the goings of my God, & my King, which art

Church once frō Og of Baſhán, & other tyrants, & frō the dangers of y red Sea: ſo wil he ſil do as oft as neceſſitie requirerh. That is, in y blood of that great ſlaughter, where dogges ſhal lap blood. That is, how y which are chief King, goeth out with thy people to warre, and giueth them the victorie.

d He giueth childre to the, y be childleſſe, and increaſeth their families. e Which is barren of Gods bleſſings, & hefore thei had abuſed f He teacheth y Gods ſauour peculiarly be-longeth to his Church, as appeareth by their wonder-ful deliuerance out of Egypt. g God bleſſed the land of Canaan becauſe he had choſen that place for his Church. h The ſacion then was that women ſang ſongs after the victorie, as Miriam, Deborah, Judith and others. i The pray was ſo great y not onely the ſoldiers, but womē alſo had part thereof. k Though God ſuffer his Church for a time to lie in blacke darkenes, yet he wil reſtore it and make it moſte ſhining & white. l In y land of Canaan, where his Church was in Zion the Church of God doeth excell all worldlie things, not in pope & outward ſhewe, but by the inward grace of God, & there remaineth becauſe of his dwelling there. n Why braſt ye of your ſtrength & bea-rie againſt this Mountaine of God? o As God ouercam the enemies of his Church, ſo Chriſt, & ſo God mani-ſeſt in Beth, ſubdued Sarā & ſinne vnder vs, & gaue vnto his Church moſte liberal giftes of his Spirit, Eph. 4. 8 p In moſte extreme dangers God hathe infinite waies to deliuer his q As he deli-uered his Church once frō Og of Baſhán, & other tyrants, & frō the dangers of y red Sea: ſo wil he ſil do as oft as neceſſitie requirerh. That is, in y blood of that great ſlaughter, where dogges ſhal lap blood. That is, how y which are chief King, goeth out with thy people to warre, and giueth them the victorie.

2 That is, mo-
ue our heartes
w his holy Spi-
rit, y we maie
ſele his fauour
towards vs
b That bothe
Iewes & Géti-
les maie know
Gods countē-
made v them.
c By theſe oft
repetitions he
ſheweth, y the
people can ne-
uer reioyce ſuf-
ficiently, & giue
thanks for the
great benefites
that thei ſhal
receiue vnder
the kingdome
of Chriſt.
d He ſheweth
y where God
ſauoreth, there
ſhal be abundā-
ce of all other
things.
e Whe thei ſe-
le his great be-
neſtes bothe
ſpiritual & cor-
poral towards
them.

2 The Prophet
ſheweth that
albeit God ſuf-
fereth y wicked
tyrants to oppre-
ſſe his Church
for a time, yet
at length he wil
be reuenged of
them.
b He ſheweth
y that whe God
declareth his
power againſt
y wicked, that
as for the co-
moditie & ſa-
uation of his
Church, he prai-
ſe him there-
fore.
c Iah & Iehou-
ah are the na-
mes of God, &
do ſignifie his
eſſence & ma-
ieſtie incorpre-
hēſible, ſo that
herby is decla-
red, y all idols
are but vanitie,
& that y God
of Iſraél, is y
only true
God.

The number of his enemies. Psalmes. Comfort is only in God. 229

in the Sanctuarie.

¹ He describeth the order of the people, who then went to the Temple to give thanks for the victory.

² Which come of the Patriarke Iacob.

³ Benjamin is called little, because he was the youngest sonne of Iacob.

⁴ Who was some chief ruler of the tribe.

⁵ Declare out of thine holie palace thy power for the defence of thy Church Ierusalem.

⁶ He desireth that the pride of the mightie may be destroyed, & accustomed to triumph their sinnes with silence: & therefore for their glistering pompe thought the felues about all men.

⁷ He prophesieth that the Gentiles shall come to the true knowledge & worship of God.

⁸ By his terrible thunders he will make him self to be knowne of God of all the world.

⁹ In shewing fearful iudgements against thine enemies for the saluation of thy people.

¹⁰ He alludeth to the Tabernacle which was dedicated into three partes.

²⁵ The fingers went before, the plaiers of instruments after: in the middes were the maidens playing with timbrels.

²⁶ Praise ye God in the assemblies, & the Lord, ye that are of the fountaine of Israel.

²⁷ There was a little Benjamin with their ruler, & the princes of Iudah with their assemblie, the princes of Zebulun, & the princes of Naphtali.

²⁸ Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs,

²⁹ Out of thy Temple vpon Ierusalem: & Kings shall bring presents vnto thee.

³⁰ Destroye the companie of the spearmen, & multitude of the mightie bulles with the calves of the people, that tread vnder fete pieces of siluer: scatter the people that delite in warre.

³¹ Then shall thy princes come out of Egypt: Ethiopia shall haile to stretch her hands vnto God.

³² Sing vnto God, O ye kingdoms of the earth: sing praise vnto the Lord, (Selah)

³³ To him that rideth vpon the moste high heauens, which were from the beginning: beholde he wil send out by his voyce a mightie founde.

³⁴ Ascribe the power to God: for his maiestie is vpon Israel, & his strength is in the cloudes.

³⁵ O God, thou art terrible out of thine holie places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

PSAL. LXXIX.

¹ The complaints, prayers, seruents & sale & great anguish of David is set forth as a figure of Christ & all his members: ²¹ The malicious crueltie of the enemies, ²² And their punishments also, ²⁶ Where Iudas & such traitors are accused. ³⁰ He gathereth courage in his affliction & offereth praises vnto God, ³² Which are more acceptable then all sacrifices: where of all the afflicted may take comfort. ³⁵ Finally he doeth prouoke all creatures to praises, prophesying of the kingdom of Christ, & the preseruacion of the Church, where all the faithful, ³⁷ And their sides shall dwell for ever.

¹ To him that excelleth vpon a Shofhannim. A Psalm of David.

¹ Salue me, O God: for the waters are sentied euen to my soule.

² I sticke fast in the depe myre, where no stea is: I am come into depe waters, and the streames runne ouer me.

³ I am wearie of crying: my throte is drye: mine eyes faile, whiles I waite for my God.

⁴ They that hate me without a cause, are mo then the heertes of mine head: thei that wolde destroye me, and are mine enemies falsely, are mightie, so that I restored that which I toke not.

⁵ O God, thou knowest my foolishnes, & my fautes are not hid from thee.

⁶ Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that seke thee, be confounded through me, O God of Israel.

⁷ For thy sake haue I suffred reprove: shame hath couered my face.

⁸ I am become a stranger vnto my brether, euen an aliant vnto my mothers sonnes.

⁹ For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

¹⁰ I wept and my soule fasted, but that was to my reprove.

¹¹ I put on a sacke also: and I became a prouerbe vnto them.

¹² They that sate in the gate, spake of me, and the drunkards sang of me.

¹³ But Lord, make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare me in the truth of thy saluation.

¹⁴ Deliuer me out of the myre, that I sinke not: let me be deliuered from the that hate me, and out of the depe waters.

¹⁵ Let not the waterflood drowne me, nether let the depe swallowe me vp: and let not the pit shut her mouth vpon me.

¹⁶ Heare me, O Lord, for thy louing kindness is good: turne vnto me according to the multitude of thy tendre mercies.

¹⁷ And hide not thy face from thy seruant, for I am in trouble: make hast & heare me.

¹⁸ Drawe nere vnto my soule & redeme it: deliuer me because of mine enemies.

¹⁹ Thou hast knowen my reprove and my shame, & my dishonour: all mine aduersaries are before thee.

²⁰ Rebuke hath broken mine heart, and I am full of heauines, and I looked for some to haue pitie on me, but there was none: and for comforters, but I founde none.

²¹ For thei gaue me gall in my meat, and in my thirst thei gaue me vinegre to drinke.

²² Let their table be a snare before them, and their prosperitie their ruine.

²³ Let their eyes be blinded that thei se not: and make their loynes alwaie to tremble.

²⁴ Powre out thine anger vpon them, & let thy wrathful displeasure take them.

²⁵ Let their habitation be void, & let none dwell in their tentes.

²⁶ For thei persecute him, whome thou hast smiten: and they adde vnto the sorowe of them, whome thou hast wounded.

²⁷ Lay in iniquitie vpon their iniquitie, & let them not come into thy righteounes.

²⁸ Let them be put out of the booke of life,

^g Though I be gillie to thee warde, yet am I innocēt toward them.

^h Let not mine euil increasē of the enemies be an occasiō, y the faithful fall frō thee.

ⁱ When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holie Spirit thrust me forward, to reprove the & defend thy glorie.

^k My zeale moued me to lament & pray for my saluation.

^l The more he sought to winne them to God, the more thei were against him both poore and riche.

^m Knowing that albeit I suffer now trouble, yet I haue a time, where in I shall appointed my deliuerance.

ⁿ He sheweth a liuelie faith, in that he as sureth his self, y God is fauorable to him, while he seemeth to be angrie: & at hand, when he seemeth to be farre of.

^o Not that he feared y God, y old not heare him, but y care made him to thinke that God differed long.

^p Thou seest y I am beset as a shepe among manie wolues.

^q He sheweth y it is in vaine to put trust in men in our great necessities, but y our comfort onely dependeth of God: for man rather increaseth sorrowes, then diminisheth them.

^r He desireth God to execute his iudgements against the reprobate, y can not by any means be turned.

^s Take bothe iudgement and power frō the. ^{Act. 1. 20.} Punish not onely them, but their posteritie, which shall be like vnto them. ^u By their continuance and increasing in their sinnes let it be known that they be of the reprobate. ^x They which sēd by their profession to haue bene written in thy booke, yet by their frutes proue the contrarie, let them be known as reprobate.

Rr.i

^a Of Shofhannim read Psalm.

^b David signifieth by the waters, in what great dangers he was, out of which God did deliuer him.

^c No firmite or stables to settle my fete.

^d Though his senses failed him, yet his faith was constant & encouraged him still to praise.

^e Condemning me gillies.

^f Thei iudged me pore innocent as a thief.

^g And gaue my goods to others as though I had stolen them.

There is no sacrifice, & God more esteemeth, then thanksgiving for his benedictions.

For as he delivered his servants from the hand of the enemy, so will he do all things for his servants, and call upon him.

Under the temporal promises of the land of Canaan he comprehended the promises of life everlasting to the faithful & their posterity.

Psalm LXX. Which might put him in remembrance of his deliverance.

He teacheth us to be earnest in prayer, though God seeme to say: for at his time he will heare vs. He was assured that the more they raged, the nearer they were to destruction & he the nearer to his deliverance. Hereby we are taught not to mocke at others in their miserie, lest fame fall on our owne necks. Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

Psalm LXXI.

He praieth to God wth full assurance of faith, & he will deliver him from his aduersaries by declaring thy self true of promises. Thou hast in finite means, & all creatures are at thy commandment, therefore shew some signe, whereby I shalbe delivered.

That is, from Absolon, Abiathophel & that conspiracie. He strengtheneth his faith by the experience of Gods benefites, who did not onely preserve him in his mothers belly, but toke him thence, & ever since hath preferred him.

nether let them be written with the righteous.

When I am poore & in heaviness, thine helpe, O God, shal exalt me.

I wil praise the Name of God with a song, & magnifie him with thanksgiving.

This also shal please the Lord better then a yong bullocke, that hath horns and hooves.

The humble shal see this, & they that feke God, shalbe glad, & your heart shal liue.

For the Lord heareth the poore, and despiseth not his prisoners.

Let heauen & earth praise him: the seas and all that moueth in them.

For God wil saue Zion, and buyld the cities of Iudah, that men maie dwell there and haue it in possession.

The seede also of his seruants shal inherit it: and they that loue his Name, shal dwell therein.

PSAL. LXX.

He praieth to be right speedily deliuered. 2 He desireth the shame of his enemies. 4 And the ioyful comfort of all those that feke the Lord.

To him that excelleth. A Psalm of David to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, O Lord.

Let them be confounded & put to shame, that feke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

Let them be turned backe for a rewarde of their shame, which said, Aha, aha.

But let all those that feke thee, be ioyful & glad in thee, and let all that loue thy saluacion, saie alwaies, God be praised.

Now I am poore and nedie: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

PSAL. LXXI.

He praieth in faith, established by the worde of the promises. 3 And confirmed by the worke of God from his youth. 10 He complaineth of the cruelty of his enemies. 17 And desireth God to continue his graces towards him. 22 Promising to be mindeful and thankful for the same.

In thee, O Lord, I trust: let me neuer be ashamed.

Rescue me and deliuer me in thy righteousness: incline thine eare vnto me and saue me.

Be thou my strong rocke, whereunto I maie alwaies resorte: thou hast giue commandement to saue me: for thou art my rocke, and my fortresse.

Deliuer me, O my God, out of the hand of the wicked: out of the hand of the cuil and cruel man.

For thou art mine hope, O Lord God, euen my trust from my youth.

Vpon thee haue I bene staid from the wombe: thou art he that toke me out of

my mothers bowels: my praise shal be alwaies of thee.

I am become as it were a fonsicle vnto manie: but thou art my sure trust.

Let my mouth be filled with thy praise, & with thy glorie euerie day.

Cast me not of in the time of age: forsake me not when my strength faileth.

For mine enemies speake of me, & they that laie waite for my soule, take their counsel together,

Saying, God hath forsaken him: pursue and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and consumed that are against my soule: let them be couered with reproofe & confusion, that feke mine hurt.

But I wil waite continually, & wil praise thee more and more.

My mouth shal daily rehearse thy righteousness, and thy saluacion: for I knowe not the number.

I wil go forward in the strength of the Lord God, and wil make mention of thy righteousness, euen of thine onely.

O God, thou hast taught me from my youth euen vntil now: therefore wil I tel of thy wonderful workes,

Yea, euen vnto mine olde age and graie, O God: forsake me not, vntil I haue declared thine arme vnto this generation,

& thy power to all them, that shal come.

And thy righteousness, O God, I wil exalt on high: for thou hast done great things: O God, who is like vnto thee!

Which hast shewed me great troubles and aduersities, but thou wilt reuue me and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

Thou wilt increase mine honour, & returne and comfort me.

Therefore wil I praise thee for thy faithfulness, O God, vpon instrument and viol: vnto thee wil I sing vpon the harpe, O Holie one of Israel.

My lippes wil reioyce when I sing vnto thee, and my soule, which thou hast deliuered.

My tongue also shal talke of thy righteousness daily: for they are confounded & brought vnto shame, that feke mine hurt.

PSAL. LXXII.

He praieth for the prosperitie of the kingdom of Salomon, who was the figure of Christ. 4 Vnto whom shal be righteousness peace and felicitie. 10 Vnto whom all Kings and all nations shal do homage. 17 Whose name and power shal endure for ever. & in whom all nations shal be blessed.

and therefore he promisseth to delite in nothing, but wherein God maie be glorified.

All the world wondereth at me because of my miseries, as well as in authority, as the common people, yet being assured of thy fauour I remained steadfast.

Thou that didst helpe me in my youth, when I had more strength, helpe me now so muche the more in mine olde age & weakness.

Thus the wicked boethe blaspheme God & triumph against his Saints, as though he had forsake them, if he suffer them to fall into their hands.

In calling him his God, he putteth backe false reportes of the aduersaries, that said, God had forsaken him.

Because thy benefites toward me are innumerable, I can not but continue in meditation & rehearse them.

I wil remaine steadfast, being vpholden with thy power of God.

He desireth as he hath begonne, he wolde so continue his benefices, & his liberalitie maie haue perite praise.

Thy iust performance of thy promises.

His faith breaketh through all temptations, & by this exclamation he praiseth thy power of God.

As he confesseth that God is the onely author of his deliverance: so he acknowledgeth that these euils were sent vnto him by Gods providence.

He boasteth of his long patience as well recompensed, when God performed his promises.

For there is no true praising of God, except it come from the heart: God maie be glorified.

a Copied by
David as reu-
ching f reigne
of his sonne
Salomon

b Endue the
King with the
Spirit of wi-
dome & iustice
that he reigne
not as do the
worldlie ty-
rants

c To wit, to
his posteritie
d Whē iustice
reigne, euen
spales moſte
barren ſhal be
enriched with
thy bleſſings

e He ſhe veth
wherefore the
ſworde is com-
mitted to
Kings: to wit,
to defend the
innocent and
ſuppreſſe the
wicked

f The people
ſhal embrace
thy true reli-
gion, whē thou
gouerneſt a King,
that ruleth ac-
cording to thy
worde

g As this is
true in all
godlie Kings:
ſo is it chiefly
verified in
Chriſt, who ſt
his heauenlie
dewe maketh
his Church
euer to flouriſh

h That is fro
the red Sea to
the ſea called
Syriacum, and
fro Euphrates
forward: mea-
ning, y Chriſts
kingdome ſhal
de be large &
vniuerſal

i Of Cilicia &
of all other co-
untries beyōd
the ſea, which
he meaneth by
the yles

k That is, of
Arabia yriche
countrie, wher-
of Shebā was
a parte border-
ing vpon E-
thiopia

l Though ty-
rants paſſe not
to ſhed blood,
yet this god-
lie King ſhal
preferue his
ſubiects from
all kinde of
wrong

m God wil bo
the prosper his
life, & alſo ma-
ke the people
moſte willing
to obeye him

n Vnder ſuche
a King ſhal be
moſte great
plentie, bothe
of frute & alſo
of the increaſe
of mankinde

o They ſhal
praiſe to God
for his conti-
nuance, & know
that God doeth
proſper them for his ſake

p He confeſſeth that exeepe
God miraculoſly preferue his people, that neither the King nor the kingdo-
me can continue.

¶ A Pſalme of Salomon.

Give thy iudgements to the King,
God God, and thy righteouſnes to the
Kings sonne.

Then ſhal he iudge thy people in righte-
ouſnes, and thy poore with equitie.

The mountaines and the hills ſhal bring
peace to the people by iuſtice.

He ſhal iudge the poore of the people:
he ſhal ſaue the children of the nedie, and
ſhal ſubdue the oppreſſor.

They ſhal feare thee as long as the ſun-
ne and moone endureth, from generation
to generation.

He ſhal come & downe like the raine
vpon the mowen graſſe, & as the ſhowres
that water the earth.

In his daies ſhal the righteous flouriſh, &
abundance of peace ſhal be ſo long as the
moone endureth.

His dominion ſhal be alſo from ſea to
ſea, and from the Riuer vnto the ends of
the land.

They that dwell in the wildernes, ſhal
knele before him, and his enemies ſhal lie
ke the duſt.

The Kings of Tarſhiſh & of the yles
ſhal bring preſentes: the Kings of Shebā
and Sebā ſhal bring giſtes.

Yea, all Kings ſhal worſhip him: all na-
tions ſhal ſerue him.

For he ſhal deliuer the poore when he
cryeth: the nedie alſo, and him that hath
no helper.

He ſhal be merciful to the poore and
nedie, and ſhal preferue the ſoules of the
poore.

He ſhal redeme their ſoules from deceit
and violence, and deare ſhal their blood
be in his ſight.

Yea, he ſhal liue, and vnto him ſhal
they giue of the golde of Shebā: they
ſhal alſo praye for him continually, and
daily bleſſe him.

An handful of corne ſhal be ſowen in the
earth, euen in the top of the mountaines,
and the frute thereof ſhal ſhake like the
trees of Lebanon: and the children ſhal flo-
riſh out of the citie like the graſſe of the
earth.

His name ſhal be for euer: his name ſhal
indure as long as the ſunne: all natiōs ſhal
bleſſe him, and be bleſſed in him.

Bleſſed be the Lord God, euen the God
of Iſraēl, which onely doeth wonderful
things.

And bleſſed be his glorious Name for
euer: and let all the earth be filled with his
glorie. So be it, euen ſo be it.

HERE END THE praiers of David,
the ſonne of Iſhāi.

q Concerning his ſonne Salomon.

PSAL. LXXIII.

The Prophet teacheth by his example that neither the
worldlie proſperitie of the ungodlie. 14 Nor yet the
affliction of the good ought to diſcourage Gods children:
but rather ought to moue vs to conſider our Faathers pro-
vidence, and to cauſe vs to reuerence Gods iudgements,
19 For aſmuch as the wicked vaniſh away. 24 And
the godlie enter into life euerlaſting. 28 In hope who
of he reſigneth him ſelf into Gods hands.

¶ A Pſalme committed to Aſaph.

Yet God is good to Iſraēl: euen, to
the pure in heart.

As for me, my ſete were almoſt gone: my
ſteps had welnece ſlup.

For I ſieated at the fooliſh, when I ſawe
the proſperitie of the wicked.

For there are no bands in their death,
but they are luſtie & ſtrong.

They are not in trouble as other men, ne-
ther are they plagued with other men.

Therefore pride is as a chaine vnto the,
& crueltie couereth them as a garment.

Their eyes ſtand out for fatnes: they
haue more then heart can wiſh.

They are licentious, and ſpeake wicked-
ly of their oppreſſion: they talke preſump-
tuoſly.

They ſet their mouth againſt heauen, &
their tongue walketh through the earth.

Therefore his people turne hither: for
waters of a full cup are wrung out to them.

And they ſay, How doeth God know
it: or is there knowledge in y moſte High?

Lo, theſe are the wicked, yet proſper they
alway, & increaſe in riches.

Certainly I haue clenſed mine heart in
vaine, and waſhed mine hands in inno-
cencie.

For daily haue I bene puniſhed, and cha-
ſtened euerie morning.

If I ſay, & I wil iudge thus, beholde
the generaciō of thy children: I haue not eſ-
paced.

The thought I to knowe this, but it was to
peinful for me,

Vntil I went into the Sanctuarie of
God: then vnderſtoode I their end.

Surely thou haſt ſet them in ſlipperie
places, and caſteſt them downe into de-
ſolation.

How ſuddenly are they deſtroyed, pe-
riſhed & horribly conſumed,

As a dreame when one awaketh: O Lord,
when thou raiſeſt vs vp, thou ſhalt ma-
ke their image deſpiſed.

Certainly mine heart was vexed, & I was
pricked in my reines:

So fooliſh was I and ignorant: I was a
beaſt before thee.

Yet I was alway with thee: thou haſt
worde & holie Spirit, y thou orderſt all things moſte wiſely & iuſtly.

When thou openeſt our eyes to conſider thy
heauenlie felicitie, we condemne all their vaine pompe
that miſe about by his owne reaſon to ſeke out Gods iudgements, y more
doeth he declare him ſelf a beaſt
By faith I was aſſured that thy proſpe-
dence did watche alwayes ouer me to preferue me

a As it were
betwene hope
& deſpaire he
braſteth for-
the into this
affliction, being
aſſured y God
wolde continue
his fauour to-
ward ſuche as
were godlie in
dede, and not
hypocrites

b The wicked
in this life liue
at pleaſure,
& are not draw-
en to death
like priſoners:
that is by ſic-
kenes, & is dea-
thes meſſenger.

c They glorie
in their pride
as ſome do in
their chaſtite:
& in crueltie,
as ſome do in
apparel

d For They paſſe
the diſcret of
the beaſt

e They blaſ-
pheme God &
ſeare not his
power, & ſtelle
vpon me, be-
cauſe they e-
ſteeme theſe iel-
ous aboute all
others

f Not onely y
reprobate, but
alſo y people
of God often
times fall be-
ke, being ypro-
perous chat-
ers of the wicked,
and are over-
whelmed with
ſorrowes, than
king y God cō-
ſidereth not a-
right the ſtate
of the godlie.

g Thus y ſelfe
moueth euen y
godlie to diſ-
pute with God
touching their
poore eſtate &
the proſperitie
of the wicked.

h If I giue
place to this wic-
ked thought, I ſhall
ſed againſt thy
providence, ſe-
ing y diſpoſeſt
all things mo-
re wiſely, and
preferueſt thy
children in
their greater
dangers

i Vntil I en-
tered into thy
ſchole & lear-
ned by thy

holden me by my right hand.

24 Thou wilt guide me by thy counsel, & afterwarde receiue me to glorie.

25 Whome haue I in ^a heauen but thee: and I haue desired none in ^y earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my ^o porcion for euer.

27 For lo, they that withdrawe them selues from thee, shal perish: thou destroyest all them that ^p go a whooring from thee.

28 As for me, it is good for me ^a to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIII.

The faithful complains of the destruction of the Church & true religion. 1 Under the name of Zion, and the Temple destroyed: 11 And trusting in the might & free mercies of God, 20 By his covenant, 21 They require helpe & succour for the glorie of Gods holie Name, for the saluacion of his poore afflicted seruants, 23 And the confusion of his proude enemies.

A Psalm to giue instruction, committed to Asaph.

O God, ^a why hast thou put vs away for euer? why is thy wrath kindled against the shepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, & on the ^b rod of thine inheritance, which thou hast redeemed, & on this mount Zión, wherein thou hast dwelt.

3 Lift vp thy ^c strokes, that thou maiest for euer destroye euerie enemy that doeth euil to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, & ^c set vp their banners for signes.

5 He that ^d lifted the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fyre, & ^e rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their ^e hearts, Let vs destroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor anie with vs that knoweth ^f how long.

10 O God, how long shal the aduersarie reproche thee: shal the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, & ^g consume them.

12 Euen God is my King of olde, working saluacion ^h in the middes of the earth.

13 Thou didest diuide ^y Sea by thy power:

thou brakest the heades of the ⁱ dragons in the waters.

14 Thou brakest the head of ^k Liuiathan in pieces, and gauest him to be ^l meat for the people in wildernes.

15 Thou brakest vp the fountaine and riuier: thou driedst vp mightie riuers.

16 The ^m daye is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of ^y earth: thou hast made somer and winter.

18 Remember this, that the enemy hathe reproched the Lord, and the foolish people hathe blasphemed thy Name.

19 Giue not the soule of thy ⁿ turtle dooue vnto the beast, & forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for ^o the darke places of the earth are ful of the habitacions of the cruel.

21 Oh let not the oppressed returne ashamed, but let the poore & nedie praise thy Name.

22 Arise, ^o God: mainteine thine ^p owne cause: remember thy dailie reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumulte of them, that rise against thee, ascendeth continually.

PSAL. LXXV.

The faithful do praise the Name of the Lord, which shal come to iudge at the time appointed, when the wicked shalbe put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abated, & the righteous shalbe exalted to honour.

To him that excelleth. A Destroye not. A Psalm or song committed to Asaph.

WE wil praise thee, ^o God, we wil praise thee, for thy Name is nere: therefore ^b they wil declare thy wondrous workes.

2 ^c When I shal take a conuenient time, I wil iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I wil establish the pillars ^d of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your ^e horne on high, nether speake with a stiffe necke.

6 For to come to preferment is nether from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a ^f cup, and the wine is red: it is ful mixt, and he poureth out of the same: surely all the wicked of the earth shal wring out & drinke the driegs thereof.

ⁱ To wit, Pharaohs armie.

^k Which was a great monster of the sea, or whale, meaning Pharaoh

^l His instruction diuine to reioyce the as meat reioiceth the bodie

^m Seeing that God by his prouidence gouerneth & disposeth all things, he gathereth he will take care chiefly for his children

ⁿ He meaneth the Church of God, which is exposed as a pray to the wicked. ^o That is all places where thy worde shineth not, there reigneth tyrannie & ambitio

^p He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right ^q Or, inere fresh more and more,

^a Read Psal 57.1

^b He declareth how faithful shal euer haue iust occasio to praise God, for as much as in their neede they shal see his power at hand to helpe them. ^c When I see my time (saith God) to helpe your miseries, I wil come & see all things in good order. ^d Ikona all things be brought to ruine, yet I can restore & preserve them.

^e The Prophet warreth with wicked that they wolde not set them selues against Gods people, seeing God is his true defender. ^f Gods wrath is compared to a cup of strong & delicate wine, where with

^g But

the wicked are made so drunke, that by drinking til they come to the verted driegs, they are vtterly destroyed.

^a He sought neither helpe nor comfort of anie faue of God onely ^b He teacheth vs to denie our selues, to haue God our whole sufficiency, & onely contentment ^c That is, forsake thee to seeke others ^d Though all the worlde shrinke from God, yet he promisseth to trust in him and to magnifie his workes.

^a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was laid vpon them for their sinnes ^b Which in the scripture is said to be measured out for thy self as with a line or rod ^c Of force

^d They haue destroyed thy true religion & spread their banners in signe of defiance. ^e He comendeth the Temple for the excellent workmanship & beautie thereof & notwithstanding the enemies did destroye.

^f They incouraged one another to cruelty, not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

^g They lamented they haue no Prophet among them to shewe them how long their miseries shal endure. ^h They joyne their deliuerance with Gods glorie & power, knowing that the punishment of the enemy shal be their deliuerance. ⁱ Meaning, in the fight of all the world.

- 9 But I wil declare for euer, and ſing praiſes vnto the God of Iaakób.
10 All the hornes of the wicked alſo wil I breake: but the hornes of the righteous ſhalbe exalted.

PSAL. LXXVI.

This Pſalme ſeteth forth the power of God & care for the defence of his people in Ieruſalem, in the deſtruction of the arme of Saneherib: 11 And exhorteth the faithful to be thankful for the ſame.

To him that excelleth on Meginoth. A Pſalme or ſong committed to Aſaph.

- 1 God is known in Iudáh: his Name is great in Iſraél.
2 For in ^b Shalém is his Tabernacle, and his dwelling in Zión.
3 There brake he the arrowes of the bowe, the ſhield and the ſworde and the battel. Sélah.
4 Thou art more bright and puiſſant, then the mountaines of pray.
5 The ſtoute harted are ſpoiled: they haue ſlept their ſlepe, & all the men of ſtrength haue not ^d founde their hands.
6 At thy rebuke, ó God of Iaakób, bothe the chariot and horſe are caſt a ſlepe.
7 Thou, *euen* thou art to be feared: and who ſhal ſtand in thy ^e ſight, when thou art angrie!
8 Thou dideſt cauſe thy iudgement to be heard from heauen: *therefore* the earth feared and was ſtil,
9 When thou, ó God, aroſe to iudgement, to ^f helpe all the meke of the earth. Sélah.
10 Surely the ^g rage of man ſhal turne to thy praiſe: the remnant of the rage ſhalt thou reſtraine.
11 Vowe & performe vnto the Lord your God, all *ye* that be ^h rounde about him: let the bring preſents vnto him that oght to be feared.
12 He ſhal ⁱ cut of the ſpirit of princes: he is terrible to the Kings of the earth.

PSAL. LXXVII.

The Prophet in the name of the Church rehearſeth the greatnes of his affliction, and his grievous temptations, 6 Whereby he was druen to this end to conſider his former conuerſation, 11 And the continual courſe of Gods workes in the preſeruation of his ſeruants, & ſo he confirmeth his faith againſt theſe temptations.

*For the excellent mulician * Ieduthún. A Pſalme committed to Aſaph.*

- 1 **M**Y a voyce came to God, when I cryed: my voyce came to God, and he heard me.
2 In the day of my trouble I foght ^y Lord: my ſore ranne & ceaſed not in the night: my ſoule reſuſed comfort.
3 I did thinke vpon God, and was ^b troubled: I prayed, and my ſpirit was ful of anguiſh. Sélah.

- 4 Thou kepeſt mine eies ^c waking: I was aſtonied and coldenot ſpeake.
5 Then I conſidered the daies of olde, and the yerres of ancient time.
6 I called to remembrance my ^d ſong in the night: I comuned with mine owne heart, and my ſpirit ſearched ^e diligently.
7 Wil the Lord abſent him ſelf for euer: & wil he ſhewe no more fauour?
8 Is his ^f mercie cleane gone for euer: doerh his promes faile for euer more?
9 Hathe God forgotten to be merciful: hath he ſhut vp his tender mercies in diſpleaſure: Sélah.
10 And I ſaid, This is my ^g death: yet I remembred the yerres of the right hād of the moſt High.
11 I remembred the workes of the Lord: certainly I remembred thy wonders of olde.
12 I did alſo meditate all thy workes, & did deuſe of thine Actes, ſaying,
13 Thy waie, ó God, is ^h in the Sanctuarie: who is ſo great a God as our God!
14 Thou art the God that doeſt wonders: thou haſt declared thy power among the people.
15 Thou haſt redeemed thy people ⁱ thine arme, *euen* the ſonnes of Iaakób and Ioſeph. Sélah.
16 The ^k waters ſawe thee, ó God: the waters ſawe thee, and were aſtraied: yea, the depths trembled.
17 The cloudeſ powred out water: the heauens gaue a ^l founde: yea, thine arrowes went abroad.
18 The voice of thy thundre was round about: the lightenigs lightened the worlde: the earth trembled and ſhoke.
19 Thy waie is in the Sea, and thy paths in the great waters, and thy ſotestepps are not ^m knownen.
20 Thou dideſt leade thy people like ſhepe by the hand of Moſes and Aarón.

PSAL. LXXVIII.

He ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham, 8 Reprochng the Stubburne rebellion of their fathers, that the children might not onely vnderſtand, 11 That God of his fre mercie made his couenant with theſe anctours, 17 But alſo ſeing them ſo maliu and peruerſe, might be aſhamed and ſo turne wholly to God. In this Pſalme the holie Goſt hathe comprehēded as it were, the ſumme of all Gods benefites, to the intent the ignorant and groſſe people might ſe in fewe wordes the effect of the whole hiſtories of the Bible.

A Pſalme to giue a inſtruction committed to Aſaph.

- 1 **H**Eare my ^b doctrine, ó my people: incline your eares vnto the wordes of my mouth.
2 I wil open my mouth in a parable: I wil declare high ſentences of olde.

^g The godlie ſhal better proſper by their innocent ſimplicite, then the wicked ſhal by all their craft, & ſubtiltie.

^h He declareth ^y Gods power as euil ſectly teene in preſeruing his people and deſtroying his enemies
^b Which after ward was called Ieruſalem
^c He compareth the kingdomeſ full of extortio & rapine to mountaines ^y are ful of rauening beaſts
^d God haſte takē their ſpirits & ſtrength from them, as though their hāds were cut of.

^e God & a looke is able to deſtroye all ^y power & aſtutie of ^y enemies, were they neuer ſo manie or mightie
^f To reuenge ^y wrongs done to thy Church
^g For the end ſhal ſhewe ^y enemy was able to bring nothing to paſſe alſo ^y ſhale bridle their rage, ^y they ſhal not compaſſie their purpoſe.
^h To wit, the Leuites ^y dwell about the Tabernacle, or ^y people, among whome he doeth dwell
ⁱ The Ebrewe worde ſignifieth, to vintage, or gather grapes: meaning that he ſhal make the counſels and entrepriſes of wicked tyrants fooliſh and vaine

¹ Chro 16, 41.
² Pſal. 39, & 62
³ The Prophet teacheth vs by his exāple to ſee vnto God for helpe in our neceſſities
⁴ Or, mine hand was ſtreched out
⁵ He ſheweth ^y we muſt patiently abieue, althogh God deliuer vs not out of our troubles at ^y firſt cry.

^e Meanſg that his ſorowes were as watch men ^y kept his eies fro ſleeping
^f Of thankſgiving, ^y I was accuſtomed to ſing in my ſpiritue
^g Bothe ^y cauſes why I was chaſtened, and when my ſorowes ſhulde haue an end
^h As if he ſhulde ſaie, It is impoſſible: wherby he exhorteth him ſelfe to patience.

^g Though I firſt doubted of my life, yet conſidering that God had his yerres, ^y is, change of times, & was accuſtomed alſo to liſt vp them, whome he hath beaten, I toke heart againe
^h That is, in heauen, wherunto we muſt aſcend by faith, if we wil knowe ^y waies of God

ⁱ He condemneſ all ^y worſhip anie thing ſauē ^y onely true God, whoſe glorie appeareth through the worlde
^k He declarerh, wherin ^y power of God was declared, when he deliuered ^y Iſraelites through the red Sea
^l That is, thunders & lightenings
^m For when ^y haſteſt broghe ouer thy people, the water returned to her courſe & ^y enemies that thought to haue followed the, coldenot paſſe through, Exod 14, 19.

^a Read pſalme 32
^b The Prophet vnder the name of a teacher calleth ^y people his, & the doctrine his, as Paul calleth ^y Goſpel his, whercof he was but ^y preacher as Rom 2, 16 & 16, 25.

Which were
the people of
God.

By the testi-
monie & Law
he instructeth
the Law written,
which they
were comma-
nded to teache
their children,
D-u 6.7.

e He sheweth
wherein y chil-
dren shulde be
like their fa-
thers, that is,
in maintaining
Gods pure re-
ligion

f He sheweth
wherein y vic-
e of this doctri-
ne standeth in
faith, as y me-
ditation of
Gods benefites
& in obedien-
ce

g Though the-
se fathers were
the fide of A-
braham & the
chosen people,
yet he the teach-
er by their rebil-
lion, pronou-
ciation, falschode
& hypocrisie,

h That the chil-
dren ought not
to followe
their exiles.

i By Ephraim
he meaneth
also the rest of
the tribes, be-
cause they we-
re moste in
number whose
punishment de-
clareth that
they were un-
faithful to
God, and by
their multitu-
de and autori-
tie had corrupt
all others

j He proueth
that not onely
the posteritie,
but also their
forefathers
were wicked
and rebellious
to God

Exod. 14. 21.
Exod. 14. 24.
Exod. 17. 6.
num. 20. 11.

psal. 105. 41.
1 Cor. 10. 4.

Wisd. 11. 4.

k Their wic-
ked malice col-
de be ouerco-
me by no be-
nefices, which
were great &
manie

l Then to re-
quire more the-
is necessarie, &
to separate
Gods power from
his wil, is to tempt
God *Numb. 11. 1 m Thus when we
give place to sinne, we are moued to doubt of Gods power, except he wil al-
wayes be ready to serue our lust. *Exod. 17. 6 numb. 20. 11 psal. 105. 41 1 Cor. 10.
4 *Numb. 11. 1 n That is, in his Fatherlie prouidence, whereby he careth
for his and prouideth sufficiently.

3 Which we haue heard and knowen, and
our fathers haue tolde vs.

4 We wil not hide them from their chil-
dren, but to the generacion to come we wil
shewe the praises of the Lord, his power
also, and his wonderful workes that he
hathe done:

5 How he established a testimonie in
Iaakob, and ordeined a Law in Israel,
which he commanded our fathers, that
they shulde teache their children:

6 That the posteritie might knowe it, and
the children, which shulde be borne,
shulde stand vp, & declare it to their chil-
dren:

7 That they might set their hope on
God, and not forget the workes of God
but kepe his commandments:

8 And not to be as their fathers, a diso-
bedient and rebellious generacion: a gene-
ration that set not their heart aright, and
whose spirit was not faithful vnto God.

9 The children of Ephraim being armed
& shooting with the bowe, turned backe
in the day of battel.

10 They kept not the couenant of God, but
refused to walke in his Law,

11 And forgate his Actes, and his wonder-
ful workes that he had shewed them.

12 He did maruelous things in the sight of
their fathers in the land of Egypt: euen
in the field of Zoan.

13 He deuided the Sea, and led them
through: he made also the waters to stand
as an heape.

14 In the daie time also he led them with
a cloude, and all the night with a light of
fyer.

15 He claue the rockes in the wildernes,
and gaue them drinke as of the great
depths.

16 He broght floods also out of the stonie
rocke, so that he made the waters to def-
cend like the rivers.

17 Yet they sinned stil against him, and
prouoked the Highest in the wildernes,

18 And tempted God in their heartes in
requiring meat for their lust.

19 They spake against God also, saying,
Can God prepare a table in the wil-
dernes?

20 Beholde, he smote the rocke, that the
water gushed out, and the streames ouer-
flowed: can he giue bread also, or prepare
flesh for his people?

21 Therefore the Lord heard and was an-
grie, and the fyer was kindled in Iaakob,
and also wrath came vpon Israel,

22 Because they beleued not in God, and
trusted not in his helpe.

23 Yet he had commanded the cloudes a-
boue, and had opened the dores of hea-
uen,

24 And had rained downe man vpon the
for to eat, and had giuen them of the
wheat of heauen.

25 Man did eat the bread of Angels: he sent
them meat ynough.

26 He caused the Eastwinde to passe in the
heauen, and through his power he broght
in the Southwinde.

27 He rained flesh also vpon them as
dust, and feathered foule as the sand of
the sea.

28 And he made it fall in middes of their
campe, euen round about their habita-
tions.

29 So thei did eat and were wel filled: for he
gaue them their desire.

30 They were not turned from their
lust, but the meat was yet in their mou-
thes,

31 When the wrath of God came euen vp-
on them, and flew the strongest of them,
and smote downe the chosen men in Is-
rael.

32 For all this, thei sinned stil, and belcued
not his wonderous workes.

33 Therefore their daie did he consume in
vanitie, and their yeres hastily.

34 And when he slewe them, thei soght hi
& they returned, & soght God early.

35 And thei remembered that God was their
strength, & the moste high God their re-
demer.

36 But thei flattered him with their mouth
and dissembled with him with their ton-
gue.

37 For their heart was not vpriight with
him: nether were they faithful in his cove-
nant.

38 Yet he being merciful forgave their in-
iquitie, and destroyed them not, but oft ti-
mes called backe his angie, and did not
stirre vp all his wrath.

39 For he remembered that thei were flesh:
yea, a winde that passeth and commeth not
againe.

40 How oft did they prouoke him in the
wildernes, & grieve him in the desert?

41 Yea, they returned, and temored God,
and limited the Holie one of Israel.

42 Thei remembered not his hand, nor the
daie when he deliuered them from the e-
nemie,

43 Nor him that set his signes in Egypt, &
his wonders in the field of Zoan,

44 And turned their riuers into blood, and
their floods, that thei colde not drinke.

45 He sent a swarme of flies among them,
which deuoured them, & frogs, which de-
stroyed them.

wormes Some take it for all sortes of serpents. some for all wilde beastes.

o So that thei
had y, which
was necessarie
& sufficient but
their lust ma-
de them to con-
tinue which
thei knewe
God had deu-
id them.

Job. 6. 31.

1 Cor. 10. 5.

p God vsed y
meanes of the
winde to teach
them, that all
elementes were
at his comma-
ndement, & that
no distance of
place could let
his working.

q Such is the
nature of con-
cupiscence, y
the more it
hath e, y more
it is in rich

r Though other
were not spar-
red, yet chiefly
thei trusted, &
trusted in their
strength againe
God

s Thus sinne
by continuance
maileth men
intensely, so y
by no pious
rhet can be a-
mended

t Sacae was
their hypocri-
sie, that thei
sought vnto
God for feare
of punishment,
though in their
heart thei lo-
ued him not

u Whatsoeuer
commeth not
from the pure
fountaine of y
heart, is hypo-
cricie

x Because he
wolds euer
haue some
remnant of a
Church to
praise his Na-
me in earth, he
suffered not
their sinnes to
ouercome his
mercy.

y That is,
thei tempted
him oft times

z As thei all
do y measure
the power of
God by their
capacitie

a The forget-
fulness of Gods
benefits is the
rote of rebel-
lion & all vice

b This worde
signifieth a
confused mix-
ture of fles-
h and venemous

e He repeateth
not here all
miracles that
God did in E-
gypt, but cer-
taine & might
be sufficient to
convince the
people of ma-
lice & ingrati-
tude
d So called, e-
ther of the ef-
fect: that is, of
punishing the
wicked, or els
because they
were wicked
spirits, whome
God permitted
to vex men
e The firstbor-
ne are so cal-
led, as Gen.
49:1
f That is, E-
gypt: for it was
called Mizra-
im or Egypt of
Mizraim, that
was the soune
of Ham
g That is, they
had none occa-
sion to feare,
forasmuch as
God destroyed
their enemies
and deliuered
them safely
h Meaning Ca-
naan, & God
had consecrated
to him selfe, &
appointed to
his people
Ios. 11:1.
i 13.7.
i Nothing more
displeaseth
God in y child-
ren, then when
they continue in
y wickednes,
which their fa-
thers had be-
gotten
k By serving
God otherwi-
se then he had
appointed
l For their in-
gratitude he
suffered y Phi-
listines to take
the Arke, &
was the signe
of his presen-
ce, & among the
m The Arke
is called his
power & beau-
tie, because
ther: by he de-
fended his peo-
ple, & beauti-
fully appeared
unto them
n They were
suddenly de-
stroyed, 1 Sam
4:10
o They had no
marriage songs
p is, they were
not married
p Euen they
were slaine be-
fore or taken
prisoners of
their enemies,
& so were for-
bidden.
q Because they
were drunken
in their sinnes,
their sig-
I Gois patience to be a sleeping, as though he were drunk: there-
fore he awaking them at 19:11. he will awake and take sud-
den vengeance
r Shewing that he spared not altogether the Israe-
lites, though he punished their enemies.

46 He gaue also their frutes vnto the car-
terpillar, and their labour vnto the gras-
hopper.
47 He destroyed their vines with haile, &
their wilde figgetrees with the haile-
stone.
48 He gaue their cattel also to the haile,
and their flockes to the thunderboltes.
49 He cast vpon them the fiercenes of his
angre, indignation and wrath, and vex-
ation by the sending out of euil An-
gels.
50 He made awaie to his angre: he spared
not their soule from death, but gaue their
life to the pestilence,
51 And smote all the firstborne in Egypt,
euen the beginning of their strength in
the tabernacles of Ham.
52 But he made his people to go out like
shepe, and led them in the wildernes like a
flocke.
53 Yea, he caried them out safely, and they
feared not, and the Sea couered their e-
nemies.
54 And he brought them vnto the borders
of his Sanctuarie: euen to this Mountai-
ne, which his right hand purchased.
55 He cast out the heathen also before the
and caus'd them to fall to the lot of his in-
heritance, and made the tribes of Israel
to dwell in their tabernacles.
56 Yet they tempted, and prouoked the
most high God, and kept not his testi-
monies,
57 But turned backe and delr: fa'sely like
their fathers: they turned like a deceitful
bowe.
58 And they prouoked him to angre with
their high places, & moued him to wrath
with their giants images.
59 God heard this and was wroth, & great-
ly abhorred Israel,
60 So that he forsoke the habitation of
Snio, eue the Tabernacle where he dwelt
among men,
61 And deliuered his power in to captiui-
tie, and his beautie into the enemies hand.
62 And he gaue vp his people to the sword,
and was angrie with his inheritance.
63 The fyre deuoured their chosen men,
and their maidens were not praised.
64 Their Priests fell by the sword, & their
widowes lamented not.
65 But the Lord awaked as one out of slepe,
and as a strong man that after his wine
cryeth out,
66 And smote his enemies in the hinder par-
tes, and put them to a perpetual shame.
67 Yet he refused the tabernacle of Joseph,
and chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, & mount

Zion which he loued.
69 And he buylt his Sanctuarie as an high
palace, like the earth, which he stablished
for euer.
70 He chose Dauid also his seruant, & toke
him from the shepfoldes.
71 Euen from behinde the ewes withyong
brought he him to fede his people in Ia-
kob, and his inheritance in Israel.
72 So he fed them according to the simpli-
citie of his heart, and guided them by the
discretion of his hands.
PSAL. LXXXIX.
1 The Israelites complaine to God for the great calamities
and oppression that they suffered by Gods enemies, 2 And
confessing their finnes, flee to Gods mercies with full
hope of deliurance, 10 Because their calamities were
sowne with the conspect of his Name, 13 For the which
they promise to be thankful.
¶ A Psalm committed to Asaph.
1 O God, the heathen are come into
thine inheritance: thine holie Tem-
ple haue they defiled, & made Ierusalem
heapes of stones.
2 The dead bodies of thy seruants haue
they giuen to be meat vnto foules of the
heauen: and the flesh of thy Saints vn-
to the beastes of the earth.
3 Their blood haue they shed like waters ro-
und about Ierusalem, and there was none
to burye them.
4 We are a reproche to our neighbours,
euen a scorn and derision vnto them that
are round about vs.
5 Lord, how long wilt thou be angrie for
euer: shal thy gelousie burne like fyr?
6 Powre out thy wrath vpon the heathen
that haue not knowen thee, and vpon the
kingdomes that haue not called vpon thy
Name.
7 For they haue deuoured Iakob and made
his dwelling place desolate.
8 Remember not against vs the former
iniquities, but make haste & let thy ten-
dre mercies preuent vs: for we are in great
miserie.
9 Helpe vs, O God of our saluacion, for
the glorie of thy Name, and deliuer vs,
and be merciful vnto our finnes for thy
names sake.
10 Wherefore shulde the heathen saie,
Where is their God? let him be known
among the heathen in our fight by the
vengeance of the blood of thy seruants
that is shed.
11 Let the sighing of the prisoners come be-
fore thee: according to thy mightie arme
preserue the children of death,
12 And render to our neighbours seven-
fold into their bowels: their reproche,
wherewith they haue reproched thee, O
Lord.
13 So we thy people, and shepe of thy
Rr. 111.
¶ Which were captiues among their enemies, & coulde loke for nothing but death.

f By buylding
the Temple &
establishing y
kingdome, he
declareth that
the signes of
his fauour were
among the
the sheweth
wherein Kings
charge & deri-
sion to wit, to pre-
uide faithfully
for his people,
to guide them
by counsel, &
defend them
by power.

a The people
crye vnto God
against y bar-
barous tyrane
of y Babylonians,
who spoiled
Gods in-
heritance, pollu-
ted his Tem-
ple, destroyed
his religion &
murdered his
people.
b The Prophet
sheweth to
what extremi-
ties God suf-
fereth some-
time his Church
to fall, to exer-
cise their faith
before he set
to his hand to
deliuer them.
c Their friends
& kinfolkes
durst not burie
them for feare
of y enemies.
d Whereof so-
me name of A-
braham, but
were degene-
rate: & others
were open e-
nemies to thy re-
ligion, but they
bothe laughed
at our mis-
eries.
e Wilt y vtter-
ly consume vs
for our finnes,
before y take
vs to mercie?

Iere 10:25.
f Which we &
our fathers ha-
ue committed.
g And saie
not til we ha-
ue repented
of our finnes.
h Seig we ha-
ue none other
Saviour nether
can we helpe
our selues: and
also by our
saluacion thy
Name shall be
praised, there-
fore, O Lord,
help vs.
i Who though
in respect of
God they were
justly punished
for their sin-
nes, yet in con-
sideration of
their cause, we
re vnkilfully
murdered

1 We ought to desire no bene-
steof God, but
on this condi-
tion to praise
his Name, i. e.
43.21.

pasture shal praise thee for euer: and from
generation to generation¹ we wil set for-
the thy praise.

PSAL. LXXX.

*A lamentable prayer to God to helpe the miseries of his
Church, & Desiring him to consider their first estate,
when his fauour shined towards them, so the intent that
he might finish that worke which he had begonne.*

To him that excelleth on Shoshannim & duth.

A Psalme committed to Asaph.

HEate, ^a & thou Shepherd of Israël,
thou that ledest Ioseph like shepe:
shew thy brightnes, thou that sittest betwe-
ne the ^b Cherubims.

2 Before Ephraim and Beniamin and Ma-
nassé stirre vp thy strength, and come to
helpe vs.

3 ^c Turne vs againe, o God, and cause thy
face to shine that we maie be saued.

4 O Lord God of hostes, how long wilt
thou be ^d angrie against the prayer of thy
people?

5 Thou hast fed the with the bread of tea-
res, and giuen them teares to drinke with
greafe measure.

6 Thou hast made vs a ^e strife vnto our
neighbours, and our enemies laugh at vs a-
mong them selues.

7 ^f Turne vs againe, o God of hostes: cau-
se thy face to shine, and we shalbe saued.

8 Thou hast brought a ^g vine out of Egypt:
thou hast cast out the heathen, and plan-
ted it.

9 Thou madest rourne for it, and didest
cause it to take roote, and it filled the
land.

10 The mountaines were couered with the
shadow of it, and the boughs thereof were
like the ^h goodlie cedres.

11 She stretched out her branches vnto the
Sea, and her boughes vnto the ⁱ Riuer.

12 Why hast thou ^j then broken downe her
hedges, so that all thei, which passe by the
waie, haue plucked her?

13 The wilde ^k bore out of the wood hathe
destroied it, and the wilde beastes of the
field haue eaten it vp.

14 Returne we beseeche thee, o God of ho-
stes: loke downe ^l from heauen and behol-
de and visit this vine,

15 And the vineyarde, that thy right hand
hathe planted, and the yong vine, ^m which
thou madest strong for thy self.

16 It is burnt with fyer and cut downe: and
they perish at the ⁿ rebuke of thy counte-
nance.

17 Let thine hand be vpon ^o y man of thy
right hand, and vpon the sonne of man,
whome thou madest strong for thine owne
self.

^a as out of the burnt ashes.

^b and not with the sword of the enemies.

^c or people, whome thou hast planted with thy

^d as one man or onestodie.

^e m Onely when thou art angrie,

^f n That is, vpon this vine,

^g or people, whome thou hast planted with thy

^h right hand, that thei shulde be

18 So wil not we go backe from thee: ^o re-
uiue thou vs, and we shal call vpon thy
Name.

19 Turne vs againe, o Lord God of hostes:
cause thy face to shine and we shalbe sa-
ued.

PSAL. LXXXI.

*An exhortatio to praise God bothe in heart & voice for
his benefites, & And to worship him onely 11 God condem-
neth their ingratitude, 12 And sheweth what great be-
nefitest he haue lost through their owne malice.*

*To him that excelleth vpon a Gittuth. A psal-
me committed to Asaph.*

Sing ^a ioyfully vnto God our strength:
sing loude vnto the God of Iakob.

2 Take the song and bring forth the tim-
brel, the pleasant harpe with the viole.

3 Blowe the trumpet in the ^b newmoone,
euen in the time appointed, at our feast-
daie.

4 For this is a statute for Israël, & a Law
of the God of Iakob.

5 He set this in ^c Ioseph for a testimonie,
when he came out of the land of Egypt,
where I heard a language, that ^d I vnder-
stode not.

6 I haue withdrawn his shulder from the
burden, & his hands haue left the ^e pottes.

7 Thou calledst in affliction and I deliue-
red thee, and ^f answered thee in the secret
of the thunder: I proued thee at the wa-
ters of Meribah. Selah.

8 ^g Heare, o my people, and I wil protest vn-
to thee: o Israël, if thou wilt hearken vn-
to me,

9 Let there be no strange god in thee, ne-
ther worship thou anie strange god.

10 For I am the Lord thy God, & brought
thee out of the land of Egypt: open thy
mouth wide and I wil fil it.

11 But my people wolde not heare my voi-
ce, and Israël wolde none of me.

12 So I gaue them vp vnto the hardenes of
their heart, & thei haue walked in their
owne counsels.

13 ^h Oh that my people had hearkened vn-
to me, & Israël had walked in my waies.

14 I wolde sone haue humbled their ene-
mies, and turned mine hand ⁱ against their
aduersaries.

15 The haters of the Lord shulde haue bene
subiect vnto him, and their time ^j shulde
haue endured for euer.

16 And God wolde haue fed them with the
fat of wheat, and with honie out of the
rooke wold I haue sufficed thee.

^k abundance as he powreth them out.

^l all, but his secret election appointeth, who shal heare with fruite

^m 1 If their finnes had not letted m If the Israelites had not broken

ⁿ tenant with God, he wolde haue giuen them victorie against their enemies.

^o n That is, with moste fine wheat and abundance of honie.

PSAL. LXXXII.

The Prophet declaring God to be present among the

*Judges and Magistrates. 2 Reproueth their parciali-
ties,*

^a For none ca
call vpo God,
but such as a-
re raised vp, as
it were, from
death to life &
regenerate by
holie spirit.

^a An instrumēt
of musike
brought forth
Gitt
b It seemeth
this psal was
appointed for
solene feastes
& assemblies of
the people, to
whome for a
time these ce-
remonies were
ordained, but
now vnder the
Gospel are a-
bolished

^c vnder this
feast hecōpte-
headeth all o-
ther solemae
daies

^d That is, 10
Israël: for Io-
sephs familie
was counted
the chief be-
fore that Ia-
dān was pre-
ferred.

^e God spea-
keth in y per-
sone of the
people, becau-
se he was their
leader.

^f If thei were
nener able to
giue sufficient
thanks to God
for this deliue-
rance fro cor-
poral bondage,
how much
more are we
indetted to h
for our spiri-
tual deliuerā-
ce from the ty-
rannie of Sat
& sinne?

^g By a strange
& wonderful
faction.

^h Or, consensio,
Exod. 17. 16.

ⁱ He condem-
neth all assem-
blies, where
people are not
attentive to
heare Gods
voice, & to gi-
ue obediance
to the same

^j i God accuseth
their incredū-
litie, because
thei opened
not their mou-
thes to recei-
ue Gods be-
nefitest insucke

^k God by his worde callen

^l o

^m If the Israelites had not broken

ⁿ tenant with God, he wolde haue giuen them victorie against their enemies.

^o n That is, with moste fine wheat and abundance of honie.

a The Prophet sheweth that if princes and iudges do not their duetie, God, whose authority is above them, will take vengeance on them.
b For theues and murderers finde fauour in iudgement, when the cause of the godlie can not be heard.
c Not onely when they crye for helpe, but when their cause requireth aide & support.
d That is, all things are out of ordre, either by their tyrannie or careless negligence.
e No title of honour shal excuse you, but you shalbe subiect to Gods iudgement, and recde a compt as well as other men.
f Therefore no tyrant shal plucke thy right & autoritie fro thee.

Psal LXXXIII
a This Psalm semeth to haue bene composed, as a forme of prayer against the dangers that the Church was in in the daies of Iosaphat.
b He calleth them Gods enemies, who are enemies to his Church.
c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, & preserveth them fro all dangers.
d They were not content to take the Church as prisoner, but sought verily to destroy it.
e By all secret means.
f They thought to haue subverted thy counsel, wherein the perpetuall of the Church was established.
g The wickednes of the Ammonites & Moabites is described, in that they provoked the other nations to fight against the Israelites their brethren.

h By these examples, they were confirmed that God wolde not suffer his people to be utterly destroyed, Iudg 7.21 and 4.15.
i Troden vnder fetters myre. Iud 7.25 8.21.
k That is, in case for where this Church is, there dwelleth he among them.

litie. 3 And exhorteth them to do iustice. 4 But seeing none amendment, 5 He desireth God to undertake the matter & execute iustice him self.

A Psalm committed to Asaph.

God standeth in the assemblie of gods: he iudgeth among gods.
How long wil ye iudge vniustly, and accept the persones of the wicked? Sélah.
Do right to the poore and fatherles: do iustice to the poore and nedie.
Deliuere the poore and nedie: saue them from the hand of the wicked.
They knowe not & vnderstand nothing: they walke in darknes, albeit all the fundacions of the earth be moued.
I haue said, Ye are gods, and ye all are children of the most High.
But ye shal dye as a man, & ye princes, shal fall like others.
O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

The people of Israel praise vnto the Lord to deliuer them from their enemies both at home and farre of, which imagined nothing but their destruction. 9 And they desire that all such wicked people maie, according as God was accustomed, be stricken with the stormie tempest of Gods wrath. 11 That they maie knowe that the Lord is moste high vpon the earth.

A 30. or Psalm committed to Asaph.

Kepe not thou silence, O God: be not still and cease not, O God.
For lo, thine enemies make a tumult: & they hate thee, haue lifted vp the head.
They haue taken craftie counsel against thy people, and haue consulted against thy secret ones.
They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.
For they haue consulted together in heart, & haue made a league against thee: The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:
Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Tyrus:
Asshur also is ioyned with them: they haue bene an arme to the children of Lot. Sélah.
Do thou to them as vnto the Midianites: as to Siserah & as to Iabin at the riuier of Kishon.
They perished at Endor, & were done for the earth.
Make them, even their princes like Oré and like Zéeb: yea, all their princes like Zébah and like Zalmuná.
Which haue said, Let vs take for our possession the habitations of God.

h By these examples, they were confirmed that God wolde not suffer his people to be utterly destroyed, Iudg 7.21 and 4.15.
i Troden vnder fetters myre. Iud 7.25 8.21.
k That is, in case for where this Church is, there dwelleth he among them.

13 O my God, make them like vnto a whele, & as the stubble before the winde.
14 As the fyre burneth the forest, and as the flame setteth the mountaines on fyre:
15 So persecute them with thy tempest, and make them ashaied with thy storme.
16 Fill their faces with shame, that they maie seeke thy Name, O Lord.
17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,
18 That they maie knowe that thou, which art called Iehouah, art alone, even the moste High ouer all the earth.

PSAL. LXXXIII.

1 David driven forthe of his country, 2 Desireth moste ardently to come agayne to the Tabernacle of the Lord & the assemblie of the Saints to praise God. 4 Promising them blessed that maie so do. 6 Then he praiseth the courage of the people, that passe through the wilderness to assemblie them silues in Zion. 10 Finally with praise of this matter & confidence of Gods goodnes be enaeth the Psalm.

To him that excelleth vpon Gittith. A Psalm committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!
2 My soule longeth, yea, & fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.
3 Yea, the sparowe hath founde her an house, and the swallowe a nest for her, where she maie lay her yong: even by thine altars, O Lord of hostes, my King and my God.
4 Blessed are they that dwell in thine house: they wil euer praise thee. Sélah.
5 Blessed is the man, whose strength is in thee, & in whose heart are thy waies.
6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.
7 They go from strength to strength, till euery one appeare before God in Zion.
8 O Lord God of hostes, heare my prayer: hearken, O God of Iakob. Sélah.
9 Beholde, O God, our shield, & loke vpon the face of thine Anointed.
10 For a daie in thy courtes is better than a thousand other where: I had rather be a doorekeeper in the House of my God, then to dwell in the tabernacles of wickednes.
11 For the Lord God is the sunne & shield vnto vs: the Lord wil giue grace & glorie, & no good thing wil he withhold from them that walke vprightly.
12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he shalde not leaue the worke of his grace vnperfite. 2 Next they

1 Because the reprobate could by no means be amended, he praiseth the moste utterly destroyed, be vnto the end of all times.
2 That is, be compelled by thy plagues to confesse thy power.
3 Though they beleue not, yet they maie proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

1 David complaining that he can not haue access to the Church of God to make profession of his faith & to profit in religion.
2 For none but the priests coulde enter in to the Sanctuary, & the rest of the people into the courtes.
3 So that the poore birds haue more libertie then I.
4 Who trusteth nothing in himself, but in thee onely, & learneth of thee to rule his life.
5 That is, of mulberietrees which was a barren place: so that they which passed through, must dig pits for water: signifying that no lesse can hinder the Church fully bent to come to Christs Church, neither yet that God wil euer faile them.
6 That is, neuer weare, but increase in strength & courage til they come to Gods House.
7 That is, for Christs sake, whose figure I represent.
8 He wolde wish to line but one daie rather in Gods Church, then a thousand among the worldlings.
9 But wil from time to time increase his blessings towards his more and more.

a Thei confesse that Gods mercie was the cause of their deliuerance, because he loued the land, which he had chosen.
b Thou hast buried them, that thei shal not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiving our sinnes, & in touching o hearts to confesse them.
d As in times past thei had felt Gods mercies: so now being oppressed by the long continuance of euils, thei pray vnto God, that according to his nature he wolde be merciful vnto the.
e He confesseth that our saluation cometh onely of Gods mercie.
f He wil send all prosperitie to his Church, when he hathe sufficiently corrected the also by his punishments the faithful shal learne to beware that thei returne not to like offences.
g Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ thei shal haue peace & ioye.
h Iustice shal then flourish & haue free course & passage in euery place.

complaints of their long afflictions: & thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which shulde be perfecte felicitie.

To him that excelleth. A Psalm committed to the sonnes of Korah.

Lord, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

Thou hast forgotten the iniquitie of thy people, and covered all their sinnes. Selah.

Thou hast withdrawn all thine angre, & hast turned backe from the fiercenes of thy wrath.

Turne vs, O God of our saluacion, & release thine angre towards vs.

Wilt thou be angrie with vs for euer? wilt thou prolong thy wrath from one generation to another?

Wilt thou not turne againe and quicken vs, that thy people maie reioyce in thee?

Shewe vs thy mercie, O Lord, and grante vs thy saluacion.

I wil hearken what the Lord God wil saie: for he wil speake peace vnto his people, & to his Saints, that they turne not againe to folie.

Surely his saluacion is nere to them that feare him, that glorie maie dwell in our land.

Mercie and trueth shal mete: righteousness and peace shal kisse one another.

Trueth shal bud out of the earth, and righteousness shal lōke downe fro heauen.

Yea, the Lord shal giue good things, and our land shal giue her increase.

Righteousnes shal go before him, and shal set her steps in the waie.

PSAL. LXXXVI.

David fore afflicted & forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 11 Sometimes the mercies receiued, 12 Desiring also to be instructed of the Lord, that he maie feare him and glorifie his Name, 14 He complaineth also of his aduersaries, & requirerth to be deliuered from them.

A prayer of David.

Incline thine eare, O Lord, and heare me: for I am poore and nedie.

Preserue thou my soule, for I am merciful: my God, saue thou thy seruant, that trusteth in thee.

Be merciful vnto me, O Lord: for I cry vpon thee continually.

Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift up my soule.

For thou, Lord, art good and merciful, & of great kindenes vnto all them, that call vpon thee.

Giue eare, Lord, vnto my prayer, & hearken to the voyce of my supplication.

In the daye of my trouble I wil call vpon thee: for thou hearest me.

e By crying and calling continually, he sheweth how we maie not be wearie, though God grante not forthwith our request, but that we must earnestly, and often call vpon him.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

9 All nations, whome thou hast made, shal come and worship before thee, O Lord, and shal glorifie thy Name.

10 For thou art great and doest wonderful things: thou art God alone.

11 Teache me thy waie, O Lord, and I wil walke in thy trueth: knit mine heart vnto thee, that I maie feare thy Name.

12 I wil praise thee, O Lord my God, with all mine heart: yea, I wil glorifie thy Name for euer.

13 For great is thy mercie towards me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitiful God and merciful, slowe to angre and great in kindenes and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & saue the sonne of thine handmaid.

17 Shewe a token of thy goodnes towards me, that they which hate me, maie see it, & be ashamed, because thou, O Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

The holie Ghost promisseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, shulde be restored to great excellencie. 4 So that there shulde be nothing more comfortable then to be nombred among the members thereof.

A Psalm or song committed to the sonnes of Korah.

God laied his fundacions among the holie mountaines.

2 The Lord loueth gates of Zion about all the habitacions of Iakob.

3 Glorious things are spoken of thee, O Citie of God. Selah.

4 I wil make mention of Rahab and Babel among them that knowe me: beholde Palestina & Tyrus with Ethiopia, there is he borne.

5 And of Zion it shalbe said, Manie are borne in her; and he, even the most High shal stablish her.

6 The Lord shal count, when he writeth the people, He was borne there. Selah.

7 As wel the fingers as the players on instruments shal praise thee: all my springs are in thee.

e Out of all quarters they shal come into the Church and be counted as citizens. f When he calleth by his worde them into the Church, whome he had elected and written in his booke. g The Prophet seizeth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

A grievous complaint of the faithful, sore afflicted

f He cōdemneth all idoles, forasmuche as thei can do no workes to declare that thei are gods.
g This proueth David praied in the name of Christ & Messias, of whole kingdome he doeth here propheticke little cōfesseth him self ignorant til God had taught him, and his heart variable & seuerat fro God, til God toyne it to his obedience.
h That is, from moste great danger of death: out of the which none, but onely the mightie hand of God, coulde deliuer him.
k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne: & that the lacke of Gods feare is as a priuiledge to all vice and crueltie.
l He boasteth not of his owne vertues, but cōfesseth that God of his fre goodnes hathe euer bene merciful vnto him & giuen him power against his enemies, as to one of his owne household.

Psalm LXXXVIII
a God did chuse that place among the hills to establish Jerusalem & his Temple.
b Though thy glorious estate do not yet appeare, yet waite w patience & God wil accomplish his promises.
c That is, Egypt & these other countries shal come to knowledge of God.
d It shalbe said of him, he is regenerate & come to the Church, & he is as one that was borne in the Church.

by sickness, persecutions & aduersitie: 7 Being as it were left of God without any consolation 13 Yet he calleth on God by faith & striueth against desperation. 18 Complaining him self to be forsaken of all earthly helpe.

1 King 4.31.
psal. 53.

a That is, to humble It was the beginning of a song, by the tune whereof this Psalme was sung
b Though many crye in their sorowes, yet they crye not earnestly to God for remedie as he did: whome he confessed to be the author of his saluation.

c For he that is dead, is free from all cares & busines of this life: & thus he saith because he was vnprofitable for all matters concerning mans life, and as it were cut of fro this worlde

d That is, fro thy providence & care, as is ment according to the iudgement of the flesh

e The sorowes of thy wrath haue ouerwhelmed me f He attributeth the losse & displeasure of his friends to Gods prouidence, whereby he partly punisheth and partly trieth his.

g I see none end of my sorowes h Mine eyes & face declare my sorowes i He sheweth the time is more conuenient for God to helpe, when he call vnto him in their dangers

he to tary til shei be dead & then raise the vp againe k That is, in the graue, where onely the bodie lieth without all sense and remembrance

l I am euer in great dangers & sorowes, as though my life shulde vnterly be cut of euery moment.

m Euer were in danger.

A song or Psalme of Heman the Exrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Alamuth a Leannath.

O Lord God of my saluaciō, I crye day and night b before thee.

Let my prayer enter into thy presence: incline thine eare vnto my crye.

For my soule is filled with euils, and my life draweth nere to the graue.

I am counted among them that go downe vnto the pit, and am as a man without strength:

c Ere amōg the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut of from thine hand.

Thou hast laied me in the lowest pit, in darkenes, & in the depe.

Thine indignation lieth vpon me, and thou hast vexed me with all thy waues. Sélah.

Thou hast put away mine acquaintance farre fro me, & made me to be abhorred of them: s I am shut vp, and can not get forth.

h Mine eye is sorowful through mine affliction: Lord, I call dailey vpon thee: I stretch out mine hands vnto thee.

Wilt thou shewe a miracle to the dead? or shal the dead rise & praise thee? Sélah.

Shal thy louing kindenes be declared in the graue? or thy faithfulness in destruction?

Shal thy wonderous workes be known in the darke? and thy righteousness in the land k of obliuion?

But vnto thee haue I cryed, o Lord, and early shal my prayer come before thee.

Lord, why dost thou reiect my soule, & hidest thy face from me?

I am afflicted and at the point of death: l from my youth I suffer thy terrours, doubting of my life.

Thine indignations go ouer me, & thy feare hath cut me of.

They came round about me dailey like water, & compassed me together.

My louers and friends hast thou put away from me, and mine acquaintance hid them selues.

PSAL. LXXXIX.

With manie wordes doeth the Prophet praise the goodness of God. 33 For his testament & covenant, that he had made betwene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outwarde appearance the promises was

broke 46 Finally he prayeth to be deliuered fro his afflictions, making mention of the shortnes of mans life, & confirming him self by Gods promises.

A Psalme to giue instruction, of Ethan the Exrahite.

I Wil sing the mercies of the Lord for euer: with my mouth wil I declare thy truth from generacion to generacion.

For I b said, Mercie shalbe set vp for euer: thy truth shalt thou c stablish in the varie heauens.

d I haue made a couenāt with my chosen: I haue sworne to Dauid my seruant,

Thy sede wil I stablish for euer, and set vp thy throne from generacion to generacion. Sélah.

O Lord, euen the e heauens shal praise thy wonderous worke: yea, thy truth in the f Congregation of the Saints.

For who is equal to the Lord in the heauen! & who is like the Lord among the s sonnes of the gods!

God is verie terrible in the assemblie of the h Saints, and to be reuerenced about all, that are about him.

O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee!

i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

Thou hast beaten downe Rahab as a slainne: thou hast scattered thine enemies with thy mightie arme.

The heauens are thine; the earth also is thine: thou hast laied the fundacion of the worlde, and all that therein is.

Thou hast created the North and the South: k Tabór and Hermón shal reioyce in thy Name.

Thou hast a mightie arme: strong is thine hand, & high is thy right hand.

l Righteousnes & equitie are the stablishment of thy throne: mercie ad truth go before thy face.

Blessed is the people, that can m reioyce in thee: they shal walke in the light of thy n countenance, o Lord.

They shal reioyce continually in thy Name, and in thy righteousness shal they exalt them selues.

For thou art the o glorie of their strength, and by thy fauour our hornes shalbe exalted.

For our p shield appertaineth to the Lord, and our King to the Holie one of Israël.

Thou spakest the in a vision vnto q thine Holie one, and saidest, I haue laied helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

their conscience that God is their Father n They shalbe preferred by thy Fatherlie prouidence o In that they are preferred and continue they ought to giue the praise and glorie onely to thee p In that our King hath the power to defend vs, it is the gift of God q To Samuel and to others, to assure that Dauid was thy chosen one r Whome I haue borne chosen and giuen him strength to execute his office, as vers 21

a Though terrible confusio of things might cause them to despaire of Gods fauour: yet the manifold exāples of his mercies cause them to trust in God, though to mans inuicible heauen is not subiect to any alteration & change: so shal thy truth of thy promises be vachangeable.

b As he that surely beleeued in heart c As thine inuicible heauen is not subiect to any alteration & change: so shal thy truth of thy promises be vachangeable.

d The Prophet sheweth what was the promise of God, where he grounded his faith e The Angels shal praise thy power & faithfulness in deliuering thy Church f That is, in the heauens

g Meaning, the Angels h If the Angels be terrible before Gods majestic & infinite iustice, what earthly creature by oppressing the Church, dare set him selfe against God?

i For as he deliuered the Church by the red Sea, & by destroying Rahab, that is, the Egyptians: so wil he elsone deliuer us, when the dangers be great

k Tabór is a mountain Westwarde fro Ierusalem, & Hermón Eastward: so the Prophet signifieth all partes & places of the worlde shal obey Gods power for the deliuerance of his Church

l For hereby he iudgeth the world & sheweth him selfe a merciful Father & faithful promisor vnto his

m Feeling in their conscience that God is their Father n They shalbe preferred by thy Fatherlie prouidence o In that they are preferred and continue they ought to giue the praise and glorie onely to thee p In that our King hath the power to defend vs, it is the gift of God q To Samuel and to others, to assure that Dauid was thy chosen one r Whome I haue borne chosen and giuen him strength to execute his office, as vers 21

The trueth of Gods promes. Psalmes. The shortnes of mans life. 4/1224

10 I haue founde Dauid my seruant: with mine holie oyle haue I anointed him.

11 Therefore mine hand shalbe established with him, and mine arme shal strengthen him.

12 The enimie shal not oppresse him, neither shal the wicked hurt him.

13 But I wil ^c destroye his foes before his face, and plague them that hate him.

14 My trueth also and my ^c mercie shalbe with him, and in my Name shal his ^a horn be exalted.

15 I wil set his hand also in the sea, and his right hand in the ^x floods.

16 He shal crye vnto me, Thou art my ^y Father, my God and the rocke of my saluacion.

17 Also I wil make him my ^{first} borne, higher then the Kings of the earth.

18 My mercie wil I kepe for him for euermore, and my couenāt shal stand fast with him.

19 His sede also wil I make to endure ^z for euer, and his throne as the dayes of heauē.

20 But if his children forsake my Lawe, and walke not in my iudgements:

21 ^a If they breake my statutes, and kepe not my commandements:

22 Then wil I visit their transgression with the rod, and their iniquitie with strokes.

23 ^a Yet my louing kindenes wil I not take from him, nether wil I falsifie my trueth.

24 My couenant wil I not breake, nor ^b alter the thing that is gone out of my lippes.

25 I haue sworne once by mine holines, that I wil not faile Dauid, saying,

26 His sede shal endure for euer, and his throne shalbe as the sunne before me.

27 He shalbe established for euermore as the moone, & as a faithful ^c witnes in the heauen. Sélah.

28 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.

29 Thou hast ^d broken the couenant of thy seruant, & profaned his ^e crowne, casting it on the grounde.

30 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.

31 All that go by the way, spoile him: he is a rebuke vnto his neighbours.

32 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

33 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battel.

34 Thou hast caused his dignitie to decay, and cast his throne to the grounde.

35 The dayes of his ^f youth hast thou shortened, and couered him with shame. Sélah.

by ^g Spirit of prophecie Eshān speaketh of those great misfortune afterwarde to passe at the captiuitie of Babylon. ^h I he sheweth that ⁱ

36 Lord, how long wilt thou hide thy self, for euer? shal thy wrath burne like fyre?

37 Remember ^h of what time I am: wherefore shuldest thou creat in vaine all the children of men?

38 What man liueth, & shal not se death? shal he deliuer his soule from the hand of the graue? Sélah.

39 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

40 Remember, O Lord, the rebuke of thy seruants, which I beare in my ⁱ bosome of all the mightie people.

41 For ^k thine enemies haue reproched thee, O Lord, because they haue reproched the ^l foresteppes of thine Anointed.

42 Praised be the Lord for euermore. So be it, euen so be it.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternal fauour of God toward him. 3 Who are nether admonished by the breuitie of their life. 7 Nor by his plagues to be thankful. 12 Therefore Moses praisth God to turne their hearts & continue his mercies toward them. & their posteritie for euer.*

1 *A prayer of Moses, the ^a man of God.*

1 Lord, thou hast bene our ^b habitacion from generation to generation.

2 Before the ^c mountaines were made, and before thou hadest formed the earth, & the worlde, euen from euermore to euermore thou art our God.

3 Thou ^d turnest man to destruction: againe thou saiest, Returne, ye sonnes of Adam.

4 ^e For a thousand yeres in thy sight are as yesterdaie when it is past, and as a watche in the night.

5 Thou hast ^f ouerflowed them: they are as a slepe: in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we ^g are consumed by thine angrie, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine angrie: we haue ^h spent our yeres as a thought.

10 The time of our life is thre score yeres & ten, and if they be of strength, ⁱ foure score yeres: yet their strength is but labour and sorowe. for it is cut of quickly, and we flee away.

11 ^k Who knoweth the power of thy wrath? for according to thy feare is thine angrie.

12 Teache vs so to number our dayes, that we maie applie our hearts vnto ^l wisdom.

13 Returne (O Lord, ^m how long?) and be ⁿ pacified toward thy seruants.

ⁱ Meaning, according to the commune state of life ^k If mans life for the breuitie be miserable, muche more, if thy wrath lie vpon it, as they, which feare thee, only knowe. ^l Which is by considering the shortnes of our life & by meditating the heauenly ioyes ^m Meaning, wilt ⁿ be angrie? ^o Ur, sake comfort in thy seruants.

The Prophet in ioyng prayer & his complaint, sheweth ^y his faith neuer failed ^h Seeing mans life is short, & ^y hath created mā to bestowe thy benefites vpon him, except thou haue to helpe, death wil preuent thee

1 He meaneth ^y Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, & as it were cast their iniuries in his bosome ^k So he calleth the that persecute ^y Church. ^l They laugh at vs, & pacietly waite for ^y coming of thy Christ.

1 Thus the Scripture teacheth to call the Prophetes.

2 Thou hast bene as an house and defence vnto vs in all our troubles & trauailes now this foure hundred yeres

3 Thou hast chosen vs to be thy people before ^y foundations of the worlde were layed.

4 Moses by lamenting the frailtie & shortnes of mā's life moueth God to pittie

5 Though man thinke his life long, & is in dede moche short, yea, though it were a thousand yeres: yet ⁱ Gods sight it is as nothing, and as the watche ^y lasteth but thre houres.

6 Thou takest the away suddenly as with a flood

7 Thou callest vs by thy rod to consider the shortnes of our life, & for our sinnest thou abridgest our dayes

8 Our dayes are not onely short, but miserable, forasmuch as our finnes daily prouoke thy wrath

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14 Fil vs with thy mercie in the mornings: so shal we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, & according to the yerres that we haue sene euil.

16 Let thy worke be sene toward thy seruants, & thy glorie vpon their childre.

17 And let the beautie of thy Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

PSAL. XCI.

Here is described in what assurance he liueth that putteth his whole trust in God, & committeth him self wholly to his protection in all temptations. 14 A promise of God to those that loue him, know him and trust in him, to deliuer them, & giue them immortal glorie.

WHoso dwelleth in the secrect of the moste High, shal abide in the shadowe of the Almighty.

^a I wil say vnto the Lord, O mine hope, and my fortresse: he is my God, in him wil I trust.

^b Surely he wil deliuer thee from the snare of the hunter, and from the noisome pestilence.

^c He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shal be thy shield and buckler.

^d Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by daye:

^e Nor of the pestilence that walketh in the darknes: nor of the plague that destroyeth at noone daye.

^f A thousand shal fall at thy side, and ten thousand at thy right hand, but it shal not come nere thee.

^g Douteles with thine eyes shalt thou behold and se the rewarde of the wicked.

^h For thou hast said, The Lord is mine hope: thou hast set the moste high for thy refuge.

ⁱ There shal none euil come vnto thee, nether shal anie plague come nere thy tabernacle.

^j For he shal giue his Angels charge ouer thee to kepe thee in all thy waies.

^k They shal beare thee in their hands, that thou hurt not thy foot against a stone.

^l Thou shalt walke vpon the lion and aspre: the yong lion and the dragon shalt thou tread vnder fete.

^m Because he hathe loued me, therefore wil I deliuer him: I wil exalt him because he hathe knowen my Name.

ⁿ He shal call vpon me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

^o He shal call vpon me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

16 With long life wil I satisfie him, and shewe him my saluacion.

PSAL. XCII.

This psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his workes: the Prophet reioycest therein. 6 But the wicked is not able to consider that the vngodlie, who he is moste flourishing, shal moste speedely perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

^a A Psalme of song for the Sabbath daie.

IT is a good thing to praise the Lord, and to sing vnto thy Name, o moste High,

^b To declare thy louing kindenes in the morning, and thy truth in the night,

^c Vpon an instrument of ten strings, and vpon the viose with the song vpon the harpe.

^d For thou, Lord, hast made me glad by thy workes, & I wil reioyce in the workes of thine hands.

^e O Lord, how glorious are thy workes: thy thoughts are verie depe.

^f An vnwise man knoweth it not, and a foole doeth not vnderstand this,

^g (When the wicked growe as the grasse, and all the workers of wickednes do flourish) that thei shal be destroyed for euer.

^h But thou, o Lord, art moste high for euer more.

ⁱ For lo, thine enemies, o Lord: for lo, thine enemies shal perish: all the workers of iniquitie shal be destroyed.

^j But thou shalt exalt mine horne, like the vnicornes, & I shal be anointed with fieshoile.

^k Mine eie also shal see my desire against mine enemies: and mine eares shal heare my wish against the wicked, that rise vp against me.

^l The righteous shal flourish like a palme tre, & shal growe like a cedre in Lebanon.

^m Suche as be planted in the House of the Lord, shal flourish in thy courts of our God.

ⁿ Thei shal stil bring forth the frute in their age: thei shal be fat and flourishing,

^o To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

He praiseth the power of God in the creation of the worlde, & beatech downe all people which lift them vp against his maiestie. And prouoketh to consider his promises.

THe Lord reigneth, & is clothed with maiestie: the Lord is clothed, & girded with power: the worlde also shal be established, that it can not be moued.

^a Thy throne is established of olde: thou art from euerlasting.

^b The floods haue lifted vp, o Lord: the floods haue lifted vp their voice: the

Sciii.

^k For he is contented with that life, that God giueth for by death: & shornes of this life is recompensed by immortalite.

^a Which teacheth that the vse of the Sabbath shaldereth i praising God, and not onely in ceasing from worke

^b For Gods mercie & fidelitie in his promises toward his, binde the to praise him continually bothe daie & night

^c These instruments were the permitted, but at Christs comming abolished. He sheweth what is the vse of the Sabbath daie to wit, to meditate Gods workes.

^d That is, the wicked consider not Gods workes, nor his iudgements against them, & therefore moste iustly perish

^e Thy iudgements are moste constant against the wicked and passe our reach

^f Thou wilt strengthen the w all power, & bleesse them w all felicitie.

^g Though the faithful seme to wither and be cut downe by the wicked: yet thei shal growe againe and flourish in the Church of God, as the cedres do in mount Lebanon.

^h The childre of God shal haue a power aboue nature, & their age shal bring forth the moste fresh frutes

^a As God by his power and wildome hath made and governeth the worlde: so muste be our defence against all enemies & dangers. b Where thou sitest & gonest thou shalt be world. c Gods power appeareth in ruling the furious waters.

ⁿ Euen thy mercie, & is thy chiefest worke
^o As Gods promises apper- tained aswel to their posteritie, as to the, so Moses prai- eth for the posteritie
^p Meaning y it was obscured, whe he ceased to do good to his Church
^q For except y guide vs w thine holie Spi- rit, our entre- prises ca haue no good suc- ces.

^a He maketh God his defen- ce & trust, shal perceiue his protection to be a moste sure safegarde
^b Beig assured of this protec- tion bepracth vnto the Lord.
^c That is, Gods helpe is moste readie for vs, whether Satan assaile vs secretly, w he calleth a snare: or open- ly, which is here ment by the pestilence
^d That is, his faithful kepig of promises to helpe thee in thy necessitie
^e The care of God hathe o- ner his, is moste sufficient to defende them from all dan- gers
^f The godlie shal haue some experience of Gods iudgements against the wicked euen in this life, but fully thei shal see it at y day, whe all things shal be reuei- led

^g God hathe not appointed euery ma one Angel, but manie to be min- isters of his p- uidence to kepe his & defend them in their vocation, & is the waye to walkein with- out tempting God.
^h Thou shalt not onely be preserved from all euil, but overcome it whether it be secret or open
ⁱ To assure the faithful of Gods protection, he bringeth in God to confir- me this same.

floods lift vp their waues.

- 4 The waues of the sea are maruelous through the noise of manie waters, yet the Lord on high is more magheie.
- 5 Thy testimonies are verie sure: holiness becommeth thine House, & Lord, for euer.

PSAL. XCIII.

He praisth vnto God against the Violence and arrogancie of tyrants. 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in him self, & did in others, & by the ruine of the wicked. 23 Whome the Lord wil destroye.

- 1 Lord God the aduenger, & God the aduenger, shewe thy self clearly.

Exalt thy self, & Iudge of the worlde, & render a rewarde to the proude.

- 3 Lord, how long shal the wicked, how long shal the wicked triumph?

They prate & speake fiercely: all the workers of iniquitie vante themselves.

- 5 They smite downe thy people, & Lord, and trouble thine heritage.

They slaie the widow and the stranger, and murder the fatherles.

- 7 Yet they saie, The Lord shal not see: neither wil the God of Iakob regarde it.

Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise?

- 9 He that planted the eare, shal he not heare? or he that formed the eye, shal he not see?

Or he that chasticeth the nations, shal he not correct? he that teacheth man knowledge, shal he not knowe?

- 11 The Lord knoweth the thoughts of man, that they are vanitie.

Blessed is the man, whome thou chasticest, & Lord, and teachest him in thy Law,

- 13 That thou maiest giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

Surely & Lord wil not faile his people, neither wil he forsake his inheritance.

- 15 For iudgement shal returne to iustice, and all the vpriight in heart shal followe after it.

Who wil rise vp with me against the wicked? or who wil take my parte against the workers of iniquitie?

- 17 If the Lord had not holpen me, my soule had almost dwelt in silence.

When I said, My forte slideth, thy mercie, & Lord, staied me.

- 19 In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule.

Hathe the throne of iniquitie solost with thee; which forgeth wrong for a law?

- 21 Thei gather them together against the soule of the righteous, and condemne the innocent blood.

But the Lord is my refuge, and my God is the rocke of mine hope.

- 23 And he wil recompense the their wickednes, and destroye them in their owne malice: yea, & Lord our God shal destroye the.

PSAL. XCV.

An earnest exhortation to praise God. 4 For the government of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the old fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promise.

- 1 Come, let vs reioice vnto the Lord: let vs sing aloude vnto the rocke of our saluacion.

Let vs come before his face with praise: let vs sing loude vnto him with psalme.

- 3 For the Lord is a great God, and a great King aboue all gods.

In whose had are y depe places of y earth, & the heights of the mountaines are his:

- 5 To whome the sea belongeth: for he made it, and his hands formed the drye land.

Come, let vs worship and fall downe, & knele before the Lord our maker.

- 7 For he is our God, and we are the people of his pasture, & the shepe of his hand: to daie, if ye wil heare his voice,

Harden not your heart, as in Meribah, & as in the daie of Massah in the wilderness.

- 9 Where your fathers tempted me, proued me, though they had sene my worke.

Fortie yeres haue I contended with this generation, & said, They ate a people that erre in heart, for they haue not known my waies.

- 11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my rest.

PSAL. XCVI.

An exhortation vnto the Jewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdom of Christ.

- 1 Sing vnto the Lord a newe song: sing vnto the Lord, all the earth.

Sing vnto the Lord, & praise his Name: declare his saluacion from daie to daie.

- 3 Declare his glorie among all nations, and his wonders among all people.

For the Lord is great and much to be praised: he is to be feared aboue all gods.

- 5 For all the gods of the people are idoles: but the Lord made the heauens.

Strength & glorie are before him: power and beautie are in his Sanctuarie.

- 7 Giue vnto the Lord, ye families of y people: giue vnto the Lord glorie & power.

Giue vnto the Lord the glorie of his Name: bring an offering, and entre into

Idoles, or whatsoever made not the heauens, are not God. As by experience ye see that it is onely due vnto him. By offering vp your selues wholly vnto God, declare that you worship him onely.

It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most when they are destroyed in their owne malice.

PSAL. XCV.

He sheweth Gods seruice handeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving.

Euen Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols, & mans braine inuenteth. All things are gouerned by his providence.

By these three wordes he significheth one thing: meaning that they make wholly giue them selues to serue God. That is, the flocke whome he gouerneth with his owne hand. He sheweth wherther are Gods flocke: that is, if they heare his voice.

By the containing of Gods wordes.

Or, in the house of the Lord, as the house of the Lord was so called. Num. 14. 22.

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Besides Gods power & wisdom in creating, and gouerning, his great mercie also appeareth in that he hath giuen his people his worde and counsaile.

Whose office it is to take vengeance on the wicked.

Shewe by effect that thou art Iudge of the worlde to punish the wicked.

That is, brag of their cruelty & oppression, or, cheme them selues as none aliother.

Seeing the Church was thus, so fore oppressed, it ought not to seeme strange to vs,

if we be so now, & therefore we make call to God to take our cause in hand.

He sheweth that they are desperat in malice, forasmuch as they feared not God,

but gaue the felmes wholly to downe wickedly.

He sheweth that it is impossible, but God shalde heare, se & vnderstand their wickednes.

If God punish whole nations for their sin, it is more folle for anie one man, or els aske to thinke that God wil spare the.

God hath care ouer his and chasticeth them for their welch, & they shulde not perill for sin with the wicked.

God wil restore the state & gouernment of things to their right use, & then the godlie shal folowe him cheerefully.

He complaineth of them, which wolde not helpe him to resist the enemies: yet was assured that Gods helpe wolde not faile.

In my trouble & distress I neuer founde thy present helpe.

Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that ancurse of God.

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his courtes.

- 9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.
- 10 Sate among the nations, The Lord reigneth: surely the worlde shalbe stable, and not moue, & he shal iudge the people in righteousness.
- 11 Let the heauens reioyce, & let the earth be glad: let the sea roare, and all that therein is.
- 12 Let the field be ioyful, and all that is in it: let all the trees of the wood then reioyce
- 13 Before the Lord, for he commeth, for he commeth to iudge the earth: he wil iudge the worlde with righteousness, & the people in his trueth.

PSAL. XC VII.

The Prophet exhorteth all to reioyce for the coming of the kingdome of Christ. 7 Dreadful to the rebels & idolaters. 8 And ioyful to the iust, whome he exhorteth to innocencie, 12 To reioycing and thankesgiuing.

- 1 **T**He Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.
- 2 Cloudes and darkenes are round about him: righteousness and iudgement are the foundation of his throne.
- 3 There shal go a fyer before him, and burne vp his enemies round about.
- 4 His lightnings gaue light vnto y worlde: the earth sawe it and was afraid.
- 5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.
- 6 The heauens declare his righteousness, and all the people se his glorie.
- 7 Confounded be all they that serue graven images, & that glorie in idoles: worship him all ye gods.
- 8 Zión heard of it, and was glad: and the daughters of Iudáh reioyced, because of thy iudgements, O Lord.
- 9 For thou, Lord, art moſte high aboue all the earth: thou art muche exalted aboue all gods.
- 10 Ye that loue the Lord, hate euil: he preſerueth the ſoules of his Saints: he wil deliuer them from the hand of the wicked.
- 11 Light is ſowen for the righteous, and ioye for the vpright in heart.
- 12 Reioyce ye righteous in the Lord, and giue thanks for his holie remembrance.
- g He prophesieth that the Gentils shalbe partakers of the Iewes of Gods promises. h He shal regenerate them anew with his Spirit, and restore them to the image of God. i If the insensible creatures shal haue cause to reioyce, when God appeareth, much more we, from whome he hath taken milidition & sinne.*
- a He sheweth y where God reigneth, there is all felicitie and spiriual ioye. b For the Gospel shal norbe only preached in Iudea, but through all yles & countreies. c He is thus described to kepe his enemies in feare, which commonly contemne Gods power. d Thus feare bringeth not the wicked to true obedience, but maketh them to runne awaie from God. e He signifieth y Gods iudgements are in a readines to destroy the idolaters. f Let all that which is esteemed in y worlde, fall downe before him. g The Iewes shal haue occasion to reioyce y the Gentiles are made partakers of them of Gods fauour. h He requereth two things of his childre: the one y thei detest vice, the other y thei put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laied vp in store for them. k Be mindful of his benefites and onely trust in his defence.*

PSAL. XC VIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promises by Christ. 10 By whome he hath communicated his saluacion to all nations.

A Psalme.

- 1 **S**ing vnto the Lord a new song: for he shal haue done maruelous things: * his right hand, and his holie arme haue gotten him the victorie.
- 2 The Lord declared his saluation: his righteousness hath he reueiled in y sight of the nations.
- 3 He hath remembered his mercie and his trueth toward the house of Iſraél: all the ends of the earth haue ſene the saluation of our God.
- 4 All the earth, sing ye loude vnto y Lord: crye out and reioyce, and sing praises.
- 5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.
- 6 With shalmes and ſounde of trumpets sing loude before the Lord the King.
- 7 Let the sea roare, and all that therein is, the worlde, and thei that dwell therein.
- 8 Let the floods clap their hands, & let the mountaines reioyce together:
- 9 Before the Lord: for he is come to iudge the earth: with righteousness shal he iudge the worlde, and the people with equitie.

PSAL. XC IX.

He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles. 5 And prouoketh them to magnifie the same & to serue the Lord. 6 Following the example of the ancient Fathers. Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

- 1 **T**He Lord reigneth, let the people tremble: he sitteth between y Cherubims, let the earth be moued.
- 2 The Lord is great in Zión, & he is high aboue all the people.
- 3 Thei shal praise thy great and fearful Name (for it is holie)
- 4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement & iustice in Iakób.
- 5 Exalt the Lord our God, and fall downe before his foreſtole: for he is holie.
- 6 Moſes & Aaron were among his Priests, and Samuel among ſuche as call vpon his Name: theſe called vpon the Lord, & he heard them.
- 7 He ſpake vnto the in the cloudie pillar: thei kept his testimonies, & the Lawe that he gaue them.
- 8 Thou heardeſt them, O Lord our God: thou waſt a fauourable God vnto them, though y didſt take vengeance for their inuentions.
- 9 Exalt the Lord our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

PSAL. C.

He exhorteth all to ſerue the Lord. 3 Who hath choſen vs & preſerued vs. 4 And to entre into his aſſemblies to praise his Name.

St. iiii.

A psalme of praise.

Sing a ye loude vnto the Lord, all the
 Scarth.
 Serue the Lord with gladnes: come befo-
 re him with ioyfulness.
 Knowe ye that euen the Lord is God: he
 hath made vs, & not we our selues: we
 are his people, and the shepe of his pa-
 sture.
 Enter into his gates with praise, & into
 his courtes with reioycing: praise him
 and blesse his Name.
 For the Lord is good: his mercie is deu-
 lasting, and his trueth is from generacion
 to generacion.
 He sheweth that God wil
 not be wor-
 shipped, but
 by that meanes, which he hath appointed.
 He declarerh that we
 ought neuer to be wearie in praising him, seeing his mercies toward vs last for
 euer.

PSAL. CI.

*David describeth what gouernement he wil obserue in
 his house and kingdome: He wil punish and correct, by
 rooting forth the wicked, & And cherishing the god-
 lie persons.*

A Psalme of David.

I Wil sing mercie and iudgement: vnto
 thee, O Lord, wil I sing.
 I wil do wisely in the perfite waie: til
 y come to me: I wil walke in y vpright-
 nes of mine heart in the middes of mi-
 ne house.
 I wil set no wicked thing before mine
 eyes: I hate the worke of them that fall
 away: it shal not cleaue vnto me.
 A froward heart shal depart from me: I
 wil knowe none euil.
 Him, that priuely & slandereth his neigh-
 bour, wil I destroy: he that hath a proude
 loke and high heart, I can not suffer.
 Mine eyes shal be vnto the faithful of the
 land, that they maie dwell with me: he
 that walketh in a perfit waie, he shal ser-
 ue me.
 There shal no deceitful persone dwell
 within mine house: he that telleth lies, shal
 not remaine in my sight.
 Betimes wil I destroy all the wicked of
 the land, that I maie cut of all the wor-
 kers of iniquitie from the Citie of the
 Lord.
 He sheweth
 that magistra-
 tes do not
 their duetie,
 except they be
 enemies to all
 vice
 In punishing
 the vices, which
 are most per-
 nicious in the
 that are about
 Kings, he de-
 clareth that he
 wil punish all
 He sheweth
 what is true
 wis of the sword to punish the wicked and to mainteine the good.
 Magistrates must immediatly punish vice, lest it growe to farther incon-
 uenience and if heauen Magistrates are bounde to do this, how much more
 shal that be the charge of the Church of God?

PSAL. CII.

*It seemeth that this prayer was appointed to the faithful
 to praise in the captiuitie of Babylon. 16 A consolation
 for the building of the Church: 18 Wherof followeth
 the praise of God to be published vnto all posteritie.
 22 The conuersion of the Gentiles, 23 And the stablishing
 of the Church.*

*A prayer of the afflicted, when he shalbe
 in distress, and pouerth forth his meditation
 before the Lord.*

*Whereby, is
 signified, that
 albeit we be
 in neuer so
 great miseri-
 vey, yet there is euer place left for prayer.*

O Lord, heare my praier, and let my
 crye come vnto thee.

Hide not thy face from me in the time of
 my trouble: incline thine eares vnto me:
 when I call, make haste to heare me.

For my daies are consumed like smoke,
 and my bones are burnt like an herth.

Mine heart is smitten and withereth like
 grasse, because I forgate to eat my bread.

For the voice of my groning my bones
 do cleaue to my skin.

I am like a pellicane of the wildernes: I
 am like an owle of the deserts.

I wathe and am as a sparowe alone vpon
 the house toppe.

Mine enemies reuile me dailey, & they
 rage against me, haue sworn against me.

Surely I haue eaten ashes as bread, and
 mingled my drinke with weeping,

Because of thine indignation and thy
 wrath: for thou hast heaued me vp, and cast
 me downe.

My daies are like a shadowe that fadeth,
 and I am withered like grasse.

But thou, O Lord, doest remaine for e-
 uer, and thy remembrance from generacio
 to generacion.

Thou wilt arise & haue mercie vpon Zi-
 on: for the time to haue mercie thereon,
 for the appointed time is come.

For thy seruants delite in the stones the-
 reof, and haue pitie on the dust thereof.

Then the heathen shal feare the Name
 of the Lord, & all the Kings of the earth
 thy glorie,

When the Lord shal buyld vpon Zion, &
 shal appeare in his glorie,

And shal turne vnto the praier of the
 desolate, and not despise their praier.

This shalbe writen for the generacion
 to come: & the people, which shal be crea-
 ted, shal praise the Lord.

For he hath looked downe from the height
 of his Sanctuarie: out of the heauen, did
 the Lord beholde the earth,

That he might heare the mourning of
 the prisoner, and deliuer the children of
 death:

That they maie declare the Name of the
 Lord in Zion, and his praise in Ieru-
 salém,

When the people shalbe gathered to-
 gether, and the kingdomes to serue the
 Lord.

He abated my strength in the waie, &
 shortened my daies.

And I said, O my God, take me not
 away

as it were created anewe.

Who now in their bani-
 them cold loke for nothing but death.

He sheweth that Gods Na-
 me is neuer more praised, then when religion flourisheth, and the Church in-
 creaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

The Church lamenteth that she is not the time of Christ, which was promised,
 but haue but fewe yeres and short daies.

He declar-
 eth that in
 our praier we
 must liuely fe-
 le that, which
 we desire
 and readily be-
 lieue to ob-
 teine

These exces-
 siue kindes of
 speache shew
 how much the
 affliction of the
 Church ought
 to wounde the
 heartes of the
 godlie.

My sorowes
 were so grei-
 ue, that I passed
 not for mine
 ordinarie
 tode

Ever moun-
 ting, and sol-
 rarie, calling
 our feareful
 cryes

Haue conspi-
 red my death.
 I haue not
 risen out of my
 mourning to
 take my reser-
 ction.

He sheweth
 that the afflic-
 tions did not
 onely thus
 moue him, but
 chiefly the
 feeling of
 Gods displea-
 sare

How soeuer
 we be fraile:
 yet thy pro-
 mes is sure &
 the remembra-
 ce thereof shal
 confirme vs
 for euer

That is, the
 true yeres,
 which by the
 prophet Iere-
 mie y said
 appoint, Ier.
 29, 12

The more y
 the Church is
 in miserie and
 desolation, the
 more ought the
 faithful to le-
 ue and perse-
 re

That is,
 when he shal
 haue drawn
 his Church
 out of the
 darkenes of
 death

The deliue-
 rance of the
 Church is a
 most excellēt
 benefite: & he-
 refore he co-
 pareth it to a
 newe creations
 for in their ba-
 nishment the
 bodie of the
 Church seemed
 to haue bene
 dead, which
 away by deliue-

away in the middes of my daies: thy yeres endure from generacion to generacion.

^r If heauen & earth perill, muche more man shal perill but the Church by reason of Gods promes endureth for euer. ^s Seeing y haue chosen thy Church out of the worlde, & ioyned it to thee, it can not but continue for euer: for y art euerslastig.

25 Thou hast aforetime laied the fundati- on of the earth, and the heauens are y wor- ke of thine hands.

26 Thei shal perish, but thou shalt endure: euen thei all shal waxe olde as doeth a gar- ment: as a vesture shalt thou change them, and thei shalbe changed.

27 But thou art the same, and thy yeres shal not faile.

28 The children of thy seruants shal continue, and their seide shal stand fast in thy sight.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned is sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a moste tender Father towards his childre. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalm of David.

^a He waketh his dulnes to praise God, theu ing y both vnder- standing & affe- ctions, minde & heart are to like to ser- uice his praise. ^b This is the beginning and chiefest of all benefites: remission of sinne. ^c For before y we haue remission of our sinnes, we are as dead me in the graue. ^d As the egge, whether beake ouergrow th, sucketh blood, and so is roused in strength, euen so God miraculously giueth strength to his Church aboue all mas expectation. ^e As to his chief minister & next to his people. ^f He sheweth first his seuerie iudgement, but so soon as the sinner is humbled, he recei- ueth him to mercie. ^g We haue p- ued by cotinual experience, y his mercie ha- the euer pre- uailed against our offences. ^h As great as the worlde is, so ful is it of signes of Gods mercies toward his faith- ful, when he hath remoued their sinnes. ⁱ He declareth that ma hath nothing in him selfe to moue God to mer- cie, but onely the confession of his infirmities & miserie.

1 MY soule, praise y the Lord, & all that is within me, praise his holie Name.

2 My soule, praise thou the Lord, and forget not all his benefites.

3 Which forgiveth all thine iniquitie, & healeth all thine infirmities.

4 Which redemeth thy life from y graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy youth is renewed like the egles.

6 The Lord executeth righteousness and iudgement to all that are oppressed.

7 He made his waies known vnto Moses, & his works vnto the children of Israel.

8 The Lord is full of compassion and mer- cie, slowe to anger and of great kindenes.

9 He wil not alwaie chide, nether kepe his anger for euer.

10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is about the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he remoued our sinnes from vs.

13 As a father hath compassio on his chil- dren, so hath the Lord compassio on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The daies of ma are as grasse: as a flow- er of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shal knowe it no more.

17 But the louing kindenes of the Lord en-

dureth for euer & euer vpon them that fea- re him, and his mightcoufnes vpon chil- drens children,

18 Vnto them that kepe his couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that ex- cel in strength, that do his commande- ment in obeying the voice of his worde.

21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIII.

1 An excellent Psalm to praise God for the creation of the worlde & the gouernance of the same by his mar- uelous prouidence. 35 Wherein the Prophet praiseth a- gainst the wicked, who are occasions that God dimi- shed his blessings.

1 MY soule, praise thou y Lord: o Lord my God, thou art exceeding great, y art clothed with glorie & honour.

2 Which couereth him self with light as with a garment, & spreadeth the heauens like a curtaine.

3 Which laicth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messen- gers, & a flaming fyre his ministers.

5 He set the earth vpon her fundacions, so y it shal neuer moue.

6 Thou coueredst it with y deepe as with a garment: the waters wolde stand about the mountaines.

7 But at thy rebuke thei flee: at the voice of thy thunder thei haste awaie.

8 And the mountaines ascend, & the vallis descend to the place which thou hast esta- blished for them.

9 But thou hast set them a bonde, which thei shal not passe: thei shal not returne to co- uer the earth.

10 He sendeth the springs into the vallis, which runne betwene the mountaines.

11 Thei shal giue drinke to all the beastes of the field, and the wilde asses shal quen- che their thirst.

12 By these springs shal the foules of the heauen dwell, and sing among the braches.

13 He watereth the mountaines from his chambers, & the earth is filled with the fruite of thy workes.

14 He causeth grasse to growe for the cat- tel, and herbe for the vse of man, that he maie bring forth the bread out of the earth,

15 And wine that maketh glad the heart of man, & oyle to make the face to shine,

^k His iuste & faithful kepig of his promes. ^l To whome he giueth grace to feare hi, & to obey his worde. ^m In that that we, which nat- urally are slowe to praise God, exhort the Angels, w^h willingly do it, we stirre vp our selues to consider our duerie, & awake out of our sluggishnes.

^a The Prophet sheweth that we neede not to enter into the heauens to seeke God, for asmuch as all the ordre of nature, with y proprietie and placing of the clementes, are moste lively mirrours to se his maiestie. ^b As the Pro- phet here sheweth y all visible powers are readie to serue God: so the Apostle to y Ebr 1. 7 be- holderth in this glasse, how y venie Angels alio are obedi- ent to his comendement. ^c Thou makest the sea to be an ornament vnto y earth. ^d If by thy power y di- ddest not bridle the rage of y waters, it were not possible, but the whole worlde shulde be destroyed. ^e If God prouide for y venie beastes, much more wil he extend his prouident care to man. ^f There is no part of the worlde so barren, where moste euident signes of Gods bless- ings appeare not. ^g From the cloudes. ^h He describeth Gods prouident care ouer man, who doeth not onely prouide necess- sarye things for him, as herbes & other meate but also things to reueycc and comforte him, as wine & oyle or ornaments.

*Dr. Boer, vers.
& such like.
As to separat
the night from
the day, & to
note daies, mo-
neths & yeres
k That is, by
his course, e-
ther farre or
nere, it noteth
summer, win-
ter and other
seasons.
l That is, they
onely finde
meat accordig
to Gods prou-
idence, who
earth euē for
the brute bea-
stes.
m To wit, whe
the daie spring-
geth, for the
light is as it
were a shield
to defend man
against the ty-
rannie and fer-
ocities of bea-
stes.
n He confes-
seth that no
tongue is able
to expresse
Gods workes,
nor minde to
comprehende
them.
o Or, What
o God is a
moste nour-
ishing Father,
whoprouiderh
for all creatu-
res their dailie
fode
p As by thy
presence all
things haue
life: so, if thou
withdrawe
thy blessings,
they shall perill.
q As y death
of creatures
sheweth y we
are nothing of
our selues: so
their genera-
tion declareth
y we receiue
all things of
our Creator.
r Gods mercif-
full face giveth
strength to y
earth, but his
seuere counte-
nance burneth
y mountaines
i Who inuest y
worlde, & so
cause God y
he can not re-
ioyce in his
workes
Psal CV
a Forasmuch
as the Israelites
were excep-
ted frō the com-
mune condem-
nation of the
worlde, and
were electēd
to be Gods
people, y Pro-
phet willet
them to shewe
them selues
mindeful, by
thelikegiuing.
b By y strength
& face, he mea-
neth y Arke
where God de-
clared his
power and his
presence.*

& bread that strengtheneth mans heart.
16 The high trees are satisfied, *euē* the ced-
dies of Lebanon, which he hath planted,
17 That the birdes maie make their nestes
there: the storke dwelleth in the fire trees.
18 The high mountaines are for the goates:
the rockes are a refuge for the conies.
19 He appointed the moone for certeine
seasons: k the sunne knoweth his going
downe.
20 Thou makest darkenes, and it is night,
wherein all the beastes of the forest crepe
forthe.
21 The lions roare after their praie, and se-
ke their meate l at God.
22 When the sunne riseth, they retire, and
couche in their dennes.
23 m Then goeth man forthe to his worke,
and to his labour vntil the euening.
24 O Lord, how n manifolde are thy wor-
kes! in wisdome hast thou made them all:
the earth is ful of thy riches.
25 So is this sea great & wide: for therein are
things creeping innumerable, bothe smale
beastes and great.
26 There go y shippes, yea, that Liuiathan,
whome thou hast made to plaie therein.
27 o All these waite vpon thee, that thou
maiest giue them fode in due season.
28 Thou giuest it to them, & they gather it:
thou openest thine hand, & they are filled
with good things.
29 But if thou p hide thy face, they are trou-
bled: if thou take awaie their breath, they
dye and returne to their dust.
30 Againe if thou q send forthe thy spirit,
they are created, and thou renewest the face
of the earth.
31 Glorie be to the Lord for euer: let the
Lord reioyce in his workes.
32 He loketh on the earth and it trembleth:
he toucheth y mountaines, & they r smoke.
33 I wil sing vnto the Lord all my life: I wil
praise my God, while I liue.
34 Let my wordes be acceptable vnto him:
I wil reioyce in the Lord.
35 Let the sinners be s consumed out of the
earth, & the wicked til there be no more: o
my soule, praise thou the Lord. Praise ye
the Lord.

PSAL. CV.

*He praiseth the singular grace of God, who hath of all
the people of the worlde chosen a peculiar people to him-
self, and hauing chosen them, neuer ceaseth to do them
good, euē for his promises sake.*
Praise y Lord, & call vpon his Name:
a declare his workes amōg the people.
2 Sing vnto him, sing praise vnto him, &
talke of all his wonderous workes.
3 Reioyce in his holie Name: let the heart
of them that seke the Lord, reioyce.
4 Seke the Lord & his b strength: seke his
face continually.

5 Remembre his c maruelous workes, that
he hath done, his wonders and the d iud-
gements of his mouth,
6 Ye feds of Abraham his seruant, ye chil-
dren of Iakob, which are his elcē.
7 He is the Lord our God: his iudgements
are through all the earth.
8 He hath alwaie remembred his couenant
& promes, that he made to a thousand ge-
neracions,
9 *Euē* that which he e made with Abraham
and his othe vnto Izhak:
10 And since hath confirmed it to Iakob
for a law, & to Iſaēl for an cuerlasting
couenant,
11 Saying, f Vnto thee wil I giue the land
of Canaan, the lot of your inheritance.
12 Albeit they were fewe in number, yea, ve-
rie fewe & strangers in the land,
13 And walked about from nacion to naciō,
from one kingdome to another people,
14 Yet suffred he no man to do them wrong,
but reprobued s Kings for their sakes, saying,
15 Touche not mine h anointed, and do my
i Prophetes no harme.
16 Moreouer he called a famine vpon the
land, & viterly brake the k staf of bread.
17 But he sent a man before them: Ioseph
was solde for a slaue.
18 They helde his fete in the stockes, & he
was laied in yrons,
19 Vntil l his appointed time came. & the
counsel of the Lord had tryed him.
20 The King sent and losed him: *euē* the
Ruler of the people deliuered him.
21 He made him Lord of his house, and ru-
ler of all his substance,
22 That he shulde binde his m princes vn-
to his wil, & teache his Ancients wisdome.
23 Then Iſraēl came to Egypt, and Iakob
was a stranger in the land of Ham.
24 And he increased his people exceedingly,
and made them stronger then their op-
pressers.
25 n He turned their heart to hate his peo-
ple, and to deale craftely with his seruants.
26 Then sent he Mosēs his seruant, & Aa-
rōn whome he had chosen.
27 They shewed among them the message
of his signes, and wonders in the land of
Ham.
28 He sent darkenes, and made it darke: and
they were not o disobedient vnto his com-
mission.
29 * He turned their waters into blood, and
slew their fish.
30 * Their land broght forthe frogs, *euē* in
their Kings chambers.
31 He p spake, & there came swarmes of flies
& lice in all their quarters.
32 He gaue them q haile for raine, & fla-
mes of fyre in their land.
33 He smote their vines also and their fig-

*c Which he
hath wrought
in the deliue-
rance of his
people
d Because his
power was
therby as line
ly declared, as
if he shulde
haue declared
it by mouth.
e The promes
which God
made to Abra-
ham to be his
God, and the
God of his se-
de after him.
f He sheweth
y they shulde
not enioye the
lad of Canaan
by any other
meanes, but by
reason of his
couenant made
with their fa-
thers
g That is, the
King of Egypt
and the King
of Gerar, Gea-
r. 12, 17, & 20, 3.
h Those who-
me I haue san-
ctified to be
my people.
i Meaning the
olde fathers,
to whom God
sheweth him
self plainly,
and who were
setters forthe
of his worde.
k Either by
sending scar-
scute, or by ta-
king awaie y
strength & non-
rishment there-
of
l So long he
suffred aduer-
sities, as God
had appointed,
and til he had
tryed sufficiē-
ly his pacie-
nce
m That y ve-
rie princes of
the countrey
shulde be at
Iosephs comma-
ndēt & learne
wisdom at
him
n So it is in
God, ether to
moue y heares
of the wicked
to loue or to
hate Gods
children.
o Meanly, Mo-
ses and Aaron.
Exod 7, 20.
Exod 8, 6.
p So that this
vermine came
not by fortu-
ne, but as God
had appointed,
& his Prophet
Mosēs spake
q It was strāge
to se raine in
Egypt, much
more it was
feared to se
haile.*

trees, and brake downe the trees in their coastes.

34 He spake, and the grasshoppers came, & caterpillers innumerable,
35 And did eat vp all the grasse in their lād, and deuoured the frute of their grounde.

36 He smote also all the first borne in their land, *even* the beginning of all their strength.

37 He broght them forthe also with siluer and golde, and there was none feeble among their tribes.

38 Egypr was glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloude to be a couering, and fyre to giue light in the night.

40 They asked, and he broght quailles, & he filled them with the bread of heauē.

41 He opened the rocke, and the waters flowed out, *and* ran in the drye places like a riuer.

42 For he remembred his holie promises to Abraham his seruant,

43 And he broght forthe his people with ioye, & his chosen with gladnes,

44 And gaue them the lands of the heathē, and they toke the labours of the people in possession,

45 That they might kepe his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

The people dispersed Under Antiochus do magnifie the goodnes of God among the iuste and repentāt: 4 Desiring to be broght againe into the land by Gods mercifull visitation 8 And after the manifeste maruels of God wrought in their deliuerance forthe of Egypt, and the great ingratitude of the people rehearsed, 47 They do pray & desire to be gathered from among the heathē to the intent they may praise the Name of the God of Israel

Praise ye the Lord.

1 Praise ye the Lord because he is good, for his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord, or shewe forthe all his praise?

3 Blessed are they that kepe iudgement, and do righteousnes at all times.

4 Remember me, O Lord, with thy fauour of thy people: visit me with thy saluacion,

5 That I may see the felicitie of thy chosen, and reioyce in the ioye of thy people, and glorie with thine inheritance.

6 We haue sinned with our fathers: we haue committed iniquitie, *and* done wickedly.

7 Our fathers vnderstode not thy wōders in Egypt, nether remembred thy multitude of thy mercies, but rebelled at the Sea, *even* at the red Sea.

8 Neuertheles he saued them for his Names sake, that he might make his power to be knowne.

The Prophet exhorteth the people to praise God for his benefites past, & thereby their mindes may be strengthened against all present troubles & despaire. He sheweth that it is not ynough to praise God with mouth, except the whole heart agre therunto, and all our life be thereunto framed. Let good will that thou hearest to thy people, extend vnto me, that thereby I may be receiued in to the number of thine. By earnest confession as wel of their owne, as of their fathers finnes, they shew that they had hope that God according to his promises wolde piete them. The inestimable goodnes of God appeareth in this, that he wolde change the ordre of nature, rather then his people shoulde not be deliuered, although they were wicked.

9 And he rebuked the red Sea, and it was dryed vp, and he led them in the depe, as in the wilcernes.

10 And he saued them frō the aduersaries hand, and deliuered them from the hand of the enimie.

11 And the waters couered their oppressers: not one of them was left.

12 Then beleued they his wordes, & sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his counsel,

14 But lusted with concupiscēce in the wilcernes, & tempted God in the desert.

15 Then he gaue them their desire: but he sent leannes into their soule.

16 They eniued Moses also in the tentes, & Aaron the holie one of the Lord.

17 Therefore the earth opened and swallowed vp Dathan, and couered the companie of Abiram.

18 And the fyre was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horēb, & worshipped the molten image.

20 Thus they turned their glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearful things by the red Sea.

23 Therefore he minded to destroye them, had not Moses his chosen stand in the breach before hī to turne away his wrath, lest he shoulde destroye them.

24 Also they contemned that pleasant land, & beleued not his worde,

25 But murmured in their tentes, & hearkened not vnto the voyce of the Lord.

26 Therefore he lifted vp his hād against them, to destroye them in the wilcernes,

27 And to destroye their sede among the nacions, and to scatter them throughout the countreis.

28 They ioyned them selues also vnto Baal-peor, & did eat the offerings of the dead.

29 Thus they prouoked him vnto angre, with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stode vp, and executed iudgement, and the plague was staied.

31 And it was imputed vnto him for righteousnes frō generacion to generacio for euer.

32 They angred him also at the waters of Meribah, so that Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnadvisedly with his lippes.

34 Nether destroyed they the people, as y Lord had commanded them,

Exod. 14, 27. f The wonderfull workes of God caused the to beleue for a time and to praise him. g They wolde preēt his wil dome and prouidence. h The abundance that God gaue the, profited not, but made the pūe away, because God curied it. i By greatnes of the punishment the hatous offence may be considered: for they that rise against Gods ministers, rebel against him. k He sheweth y all idolaters renounce God to be their glorie, when in stead of him they worship anie creature, muche more wood, stone, metal or idoles. l If Moses by his intercession had not obtained Gods fauour against their rebellious m Tharcs, Canaan, & was as it were an earnest penic of the heauenlie inheritance. n That is, he saue. Some also it meaneth to punish. o Which was ydole of the Moabites. p Sacrifices of freed to y dead idoles. q Signifying, y whatsoever man inuenereth of him self to serue God by, is detestable & prouoketh his angre. r When all other neglected Gods glorie, he in his zeale killed y adulterers & preuented Gods wrath. Nom. 25, 12. f This acte declared his liuelie faith, & for his faiths sake was accepted. Nom. 20, 2. p sal. 95, 8. t If so notable a Prophet of God escape not punishment though others prouoked him to fūne, how muche more shal they be fabricat to Gods iudgement, & such cause Gods child are to sin.

^a He sheweth how monstrous a thing idolatry is, w^{ch} can winne vs to things abhorring to nature, where as Gods worde can not obtaine moſte ſmale things.

^z Then true chaſtite is to cleaue wholly & onely vnto God.

^y The Prophet ſheweth y^e neither by menaces, nor promiſes we can come to God, except we be all together newly reformed, & y^e his mercie ouercometh and hide our malice.
^z Not y^e God is changeable in him ſelf, but that then he ſeemeth to repent, whē he altereth his puniſhment, & forgiveth vs a Gather thy Church, w^{ch} is diſperſed, and giveth vs conſolation vnder the croſſe, that w^e one conſent we may all praife aboe.

^a This notable ſentence was in the beginning viſed, as the ſote or tenour of the ſong, w^{ch} was oftentimes repeated.
^b As this was true in y^e Jewes, ſo is there none of Gods elect, y^e ſele not this helpe in their neceſſitie
^c Or, from the ſea: meaning the red ſea, which is on the South parte of the land
^d He ſheweth that there is none affliction ſo grievous, out of the which God wil not deliuer us, and alſo exhorteth them, that are deliuered, to be quidefull of ſo great a benefite.

35 But were mingled among the heathen, & learned their workes,
36 And ſerued their idoles, which were their ruine.
37 Yea, they offered their ^a ſonnes, and their daughters vnto diuels,
38 And ſhed innocent blood, *even* the blood of their ſonnes, and of their daughters, whome they offered vnto the idols of Canaan, and the land was defiled with blood.
39 Thus were they ſteined with their owne workes, and went ^x a whoring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled againſt his people, & he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.
42 Their enemies alſo oppreſſed them, and they were humbled vnder their hand.
43 Manie ^y a time did he deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.
44 Yet he ſawe when they were in affliction, and he heard their crye.
45 And he remembred his couenāt toward them, and ^z repēted according to the multitude of his mercies,
46 And gaue them fauour in the ſight of all them, that led them captiues.
47 Saue vs, o Lord our God, and ^a gather vs from among the heathen, that we maie praife thine holie Name, and glorie in thy praife.
48 Bleſſed be the Lord God of Iſraēl for euer & euer, and let all the people ſay, So be it. Praiſe ye the Lord.

PSAL. CVII.

^a The Prophet exhorteth all thoſe that are redeemed by the Lord, & gathered vnto him to giue thanks: ⁹ For this merciful providence of God governing all things at his good pleaſure, ²⁰ Sending good & euil, proſperitie and aduerſitie to bring men vnto him ⁴² Therefore as the righteous thereat reioyce, ſo ſhal the wicked haue their mouthes ſtopped.

^a **P**raife ^a the Lord, becauſe he is good: for his mercie endureth for euer.
3 Let them, ^b which haue bene redeemed of the Lord, ſhewe how he hath deliuered them from the hand of the oppreſſer,
4 And gathered them out of the lāds, from the Eaſt and from the Weſt, from the North and from the ^c South.
5 When they wandered in the deſert & wilderness out of the way, and founde no citie to dwell in,
6 Bothe hungrie & thirſtie, their ſoule fainted in them.
7 Then they cryed vnto the Lord in their

trouble, and he deliuered them from their diſtrefſes,
8 And led the forth by the right way, that they might go to a citie of habitation.
9 Let them therefore confeſſe before the Lord his louing kindenes, & his wonderful workes before the ſonnes of men.
10 For he ſatiſfied the thirſtie ſoule, and filled the hungrie ſoule with goodnes.
11 They, that dwell in darkenes and in the shadowe of death, being bounde in miſerie and yron,
12 Becauſe they ^d rebelled againſt the wordes of the Lord, and deſpiſed the counſel of the moſte High,
13 When he humbled their heart with heauines, then they fell downe and there was no helper.
14 Then they ^e cryed vnto the Lord in their trouble, and he deliuered them from their diſtrefſes.
15 He brought them out of darkenes, and out of the shadowe of death, and brake their bands a ſunder.
16 Let them therefore confeſſe before the Lord his louing kindenes, & his wonderful workes before the ſonnes of men.
17 For he hath broken y^e gates of braſſe, and braſt the barres of yron a ſundre.
18 Fools by reaſon of their tranſgreſſion & becauſe of their iniquities are afflicted.
19 Their ſoule abhorreth all meat, & they are brought to deaths dore.
20 Then they crye vnto the Lord in their trouble, & he deliuereth them from their diſtrefſes.
21 He ſendeth his worde and healeth them, and deliuereth them from their ⁱ grieues.
22 Let them therefore confeſſe before the Lord his louing kindenes, & his wonderful workes before the ſonnes of men,
23 And let them offer ſacrifices of ^k praife, and declare his workes with reioycing.
24 They that go downe to the ^l ſea in ſhippes, & occupie by the great waters,
25 They ſee the workes of the Lord, & his wonders in the depe.
26 For he commandeth and raiſeth the ſtormie winde, and it liſteth vp the waues thereof.
27 They mounte vp to the heauē, & deſcēd to the depe, ſo that their ſoule ^m melteth for trouble.
28 They are toſſed to and fro, and ſtagger like a drunken man, and all their ⁿ cunning is gone.
29 Then they crye vnto the Lord in their trouble, and he bringeth them out of their diſtrefſes.
30 He turneth the ſtorme to calme, ſo that the waues thereof are ſtill.
31 When they are quieted, they are glad, &

^d Then y^e true way to obey God, is to followe his expreſſe comādemēt: alſo hereby all are exhorted to deſcēd into the ſelues, ſo far as none are puniſhed, but for their finnes
^e He ſheweth that the cauſe why God doeth puniſh vs extremely, is becauſe we can be brought vnto him by none other meanes.
^f When there ſeemeth to miſ judgement no recoverie, but all things are brought to deſpaire, the God chieſly ſheweth his mighty power
^g Ther y^e haue no feare of God, by his ſharp rods are brought to call vpon him and ſo finde mercie
^h By healing the he declareth his good wil toward them
ⁱ Meanig, their diſeaſes, w^{ch} had almoſt brought the to the graue & corruption
^k Praiſe and confeſſion of Gods benefites are the true ſacrifices of the goodlie
^l He ſheweth by y^e ſea what care God hath the ouer man, for in that y^e deliuereth the from the great dangers of the ſea, he deliuereth them, as it were, from a thouſand deaths
^m Their feare & danger is ſo great
ⁿ When their arte & meanes faile the, they are compelled to confeſſe that onely Gods goodnes doeth preſerue them
^o Though before euerie drop ſeemed to fight one againſt another, yet at his comādemēt they are as ſtill, as though they were ſea ſen.

he bringeth them vnto the haue, where they wolde be.

31 Let the therefore confesse before the Lord his louing kindenes, and his wonderful workes before the sonnes of men.

p This great benefite ought not onely to be considered particularly, but magnified in all places & assemblies
Or, saluence.

32 And let them exalt him in the congregation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wildernes, and the springs of waters into drieness,

34 And a fruteful land into barrennes for the wickednes of them that dwell therein.

q For the loue y he beareth to his Church he changeth the ordre of nature for their commoditie

35 Againe he turneth the wildernes into pooles of water, & the drye land into water springs.

36 And there he placeth the hungrie, and they buyld a cite to dwell in,

37 And sowe the fields, & plant vineyardes, which bring forth fruteful increase.

r Continual increase & fertile.

38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattel.

f As God by his prouidence doeth exalte men, so doeth he also humble them by afflictions to knowe them selues
r For their wickednes and tyrannie he causeth the people & subiects to contene them.
q They, whose faith is lightened by Gods spirit, shal reioyce to se Gods iudgements against the wicked & vngodlie.

39 Againe men are diminished, and brought lowe by oppressiō, euil and sorowe.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of shepe.

42 The righteous shal se it, and reioyce, and all iniquitie shal stop her mouth.

43 Who is wise that he maie obserue these things: for they shal vnderstand the louing kindenes of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalmes before, the seuen and fiftieth & the sixtieth. The matter here contained is, 1 That Dauid giueth him self with heart and voyce to praise the Lord, 2 And assureth him self of the promises of God concerning his kingdome ouer Israel, and his power against other nations: 3 Who though he seme to forsake vs for a time, yet he plene wil in the end cast downe our enemies.

A song or Psalm of Dauid.

O God, mine heart is prepared, so is my tongue: I wil sing & giue praise.

e This earnest affection declareth that he is free fro hypocrisy, and suggestion
Or, my glorie, because it chiefly serueth for the glorie of God

Awake viole & harpe: I wil awake early.

3 I wil praise thee, O Lord, among the people, and I wil sing vnto thee among the nations.

For thy mercie is great about the heauens, and thy trueth vnto the cloudes.

Exalt thy self, O God, about the heauens, and let thy glorie be vpon all the earth,

That thy beloued maie be deliuered: d helpe with thy right hand and heare me.

God hath spoken in his holines: therefore I wil reioyce, I shal diuide Shechem and measure the valley of Succoth.

e Let all the worlde se thy iudgements, in that that thou art God ouer all, & so confesse that thou art glorious
d Whe God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in praier to desire him to continue and finish his graces
e As he hath spoken to Samuel concerning me, so wil he shewe him self constant, and holie in his promises, so that these nations following shalbe subiect vnto me.

8 Gilead shalbe mine, and Manasséh shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my Lawgiuer.

9 *Móab shalbe my washpot: ouer Edóm wil I cast out my shoe: vpon Palestina wil I triumph.

Psalm 60, 1.

10 Who wil leade me into the strong citie: who wil bring me vnto Edóm?

11 Wilt not thou, O God, which haddest forsaken vs, & didest not go forth, O God, with our armies?

f From the sixte verse of this psalme vnto the last read the exposition in the thre score psalme, and like verie.

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Though God we shal do valiantly: for he shal tread downe our enemies.

PSAL. CIX.

Dauid being falsly accused by flatterers vnto Saúl, praith God to helpe him and to destroy his enemies. And vnder this he speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God. 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth he promise to giue praises vnto God.

To him that excelleth. A Psalm of Dauid.

Holde not thy tongue, O God of my praise.

a Though all the worlde condemne me, yet thou wilt approve mine innocencie, & that is a sufficient praise to me.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon me: thei haue spoken to me with a lying tongue.

3 Thei compassed me about also with wordes of hatred, and fought against me without a cause.

4 For my friendship thei were mine aduersaries, but I gaue my self to praier.

b To declare y I had none other refuge, but thee, in whome my confidence was at rest

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let y aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his praier be turned into sinne.

8 Let his daies be fewe, and let another take his charge.

c Whether it were Doeg or Saúl, or some familiar friend y had betrayed hi, he praith not of private affliction, but moued by Gods spirit, y God wold take vengeance vpon him

9 Let his children be fatherles, & his wife a widowe.

10 Let his children be vagabunds & begge and seke bread, comming out of their places destroyed.

d As to the eldest all things turne to their profit: so to the reprobate euen those things, y are good, turne to their damnation

11 Let the extortioner catche all y the hate, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: nether let there be anie to shewe mercie vpon his fatherles children.

e This was chiefly accomplished in Iudas, A& 1 20. f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawful gotten goods, are

13 Let his posteritie be destroyed, & in the generacion following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done auaie.

g Thus punisheth the parents of the wicked in their wicked children

T.iii.

by Gods iust iudgement deprived of all the Lord to the third, and fourth generacion the wickednes of the parents in their wicked children

15 But let them alway be before the Lord, that he maie cut of their memorial from the earth.

16 Because ^h he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowful hearted to slaye him.

17 As he loued cursing, ⁱ so shal it come vnto him, & as he loued not blessing, so shal it be farre from him.

18 As he clothed him self with cursing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alwaie girded.

20 Let this be the rewarde of mine aduersarie ^k from the Lord, and of them, that speake euil against my soule.

21 But thou, O Lord my God, deale with me according vnto thy ^l Name: deliuer me, (for thy mercie is good)

22 Because I am poore and nedie, and mine heart is wounded within me.

23 I departe like ^m shadowe that declineth, and am shaken of as the ⁿ grasshopper.

24 My knees are weake through fasting, & my flesh ^o hath lost all fatnes.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: ^p saue me according to thy mercie.

27 And they shal knowe, that this is thine hand, & that thou, Lord, hast done it.

28 Though they ^q curse, yet thou wilt blesse: they shal arise and be confounded, but thy seruants shal reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer the selues with their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord greatly with my ^r mouthe, and praise him among the multitude.

31 For he wil stand at the right hand of the poore, to saue him from them, that wolde condemne his soule.

PSAL. CX.

David prophesieth of the power and everlasting kingdom giuen to Christ. ^a And of the Priesthood, which should put an end to the Priesthood of Levi.

A Psalm of David.

1 The Lord said vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy foetstole.

2 The Lord shal send the rod of thy power out of ^b Zion: be thou ruler in the middest of thine enemies.

3 Thy people shal come willingly at the time of assembling: ^c thine armie in holie

beautie: the youth of thy wombe shal be as the morning dewe.

4 The Lord sware and wil not repent, Thou art a Priest for euer after the ordre of ^d Melchi-zedek.

5 The Lord, ^e that is at thy right hand, shal wounde Kings in the daie of his wrath.

6 He shalbe Iudge among the heathen: he shal fill all with dead bodie, and smite the head ouer great countreys.

7 He shal ^f drinke of the brooke in ^g waie: therefore shal he lift vp his head.

PSAL. CXI.

1 He giueth thanks to the Lord for his merciful workes toward his Church, ^h and declareth wherein true wisdom and right knowledge consisteth.

Praise ye the Lord.

1 I wil ⁱ praise the Lord with my whole heart in the assemblie and Congregation of the iust.

2 The workes of the Lord ^j are great, and ought to be fought out of all them that loue them.

3 His worke is beautiful and glorious, and his righteousness endureth for euer.

4 He hath made his wonderful workes to be had in remembrance: the Lord is merciful and full of compasion.

5 He hath giuen ^k a portion vnto the that feare him: he wil euer be mindeful of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The workes of his hands ^l are truth and iudgement: all his statutes are true.

8 They are established for euer & euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holie and feareful is his Name.

10 The beginning of wisdom ^m is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

ⁿ They only are wise, that feare God: and none haue vnderstanding, but they that obey his worde. ^o To wit, his commandments, as verily.

PSAL. CXII.

1 He praiseth the felicitie of the that feare God, ^p and condemneth the cursed state of the contemners of God.

Praise ye the Lord.

1 Blessed is the man, that ^q feareth the Lord, & deliteth greatly in his commandments.

2 His sede shalbe mightie vpon earth: the generacion of the righteous shalbe blessed.

3 Riches and treasures shalbe in his house, and his righteousness endureth for euer.

4 Vnto the ^r righteous ariseth light in darkness: he is merciful and full of compasion and righteous.

^s The faithful in all their aduersities knowe that all shal geue way to them: for God wil be merciful and iust.

A good

^h He sheweth God accuser to plague them after a strange sort, & sheweth them selues cruel toward other. ⁱ Thus giueth the Lord to euerie man the thing, wherein he deliteth, & the reprobate can not accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.

^k For being destitute of mans helpe, he fully trusted in the Lord, that he wolde deliuer him. ^l As ^m we are as need merciful, gracious and long suffering, so shewe they self in such manner. ⁿ He hath no state nor assurance in this worlde. ^o For hunger, that came of sorow, he was leane, and his natural moyshes failed him. ^p The more grievous ^q Sathan assailed him, the more earnest & instant was he in prayer. ^r They shal praise nothing by cursing me. ^s Not onely in confessing it secretly in my self, but also in declaring it before all the congregation. ^t Hereby he sheweth ^u he had not so do ^v them, that were of little power, but ^w the iudges and princes of the world.

^a Desires Christ in the two & twenty of Mares giueth the interpretation hereof, & sheweth ^b that it is not properly to be applied vnto David, but to him self. ^c And thence it shal stretch through all the worlde: & this power chiefly standeth in the preaching of his worde. ^d By thy worde thy people shalbe assembled into thy Church, which increase shalbe so abundant & wonderful, as the drops of the dewe.

^d As Melchizedek ^e figure of Christ was both King & Priest: so the office can not be accomplished in any King, save onely in Christ. ^f 2 Chron. 26, 21. ^g No power shalbe able to resist him. ^h Under this similitude of a captain, that is so greedy to destroy his enemies, that he wil not scarce drinke by the way, he sheweth how God wil destroy his enemies.

ⁱ The Prophet declareth that he wil praise God both priuily & openly, & that from his heart, as he ^j consecrated his self wholly & onely vnto God. ^k He sheweth ^l Gods workes are a faithfull cause, wherefore we shoulde praise him, but chiefly his benefites toward his Church. ^m God hath giuen to his people al that was necessarie for this, & will do likewise for his covenantes sake, and in this sense the Hebrew worde is taken, Prov. 30, 8 & 31, 15. ⁿ Or, praise, & so. ^o As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in ^p go- vernment of the same.

^q He meaneth that reverent feare, which is in ^r children of God, which causeth them to delight onely in ^s worde of God. ^t The godlie shal haue abundance & contentment, because their heart is satisfied in God.

A good man is merciful and lendeth, and wil measure his affaires by iudgement.
 Surely he shal neuer be moued: but the righteous shalbe had in euerlasting remembrance.
 He wil not be afraid of euil tidings: for his heart is fixed, & beleueth in the Lord.
 His heart is stablished: therefore he wil not feare, vntil he se his desire vpon his enemies.
 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his house shalbe exalted with glorie.
 The wicked shal se it and be angrie: he shal gnash with his teeth, and consume awaye: the desire of the wicked shal perish.
 The blessing of God vpon his children shal cause the wicked to dye for saue

PSAL. CXIII.

An exhortation to praise the Lord for his providence. 7 In that that contrarie to the course of nature he worketh in his Church.

Praise ye the Lord.

Praise, O ye seruants of the Lord, praise the Name of the Lord.
 Blessed be the Name of the Lord from hence forth and for euer.
 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.
 The Lord is high above all nations, & his glorie aboute the heauens.
 Who is like vnto the Lord our God, that hath his dwelling on high!
 Who abaseth him self to beholde things in the heauen and in the earth.
 He raiseth the needy out of the dust, & lifeth vp the poore out of the dung,
 That he maie set him with the princes, euen with the princes of his people.
 He maketh the baren woman to dwell with a familie, & a ioyful mother of children. Praise ye the Lord.

PSAL. CXIII.

How the Israelites were deliuered for the of Egypt, & of the wonderful miracles, that God wrought at that time which put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserveth his miraculously

Exod. 14. 21

When Israel went out of Egypt, & the house of Iaakob from the barbarous people,
 Iudah was his sanctification, & Israel his dominion.
 The Sea sawe it and fled: Iordén was turned backe.
 The mountaines leaped like rams, & the hilles as lambs.
 What ailed thee, O Sea, that thou fleddest? O Iordén, why wast thou turned backe?

Ye mountaines, why leaped ye like rams, and ye hilles as lambs?
 The earth trembled at the presence of the Lord, at the presence of the God of Iaakob.
 Which turneth the rocke into water-poolles, & the flint into a fountaine of water.

PSAL. CXV.

A prayer of the faithful oppressed by idolatrous tyrants against whom they desire that God would succour them, & Trusting most constantly that God wil preserve them in this their need, seeing that he hath adopted and received them to his fauour, is Promising finally that they wil not be unmerciful of so great a benefite, if it will please God to heare their prayer, & deliuer them by his omnipotent power.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie and for thy truthes sake.

Wherefore shal the heathen saie, Where is now their God?

But our God is in heauen: he doeth what soeuer he wil.

Their idoles are siluer and golde, euen the worke of mens hands.

They haue a mouth and speake not: they haue eyes and se not.

They haue eares and heare not: they haue noses and smell not.

They haue hands and touche not: they haue fete and walke not: neither make they a sounde with their throte.

They that make them are like vnto them: so are all that trust in them.

O Israel, trust thou in the Lord: for he is their helpe and their shield.

O house of Aarón, trust ye in the Lord: for he is their helpe and their shield.

Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.

The Lord hath bene mindeful of vs: he wil blesse, he wil blesse the house of Israel, he wil blesse the house of Aarón.

He wil blesse them that feare the Lord, bothe smal and great.

The Lord wil encrease his graces toward you, euen toward you and toward your children.

Ye are blessed of the Lord, which made the heauen and the earth.

The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

The dead praise not the Lord, neither anie that go downe into the place of silence.

But we wil praise the Lord from hence forth and for euer. Praise ye the Lord.

Te. iiii.

thing but to shewe his fatherlie care toward men. Though the dead see for the Gods glorie, yet he meaneth here, that they praise him not in his Church and Congregation.

Ought them his people to be insensible, when they see his power & maiestie? That is, caused miraculously water to come out of the rocke in moite abundance, Exod. 17. 6.

Because God promised to deliuer them, not for their sakes, but for his Name, Isa. 48. 11, therefore they grounde their prayer vpon this promise.

When wicked se God accomplisheth not his pines, as they imagine, they thinke there is no God.

No impediments can leaue his worke, but he vseth euery impediment to serue his will.

Seeing that neither force, nor forme can commede idols, it followeth there is nothing, why they shulde be esteemed.

He sheweth what great vantage it is to aske helpe of the, which not onely haue no helpe in them, but lacke sense and reason.

As muche without sense, as blockes & stones.

For they were appointed by God as instructors & teachers of faith and religion for others to followe.

That is, he wil continue his graces toward his people.

And therefore doeth all gouerne & continue all things therein.

And they declare yongh his sufficiencie, so that the world seeth his no-

PSAL. CXVI.

1 *David being in great danger of Saile in the desert of Moab, perceiving the great and insupportable love of God to ward him, magnifieth such great mercies.*
 13 *And protesteth that he will be thankful for the same.*

1 **I** Loue γ Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his care vnto me, when I did call vpon him γ in my daies.

3 When the snares of death compassed me, and the griefs of the graue caught me: *where* I founde trouble and sorowe,

4 Then I called vpon the Name of the Lord, saying, I beseeche thee, δ Lord, deliuer my soule.

5 The Lord is ϵ merciful & righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, δ my soule: for γ Lord hath bene beneficial vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, & my feet from falling.

9 I shall walke before the Lord in the land of the liuing.

10 ϵ I beleued, therefore did I speake: for I was sore troubled.

11 I said in my ϵ feare, All men are liars.

12 What shall I rendre vnto the Lord for all his benefites toward me?

13 I wil γ take the cup of saluacion, and call vpon the Name of the Lord.

14 I wil paie my vows vnto γ Lord, *eu*en now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Beholde, Lord: for I am thy seruant, I am thy seruant, & the sonne of thine hand maide: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, & wil call vpon the Name of the Lord.

18 I wil paie my γ vows vnto the Lord, *eu*en now in the presence of all his people,

19 In the courtes of the Lords house, *eu*en in the maddes of thee, δ Ierusalem. Praise ye the Lord.

20 *He* hath a care ouer his, so that he bothe disposeth their death and taketh an account: γ I wil thanke him for his benefites: for that is a iuste payment, to confesse that we owe all to God.

PSAL. CXVII.

1 *He* exhorteth the Gentiles to praise God, because he hath accomplished ϵ all to them as to the Lawes, the promises of life euertlasting by Iesus Christ.

1 **A**ll nations, praise ye the Lord: all ye people, praise him.

2 For his louing kindenes is great toward vs, and the γ truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 *David reiecteth of Saül and of the people, as the time appointed obtained the kingdome. 4 For the which he biddeth all them, to feare the Lord, to be thankful. And vnder his persone in all this was Christ liuely for us, who should be of his people rescued.*

1 **P**raise γ Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now saie, That his mercie endureth for euer

3 Let the house of Aaron now saie, That his mercie endureth for euer.

4 Let them, that feare the Lord, now saie, That his mercie endureth for euer.

5 I called vpon the Lord in γ trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I wil not feare what ϵ man can do vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my γ desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence ϵ in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroe them.

11 Thei haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroe them.

12 Thei came about me like bees, but they were quenched as a fyre of thornes: for in the Name of the Lord I shall destroe them.

13 ϵ Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and ϵ song: for he hath bene my deliuerance.

15 The γ voice of ioye and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not dye, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the γ gates of righteousness, that I maie go in to the, & praise the Lord.

20 This is the gate of the Lord: the righteous shall entre into it.

21 I wil praise thee: for thou hast heard me, and hast bene my deliuerance.

22 γ The stone, which the buylders γ refused, is the head of the corner.

23 This was the Lords doing, & it is maruelous in our eyes.

24 This is the γ daie, which the Lord hath made: let vs reioyce and be glad in it.

25 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

26 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

27 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

28 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

29 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

30 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

31 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

32 γ O Lord, I praise thee, saue now: δ Lord, I praise thee now giue prosperitie.

because God by creating David King, shewed his mercie toward his afflicted Church, & Prophet doeth not onely hi self thanke God, but exhorteth all γ people to do the same. γ We are here taught, that γ more γ troubles oppress vs, the more ought we to be instant in prayer. ϵ Being exalted to this estate, he assured him selfe to haue maier to be his enemy. Yet he doubted not, but God wolde maiestie him because he had placed him. δ He sheweth γ he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to γ kingdome, & therefore he put his trust in God & obtained. ϵ He noteth Saül his chief enemy. ϵ In γ he was deliuered, it came not of him selfe, nor of γ power of man, but onely of Gods fauour: therefore he wil praise hi. γ He smilith bothe to reare graces him selfe, & to cause others to do γ same, because γ in his person the Church was restored. γ So that all, γ are bothe farre & nere, maie see his mightie power. γ He willeth the dores of γ Tabernacle to be opened, γ he maie declare his thankfull minde. *Isa. 28.26. mat. 21.46. alt. 4.11. rom. 9.33. 1. pet. 2.6.* γ Though Saül and the chief powers refused me to be King, yet God hath preferred me aboue them all. γ Wherein God hath shewed chiefly his mercie by appointing me King, and deliuering his Church. γ The people praise for the prosperitie of Davids kingdome, who was this figure of Christ.

γ He granteth γ no pleasure as so great, as to see Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him. γ That is, in euery time to see helpe. γ was when he was in distress. ϵ He sheweth forth the γ fruits of his loue in calling vpon him, & confiding him to be iust & merciful, & to helpe them γ are destitute of aide & counsell. δ Which was requited before, now rest vnto the Lord: for he hath bene beneficial towards thee.

ϵ The Lord wil preferre me, & saue my life. ϵ I felt all the se things, and therefore was moued by faith to confesse the.

γ Cor 4.13. γ In my great distress I thought God wolde not regard me, γ is but lies and vauntie, yet γ overcame this temptation, and felt γ feruencie.

γ In the Law when vsed to make a basket, when they gaue solene thanks to God, and to take the cup & drinke in signe of thanksgiving. γ I perceive γ God hath a care ouer his, so that he bothe disposeth their death and taketh an account. γ I wil thanke him for his benefites: for that is a iuste payment, to confesse that we owe all to God.

γ That is, the most certaine & euertlasting testimonies of his Fatherlie grace.

γ That is, the most certaine & euertlasting testimonies of his Fatherlie grace.

γ That is, the most certaine & euertlasting testimonies of his Fatherlie grace.

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γ That is, the most certaine & euertlasting testimonies of his Fatherlie grace.

n Which are the priests and haue the charge thereof, as Numb 6, 23. o Because he hath restored vs from darkenes to light, we wil offer sacrifices and priuies vnto him

Psal CXX

a Here they are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holines, but the whole conuersation is without hypocrisie. b For they are ruled by Gods Spirit and embrace no doctrine but his. c David acknowledgeth his imperfecti on, desiring God to reforme it that his life maie be conformable to Gods worde. d For true religion addeth to serueng God without hypocrisie. e That is, thy precepts, & certaine perfitte righteousness. f He refuseth not to be tryed by tentations, but he feareth to faile, if God succor not his infirmities in time. g Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods worde. h If Gods worde be grauen in / heartes, we shalbe more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more & more therein.

e The Prophet doeth not boast of his virtues, but setteth forth an exaple for others to followe. Gods worde & leaue worldlie vanities. a He sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and myndes. b Seeing mans life in this worlde is but a passage, what shoulde become of him, if thy worde were not his guide?

- 26 Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.
27 The Lord is mightie, and hath giuen vs a light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I wil praise thee, euen my God: therefore I wil exalt thee.
29 Praise ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXX.

1 The Prophet exhorteth the children of God to frame their liues according to his holie worde. 123 Also he sheweth wherein the true seruice of God standeth, that is, when we serue him according to his worde, & not after our owne fantasies.

ALEPH.

- B**lessed are those that are vpright in their waie, & walke in the Lawe of the Lord.
2 Blessed are they that kepe his testimonies, & seke him with their whole heart.
3 Surely they worke none iniquitie, that walke in his waies.
4 Thou hast commanded to kepe thy precepts diligently.
5 Oh that my waies were directed to kepe thy statutes.
6 Then shoulde I not be confounded, when I haue respect vnto all thy commandments.
7 I wil praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.
8 I wil kepe thy statutes: forsake me not ouerlong.

BETH.

- 9 Wherewith shal a yong mā redresse his waie? in taking hede thereto according to thy worde.
10 With my whole heart haue I sought thee: let me not wander from thy commandments.
11 I haue hid thy promises in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teache me thy statutes.
13 With my lippes haue I declared all the iudgements of thy mouth.
14 I haue had as great delite in the waie of thy testimonies, as in all riches.
15 I wil meditate in thy precepts, and consider thy waies.
16 I wil delite in thy statutes, & I wil not forget thy worde.

GIMEL.

- 17 Be beneficial vnto thy seruāt, that I maie liue and kepe thy worde.
18 Open mine eyes, that I maie see the wonders of thy Law.
19 I am a stranger vpon earth: hide not worldlie vanities frome God, and that we can not serue him aright, except he open our eyes and myndes. b Seeing mans life in this worlde is but a passage, what shoulde become of him, if thy worde were not his guide?

thy commandments from me.

- 20 Mine heart breaketh for thy desire to thy iudgements alwaie.
21 Thou hast destroyed the proude: cursed are they that do erre from thy commandments.
22 Remoue from me shame and contempt: for I haue kept thy testimonies.
23 Princes also did sit, & spake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delite, & my counsellers.

DALETH.

- 25 My soule cleaueth to the dust: quicken me according to thy worde.
26 I haue declared my waies, and thou hearest me: teache me thy statutes.
27 Make me to vnderstand the waie of thy precepts, and I wil meditate in thy wondrous workes.
28 My soule melteth for heauines: raise me vp according vnto thy worde.
29 Take from me the waie of lying, and grant me graciously thy Law.
30 I haue chosē the waie of trueth, & thy iudgements haue I laied before me.
31 I haue cleaued to thy testimonies, O Lord: confounde me not.
32 I wil runne the waie of thy commandments, when thou shalt enlarge mine heart.

HE.

- 33 Teache me, O Lord, the waie of thy statutes, and I wil kepe it vnto the end.
34 Giue me vnderstanding, and I wil kepe thy Law: yea, I wil kepe it with my whole heart.
35 Direct me in the path of thy commandments: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to couetousnes.
37 Turne awaie mine eyes from regarding vanitie, & quicken me in thy waie.
38 Stablish thy promises to thy seruant, because he feareth thee.
39 Take awaie my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commandments: quicken me in thy righteousness,

VAU.

- 41 And let thy louing kindenes come vnto me, O Lord, & thy saluacion according to thy promises.
42 So shal I make answer vnto my blasphemers: for I trust in thy worde.
43 And take not the worde of trueth vtterly out of my mouth: for I wait for thy iudgements.
44 So shal I alwaie kepe thy Lawe for euer and euer.
45 And I wil walke at libertie: for I seke self to be able to confute the slanderers of his aduersaries. c They that simply walke after Gods worde, haue no lets to intangle them, that do contrary, are euer in nets and snares.

e In all ages I haue plagued all such, & maliciously & contemptuously depair from thy truth. d When the powers of the worlde gaue false sentence against me, thy worde was a guide & counseller to teache me what to do, & to comfort me. a That is, it is almost brought to the graue, & without thy worde I can not liue. b I haue confessed mine offences, and now depend wholly on thee. c If God did not mainteine vs by his worde, & life woulde drop awaie like water. d Instruct me in thy worde, whereby my minde maie be purged fro vanitie & taught to obey thy wil. e By this he sheweth y we can neither choose good, cleaue to Gods word, nor runne forward in his waie, except he make o beaars large to receiue his grace, & willing to obey. a He sheweth that he can not followe on to the end, except God teache him oft times and lead him forward. b Not onely in outward conuersation, but also in inward affection. c Hereby meaning all other vices, because y couetousnes is the rote of all euil. d Meaning, all his senses. e Let me not fall to the dishonour, but let mine heart still delite in thy gracious worde. f Giue me strength to continue in thy worde euen to the end. a He sheweth y Gods mercie and loue is the first cause of our saluacion. b By trusting in Gods worde he assurich himself. c They that simply walke after Gods worde, haue no lets to intangle them, that do contrary, are euer in nets and snares.

thy precepts.

d He sheweth
y the children
of God of the
not to suffer
their Fathers
glorie to be ob-
scured by the
vaine pompe
of princes.

46 I wil speake also of thy testimonies be-
fore ^d Kings, and wil not be ashamed.

47 And my delite shalbe in thy comman-
dements, which I haue loued.

48 Mine hands also wil I lift vp vnto thy
commandements, which I haue loued, and
I wil meditate in thy statutes.

Z A I N.

49 Remēbre ^a the promes made to thy ser-
uāt, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy
promes hath quickened me.

51 The ^b proude haue had me exceedingly
in derision: yet haue I not declined from
thy Law.

52 I remembered thy ^c iudgements of olde,
^o Lord, and haue bene comforted.

53 ^d Feare is come vpon me for the wicked,
that forsake thy Law.

54 Thy statutes haue bene my songs in the
house of my ^e pilgrimage.

55 I haue remembered thy Name, ^o Lord,
in the ^f night, and haue kept thy Law.

56 ^g This I had because I kept thy precepts.

C H E T H.

57 ^o Lord, that art my ^a porcion, I haue de-
termined to kepe thy wordes.

58 I made my supplication in thy presence
with my whole heart: be merciful vnto me
according to thy promes.

59 I haue considered my ^b waies, & turned
my fete into thy testimonies.

60 I made haste and delayed not to kepe
thy commandements.

61 The bands of the wicked haue ^c robbed
me: but I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks
vnto thee, because of thy righteous iud-
gements.

63 I am ^d companion of all them that feare
thee, and kepe thy precepts.

64 The earth, ^o Lord, is ful of thy mercie:
^e teache me thy statutes.

T E T H.

65 ^o Lord, thou hast delt ^a graciously with
thy seruāt according vnto thy worde.

66 Teache me good iudgement and know-
ledge: for I haue beleued thy commande-
ments.

67 Before I was ^b afflicted, I went astray:
but now I kepe thy worde.

68 Thou art good and gracious: teache me
thy statutes.

69 The proude haue imagined a lie against
me: but I wil kepe thy precepts with my
whole heart.

70 ^c Their heart is fat as greafe: but my de-
lite is in thy Law.

71 It is ^d good for me that I haue bene af-
flicted, that I maie learne thy statutes.

a Though he
fele Gods hād
stil to li: vpon
him, yet he re-
steth on his p-
mes & comfort-
eth him self
therin.

b Meaning the
wicked, w co-
temne Gods
wordes, & tread
his religiō vnder
foote.

c That is, the
exāples, whe-
reby thou de-
clarest thy self
to be iudge of
the worlde.

d That is, a ve-
hement zeale
to thy glorie,
& indignacion
against y wic-
ked.

e In the course
of this life and
sorrowful exile
f Eue when o-
ther slepe.

g That is, all
these benefites.
a I am persua-
ded y to kepe
thy Law is an
heritage and
great gaine for
me.

b He sheweth
y none can im-
brace y worde
of God, excepte
he consider his
owne imper-
fections and
waies.

c They haue
gone about to
drawe we into
their copanie.
d Not onely in
mutual cōsent,
but also with
aide & succour.

e For y know-
ledge of Gods
worde is a sin-
gular token of
his fauour.

a Haung pro-
ued by experi-
ence that God
was true in his
promes, he de-
sireth that he
wolde increa-
se in hi know-
ledge and iud-
gement.

b So Ieremie
saith, y before
the Lord tou-
ched him, he
was like a cal-
fe vntamed: so
that the vse of
Gods rods, is
to call vs ho-
me to God.

c Their heart
is indurate &
hardened, puff-
ed vp with prosperitie & vaine estimation of them selues. d He confess-
eth that before that he was chastened, he was rebellious, as mā by nature is.

72 The Law of thy mouth is better vnto
me, then thousands of golde and siluer.

I O D.

73 Thine hands haue ^a made me and facio-
ned me: giue me vnderstanding therefore,
that I maie learne thy commandements.

74 So thei ^y ^b feare thee, seing me shal re-
ioyce, because I haue trusted in thy worde.

75 I knowe, ^o Lord, that thy iudgements
are right, and that thou hast afflicted me
iustly.

76 I praise thee that thy mercie maie com-
fort me according to thy promes vnto thy
seruāt.

77 Let thy tender mercies come vnto me,
that I maie elie: for thy Law is my delite.

78 Let the proude be ashamed: for thei ha-
ue dealt wickedly and falsely with me: but
I meditate in thy precepts.

79 Let suche as feare thee ^d turne vnto me,
and thei that ^e knowe thy testimonies.

80 Let mine heart be vpight in thy statu-
tes, that I be not ashamed.

C A P H.

81 My soule ^a fainteth for thy saluacion: yet
I waite for thy worde.

82 Mine eyes faile for thy promes, saying,
When wilt thou comfort me?

83 For I am like a ^b bottel in the smoke: yet
do I not forget thy statutes.

84 How manie are the ^c daies of thy seruāt?
when wilt thou execute iudgement on the
that persecute me?

85 The proude haue ^d digged pittes for me,
which is not after thy Law.

86 All thy commandements are true: they
persecute me falsely: ^e helpe me.

87 They had almost consumed ^f me vpon
the earth: but I forsoke not thy precepts.

88 Quicken me according to thy louing
kindenes. so shal I kepe the testimonie of
thy mouth.

L A M E D.

89 ^o Lord, thy worde endureth for euer
in ^a heauen.

90 Thy trueth is from generacion to ge-
neracion: thou hast laid the fundacion of
the earth, and it abideth.

91 Thei ^b continue euen to this daie by thi-
ne ordinances: for all are thy seruants.

92 Except thy Law had bene my delite, I
shulde now haue perished in mine afflic-
tion.

93 I wil neuer forget thy precepts: for by
them thou hast quickened me.

94 I am ^c thine, saue me: for I haue fought
thy precepts.

95 The wicked haue waited for me to de-
stroye me: but I wil consider thy testimo-
nies.

96 I ^d haue sent an end of all perfection:
but thy commandement is exceeding large.

chig so perfitte as earth, but it hath an end: onely Gods worde lasteth for euer.

a Because God
laureth not his
worke, that he
hath begun,
he desireth a
newe grace y
is, y he wolde
continue his
mercies.

b When God
sheweth his
grace towarde
anie, he testi-
feth to others
that he faileth
not them that
trust in him.

c He declareth,
y when he sele
not Gods mer-
cies, he was as
dead.

d That is, be
comforted by
mine exāple.

e He sheweth
that there can
be no true feare
of God
without the
knowledge of
his worde.

a Though my
strength faile
me, yet my sou-
le groweth and
sighteth, resting
stil in thy
worde.

b Like a skyn-
bottel or blad-
der that is par-
ched in the
smoke.

c How long
wilt y afflicte
thy seruāt?

d They haue
not onely op-
pressed me vio-
lently, but also
craftely cōspir-
ed against me.

e He assureth
him self, that
God wil deli-
uer his & de-
stroye suche as
vnjustly perfec-
ute them.

f Finding no
helpe in earth,
he lifeth vp
his eyes to
heauen.

a Because none
shulde esteeme
Gods wordes
according to
the changes of
things in this
worlde, he
sheweth that
it abideth in
heauen & there-
fore is immu-
table.

b Seing the
earth and all
creatures re-
maine in that
estate, wherin
y hath created
them, muche
more thy
trueth remain-
eth cōstant &
vchangeable.

c He proueth
by effect, y he
is Gods chil-
de, because he
seeketh to va-
derstand his
worde.

d There is no
chig so perfitte as earth, but it hath an end: onely Gods worde lasteth for euer.

MEM.

a He sheweth
y we can not
loue Gods
worde except
we exercise
our selues the-
rein and prac-
tise it

b Whosoer
doeth submit
him self on-
ly to Gods
worde, shall not
only be safe
agaist y prac-
tises of his e-
nemies, but al-
so learne more
wisdom, the
they y profes-
se it, & are me
of experience.
c So then of
our selues we
ca do nothing,
but whe God
doeth inward-
ly instruct
vs w his Spi-
rit, we fele his
graces sweeter
then honie

a Of our sel-
ues we are but
darkenes, and
can not se, ex-
cept we be li-
ghtened with
Gods worde
b So all the
faithful ought
to binde them
selues to God
by a solemn
oath and pro-
mises, to stir vp
their zeale to
embrace Gods
worde

c That is, my
prayers & tha-
nks giving, & sa-
crifice. Hosa-
calles y cal-
lues of the
Lippes Chap
24 vers 3
d That is, I am
in continual
danger of my
life

e I esteemed no
wordlie things,
but made thy
worde mine in-
heritance

a Whosoer
will embrace
Gods worde
aright, must
abhorre all fa-
tallies & imagi-
nations bothe
of him self &
of others

b And hinder
me not to kepe
the Law of y
Lord

c He desireth
Gods continual
assistance lest
he shoulde faint
in this race, &
he had begon
d The cruell
practises of the
mar contemne
thy Law, shal
be brought to
nought

e Which mee
and thy peo-
ple, as dross
doeth y me-
tal

f Thy iudge-
ments do not
nely teache me obedience, but cause me to feare, considering mine owne weak-
ness, which feare causeth repentance.

97 Oh how loue I thy Law! a it is my me-
ditacion continually.

98 By thy commandments thou hast ma-
de me wiser then mine enemies: for they
are euery with me.

99 I haue had more b vnderstanding then
all my teachers: for thy testimonies are my
meditation.

100 I vnderstode more then the ancient,
because I kept thy precepts.

101 I haue retained my feet from euery
euil way, that I might kepe thy worde.

102 I haue not declined fro thy iudgements:
for c thou didest teache me.

103 How swete are thy promises vnto my
mouth: yea, more then honie vnto my
mouth.

104 By thy precepts I haue gotten vnder-
standing: therefore I hate all the wayes of
falschode.

N V N.

105 Thy worde is a a lanterne vnto my fe-
te, and a light vnto my path.

106 I haue b sworne and wil performe it, y
I wil kepe thy righteous iudgements.

107 I am verie sore afflicted: o Lord, quic-
ken me according to thy worde.

108 O Lord, I beseeche thee accept the c fre-
offrings of my mouth, and teache me thy
iudgements.

109 My d soule is continually in mine had:
yet do I not forget thy Law.

110 The wicked haue layed a snare for me:
but I swarued not from thy precepts.

111 Thy testimonies haue I take as an c he-
ritage for euer: for they are the ioye of mi-
ne heart.

112 I haue applied mine heart to fulfil thy
statutes alwaie, euen vnto the end.

S A M E C H.

113 I hate a vaine inuentions: but thy Law
do I loue.

114 Thou art my refuge and shield, and I
trust in thy worde.

115 b Aware from me, ye wicked: for I wil
kepe the commandments of my God.

116 Stablish me according to thy promises,
that I maye liue, and disapoint me not of
mine hope.

117 c Staie thou me, and I shal be safe, and I
wil delite continually in thy statutes.

118 Thou hast troden downe all them that
departe from thy statutes: for their d deceit
is vaine.

119 Thou hast taken away all the wicked of
the earth like e dross: therefore I loue thy
testimonies.

120 My flesh f trembleth for feare of thee,
and I am afraied of thy iudgements.

A I N.

121 I haue executed iudgement and iustice:

leau me not to mine oppressours.

122 a Answer for thy seruant in that, which
is good, and let not the proude oppresse
me.

123 Mine eyes haue failed in waiting for thy
saluacion, and for thy iuste promises.

124 Deale with thy b seruant according to
thy mercie, & teache me thy statutes.

125 I am thy seruant: grante me therfore
vnderstanding, that I maie knowe thy te-
stimonies.

126 It is c time for the Lord to worke: for
they haue destroyed thy Law.

127 Therefore loue I thy commande-
ments aboue golde, yea, aboue moste fi-
ne golde.

128 Therefore I esteeme all thy precepts mo-
re iuste, and hate all false d wates.

P E.

129 Thy testimonies are a wonderful: the-
refore doeth my soule kepe them.

130 The entrance into thy b wordes shew-
eth light, and giueth vnderstanding to the
simple.

131 I opened my mouth & c panted, because
I loued thy commandments.

132 Loke vp o me and be merciful vnto me,
as thou vtest to do vnto those that loue
thy Name.

133 Direct my steppes in thy worde, and
let none iniquitie haue dominion ouer
me.

134 Deliuer me from the oppression of me,
and I wil kepe thy precepts.

135 Shewe the light of thy countenance
vpon thy seruant, and teache me thy sta-
tutes.

136 Mine eyes gush d out with riuers of
water, because they kepe not thy Law.

T S A D D I.

137 Righteous art thou, o Lord, and iuste
are thy iudgements.

138 Thou hast commanded a iustice by thy
testimonies and trueth especially.

139 a My zeale hathe euen consumed me,
because mine enemies haue forgotten thy
wordes.

140 Thy worde is proued b moste pure,
and thy seruant loueth it.

141 I am c smale and despised. yet do I not
forget thy precepts.

142 Thy righteousness is an everlasting ri-
ghteousnes, and thy Law is trueth.

143 Trouble and anguishie are come vp-
on me: yet are thy commandments my
delite.

144 The righteousness of thy testimonies is
euilasting: grante me vnderstanding, &
I shal d liue.

K O P H,

145 I haue a cryed with my whole heart: he-
are me, o Lord, & I wil kepe thy statutes.

146 I called vpon thee: saue me. and I wil

Vu.ii.

a Put thy self
betwene mine
enemies & me,
as if thou were
my pledge.

b He boasteth
not that he is
Gods seruant,
but hereby put-
teth God in
minde, that as
he made him
his by his gra-
ce, so he wolde
continue his fa-
uour toward
him

c The Prophet
sheweth y whe
the wicked
haue broghe
all things to
confusion, and
Gods worde
to vtter con-
tempt, then is
it Gods time
to helpe & send
remedie

d That is,
whatsoeuer dis-
senteth fro the
pursue of thy
worde

a Contemning
high & secret
mysteries, so y
I am moued w
admiration &
reuerence

b The simple
idiotes, y sub-
mit the selues
to God, haue
their eyes ope-
ned, and their
minds illumina-
ted so lone
as they begin
to read Gods
worde.

c My zeale
toward thy
worde was so
great
d He sheweth
what ought to
be the zeale of
Gods childre,
when they se
his worde con-
temned

a We can not
confesse God
to be righteous,
except we liue
vprightly and
truelly, as he
hathe comma-
ded

Psalm 69.10.

a Pet 2.1.
b Golde hathe
nele to be fi-
ned, but thy
word: is per-
fection it self.

c This is the
true trial, to
praise God in
aduersitie
d So that the
life of man
without the
knowledge of
God is death.

a He sheweth
that all his af-
fections & who-
le heart were
bent to God
ward for to
haue helpe in
his dangers.

kepe thy testimonies.

147 I preuented the morning light, & cryed:
for I waited on thy worde.

b He was mo-
re earnest in
studie of Gods
worde, then
they, that kept
the watche,
were in their
charge.

148 Mine eyes ^b preuent the night watches
to meditate in thy worde.

c Or, custome
e He sheweth
the nature of
the wicked to
be to persecute
agaist their
conscience
d His faith is
grounded vpon
Gods worde,
that he wolde
euer be at hand
when his child-
ren be oppres-
sed.

149 Heare my voice according to thy lou-
ing kindenes: ^o Lord, quicken me accord-
ing to thy ⁱ iudgement.

150 They drawe nere, that followe after
^c malice, and are farre from thy Law.

151 Thou art nere, ^o Lord: for all thy com-
mandements are true.

152 I haue knowen long since ^d by thy tes-
timonies, that thou hast established them
for euer.

RESH.

153 Beholde mine affliction, and deliuer me:
for I haue not forgotten thy Law.

154 Plead my cause, and deliuer me: quick-
en me according vnto thy ^a worde.

a For without
Gods promises
there is no hope
of deliuer-
ance

155 Saluacion is farre from the wicked, be-
cause they seke not thy statutes.

156 Great are thy tender mercies, ^o Lord:
quicken me according to thy ^b iudge-
ments.

b According
to thy promises
made in the
Law, because
the wicked
lacke, they ca-
haue no hope
of saluacion

157 My persecutours and mine oppressours
are manie: yet do I not swaue from thy
testimonies.

c My zeale co-
sumed me, when
I sawe their
malice & con-
tempt of thy
glorie

158 I sawe the transgressours & was ^c grie-
ued, because they kept not thy worde.

159 Consider, ^o Lord, how I ^d loue thy pre-
cepts: quicken me according to thy louing
kindenes.

d It is a sure
signe of our
adoption, when
we loue the
Law of God.

160 The ^e beginning of thy worde is truth,
and all the iudgements of thy righteouf-
nes endure for euer.

e Since ^f first
promised, euen
to the end all
thy sayings are
true

161 Princes haue ^a persecuted me without
cause, but mine heart stode in awe of thy
wordes.

a The threaten-
ings & perle-
cutions of prin-
ces coulde not
cause me to
shrink to co-
fesse thee, who
me I more fea-
re then men

162 I reioyce at thy worde, as one that fin-
deth a great spoile.

163 I hate falfshode and abhorre it, but thy
Lawe do I loue.

b That is, offe
& sondrie ti-
mes

164 ^b Seuen times a daie do I praise thee,
because of thy righteous iudgements.

c For their co-
science assureth
them, that they
please thee,
whereas they,
that loue not
thee, haue the
contrarie

165 They, ^c that loue thy Law, shal haue
great prosperitie, and they shal haue none
hurt.

d He sheweth
that we must first
haue faith, be-
fore we can
worke & please
God.

166 Lord, I haue ^d trusted in thy saluacion,
and haue done thy commandements.

e I had no re-
spect of me, but
for thee alwayes
before mine
eyes, as ^f iudge
of my doings.

167 My soule hath kept thy testimonies:
for I loue them exceedingly.

a As thou hast
promised to
be the schola-
master vnto all
them, & depen-
d vpon thee.

168 I haue kept thy precepts and thy testi-
monies: ^e for all my waies are before
thee.

TAV.

169 Let my complaint come before thee, ^o
Lord, and giue me vnderstanding, ^a accord-
ing vnto thy worde.

170 Let my supplicatio come before thee,
and deliuer me according to thy pro-
mises.

171 My lippes shal ^b speake praise, when
thou hast ^c taught me thy statutes.

b The worde
signifieth to
pouer forthe
continually.
c All his prai-
er, & desire is,
to profit in
worde of God.

172 My tongue shal intreate of thy worde:
for all thy commandements are right-
teous.

173 Let thine hand helpe me: for I haue cho-
sen thy precepts.

174 I haue longed for thy saluacion, ^o Lord,
and thy Law is my delite.

d That is, thy
prouident care
ouer me, and
where with ^e
wilt iudge mine
enemies
e Being chased
to and fro by
mine enemies,
and hauing no
place to rest
in.

175 Let my soule liue, & it shal praise thee,
and thy ^d iudgements shal helpe me.

176 I haue ^e gone astraye like a lost shepe:
seke thy seruant, for I do not forget thy
commandements.

PSAL. CXX.

1 The prayer of David being vexed by the false reportes
of Sauls flatterers. 5 And therefore he lamenteth
his long abode among those infidels, 7 Who were gi-
uen to all kinde of wickednes and contention.

A song of ^a degrees.

1 Called vnto the Lord in my ^b trouble,
and he heard me.

a That is, of
lifting vp the
cune & rising
in singing

2 Deliuer my soule, ^o Lord, fro lying lip-
pes, and from a deceitful tongue.

b Albeit the
children of
God ought to
reioyce, when
they suffer for
righteousnes
sake, yet it is a
great grief to
the flesh to
heare euil for
well doing

3 What doeth thy ^c deceitful tongue bring
vnto thee? or what doeth it auail thee?

c He assured
him self that
God wolde
turne their
craft to their
owne destruc-
tion

4 It is as the ^d sharpe arrowes of a mightie
man, and as the coles of iuniper.

d He sheweth
that there is
nothing so sharpe
to perce, nor so
hote to set on fyre
as a scilicious tongue.

5 Wo is to me that I remaine in ^e Mé-
shech, & dwell in the tentes of ^f Kedár.

e These were people
of Arabia, which
came of Iaphet,
Gen 10.2

6 My soule hath to long dwelt with him
that hateth peace.

f That
is, of the Ishmaelites
g He declarerth
what he meaneth
by Méshech, and
Kedár: to wit, the
Israelites which
had degenerate
from their godlie
fathers and hated
and contended
agaist the faithfull

7 I seke ^g peace, and when I speake thereof,
they are bent to warre.

g He declarerth
what he meaneth
by Méshech, and
Kedár: to wit, the
Israelites which
had degenerate
from their godlie
fathers and hated
and contended
agaist the faithfull

nothing so sharpe to perce, nor so hote to set on fyre as a scilicious tongue.

g He declarerth
what he meaneth
by Méshech, and
Kedár: to wit, the
Israelites which
had degenerate
from their godlie
fathers and hated
and contended
agaist the faithfull

PSAL. CXXI.

1 This Psalm teacheth that the faithful ought onely to
like for helpe at God, 7 Who onely doeth maineine,
preserue and preserue his Church

A song of ^a degrees.

1 I will lift mine eyes ^a vnto the moun-
taines, from whence mine helpe shal
come.

a Or, alone the
mountaines; mean-
ing, that there
is nothing so high
in this world,
wherein he can
trust, but onely
in God

2 Mine helpe commeth from the Lord,
which hath made the ^a heauen and the
earth.

a He accuseth
mans ingrati-
tude, who can
not depend on Gods
power

3 He wil not suffer thy fote to slippe: for he
that kepeth thee, wil not ^b slumber.

b He sheweth
that Gods pro-
vidence nor
onely watch-
eth ouer his
Church in ge-
neral, but alio
ouer euery
member thereof.

4 Beholde, he that kepeth Israël, wil nether
slumber nor slepe.

c Neither heare
nor colde, nor
any incommo-
ditie shal be
able to destroye
Gods Church:
albeit for a tyme
they maie mole-
st it.

5 The Lord is thy keper: the Lord is thy
shadowe at thy right hand.

d Whatsoeuer
thou dost en-
terprise, shal
have good suc-
cesse.

6 The sunne shal not ^c smite thee by daie,
nor the moone by night.

c Neither heare
nor colde, nor
any incommo-
ditie shal be
able to destroye
Gods Church:
albeit for a tyme
they maie mole-
st it.

7 The Lord shal preserue thee from all
euil: he shal kepe thy soule.

d Whatsoeuer
thou dost en-
terprise, shal
have good suc-
cesse.

8 The Lord shal preserue thy ^d going out,
and thy comming in from hence forth
and for euer.

e Neither heare
nor colde, nor
any incommo-
ditie shal be
able to destroye
Gods Church:
albeit for a tyme
they maie mole-
st it.

PSAL. CXXII.

1 David reioyeth in the name of the faithful, that God
hath

e Neither heare
nor colde, nor
any incommo-
ditie shal be
able to destroye
Gods Church:
albeit for a tyme
they maie mole-
st it.

bathe accomplished his promes, and placed his Arke in Zion. 5 For the which he giueth thanks. 8 And praeseth for the prosperitie of the Church.

A song of degrees, or Psalm of David.

a He reioyced
God had ap-
pointed a pla-
ce, where Ar-
ke shulde stil
remain
b Which were
wont to wan-
der to and fro,
as the Arke re-
moued.
c By y^e artifi-
cial toyning &
beautie of the
houses, he mea-
neth y^e cōcord,
& loue y^e was
betwene the
citizens.
d All the tri-
bes according
to Gods enou-
rant shal co-
me and praye
there
e In whose
house God pla-
ced y^e throne
of iustice, and
made it a figu-
re of Christs
kingdome
f The fauour
of God piper
thee bothe
within and
without
g Not onely
for mine owne
sake, but for
all y^e faithfull

I Reioyced, when they said to me, We wil go into the house of the Lord.
2 Our fete shal stand in thy gates, o Ierusalem.

3 Ierusalem is buylded as a citie, that is compact together in it self:

4 Whereunto the tribes, euen the tribes of the Lord go vp according to the testimo-
nie to Israēl, to praise the Name of the Lord.

5 For there are thrones set for iudgement, euen the thrones of the house of David.

6 Praise for the peace of Ierusalem: let the prosper that loue thee.

7 Peace be within thy walles, & prosperitie within thy palaces.

8 For my brethren and neighbours sakes I wil wish thee now prosperitie.

9 Because of the House of the Lord our God, I wil procure thy welth.

PSAL. CXXXIII.

A praiser of the faithful, which were afflicted ether in Babylon or under Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwelt in the heauens.

2 Beholde, as the eyes of seruants loke vnto the hand of their masters, and as the eyes of a maiden vnto the hād of her ma-
stres: so our eyes waste vpon the Lord our God vntil he haue mercie vpon vs.

3 Haue mercie vpon vs, o Lord, haue mercie vpon vs: for we haue suffred to much contempt.

4 Our soule is filled to ful of the mocking of the welthe, & of the despitefulness of the proude.

PSAL. CXXXIII.

The people of God, escaping a great peril, do acknowledge them selues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatness of the peril, 6 And praise the Name of God.

A song of degrees or Psalm of David.

I F the Lord had not bene on our side, (maie Israēl now say)

2 If the Lord had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp quicke, when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised be the Lord, which hathe not giuen vs as a praye vnto their teeth.

7 Our soule is escaped, euen as a birde out of the snare of the fowlers: the snare

of the wicked did not onely furiously rage against the faithfull, but craftely imagined to destroy them.

is broken and we are deliuered.

8 Our helpe is in the Name of the Lord, which hathe made heauen and earth.

PSAL. CXXXV.

He describeth the assurance of the faithful in their afflictions. 4 And desireth their welth, 5 And the destruction of the wicked.

A song of degrees.

T Hei that trust in the Lord, shal be as mount Zion, which can not be removed, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from hence forth and for euer.

3 For the Lord of the wicked shal not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Do wel, o Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked waies, them shal the Lord leade with the workers of iniquitie: but peace shal be vpon Israēl.

PSAL. CXXXVI.

This psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderful after the seuenie yeres of captiuitie foretold by Ieremie chap. 25. 12. & 29. 10.

A song of degrees or Psalm of David.

W Hen the Lord brought againe the captiuitie of Zion, we were like them that dreame.

2 Then was our mouth filled with laughter, and our tongue with ioye: then said thei among the heathē, The Lord hathe done great things for them.

3 The Lord hathe done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

5 Thei that sowe in teares, shal reape in ioye.

6 Thei went weping and caried precious seds: but thei shal returne with ioye and bring their sheaues.

ly thinkfull **d** It is no more impossible to God people, then to cause the riuers to runne in the wilderness and barren places. **e** That is, seds which was scarce & deere: meaning, that thei which trusted in Gods promes to returne, had their desire

PSAL. CXXXVII.

He sheweth that the whole estate of the worlde, bothe domestical and political standerh by Gods mere prouidence and blessing. 3 And that to haue children wel nurtured is an especial grace and gift of God.

A song of degrees or Psalm of Salomon.

E Xcept the Lord buyld the house, ether labour in vaine that buyld it: except the Lord kepe the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, & to lye downe late, & eat y^e bread of sorrow: but he wil surely giue rest to his beloued.

3 Beholde, children are the inheritance of the Lord, and the frute of the wombe his

Vu iii.

eaten with grief of minde **e** Not exempting them from labour, but making their labours comfortable, and as it were a rest.

a Though the worlde be subiect to mutations, yet the people of God shal stand sure & be defended by Gods prouidence.
b Though God suffer vs to be vnder y^e crosse, lest thei shulde embrace wickednes, yet this crosse shal not so rest vpon the, that it shulde driue the fro hope.
c He desireth God to purge his Church from hypocrites & such as haue no scale of the truth.

a Their deliriance was as a thing incredible, and therefore toke away all excuse of ingratitude
b He sheweth how y^e godlie ought to reioyce, when God gathereth his Church or deliuereth it
c If the inidels confesse Gods wonderful worke, the faithfull can neuer shewe the selues sufficient to deliuer his barren places.

a That is, gouerne & dispose all things pertaining to y^e familie
b The publike estate of y^e common welch
c Which warre, & ward, & are also magistrats, & iudgers of y^e citie
d Either that, y^e is gotten by hard labour, or

rewarde.

4 As are the arrowes in the hand of the strong man : so are the children of youth.

f That is, in-
duced & strength
& verities fro
God: for these
are signes of
Gods blessings,
& not of nobles.
g Suche chil-
dren shalbe a-
ble to stop
their aduersa-
ries mouthes,
wher their god-
lie life is ma-
liciously accu-
sed before
iudges.

5 Blessed is the man, that hathe his quiuer full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

1 Blessed is euery one that feareth the Lord and walketh in his wayes.

a God appro-
ueth not our
life, except it
be reformed,
according to
his worde.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be wel with thee.

b The worlde
esteemeth them
happie, who liue
in welth, and
ydleness: but
holie God ap-
proueth them
best. y liue of
the meane part
of their la-
bours.

3 Thy wife shall be as the fruteful vine on the sides of thine house, and thy children like the olive plants round about thy table.

c Because
Gods fauour
appeareth in
none outward
thing more than
in increase of
children, he
promiseth to en-
rich the faithful
with this gift. *d*
Because of the
spiritual blessing,
which God hath
made to his Church,
these temporal
things shall be
granted. *e* For
except God blessed
his Church publi-
cally, this pri-
uate blessing were
nothing.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zión shall bless thee and thou shalt see the welth of Ierusalém all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israël.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. **4** For by the righteous Lord it shall be deliuered. **6** And the enemies for all their glorious shewe, shall suddenly be destroyed.

A song of degrees.

a The Church
now afflicted
ought to reme-
ber, how her
conditiõ hath
euer bene such
from the be-
ginning: to be
molested most
griuously by
wicked: yet
in time it hath
euer bene de-
liuered.

1 They haue often times afflicted me from my youth (may Israël now say)

2 They haue often times afflicted me from my youth: but they coulde not preuaile against me.

3 The plowers plowed vpon my backe, and made long sorrowes.

4 But the righteous Lord hath cut the cordes of the wicked.

5 They that hate Zión, shall be all ashamed and turned backward.

6 They shall be as grass that groweth on the house topes, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gatherer his lap:

8 Neither they, which go by, say, The blessing of the Lord be vpon you, or, We bless you in the Name of the Lord.

PSAL. CXXX.

1 The people of God from their bottomles miseries do cry vnto God, and are heard. **3** They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

a That is, I
wote that perill
and none shall
passe for the.
a Being in great
distresse and
sorrow.

Out of the deep places haue I called vnto thee, O Lord.

Lord, heare my voyce: let thine cares at-

tend to the voice of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou maifest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his worde.

6 My soule waiteth on the Lord more then the mornig watcheth for the morning.

7 Let Israël waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeme Israël from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie & modestie before God, and teacheth all men, what they shoulde do.

A song of degrees or Psalm of Dauid.

1 Lord, mine heart is not hawtie, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my self, like one wained from his mother, and kept silence: I am in my self as one that is wained.

3 Let Israël waite on the Lord from hence forth and for euer.

PSAL. CXXXII.

1 The faithful, ground- ing on Gods promises made vnto Dauid, desire that he wolde establish the same, both as touching his posteritie and the building of the Temple, to praise there as was forespoken, *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* 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*816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* 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saying, Of the frute of thy bodie wil I set vpon thy throne.

^a Because this can not be accomplished but in Christ, it followeth that ^b James was ^c spiritual

^a Meaning, for his owne sake, & not for the plentifulnes of the place: for he promisseth to bleesse it, declaring before, ^b it was barre^d ^c That is, with my protection, whereby thei shal be safe. ^d Though his force for a time seemed to be broken, yet he promisseth to restore it.

^a Because the greatest parte were againe ^b Daurid, though some fauoured him, yet when he was established King, at length thei joyed all together like brethren: & there fore he sheweth by these similitudes the commoditie of brotherlie loue

^a Ye ^b are Leuites & chiefly appointed to this office ^c For their charge was not onely to keepe ^d Temple, but to praie there & to giue God thanks ^e And therefore hathe all power, bleesse thee with his Fatherlie loue declared in Zion Thus the Leuites vsed to praie the Lord, and bleesse the people

^a If thy sonnes keepe my couenant, and my testimonies, that I shal teache them, their sonnes also shal sit vpon thy throne for euer.

^a For the Lord hathe chose Zion, & loued to dwell in it, saying,

^a This is my rest for euer: here wil I dwell, for I haue a delight therein.

^a I wil surely bleesse her vitailles, & wil satisfie her poore with bread,

^a And wil clothe her Priests with saluacion, and her Saintes shal shewe for ioie.

^a There wil I make the home of Daurid to bud: for I haue ordeined a light for mine Anointed.

^a His enemies wil I clothe with shame, but on him his crowne shal flourish.

PSAL. CXXXIII.

^a This psalme containeth the commendacion of brotherlie amitie among the seruants of God

^a A song of degrees or Plalmes of Daurid.

^a Beholde, how good and how comelie a thing it is, brethren to dwelle euen together.

^a It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which wet downe on the border of his garments:

^a And as the dewe of Hermón, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing & life for euer.

^a The ointment was a figure of the graces, which come fro Christ the head vnto his Church ^b By Hermón & Zion he meaneth the plentiful countrie about Ierusalem ^c Where there is such concord

PSAL. CXXXIII.

^a He exhorteth the Leuites, watching in the Temple, to praie the Lord.

^a A song of degrees.

^a Beholde, praie ye the Lord, all ye seruants of the Lord, ye that by night stand in the House of the Lord.

^a Lift vp your hands to the Sanctuarie, & praie the Lord.

^a The Lord, that hathe made heauen and earth, bleesse thee out of Zion.

^a And therefore hathe all power, bleesse thee with his Fatherlie loue declared in Zion Thus the Leuites vsed to praie the Lord, and bleesse the people

PSAL. CXXXV.

^a He exhorteth all the faithful, of what estate so euer thei be, to praie God for his maruelous workes, & especially for his graces toward his people, wherein he hathe declared his mercie. ^b To the confusion of all idolaters and their idoles.

^a Praie ye the Lord.

^a Praie the Name of the Lord: ye seruants of the Lord, praie him.

^a Ye stand in the House of the Lord, & in the courtes of the House of our God,

^a Praie ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a com-

melie thing.

^a For the Lord hathe chosen Iakób to him selfe, and Israël for his chief treasure.

^a For I knowe that the Lord is great, and that our Lord is aboue all gods.

^a Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea, & in all the depths.

^a He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.

^a He smote the first borne of Egypt both of man and beast.

^a He hathe sent tokens and wonders into the middes of thee, o Egypt, vpon Pharaoh, and vpon all his seruants.

^a He smote manie nations, & slewe mighty Kings:

^a Sihón King of the Amorites, and Og King of Baschan, and all the kingdomes of Canaan:

^a And gaue their land for an inheritance, euen an inheritance vnto Israël his people.

^a Thy Name, o Lord, endureth for euer: o Lord, thy remembrance is from generation to generation.

^a For the Lord wil iudge his people, and be pacified towards his seruants.

^a The idoles of the heathen are siluer & golde, euen the worke of mens hands.

^a Thei haue a mouth, & speake not: thei haue eyes and se not.

^a Thei haue eares and heare not, nether is there anie breath in their mouth.

^a Thei that make them, are like vnto them: so are all that trust in them.

^a Praise the Lord, ye house of Israël: praise the Lord, ye house of Aarón.

^a Praise the Lord, ye house of Leui: ye that feare the Lord, praie the Lord.

^a Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praie ye the Lord.

PSAL. CXXXVI.

^a A moste earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, whub standeth in confessing that he giueth vs all of his mere liberallitie.

^a Praie ye the Lord, because he is good: for his mercie endureth for euer.

^a Praie ye the God of gods: for his mercie endureth for euer.

^a Praie ye the Lord of lords: for his mercie endureth for euer.

^a Which onelie doth great wonders: for his mercie endureth for euer:

^a Which by his wisdom made the heauens: for his mercie endureth for euer:

^a Which hathe stretched out the earth

Vu.iiii.

^a That is, hath frely loued the posteritie of Abraham.

^a He sheweth what frute the godlie coeene of Gods power, whereby thei see how he destroyeth his enemies, & deliuereth his people.

Num 21, 26 & 24, 38.

^a He sheweth what frute the godlie coeene of Gods power, whereby thei see how he destroyeth his enemies, & deliuereth his people.

^a That is, gouerne & defende his people. ^b By shewing what punishment God appointeth for heathen idolaters, he warneth his people to beware the like offence, seeing y idoles haue nether power nor life, & y their deliriance came not by idoles, but by y mightie power of God read psal 115 vers. 4.

^a By this repetition he sheweth that y least of Gods benefices bide vs to thankes giue: but chiefly his mercie, & is principally declared towards his Church.

b This was a comūne kinde of thakeſgūig, & the whole people vied, when thei had receiued anie benefite of God, as 2 Chr 7.6 & 20.21: meaning y^e God was not onely mercifull to eheir fathers, but also continued y^e ſame to their poſteritie
c Gods mercifull prouidence toward mā appeareth in all his creatures, but chiefly in that that he deliuered his Church from y^e thraldome of their enemies
d In doing ſuch a worke as was neuer done before, nor that anie other coulde do
e Where for y^e ſpace of fortie yeres he ſhewed infinite and moſte ſtrange wonders
f Declaring thereby that no power nor authority was ſo dere vnto him, as the loue of his Church.

g In our greateſt affliction & ſclauerie, when we looked for nothing leſſe then to haue had anie ſuccour.
h Seeing y^e God prouideth, not for the beaſtes: much more haſte he care ouer his.
i Seeing that all ages haue had moſt plaine teſtimonies of Gods benefites.

a That is, we abode a long time: & albeit y^e the countrie was pleaſant, yet coulde it not ſate our reſtes, nor turne vs fro the true ſerue of our God.
b To wit, of that countrie by our ſilence we ſhould ſignifie that we hoped no more in God.

vpon the waters: for his ^b mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the ſunne to rule the daie: for his mercie endureth for euer:

9 The moone and the ſtarres to gouerne the night: for his mercie endureth for euer:

10 Which ſmote Egypt with their firſt borne (for his mercie endureth for euer)

11 And broght out Iſraél from among them (for his mercie endureth for euer)

12 With a mightie hand and ^d ſtretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea in two partes: for his mercie endureth for euer:

14 And made Iſraél to paſſe through the middes of it: for his mercie endureth for euer:

15 And ouerthrewe Pharaóh and his hoſte in the red Sea: for his mercie endureth for euer:

16 Which led his people through the ^e wildernes: for his mercie endureth for euer:

17 Which ſmote great Kings: for his mercie endureth for euer:

18 And ſlewe mightie Kings: for his mercie endureth for euer:

19 As Sihón King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Baſhán: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Iſraél his ſeruant: for his mercie endureth for euer:

23 Which remembered vs in our ^e baſe eſtate: for his mercie endureth for euer:

24 And haſte reſcued vs from our oppreſſour: for his mercie endureth for euer:

25 Which giueth foode to all ^h fleſh: for his mercie endureth for euer.

26 Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

The people of God in their baniſhment ſeing Gods true religion decaye, liued in great anguiſh and ſorrowe of heart: the which griefe the Chaldeans did ſo liſle pteſe, that thei rather increaſed the ſame daily with tauntes reproches and blaſphemies againſt God. Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who prouoked the Babylonians againſt them, and moved by the Spirit of God, propheticke the deſtruction of Babylon, wherethei were handled ſo tyrannouſly.

By the riuers of Babel we ^a ſate, and there we wept, when we remembered Zión.

We hanged our harpes vpon the willowes in the middes ^b thereof.

Then thei that led vs captiues, ^c required of vs ſongs and mirth, when we had han-

c The Babylonians ſpoke thus in mocking vs, as though by our ſilence we ſhould ſignifie that we hoped no more in God.

ged vpon our harpes, ſaying, Sing vs one of the ſongs of Zión.

4 How ſhal we ſing, ſaid we, a ſong of the Lord in a ſtrange land?

5 If I forget thee, ^d O Ieruſalém, let my right hand forget to play.

6 If I do not remembre thee, let my tongue cleaue to the roſe of my mouth: yea, if I preferre not Ieruſalém to my ^e chief ioye.

7 Remember the children of ^f Edóm, ^g O Lord, in the ^h daie of Ieruſalém, which ſaid, Raſe it, raſe it to the fundacion thereof.

8 O daughter of Babel, worthie to be deſtroied, bleſſed ſhal he ⁱ be y^e rewardeth thee, as thou haſt ſerued vs.

9 Bleſſed ſhal he be that taketh & daſheth thy children againſt the ſtones.

conſpired with y^e Babylonians againſt their brethren & kinſfolke diden viſit Ieruſalém. He alludeth to Iſaies propheticke chap 13. & 16 verſe promiſing good ſucces to Cyrus and Darius, whose ambition moved to fight againſt Babylon: but God viſed them as his reeds to puniſh his enemies.

PSAL. CXXXVIII.

David with great courage praiſeth the goodnes of God toward him, the which is ſo great. That it is knowne to forren princes, who ſhal praiſe the Lord together with him. And he is aſſured to haue like comfort of God in the time following, as he hath had heretofore.

A Pſalme of David.

I Wil praiſe thee with my whole heart: ^a Ieuen before the ^b gods wil I praiſe thee.

2 I wil worſhip toward thine holie ^b Temple and praiſe thy Name, becauſe of thy louing kindenes and for thy trueth: for thou haſt magnified thy Name aboue all things by thy worde.

3 When I called, then thou heardeſt me, & haſt ^c increaſed ſtrength in my ſoule.

4 All the ^d Kings of the earth ſhal praiſe thee, ^e O Lord: for they haue heard the wordes of thy mouth.

5 And thei ſhal ſing of the waies of the Lord, becauſe the glorie of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowely, but the proude he knoweth ^e a faile of.

7 Thogh I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt ſtretch forth thine hand vpon the wrath of mine enemies, and thy right hand ſhal ſaue me.

8 The Lord wil ^f performe his worke toward me: ^g O Lord, thy mercie endureth for euer: forſake not the workes of thine hands.

PSAL. CXXXIX.

David to cleaſe his heart from all hypocriſie ſheweth that there is nothing ſo hid, which God ſeeth not. Whereby he confirmeth by the creation of man. After declaring his zeale and feare of God, he proteſteth to be enemye to all them that conſerne God.

To him that excelleth. A Pſalme of David.

d Albeit the faithful are comforted with their particular griefs, yet the comūne ſorrowe of the Church is moſte grievous vnto them, & are ſu. he as thei can not but remember and lament
e The decaye of Gods religion
f Their counſell was ſo grievous, that no ioye coulde make them glad, except it were reſtored.
g According as Ezekiel 25. 17. & Ieremie 49. 7 verſe propheticke: & Abdias verſe 10 ſheweth that the Edomites, who came of Eſau, who thou dideſt viſit Ieruſalém. He alludeth to Iſaies propheticke chap 13. & 16 verſe promiſing good ſucces to Cyrus and Darius, whose ambition moved to fight against Babylon: but God viſed them as his reeds to puniſh his enemies.

a Euen in the preſence of Angels & of thei, y^e haue authority among me.
b Bothe y^e Temple & ceremonial ſeruite at Chriſts coming were aboliſhed: ſo that now God wil be worſhipped onely in ſpirit and trueth
c Thou haſt ſtrengthened me againſt mine outward & inward enemies.
d All y^e worlde ſhal confeſſe y^e thou haſt wonderfully preſerued me, & perſormed thy promiſes
e Diſtance of place can not hinder God to ſhewe mercie to his, and to iudge the wicked, thogh thei thinke y^e he is farre of
f Thogh mine enemies rage neuer ſo much, yet the Lord, who haſte begun his worke in me, wil continue his grace to y^e end.

O Lord, thou hast tryed me and knowest me.
 Thou knowest my sitting & my rising: thou vnderstandest my thought a farre off.
 Thou compassest my paths, and my lying downe, and art accustomed to all my waies.
 For there is not a worde in my tongue, but lo, thou knowest it wholly, O Lord.
 Thou holdest me strait behinde and before, and laiest thine hand vpon me.
 Thy knowledge is to wonderfull for me: it is so high that I can not attaine vnto it.
 Whether shal I go from thy spirit? or whether shal I flee from thy presence?
 If I ascend into heauen, thou art there: if I lie downe in hel, thou art there.
 Let me take the wings of the morning, & dwell in the vttermoost partes of the sea:
 Yet thether shal thine hand leaue me, & thy right hand holde me.
 If I saie, Yet the darkenes shal hide me, euen the night shal be light about me.
 Yea, the darkenes hideth not from thee: but the night shineth as the daie: y darke and light are bothe alike.
 For thou hast possessed my reins: y hast couered me in my mothers wombe.
 I wil praise thee, for I am fearfully & wonderously made: maruelous are thy workes, and my soule knoweth it wel.
 My bones are not hid from thee, though I was made in a secret place, & facioned k beneth in the earth.
 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were facioned, when there was none of them before.
 How mercere therefore are thy thoughts vnto me, O God! how great is y summe of the!
 If I shulde counte them, thei are mo then the sand: whe I wake, I am stil with thee.
 Oh that thou woldest slay, O God, y wicked and bloodie men, to whom I saie, Depart ye from me:
 Which speake wickedly of thee, & beig thine enemies are lifted vp in vaine.
 Do not I hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?
 I hate them with an vnfaigned hatred, as they were mine vtter enemies.
 Trye me, O God, and knowe mine heart: proue me and knowe my thoughts,
 And consider if there be anie waie of wickednes in me, and lead me in the waie for euer.

rely p. Or anie heinous waie or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion
q That is, continue thy fauour towards me to the end.

PSAL. CXL.

David complaineth of the crueltie, falsehood & iniuries of his enemies, & against the which he prayeth vnto the Lord and assureth himself of his helpe and succour.

Wherefore he prouoketh the iust to praise the Lord, & to assure them selves of his tuition.
Tomim that excelleth. A psalme of David.

Deliuer me, O Lord, from the euil man: preferue me from the cruel man:
 Which imagine euil things in their heart, & make waie continually.
 Thei haue sharpened their tongues like a serpent: adders poyson is vnder their lippes. Selah.
 Kepe me, O Lord, from the hands of the wicked: preferue me from the cruel man, which purposeth to cause my steppes to slide.
 The proude haue laid a snare for me & spied a net with cordes in my pathwaie, & set gienues for me. Selah.
 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.
 O Lord God the strength of my saluacion, thou hast couered mine head in the daie of battell.
 Let not y wicked haue his desire, O Lord: performe not his wicked thought, lest thei be proude. Selah.
 As for the chief of them, that compassed me about, let the mischief of their owne lippes come vpon them.
 Let coles fall vpon them: let him cast them into the fyre, & into the depe pittes, that thei rise not.
 For y backbiters shal not be established vpon the earth: euil shal hunt the cruel man to destruction.
 I knowe that the Lord wil auenge the afflicted, & iudge the poore.
 Surely the righteous shal praise thy Name, & the iust shal dwell in thy presence.

PSAL. CXII.

David being grievously persecuted Under Saul, only fleeth vnto God to haue succour. Desiring him to bridle his affections, & at he maie patiently abide til God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vp O thee: haste thee vnto me: heare my voyce, when I crye vnto thee.
 Let my praier be directed in thy sight as incense, & the lifting vp of mine hands as an euening sacrifice.
 Set a watche, O Lord, before my mouth, & kepe the dore of my lippes.
 Incline not mine heart to euil, that I shulde commit wicked workes with men that worke iniquitie: and let me not eat of their delicates.
 Let the righteous smite me: for that is a benefite: & let him reprove me, & it shal be a precious oyle, that shal not breake mine head: for within a while I shal euen praise in their miseries.
 When their iudges shal be cast downe in

a Which persecuteth me of malice & without cause
b That is, by their false cancellations and lies thei kille y hatred of the wicked against me
c He sheweth what weapons y wicked vse, when power & force faile the.
d He declareth what is y remedie of the godlie, when thei are oppressed by the worldelings
e He callth to God with liuelie faith, being assured of his mercies, because he had before time puen, that God helped him euer in his dangers
f For it is in Gods hand to ouerthrowe y counsels & enterprises of y wicked
g It seemeth y he alludeth to Saul.
h To wit, God: for David saw y thei were reprobat & that there was no hope of repentance in them
i Gods plagues shal light vpon him in such sort, y he shal not escape
k That is, that he defended & preferred by thy Fatherlie prouidence & care

Psalm CXLI.
a He sheweth y there is none other refuge in O necessities, but only to flee vnto God for comfort of soule
b He meaneth his earnest zeale & iusture, & he vied in praier: alluding to the sacrifices, which were by Gods commandement of fred in y olde Law
c He desireth God to kepe his thoughts & waies euer from thinking or executing vengeance
d Let not their prosperitie allure me to be wicked as thei are
e He colde abide all corrections, that came of a louing heart
f By patience
g By patience
h By patience
i By patience
j By patience
k By patience
l By patience
m By patience
n By patience
o By patience
p By patience
q By patience
r By patience
s By patience
t By patience
u By patience
v By patience
w By patience
x By patience
y By patience
z By patience

8 The people, which followed their wicked rulers in persecuting y^e Prophet, shal repent & turne to God, when they se their wicked rulers punished.
h Here appeareth y^e Dauid was miraculously deliuered out of many deaths, as 2 Cor 1,9
i Into Gods nettes, whereby he catcheth y^e wicked & their owne malice
k So that none of the escape.

stonie places, thei shal s heare my woies, for thei are swete.

7 Our bones lie scattered at the h graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes loke vnto thee, o Lord God: in thee is my trust: leaue not my soule deftiture.

9 Kepe me from the snare, which thei haue laied for me, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into his nettes k together, whiles I escape.

PSAL. CXLII.

1 The Prophet nether astoned with feare, nor caried away with angre, nor forced by desperation, wolde kee Saül, but with a quiet minde directed his earnest prayer to God, who did preserve him.

¶ A Psalm of Dauid, to giue instruction, & a prayer, when he was in the caue.

I Cryed vnto the Lord with my voyce: With my voyce I a prayed vnto y^e Lord.

2 I powred out my meditacion before him, & declared mine afflictio in his presence.

3 Thogh my spirit was in perplexitie in me, yet thou knewest my path: in y^e waie, wherein I walked, haue thei priuely laied a snare for me.

4 I looked vpon my right hand, & behelde, but there was none that wolde knowe me: all refuge failed me, & none cared for my soule.

5 Then cryed I vnto thee, o Lord, & said, Thou art mine b hope, & my porcion in y^e land of the liuing.

6 Hearken vnto my crye, for I am brought verie lowe: deliuer me from my persecuters, for thei are to strong for me.

7 Bring my soule out of c prisõ, that I maie praise thy Name: then shal the righteous d come about me, when thou art beneficial vnto me.

PSAL. CXLIII.

1 An earnest prayer for remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. s He desireth to be restored to grace, so To be gouerned by his holie Spirit, that he maie spende the remnant of his life in the true feare & seruice of God.

¶ A Psalm of Dauid.

Hear me prayer, o Lord, & hearken vnto my supplication: answer me in thy a trueth & in thy b righteousness.

(And entre not into iudgement with thy seruant: for in thy c sight shal none that liueth, be iustified)

For the enemy hath persecuted my soule: he hath smiten my life downe to the earth: he hath laied me in the darkenes, as thei that haue bene dead d long ago:

4 And my spirit was in perplexitie in me, & mine e heart within me was amased.

d He acknowledgeth that God is the onelie & true phisicion to heale him: & that he is able to raise him to life, thogh he were dead long ago, & turned to ashes e So that onely by faith, & by the grace of Gods Spirit he was vpholden.

5 Yet do I remember the time f past: I meditate in all thy workes. yea, I do meditate in the workes of thine hands.

6 I stretche forth mine hands vnto thee: my soule desireth after thee, as the thiristie land. Selah.

7 Heare me speedely, o Lord, for my spirit fealeth: hide not thy face from me, els I shal be like vnto them that go downe into the pit.

8 Let me heare thy louing kindenes in the s morning, for in thee is my trust: h shewe me the waie, that I shoulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, o Lord, from mine enemies: for i I hid me with thee.

10 Teache me to k do thy wil, for thou art my God: let thy good Spirit lead me vnto the land of l righteousness.

11 Quicken me, o Lord, for thy Names sake, & for thy righteousness bring my soule out of trouble.

12 And for thy mercie m slay mine enemies, and destitoe all them that oppresse my soule: for I am thy n seruant.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained, s Demanding helpe and the destruction of the wicked, s Promising to acknowledge the same with songs of praises, s And declareth wherein the felicitie of a me people consisteth

¶ A Psalm of Dauid.

Blessed be the Lord my strength, w^h teacheth mine hands to fight, & my fingers to battell.

2 He is my goodnes & my fortres, my tower & m my deliuerer, my shield, and in him I trust, which subdueth my b people vnder me.

3 Lord, what is man that thou c regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his daies are like a shadowe, that vanisheth.

5 d Bowe thine heauens, o Lord, and come downe: touche the mountaines & thei shal smoke.

6 e Cast forth the lightening and scatter them: shote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great f waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand is a right hand s of falsehood.

9 I wil sing a h newe song vnto thee, o God, & sing vnto thee vpon a viole, & an instrument of ten strings.

10 It is he: that giuerh deliuerance vnto

ner of speeches, he sheweth that all the letters in the worlde can not hinder Gods power, which he apprehended by faith f That is, deliuer me from tumultes of them that shoulde be my people, but are corrupt in their iudgement & enterprises, as thogh thei were strangers. g For thogh thei shake hands, yet thei kepe not promises h That is, a rare & excellent song, as thy great benefices deserue.

f To wit, thy great benefices of olde, & the manifold examples of thy fauour toward thine g That is, speedely & in due season

h Let thine holie Spirit counsel me how to come forth of these great cares & troubles i I hid my self vnder the shadow of thy wigs, y I might be defended by thy power k He cõfesseth that bothe the knowledge & obedience of Gods wil cometh by y^e Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, & frameth our hearts by his grace to obey him.

l That is, iustly & aright for so long as we decline from Gods wil, we fall into error m Which shal be a signe of thy Fatherlie kindenes toward me n Recognizing my self wholly vnto thee, and trusting in thy protection.

Psalm CXLIIII A Who of a poore shephord hath made me a valiant warrior and mightie conquerour o By my deliuerer vn to me for the Prophet can not satisfie him self with any worde.

b He cõfesseth that neither by his owne autoritie, power nor policie his kingdome was quiet, but by the secret grace of God

c To giue vnto God iust praise is to confesse our selues to be vnworthie of so excellent benefices. & y he bestoweth them vpon vs of his free mercie.

d He desireth God to continue his graces & to send helpe for the present necessitie.

e By these manner of speeches, he sheweth that all the letters in the worlde can not hinder Gods power, which he apprehended by faith f That is, deliuer me from tumultes of them that shoulde be my people, but are corrupt in their iudgement & enterprises, as thogh thei were strangers. g For thogh thei shake hands, yet thei kepe not promises h That is, a rare & excellent song, as thy great benefices deserue.

I Thogh wicked Kings be called Gods seruants, as Cyrus, Isa 45. 1. forasmuche as he vsurth the to execute his iudgements yet David because of Gods pnes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forthe Gods glorie. **k** He desireth God to continue his benefices toward his people, counting the promotion of children and their good education among chiefest of Gods benefices.

l That the corner stones of our houses may be full of store for the great abundance of his blessings. **m** He attributeth not onely the great commodities, but euen the least also to Gods fauour. **n** And if God give not to all his children all these blessings, yet he recompenseth them with better things.

Kings, & rescueth Dauid his seruāt from the hurtful sword.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood:

12 That our ^k sonnes may be as the planties growing vp in their youth, & our daughters as the corner stones, grauen after the similitude of a palace:

13 That our ^l corners may be full, and abounding with diuers sortes, and that our shepe may bring forth the thousands and tens of thousands in our stables:

14 That our ^m oxen may be strong to labour: that their be none inuasiō, nor going out, nor no crying in our stables.

15 Blessed are the people, that be ⁿ so, yea, blessed are the people, whose God is the Lord.

PSAL. CXLV.

This Psalm was composed, when the kingdom of Dauid flourished. 1 It becometh he describeth the wonderful prouidence of God, as wel in gouerning man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice & mercie. 18 But specially for his loving kindnes toward those that call vpon him, that feare him, and loue him: 21 For the which he promisseth to praise him for euer.

A Psalm of Dauid of praise.

O my God and King, ^a I wil extoll thee, and wil blesse thy Name for euer and euer.

2 I wil blesse thee daily, and praise thy Name for euer and euer.

3 Great is the Lord, & moste worthie to be praised, and his greatnes is incomprehensible.

4 Generation shal praise thy workes vnto generation, and declare thy power.

5 I wil meditate of the beautie of thy glorious maiestie, & thy wonderful workes,

6 And they shal speake of the power of thy d feareful Actes, and I wil declare thy greatnes.

7 They shal breake out into the mention of thy great goodnes, & shal sing aloud of thy righteousness.

8 * The Lord is gracious and ^e merciful, slowe to anger, and of great mercie.

9 The Lord is good to all, & his mercies are ouer all his workes.

10 All thy workes praise thee, ^o Lord, and thy Saints blesse thee.

11 They shewe the glorie of thy kingdom and speake of thy power,

a He sheweth what sacrifices are pleasant & acceptable vnto God: euen praise & thanksgiving, and seeing that God still continueth his benefices towards vs, we ought neuer to be wearie in praising him for the same. **b** Herby he declareth y all power is subiect vnto God, & y no worldlie promotion ought to obscure Gods glorie. **c** Forasmuche as the end of mans creation, & of his preservation is this life is to praise God, therefore he requirerh, y not onely we our selues do this, but cause all other to do the same. **d** Of thy terrible iudgements against the wicked. **Exod. 34. 6.**

e He describeth after what sorte God sheweth him self to all his creatures, thogh our finnes haue prouoked his vengeance against all. **f** He pardoneth the finnes of his elect, but in doing good tuen to the reprobates, he can not fele the sweete comfort of the same. **g** The praise of the creatures: & thogh y wicked wolde obscure y praise of the righteous, yet the faithful are euer munde of the same.

12 To cause his ^s power to be knowne to the sonnes of men, & the glorious renome of his kingdom.

13 Thy ^{*} kingdom is an euerlasting kingdom, & thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ^h that fall, and lifteth vp all that are readie to fall.

15 The eyes of ⁱ all waite vpon thee, and thou giuest them their meat in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lord is ^k righteous in all his waies, and holie in all his workes.

18 The Lord is nere vnto all that call vpon him: yea, to all that call vpon him in trueth.

19 He wil fulfil the ^m desire of them that feare him: he also wil heare their crye, & wil saue them.

20 The Lord preferueth all them that loue him: but he wil destroye all the wicked.

21 My mouth shal speake the praise of the Lord, and all ⁿ flesh shal blesse his holie Name for euer and euer.

liuering them. 1 Which onely apperteineth to the faithful: and this veritie is contrarie to infidelitie, doubting, impacience and murmuring. **m** For they wil aske or wish for nothing but tennement to his will, 1 Ioh 4. 14. **n** That is, all men shal be made liue by him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praise God. 3 And teacheth, not to trust in man, but onely in God almighty. 7 Which deliuereth the afflicted. 9 Defendeth the strangers, comforteth the fatherles, and the widowes. 10 And reigneth for euer.

Praise ye the Lord.

PRAISE thou the Lord, ^o my ^a soule.

2 I wil praise the Lord during my liues: as long as I haue anye being, I wil sing vnto my God.

3 Put not your trust in ^b princes, nor in the sonne of mā, for there is none helpe in hi.

4 His breath departeth, & he returneth to his earth: then his ^c thoghts perish.

5 Blessed is he, that hath the God of Iakob for his helpe, whose hope is in y Lord his God.

6 Which made ^d heauen & earth, the sea, and all that therein is: which kepeth his fidelitie for euer:

7 Which executeth iustice ^e for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth fight to the blinde: the Lord raiseth vp the croke: the Lord ^f loueth the righteous.

9 The Lord kepeth the ^g strangers: he relieueth the fatherles and widowe: but he ouerthroweth the way of the wicked.

Xx.ii.

g He sheweth y all things are out of ordre, but onely where God reigneth. **Luk. 1. 33.** **h** Who being in miserie and affliction wolde faile and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer them selues to be gouerned by him. **i** To wit, as wel of man, as of beast. **k** He praiseth God, not onely for that he is beneficiall to all his creatures, but also in that that he justly punisherh y wicked, & mercifully examineth his by the crosse, giuing them strength & deliuering them. **1** Which onely apperteineth to the faithful: and this veritie is contrarie to infidelitie, doubting, impacience and murmuring. **m** For they wil aske or wish for nothing but tennement to his will, 1 Ioh 4. 14. **n** That is, all men shal be made liue by him.

a He sheweth vp him self, & all his affections to praise God. **b** That God may haue the whole praise wherein he forbiddeth all vaine confidence, shewing y of nature we are more inclined to put our trust in creatures, then in God y Creator. **c** As their vaine opinions, whereby they flattered them selues, and so imagined wicked enterprises. **d** He enuinceth, that y godly to trust onely in the Lord, bothe for that his power is able to deliuer them from all danger, & for his promises sake his will is moste readie to do it. **e** Whose faith & aduersaries, that he may be knowne to be iudge of the worlde. **f** Thogh he visit them by affliction, he yet his Fatherlie loue and are signes of his loue. **g** Meaning all them, that are destitute of worldlie meanes and succour.

^a He assureth the Church ^b God reioyceth for euer for ^c preferuatiō of the same.

10 The Lord shal ^a reigne for euer: ^b Zion, thy God ^c endureth from generacion to generacion. Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisdom, power, iustice & prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their disperſion, 19 Declaring his wordes and iudgements ſo vnto them, as he hath done to none other people.

1 Praise ye the Lord, for it is good to ſing vnto our God: for it is ^a a pleaſant thing, & praise is comelie.

2 The Lord doeth buyld vp ^b Ieruſalem, & gather together the diſperſed of Iſrael.

3 He healeth thoſe that are ^c broken in heart, and bindeth vp their ſores.

4 He ^d counteth the number of the ſtarres, & calleth them all by their names.

5 Great ^e is our Lord, and great ^f is his power: his wiſdome is infinite.

6 The Lord releueth the meke, & abaſeth the wicked to the ^g ground.

7 Sing vnto the Lord with praise: ſing vpō the harpe vnto our God,

8 Which ^h couereth the heauē with cloudes and prepareth raine for the earth, and maketh the graſſe to growe vpon the mountaines:

9 Which giueth to beaſtes their fode, and to the yong rauens that ⁱ crye.

10 He hath not pleaſure in the ^j ſtrength of an horſe, nether deliteth he in the legges of man.

11 But the Lord deliteth in them that feare him, and attend vpon his mercie.

12 Praise the Lord, ^k Ieruſalem: praise thy God, ^l Zion.

13 For he hath made the barres of thy gates ^m ſtrong, and hath bleſſed thy childre within thee.

14 He ſetteth peace in thy borders, & ſatiſfieth thee with the ⁿ floure of wheat.

15 He ſendeth forth his ^o commandemēt vpon earth, and his worde runneth verie ^p ſwiftly.

16 He giueth ſnow like wool, & ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who can abide the colde thereof?

18 He ſendeth his worde and melteth the: he cauſeth his winde to blowe, & the waters flowe.

19 He ſheweth his ^q worde vnto Iakob, his ſtatutes and his iudgements vnto Iſrael.

20 He hath not dealt ſo with euerie nation, nether haue they ^r known his iudgements.

^a He doeth not onely furniſh his Church & all things neceſſarie, but preferueth alſo the ſame, & maketh it ſtrong againſt all outward force ^b For ſo ^c his ſecret working in all creatures is as a commandemēt to keepe the in ordre, & to giue the mouing & force ^d For immediately & without reſiſting all things obey him ^e As before he called Gods ſecret working in all his creatures his word: ſo he meaneth here, by his worde, ^f doctrine of liſe euerlaſting, w^h he hath left to his Church as a moſt precious treaſure ^g The cauſe of this difference is Gods fre mercie, which hath elected him in his Sonne Chriſt Ieſus to ſaluacion: & his iuſte iudgemēt, whereby he hath appointed the reprobate to eternal damnation.

Praise ye the Lord.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauē and earth and all places. 14 Specially his Church for the power that he hath giuen to the ſame after that he had choſen them and ioyned them vnto him.

Praise ye the Lord.

1 Praise ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all ye ^a his Angels: praise him, all his armie.

3 Praise ye him, ^b ſunne and moone: praise ye him all bright ſtarres.

4 Praise ye him, ^c heauens of heauens, & ^d waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commāded, and they were created.

6 And he hath eſtabliſhed them for euer and euer: he hath made an ordinance, which ſhal not paſſe.

7 Praise ye the Lord frō the earth, ye ^e dragons and all depths:

8 ^f Fyre and haile, ſnowe and vapors, ſtormie winde, which execute his worde:

9 Mountaines and all hilles, fruteful trees and all cedres:

10 Beaſtes and all cattel, creaping things & feathered ſoules:

11 ^g Kings of the earth and all people, princes and all iudges of the worlde:

12 Yong men and maidens, alſo olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboue the earth and the heauē.

14 For he hath exalted the ^h horne of his people, which is a praise for all his Sainctes, euen for the ⁱ children of Iſrael, a people that is nere vnto him. Praise ye the Lord.

by Gods appointed ordinance ^g For the greater giſtes that anie hath received, and the more high that one his preferred, the more bound is he to praise God for the ſame, but nether high nor lowe condition or degre can be exempted from this dutie. ^h That is, the dignitie, power and glorie of his Church ⁱ By reaſon of his covenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest that he giueth his Sainctes against all maner power.

Praise ye the Lord.

1 Sing ye vnto the Lord ^a a new ſong: let this praise be heard in the Congregation of Sainctes.

2 Let Iſrael reioyce in him that ^b made him, and let the children of Zion reioyce in their King.

3 Let them praise his Name with the flute: let them ſing praises vnto him with the timbrel and harpe.

4 For the Lord hath pleaſure in his people: he wil make the meke glorious by deliverance.

5 Let the Sainctes be ioyful with glorie: let them ſing loude vpon their ^c beddes.

continually ſubiect vnto him as to their moſt lawfull King ^d He ſtulereth to that continual reſt, and quietnes, which they ſhulde haue, if they woulde ſuffre God to rule them

^a Because theſe are members of ^b ſame bodie, he ſetteth the before our eyes, w^h are moſt willing herunto, and by their prompt obedience teach vs to do our dutie ^c To that Gods glorie ſhineth in theſe inſenſible creatures, this their beautie is as a continual praizing of God ^d Not ^e there are diuers heauens, but becauſe of the ſpheres and of the ſituation of the fixed ſtarres & planets, he comprehendeth by this worde ^f whole heauē ^g That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens ^h Meaning, ⁱ great and moſt ſtrouous fiſhes, as whales and ſuche like. ^j Which come not by chance or fortune, but

^a For his rare and manifold benefices beſtowed on his Church ^b In that that they were preferred before all other nations, it was as a newe creation, & therefore Pſal 95. 6. they were called the worke of Gods hand. ^c For God as he is the Creator of ^d ſoule & bodie ſo wil he ^e both reward ſerue him, & ^f his people be

- 6** Let the high Actes of God be in their mouth, and a two edged sworde in their hands,
- 7** To execute vengeance vpon the heathen, & corrections among the people:
- 8** To binde their Kings in chaines, and their nobles with fetters of yron,
- 9** That they maye execute vpon them the iudgement that is written: this honour shalbe to all his Saints. Praise ye the Lord.
- ^a This is chiefly accomplished in the kingdome of Christ, when Gods people for iuste causes execute Gods iudgements against his enemies: & it giueth no libertie to anye to reuenge their priuate injuries. ^f Not onely the people but the Kings, that were their enemies, shulde be destroyed. ^g Hereby God bindeth the hands and mindes of all his to enterpryse no farther then he appointeth.

PSAL CL.

- 1** An exhortacion to praise the Lord without cease by all manner of wayes for all his mightie, and wonderful workes.

¶ Praise ye the Lord

- P**raise ye God in his Sanctuarie: ^a That is, in heauen. ^b For his wonderful power appeareth in his firmament, & in Ebr is called a stretchig out or spreading abroad, wherein the mightie worke of God sheweth.
- 2** Praise ye him in his mightie Actes: praise ye him according to his excellēt greatnes.
- 3** Praise ye him in the sounde of the true pet: praise ye him vpon the viole and the harpe.
- 4** Praise ye him with timbrel & flute: praise ye him with virginales and organs.
- 5** Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.
- 6** Let euerie thing that hath breath praise the Lord. Praise ye the Lord.
- ^c Exhorting people onely to reioyce in praising God, he maketh mention of those instruments, whereby Gods commendement were appointed in the olde Law, but vnder Christ the vse thereof is abolished in the Church. ^d He sheweth that all the ordre of nature is bound to this duct, and muche more Gods children, who ought neuer to cease to praise him, til they be gathered into that kingdome, which he hath prepared for him, where they shal sing euermore praise.

THE PROVERBS

of Salomón.

THE ARGUMENT.

The wonderful loue of God toward his Church is declared in this booke forasmuche as the summe and effect of the whole Scriptures is here set forth in these brief sentences, which partly containe doctrine, and partly maners, and also exhortacions to bothe. Wherof the nine first chapters are as a preface full of graue sentences, and depe mysteries, to allure the haertes of men to the diligent reading of the parables that follow: which are left as a moste precious reuel to the Church, of those three thousand parables mentioned 1. King. 4, 32, and were gathered and committed to writing by Salomons seruants and indited by him.

CHAP. I.

- 1** The power and vse of the worde of God. **7** Of the feare of God and knowledge of his worde. **10** We may not consent to the enticing of sinners. **20** Wisdome complaieth that she is contemned. **24** The punishment of them that contemne her.

1 He Parables of Salomón the sonne of Dauid King of Israel.

To knowe wisdome, & instruction, to vnderstand the wordes of knowledge,

^a That is, what we ought to knowe & followe, & what we ought to refuse.

^b Meaning the worde of God wherein is the onely true knowledge.

^c To learne to submit our selues to the correction of those that are wise.

^d By liuing iustely and rendering to euery man that we apperceiueh vnto him.

^e To iuche as haue not discretion to rule them selues.

^f As he shewethy these parables concerning the effect of religion astouching maners & doctine do apperaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned. *Psal. 111, 10. eccl. 1, 16

- 2** To receiue instruction to do wisely, by iustice and iudgement and equitie,
- 4** To giue vnto the simple sharpenes of wit, & to the childe knowledge and discretion.

5 A wise man shal heare and increase in learning, and a man of vnderstanding, shal atteme vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.

7 ¶ The feare of the Lord is the beginning of knowledge: but fooles despise wisdome & instruction.

- 8** My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.
- 9** For thou shalbe a comelie ornament vnto thine head, and as chaines for thy necke.
- 10** ¶ My sonne, if sinners do intise thee, consent thou not.

11 If they say, Come with vs, we wil lay wait for blood, & lie priuie for the innocent without a cause:

12 We wil swallowe the vp aliue like a graue even whole, as those that go downe into the pit:

13 We shal finde all precious riches, & fill our houses with spoile:

14 Cast in thy lot among vs: we wil all haue one purse:

15 My sonne, walke not thou in the way with them: refraine thy fote from their path.

16 For their fete runne to euil, & make hast to shed blood.

17 Certainly as without cause the net is spread before the eyes of all that hath wing:

18 So they laye wait for blood & lie priuie for their liues.

Xxiii.

whereby the wicked are allured to ioyne together, because they haue euerie one part of the spoile of the innocent. ⁿ That is, haue nothing at all to do with them. ^o He sheweth that there is no cause to moue the wicked to spoile the innocent, but their auarice and crueltye.

*This worde Prouerbe, or Parable signifieth a graue & notable sentence, worthe to be kept in memorie: and is some tyme taken in the euil parte for a mocke, or scoffe.

^g He speaketh this in the Name of God, & is the vniuersal Father of all creatures, or in the Name of the pastor of the Church, who is as a father h that is, of the Church, wherein the faithful are begotten by the incorruptible seede of Gods worde.

^h Ebr. increase of grace. ⁱ To wit, the wicked, which haue not the feare of God. ^k He speaketh not onely of shedding of blood with hand, but of all craftie practises which rede to the detriment of our neighbour.

^l As the graue is neuer satiate so the auarice of the wicked and their crueltye hath no end.

^m He sheweth one part of the spoile of the innocent. ⁿ That is, haue nothing at all to do with them. ^o He sheweth that there is no cause to moue the wicked to spoile the innocent, but their auarice and crueltye.

The foolish hate wisdom, Prouerbes. The harlot described. 540/1224

p Whereby he concludeth y^e the couetous man is a murderer
 q This wisdom is the eternal worde of God
 r So that none can preceid ignorance
 f Wisdom re- proueth the knodes of me: the foolish or simple, which erre of ignorā- ce, and y^e mock- ers, that can not suffer to be taught, & y^e foo- les which are drowned in worldelic lu- stes, & hate the knowledge of godlines
 t This is spo- ken according to our capacite, signifying that the wic- ked, y^e mocke & iest at Gods wordes, shal ha- ue the iuste re- ward of their mocking.
 u That is, your destruction, w^h thing you fea- red
 x Because they sought not with an affection to God, but for ease of their owne grief
 y. Shewing y^e without faith and obedience, we cā not call vpon God a- right.
 z They shal seele what co- moditie their wicked life shal geue the.
 a That is the prosperitie, & sensualitie, wherein they delite.

19 Suche are the wayes of euarie one that is gredie of gaine: he wolde take away the life of the owners thereof.
 20 ¶ Wisdom clyeth without: she vttereth her voyce in the stretes.
 21 She calleth in the hye strete among the prease in the entings of the gates, & vttereth her wordes in the citie, saying,
 22 O ye foolish, how long wil ye loue foolishnes & the skorneful take their pleasure in skorning, & the fooles hate knowledge?
 23 (Turne you at my correction: lo, I wil powie out my minde vnto you, & make you vnderstand my wordes)
 24 Because I haue called, and ye refused: I haue stretched out mine hand, and none wolde regarde.
 25 But ye haue despised all my counsel, & wolde none of my correction.
 26 I wil also laugh at your destruction, and mocke, when your feare cometh.
 27 When your feare cometh like sudden desolation, and your destruction shal come, like a whirle winde: when affliction & anguish shal come vpon you,
 28 Then shal they call vpon me, but I wil not answer: they shal seke me early, but they shal not finde me,
 29 Because they hated knowledge, and did not chuse the feare of the Lord.
 30 They wolde none of my counsel, but despised all my correction.
 31 Therefore shal they eat of the fruite of their owne way, and be filled with their owne deuises.
 32 Foxe ease slayeth the foolish, and the prosperitie of fooles destroyeth them.
 33 But he that obeierh me, shal dwell safely, & be quiet from feare of euil.

CHAP. II.

1. Wisdom exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preferueth from wickednes.

1 MY sonne, if thou wilt receiue my wordes, and hide my commandements within thee,
 2 And cause thine eares to hearken vnto wisdom, & encline thine heart to vnderstanding,
 3 (For if thou callest after knowledge, & cryest for vnderstanding:
 4 If thou sekest her as siluer, and searchest for her as for treasures,
 5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.
 6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.
 7 He preferueth the state of y^e righteous: he is a shield to them that walke vprightly,

a That is, kepe them in thine heart.
 b. If thou giue thy self to the true knowledge of God without hypo- crisie
 c Meanings, y^e we must seke the knowledge of God with care and diligence.
 d Shewing y^e no labour must be spared
 e Thus (sayeth he) is the true wisdom to be sought, & feare of God
 f Or, heareth the saluacion.

8 That they may kepe the wayes of iudgement: and he preferueth the way of his Saints)
 9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, & euerie good path.
 10 ¶ When wisdom entreth into thine heart, and knowledge deliteth thy soule,
 11 Then shal counsel preferue thee, & vnderstanding shal kepe thee,
 12 And deliuer thee from the euil way, and from the man that speaketh froward things,
 13 And from them that leaue the wayes of righteousnes to walke in the wayes of darknesses:
 14 Which reioyce in doing euil, & delite in the frowardnes of the wicked,
 15 Whose wayes are croked and they are lewde in their paths.
 16 And it shal deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.
 17 Which forsaketh the guide of her youth, and forgetteth the couenant of her God.
 18 Surely her house tendeth to death, & her paths vnto the dead.
 19 All they that go vnto her, returne not againe, neither take they holde of the wayes of life.
 20 Therefore walke thou in the way of good men, & kepe the wayes of the righteous.
 21 For the iust shal dwell in the land, and the vpright men shal remaine in it.
 22 But the wicked shal be cut off from the earth and the transgressors shal be rooted out of it.

CHAP. III.

1 The worde of God giueth life 5 Trust in God 7 Feare him. 9 Honour him. 11 Suffre his correction. 22 To them that followe the worde of God, all things shal succede wel.

1 MY sonne, forget not thou my Law, but let thine heart kepe my commandements.
 2 For they shal increase the length of thy daies and the yers of life, and thy prosperitie.
 3 Let not mercie and trueth forsake thee: binde them on thy necke, & write them vpon the table of thine heart.
 4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.
 5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.
 6 In all thy wayes acknowledge him, and he shal direct thy wayes.
 7 ¶ Be not wise in thine owne eyes: but feare the Lord, and departe from euil.
 8 So health shal be vnto thy nauel, and

f The worde of God shal teache thee & counsel thee how to gouerne thy self
 g That is, the worde of God, w^h is the onelie light, to fol- lowe their owne fantasies & are dark- nes
 h Whē the se- ante giuen to euil as they are
 i Meanig, that wisdom, w^h is the worde of God, shal preferue vs from all vices: naming this vice of whore dome whereu^r to mā is moſte prone
 k That is, her housband, w^h is her head & guide to gouerne her, ſſo whome she ought not to de- part, but rema- ne in his iube- tion
 l Which is, the promes made in marriage
 m Her acqui- sition w^h her fa- miliars & the char hante her.
 n To the that are dead in bo- die and soule.
 o They shal en- ioye the tempo- ral & spiritual promises of God, as y^e wic- ked shal be voy- de of them.

Deut 32. 8
 30, 16
 a Log life is y^e bleſſig of God
 b he giueth to his, ſo farre forth as it is expedient for them.
 c By mercie & trueth, he mea- neth the com- mandements of the firſt & ſe- cond table: or els the mercie & faithfullnes y^e we ought to vie towardes our neighbours
 d Kepe the as a moſte pre- cious iewel
 e Haue them euer in remem- brance
 f By this para- ble comprehend- eth the whole bodie, as by health he mea- neth all the be- nefites promi- sed in the Law both corporal and ſpiritual.

marow

f As was com-
manded in the
lawe, Exod 23,
19 deut. 26, 2
& by this thei
acknowledged
that God was
the giuer of
all things, and
that thei were
ready to bestow
we all at his
comandement
g For to the
faithful distri-
butor God gi-
ueth in greater
abundance
Ebr. 12, 5
Heb. 3, 17.

marow vnto thy bones.
9 Honour the Lord with thy riches, and
with the fittest frutes of all thine increase.
10 So shal thy baines be filled with abun-
dance, and thy presses shal be burst with
newe wine.
11 My sonne, refuse not the chastening
of y Lord, neither be grieved with his cor-
rection.
12 For y Lord correcteth him, whome he
loueth, euē as the father doeth the childe in
whome he deliveth.
13 Blessed is the man that findeth wisdom,
and the man that getteth vnderstan-
ding.

14 For the marchandise thereof is better
then the marchandise of siluer, and the
gaine thereof is better then golde.
15 It is more precious then pearls: and all
things that thou canst desire, are not to be
compared vnto her.
16 Length of daies is in her right hand,^h &
in her left hand riches and glorie.
17 Her waies are waies of pleasure, and all
her paths prosperitie.
18 She is a tree of life to them that laie hol-
de on her, and blessed is he that reteineth
her.
19 The Lord by wisdom hath laied the
fundacion of the earth, and hath sta-
bilished the heauens through vnderstan-
ding.
20 By his knowledge the depths are bro-
ken vp, and the cloudes droppe downe the
dewe.
21 My sonne, let not these things departe frō
thine eyes, but obserue wisdom, and coun-
sel.
22 So thei shal be life to thy soule, and gra-
ce vnto thy necke.
23 Thee shalt thou walke safely by thy waie:
and thy fote shal not stumble.
24 If y sleapest, thou shalt not be afraied,
and when thou sleepest, thy slepe shal be
swete.
25 Thou shalt not feare for anie suddē fea-
re, neither for the destruction of the wic-
ked, when it cometh.
26 For the Lord shal be for thine assurance,
& shal preserue thy fote from taking.

27 Withholde not the good from the
owners thereof, though there be power
in thine hand to do it.
28 Saie not vnto thy neighbour, Go & come
again, and to morowe wil I giue thee, if
thou now haue it.
29 Intēde none hunt agāst thy neighbour,
seing he doeth dwell without feare by
thee.
30 Scorne not with a man causeles, when
he hath done thee no harme.
31 Be not enuious for the wicked man,
neither chuse anie of his waies.

h Meaning y
he that seeketh
wisdom: that
is, suffereth him-
self to be go-
uerned by the
wisdom of God,
shal haue all
prosperitie both
corporal and
spiritual.
i Which bring-
eth forth
suche frutes y
thei that eat
thereof, haue
life: and he al-
ludeth to the
tre of life in
Paradise.
k Hereby he
sheweth y this
wisdom, whe-
reof he spea-
keth, is euēla-
sting, because
it was before
all creatures,
& y all things,
euen the who-
le worlde were
made by it.
l Or, thine, read
chap. 1, 9

i For whē God
destroyeth the
wicked, he wil
saue his, as he
did Lot in So-
dom
m Not onely
from them to
whome y pos-
session belong-
eth, but also
thou shalt not
kepe it from
them, & haue
need of the v-
se thereof

n That is, put-
teth his trust
in thee.

o Distūct
to b. like vnto
so here

32 For the froward is abomination vnto
the Lord: but his secret is with the righ-
teous.
33 The curse of the Lord is in the house
of the wicked: but he blesteth the habita-
tion of the righteous.
34 With the skoneful he skoineth, but
he giueth grace vnto the humble.
35 The wise shal inherite glorie: but fooles
dishonour, though they be exalted.

C H A P. IIII.

1 Wisdom and her frutes ought to be searched 14 The
way of the wicked must be refused 20 By the wordes
of God the heart, eyes and course of life must be gus-
ted

Hear, o ye children, the instruction
of a father, and giue care to learne
vnderstanding.
2 For I do giue you a good doctrine: there-
fore forsake ye not my law.
3 For I was my fathers sonne, tender and
dere in the sight of my mother.
4 When he taught me, and said vnto me,
Let thine heart holde fast my wordes: ke-
pe my commandments, and thou shalt
liue.
5 Get wisdom: get vnderstanding: forget
not, neither decline from the wordes of my
mouth.
6 Forsake her not, and she shal kepe thee:
loue her and she shal preserue thee.
7 Wisdom is the beginning: get wisdom
therefore: and aboute all thy possession get
vnderstanding.
8 Exalt her, and she shal exalt thee: she
shal bring thee to honour, if thou embrace
her.
9 She shal giue a comelie ornament vnto
thine head, yea, she shal giue thee a crowne
of glorie.
10 Hear me sonne, and receiue my wor-
des, and the yeres of thy life shal be man-
nie.
11 I haue taught thee in the waie of wis-
dome, and led thee in the paths of righ-
teousnes.
12 When thou goest, thy gate shal not be
strait, and when thou runnest, thou shalt
not fall.
13 Take holde of instruction, & leaue not:
kepe her, for she is thy life.
14 Entre not into the way of the wicked, &
walke not in the waie of euil men.
15 Auaide it & go not by it: turne from it,
& passe by.
16 For they can not slepe, except they haue
done euil, and their slepe departeth, except
they cause some to fall.
17 For they eat the bread of wickednes,
and drinke the wine of violence.
18 But the way of y righteous shineth as the
light, that shineth more and more vn-

p That is, his
covenant & fa-
therlie affectio-
n is hid & se-
cret from the
worlde

q He wil
shewe by his
plagues that
their skornes
shal turne to
their owne
destruction, as
Chap. 1, 26.

a He speaketh
this in the per-
sone of a pre-
cher & minis-
ter, as is as a
father vnto y
people read
Chap. 1, 8
b In Ebr. we
are onely: for
though she had
three others by
virtue, yet Sa-
lomōn was o-
nely her sonne
by David
c Meaning Da-
uid his father.
d He sheweth
that we must
first begin at
Gods word, if
so be we wil y
other things
prosper with
vs coeare to
the iudgement
of the worlde,
which make at
their last study
or els, care not
for it at all.

e Salomōn de-
clareth what
care his fa-
ther had to
bring him vp
in the true fea-
re of God: for
this was Da-
uids protesta-
tion
f Thou shalt
walke at libe-
tie without of-
fence
g Meaning, that
to do euil is
more prope &
natural to the
wicked, then
to slepe, eat or
drinke
h Gotten by
wicked means
and cruel op-
pression
i Signifying y
the godlie in-
crease daily
in knowledge
& perfection,
eill thei come
to full perfec-
tion, it is whē
thei shal be
crowned in the
heauens

to the perfitte daie.

19 The waie of the wicked *is* as the darke-
nes: they knowe not wherein thei shal
fall.

20 ¶ My sonne, hearkē vnto my wordes, en-
cline thine eare vnto my sayings.

21 Let them not departe from thine eyes,
but kepe them in the middes of thine
heart.

22 For thei are life vnto those that finde
them, and helthe vnto all their ^k flesh.

23 Kepe thine heart with all diligence: for
thereout cometh ^l life.

24 Put awaie from thee a frowarde mouth,
and put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and
let thine eyeliddes direct thy way before
thee.

26 ^m Pondre the path of thy fete, & let all
thy waies be ordred aright.

27 Turne not to the right hand, nor to the
left, *but* remoue thy fete from euil.

CHAP. V.

3 *Whoredome forbidden. 9 And prodigalitie. 15 He wilketh
a mā in liue on his labours & so helpe others. 28 To loue
his wife. 29 The wicked taken in their owne wickednes.*

1 **M**Y sonne, hearken vnto my wisdom,
and encline thine eare vnto my
knowledge,

2 That thou maieft regarde counfel, and
thy lippes obserue knowledge.

3 For the lippes ^a of a strange woman drop
as an honie combe, and her mouth is more
soft then ^b oyle.

4 But the end of her is bitter as wor-
me wood, & sharpe as a two edged sworde.

5 Her ^c fete go downe to death, and her step-
pes take holde on hel.

6 She weigheth not the way of life: her
paths are ^d moueable: thou cast not knowe
them.

7 Heare ye me now therefore, o children, &
departe not from the wordes of my mou-
the.

8 Kepe thy waie farre from her, and come
not nere the dore of her house,

9 Lest thou giue thine ^e honour vnto others,
and thy yeres to the cruel:

10 Lest the stranger shulde be filled with
thy strength, and thy ^f labours be in the
house of a stranger,

11 And thou mourne at thine end, & when
thou hast consumed thy flesh and thy
bodie)

12 And saie, How haue I hated instruction,
and mine heart despised correction!

13 And haue not obeyed the voice of them
that taught me, nor inclined mine eare to
them that instructed me!

14 I was almost *brought* into all euil in the
middes of the Congregation & assem-
blie.

15 ¶ Drinke the water of ^h thy cisterne,
and of the riuers out of the middes of thi-
ne owne well.

16 Let thy fountaines flowe forthe, and the
riuers of waters in the stretes.

17 But let them be thine, *euens* ⁱ thine on-
ly, and not the strangers with thee.

18 Let thy ^k fountaine be blessed, and reioy-
ce with the wife of thy ^l youth.

19 *Let her be as* the louing hinde and plea-
sant roe: let her breasts satisfie thee at all
times, & delite in her loue continually.

20 For why shuldest thou ^m delite, my sonne,
in a strange woman, or embrace the bos-
ome of a stranger?

21 For the waies of mā *are* before the ⁿ eyes
of the Lord, and he pondereth all his pa-
thes.

22 His owne iniquities shal take the wicked
him self, and he shalbe holden with the
cordes of his owne sinne.

23 He shal ^o dye for faute of instruction, &
shal go astray through his great folie.

ioyne to his wife bothe in heart and in outward conuersation, but he shal
not escape the iudgements of God. ⁿ Because he wil not giue eare
to Gods worde and be admonished.

CHAP. VI.

1 *Instruction for suerties. 6 The slouthful and sluggish is
stirred to worke. 12 He describeth the nature of the
wicked. 16 The things that God hateth. 20 To obser-
ue the worde of God. 24 To flee adulterie.*

1 **M**Y sonne, if thou be suertie for thy
neighbour, & hast striken hands with
the stranger,

2 Thou art ^a snared with the wordes of thy
mouth: thou art *euens* taken with the wor-
des of thine owne mouth.

3 Do this now, my sonne, and deliuer thy
self: seing thou art come into the hand of
thy neighbour, go, and humble thy self, &
solicit thy friends.

4 Giue no slepe to thine eyes, nor slumber
to thine eyeliddes.

5 Deliuer thy self as a doe from the hand
of the hunter, and as a birde from the hand
of the fowler.

6 ¶ Go to ^b the pismire, o sluggard: behol-
de her waies, and be wise.

7 For she hauing no guide, gouernour, nor
ruler,

8 Preparereth her meat in the sommer, & ga-
therereth her fode in haruest.

9 ¶ How long wilt thou slepe, o sluggard:
when wilt thou arise out of thy slepe?

10 ^c *Let a litle slepe, a litle slumber, a litle
folding of the hands to slepe.*

11 Therefore thy pouertie cometh as one
that ^d trauaileth by the waie, & thy neces-
sitie like ^e an armed man.

12 The vnthrifte man ^f & the wicked man
walketh with a frowarde mouth.

13 He maketh a signe with his eyes: he ^g signi-
feth

^h He teacheth
vs sobriety,
exhorting vs
to loue of our
owne labours
& to be bene-
ficial to godlie
that want.

ⁱ Distribute
them not to the
wicked & iusti-
felles, but re-
ferue them for
thy self, thy fa-
mily & them
that are of the
householde of
faith.

^k Thy childre
shall come
of thee in
great abundan-
ce, shewing
God blessing
thy marriage
and cursing who-
redome.

^l Which thou
didest marie
in thy youth.
*Or, go astray
with a stran-
ger?*

^m He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart and
in outward con-
uersation, but he
shal not escape
the iudgements
of God.

ⁿ Because he wil
not giue eare
to Gods worde
and be admoni-
shed.

^o He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^p He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^q He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^r He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^s He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^t He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^u He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^v He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^w He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^x He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^y He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^z He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{aa} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ab} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ac} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ad} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ae} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{af} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ag} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ah} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ai} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{aj} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ak} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{al} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{am} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{an} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ao} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ap} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{aq} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ar} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{as} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{at} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{au} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{av} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{aw} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ax} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ay} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{az} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ba} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bb} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bc} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bd} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{be} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bf} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bg} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bh} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bi} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bj} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bk} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bl} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bm} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bn} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bo} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bp} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bq} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{br} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bs} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bt} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bu} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bv} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bw} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bx} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{by} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{bz} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ca} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cb} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cc} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cd} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ce} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cd} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ce} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cd} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ce} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cd} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ce} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{cd} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God.

^{ce} He decla-
reth that ex-
cept man do
ioyne to his wife
bothe in heart
and in outward
conuersation, but
he shal not
escape the iud-
gements of God

g Thus all his
gesture redeth
of wickednes.

h Meaning, the
raging affec-
tions, which
carie a man
away in such
fort that he cā
not tel what
he doeth
Or, neighbours

i Read Chap
33

k By the com-
mandement i e
meaneth the
worde of God:
& by the in-
struction, the
preaching and
declaration of
the same, w^{ch} is
comitted to
Church

l And reprehē-
sions whē the
worde is prea-
ched bring vs
to life
m With her
wanton lokes
and gesture

n Meaning, y^e
she wil neuer
cease, til she
haue brought
thee to begge-
rie, & the like
thy destructiō
o He appro-
ueth not theft,
but sheweth
that it is not so
abominable as
whoredome,
forasmuche as
theft might be
redemed: but
adulterie was
a perpetual in-
fame, and
death by the
Law of God
p Meaning, for
very necessitie
Ebi failerh
in heart

q That is,
death appoin-
ted by y^e Law
r He sheweth
that man by
nature seeketh
his death, that
hath abused
his wife, and
so concludeth
that neither
Go is Law nor
the law of na-
ture admitteth
any raunome
for the adul-
terie.

fieth with his fete: he s instructeth with
his fingers.

14 Lewde things are in his heart: he imagi-
neth euil at all times, and raiseth vp con-
tentions.

15 Therefore shal his destructiō come spe-
dely: he shalbe destroyed suddenly with-
out recouerie.

16 ¶ These six things doeth the Lord hate:
yea, his soule abhorreth seuen:

17 The haucie eyes, a lying tongue, and the
hands that shede innocent blood,

18 An heart that imagineth wicked enter-
prises, h fete that be swift in running to
mischief,

19 A false wignes that speaketh lyes, & him
that raiseth vp cōtentions amōg brethē.

20 ¶ My sonne, kepe thy fathers comman-
dement, and forsake not thy mothers in-
struction.

21 Binde them alway vpon thine heart, and
tye them about thy necke.

22 It shal leade thee, when thou walkest: it
shal watch for thee, when thou slepest, and
when thou wakest, it shal talke with thee.

23 For the k commandement is a lantern,
and instruction a light: and i correctiōns
for instruction are the waie of life,

24 To kepe thee from the wicked woman,
& from the flatterie of the tongue of a
strange woman.

25 Desire not her beautie in thine heart, ne-
ther let her take thee with her m eyeliddes.

26 For because of the whoorish womā a man
is broght to a morsel of bread, & a woman
wil hunt for the precious life of a man.

27 n Can a man take fyre in his bosome, &
his clothes not be burnt?

28 O i can a man go vpon coles, and his fete
not be burnt?

29 So he that goeth in to his neighbours
wife, shal not be innocent, whoso euer i tou-
cheth her.

30 Men do not o despise a thief, when he
stealeth, to satisfie his p soule, because he
is hungrie.

31 But if he be founde, he shal restore seuen
folde, or he shal giue all the substance of
his house.

32 But he that committeth adulterie with a
woman, he r is destitute of vnderstanding:
he y doeth it, destroyeth his owne soule.

33 He shal finde q a wounde and dishonour,
& his reproche shal neuer be put away.

34 For iclouise is y rage of a man: therefore
he wil not r spare in the day of vengeaunce.

35 He can not beate the fight of anie raun-
some: nether wil he consent, though thou
augment the giftes.

CHAP. VII.

1 An exhortacion to wisdom and to the worde of God,
s Which wil preserue vs from the harlot, & whose
maners are described.

MY sonne, kepe my wordes, and hide
my commandements with thee.

2 Kepe my commandements, & thou shalt
liue, and mine instruction as the a apple of
thine eyes.

3 Binde them vpon thy fingers, and write
them vpon the table of thine heart.

4 Saie vnto wisdom, Thou art my sister:
and call vnderstanding thy kinswoman,

5 That they maie kepe thee from the stran-
ge woman, euen from the stranger that is
smothe in her wordes.

6 ¶ b As I was in the windowe of mine
house, I loked through my windowe,

7 And I sawe among the fooles, and consi-
dered among the children a yong man de-
stitute of vnderstanding,

8 Who passed through the strete by her
corner, and went toward her house,

9 In the twilight in the euening, when the
night began to be c blacke and darke.

10 And beholde, there met him a woman
with an harlots behauiour, and f subtil in
heart.

11 (She d is babling and lowde: whose fete
can not abide in her house.

12 Now she is without, now in the stretes, &
lieth in waite at euerie corner)

13 So she caught him & kissed him & "with
an impudent face said vnto him,

14 I haue e peace offrings: this f day haue
I paid my vowes.

15 Therefore came I for the to mete thee, y
I might see thy face: & I haue founde thee.

16 I haue deckt my bed with ornaments,
carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe,
aloes, and cynamom.

18 Come, let vs take our fil of loue vntil the
mornig: let vs take our pleasure in dalliāce.

19 For mine husband is not at home: he is
gone a iourney faie of.

20 He hath taken r with him a bagge of
siluer, and wil come home at the day ap-
pointed.

21 Thus with her great craft she caused
him to yelde, & with her flattering lippes
she entised him.

22 And he followed her straightwaies, as an
s oxe that goeth to the slaughter, & h as a
foole to the stocks for correction,

23 Til a dart strike through his liuer, as a
birde hasteth to the snare, not knowing
that r he is in danger.

24 ¶ Heare me now therefore, o children,
and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies:
wander thou not in her paths.

26 For she hath caused manie to fall downe
wounded, and the i strong men are all slay-
ne by her.

27 Her house is the waie * vnto the graue,
which goeth downe to the chambers of
death.

aby this show-
fute of wordes
he meaneth y
nothing ought
to be so dere
vnto vs, as the
worde of God,
nor y we loke
on any thing
more, nor mide
any thing so
muche
b Salomon w-
teth this para-
ble to declare
their folie, y
suffer the fel-
ues to be abu-
sed by harlot-
tes
c He sheweth
that there was
almost none so
impudent, but
they were a-
fraid to be se-
ne, and also
their owne co-
sciences did
accuse them,
which caused
them to seke
the night to
couer their
filthines
Or, garment.
Or, bid
d He describ-
beth certaine
condicions, w^{ch}
are peculiar
to harlottes
Ebi she strig-
thend her face
e Because that
in peacockes
a position recur-
red to them, y
offred, she shew-
eth him that
she hath meat
at home to
make good
there with: or
els she wolde
use some cloke
of holines, til
she had goren
him in her sna-
res
f Which de-
clareth that
harlottes out-
wardly wil se-
me holie & re-
ligious: bothe
because they
may the better
deceiue others,
and also thin-
king by obser-
uing of cere-
monies & of-
frings to make
satisfactiō for
their sinnes
Or, harued
worke.
Ebi, in hu bād
g Which thin-
king he goeth
to the pasture,
goeth willig-
ly to his owne
destructiō
h Which goeth
cheerfully, not
knowing that
he shalbe cha-
stised
Ebi it is for
hu life
i Nether wit-
not. Arrogā
cā deliuer the
that fall into
the hands of
the harlot.
Chap. 2. 18.

CHAP. VIII.

1 *Wisdom declareth her excellencie. 11 Riches. 15 Power*
 22 *Eternitie. 32 She exhorteth all to loue and followe*
her.

Chap. 8. 20.

1 **D**Oeth not a wisdom crye and vnderstanding vtter her voyce?
 2 She standeth in the top of the high places by the way in the place of the paths.
 3 She cryeth besides the gates before the citie at the entrie of the dores,
 4 O men, I call vnto you, and vtter my voice to the children of men.
 5 O ye foolish men, vnderstand wisdom, and ye, o fooles, be wise in heart.
 6 Giue care, for I wil speake of excellent things, and the opening of my lippes shall teache things that be right.
 7 For my mouth shall speake the trueth, and my lippes abhorre wickednes.
 8 All the wordes of my mouth are righteous: there is no lewdenes, nor frowardenes in them.
 9 Thei are all plain to him that wil vnderstand, and straight to them that wolde finde knowledge.
 10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.
 11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.
 12 I wisdom dwell with prudence, and I finde forth the knowledge and counsels.
 13 The feare of the Lord is to hate euil as pride, and arrogancie, and the euil waie: and a mouth that speaketh lewde things, I do hate.
 14 I haue counsel and wisdom: I am vnderstanding, & I haue strength.
 15 By me, Kings reigne, and princes decree iustice.
 16 By me princes rule and the nobles, and all the iudges of the earth.
 17 I loue them that loue me: & thei that seke me early, shall finde me.
 18 Riches and honour are with me: h euen durable riches and righteousness.
 19 My frute is better then golde, euen the fine golde, and my reuenues better then fine siluer.
 20 I cause to walke in the waie of righteousness, & in the muddes of the paths of iudgement,
 21 That I maie cause them that loue me, to inherite substance, and I wil fil their treasures.
 22 The Lord hath possessed me in the beginning of his waie: I was before his workes of olde.
 23 I was set vp from euerlasting, from the beginning & before the earth.
 24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: & before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.

27 When he prepared the heauens, I was there, when he set the compas vpon the depe.

28 When he established the cloudes aboue, when he confirmed the fountaines of the depe,

29 When he gaue his decree to the sea, that the waters shulde not passe his commandement: when he appointed the fundacions of the earth,

30 Then was I with him as a nourisher, and I was daily his delite reioycing alwaie before him,

31 And toke my solace in the compasse of his earth: & my delite is with the childre of men.

32 Therefore now hearken, o children, vnto me: for blessed are thei that kepe my waies.

33 Heare instruction, and be ye wise, & refuse it not. blessed is the man that heareth me, watching daily at my gates, & giuing attendance at the postes of my dores.

34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

CHAP. IX.

1 *Wisdom calleth all to her feast. 7 The scorner wil not be corrected. 10 The feare of God. 13 The condicions of the harlots.*

1 **W**ISDOME hath buyt her a house, & hewen out her seven pillars.

2 She hath killed her vitayles, drawen her wine, and prepared her table.

3 She hath sent forth her maidens and cryeth vpon the highest places of the citie, saying,

4 Whoso is simple, let him come hether, & to him is destitute of wisdom, she saith,

5 Come, & eat of my meat, and drinke of the wine that I haue drawen.

6 Forsake your way, ye foolish, and ye shall lue: & walke in my waie of vnderstanding.

7 He that reproveth a scorner, purchaseth to him self shame: and he that rebuketh the wicked, getteth him self a blot.

8 Rebuke not a scorner, lest he hate thee: but rebuke a wise man, & he wil loue thee.

9 Giue admonition to the wise, and he wil be the wiser: teache a righteous man, & he wil increase in learning.

10 The beginning of wisdom is the feare of the Lord, & the knowledge of holy things, is vnder-

He declareth the eternitie of the Sonne of God, which is ment by this worde Wisdom, who was before all time and euer present w the Father.
 m Some read a chief worker: signifying that this Wisdom, euen Christ Iesus, was equal w God his Father, and created, preserved, and fil worketh w him, as Ioh. 1. 17.
 n Whereby is declared that the worke of creation was no penne, but a solace vnto the wisdom of God.
 o By earth, he meaneth man, which is the worke of God to whome wisdom toke pleasure: in somuch as for mans sake & Diuine Wisdom toke mans nature, and dwelt among vs, & filled vs with vnspokeable treasures: and this is that solace & pastime whereof is here spoken.

a Christ hath prepared him a Church.
 b That is, many chief states and principal partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors & Doctors.
 c He compareth wisdom with great princes y kepe open house for all y come.
 d Meaning true preachers, w are not infected with mans wisdom.
 e He that knoweth his owne ignorance and is void of malice.
 f By the meat and drinke, is ment the worde of God and the ministratio of the sacraments, whereby God nourieth his seruants in his house, w.

15 g Church. g For the wicked wil contemne him & labour to diffame him.
 h Meaning, them that are incorrigible, which Christ calleth dogs & swine: or he speaketh this in comparisou, not that y wicked shuld not be rebuked, but he sheweth their malice, and the small hope of profite.

¹ He sheweth what true vnderstanding is, to know & wil of God in his worde, & is ment by holie things.
^k Thou shalt haue the chief profite, and commoditie thereof.
^l By & foolish woman, some vnderstand, the wicked preachers, who counterfeit & worde of God, as appeareth ver. 10, & were true worles of the true teachers, as ver. 4: but their doctrine is but as stolle waters: meaning that they are but mens traditions, which are more pleasant to & flesh then & worde of God and therefore they them selues boast thereof.

¹⁵ vnderstanding.

¹¹ For thy dayes shalbe multiplied by me, and the yeres of thy life shalbe augmented.

¹² If thou be wise, thou shalt be wise for thy self, and if thou be a scorner, thou alone shalt suffice.

¹³ ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

¹⁴ But she sitteth at the dore of her house on a seat in the hye places of the citie,

¹⁵ To call them that passe by the way, that go right on their way, saying,

¹⁶ Who so is simple, let him come hether, and to him that is destitute of wisdom, she saith also,

¹⁷ Stollen waters are swete, and hid bread is pleasant.

¹⁸ But he knoweth not, that the dead are there, and that her ghesles are in the depth of hel.

CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice and sheweth also what profite cometh of wisdom, & what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

Chap. 15. 20. ¹ A Wise sonne maketh a glad father: but a foolish sonne is an heauines to his mother

^a That is, wickedly gotten. ² The treasures of wickednes a profite nothing: but righteousness deliuereth fro death.

^b Though he suffer & iuste to want for a time, yet he wil send him comfort in due season. ³ The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.

⁴ A flouthful hand maketh poore: but the hand of the diligent maketh riche.

⁵ He that gathereth in sommer, is the sonne of wisdom: but he that slepeth in haruest, is the sonne of confusion.

⁶ Blessings are vpon the head of the righteous: but iniquitie shal couer the mouth of the wicked.

⁷ The memorial of the iuste shalbe blessed: but the name of the wicked shal rotte.

⁸ The wise in heart wil receiue commadements: but the foolish in talke shalbe beaten.

⁹ He that walketh vp rightly, walketh boldly: but he that peruerteth his waies, shal be knownen.

¹⁰ He that winketh with the eye, worketh sorowe, and he that is foolish in talke, shalbe beaten.

¹¹ The mouth of a righteous man is a well spring of life: but iniquitie couereth the mouth of the wicked.

¹² Hatred stirreth vp contentions: but loue couereth all trespasses.

¹³ In the lippes of him that hath vnderstanding wisdom is founde, and a rod shalbe for the backe of him that is destitute of

wisdome.

¹⁴ Wise men laye vp knowledge: but the mouth of the foole is a present destruction.

¹⁵ The riche mans goods are his strong citie: but the feare of the nedie is their pouertie.

¹⁶ The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

¹⁷ He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

¹⁸ He that dissembleth hatred with lying lippes, and he that inuenieth scandre, is a foole.

¹⁹ In manie wordes there can not wat iniquitie: but he that refraineth his lippes, is wise.

²⁰ The tongue of the iuste man is as fined silver: but the heart of the wicked is litle worthe.

²¹ The lippes of the righteous do fede manie: but fooles shal dye for want of wisdom.

²² The blessing of the Lord, it maketh riche, and he doeth adde no sorowes with it.

²³ It is as a passe time to a foole to do wickedly: but wisdom is vnderstanding to a man.

²⁴ That which the wicked feareth, shal come vpon him: but God wil grante the desire of the righteous.

²⁵ As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting fundacion.

²⁶ As vinegre is to & teeth, and as smoke to the eyes, so is the flouthful to them that send him.

²⁷ The feare of the Lord increaseth the dayes: but the yeres of the wicked shalbe diminished.

²⁸ The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shal perish.

²⁹ The way of the Lord is strength to the vp right man: but feare shalbe for the workers of iniquitie.

³⁰ The righteous shal neuer be remoued: but the wicked shal not dwell in the land.

³¹ The mouth of the iuste shalbe fruteful in wisdom: but the tongue of the frowarde shal be cut out.

³² The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh frowarde things.

CHAP. XI.

¹ False balances are an abomination vnto the Lord: but a perfite weight pleaseth him.

² When pride cometh, then cometh shame: but with the lowlie is wisdom.

Yy.ii.

^h And so maketh him bold to do euil, where as pouertie bridleth the poore from manie euil things.

^a For they speake truth and cast manie by exhortations, admonition and counsel.
^k Meaning, & all worldelie things bring care, & sorow, where as they that feele the blessings of God, haue none.

^l He is but a trouble, and grief to him that setteth him about anie business.
^m The time of their prosperitie is shorte, because of their great fall, though they seme to liue long.

ⁿ They enioye in this life by faith, and hope their euerlasting life.

^a Vnder this worde he conueneth all false weights, measures and deceit.
^b When man forgetteth himself, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.

3 The vprightenes of the iuste shal guide them: but the frowardnes of the transgressors shal destroye them.

*Ezek. 7. 19.
eccles. 5. 10.*

4 * Riches auaille not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.

6 The righteousness of the iuste shal deliuer them: but the transgressors shal be take in their owne wickednes.

Wisd. 5. 15.

7 * When a wicked man dyeth, his hope perissheth, and the hope of the vniust shal perish.

8 The righteous escapeth out of trouble, & the wicked shal come in his stead.

That is, shal enter into trouble.

A dissembler that pretendeth friendship, but is a prauie enemy.

*The countrey is blessed, where there is godlie men, & they ought to reioyce, when the wicked are take away.
Or, prosperitie.*

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shal be deliuered by knowledge.

10 In the prosperitie of the righteous the citie is reioyced, and when the wicked perissheth, there is ioye.

11 By the blessing of y righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

Will not make light report of others.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil kepe silence.

13 He that goeth about as a scladerer, discouereth a secret: but he that is of a faithful heart, conceileth a matter.

Where God giueth store of men of wisdom, and counsel.

Whose conuersation he knoweth not.

He y doeth not without iudgement, and consideration of the circumstances put him self in danger.

As Chap 6. 1.

Or, modest.

Is bothe good to him self, and to others.

Or, neighbour.

14 Where no counsel is, the people fall: but where manie counselors are, there is health.

15 He shal be sore vexed, that is suretie for a stranger, and he that hateth suretieship, is sure.

16 A gracious woman attaineth honour, & the strong men attaine riches.

17 He that is merciful, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a disceitful worke: but he that soweth righteousness, shal receiue a sure rewarde.

19 As righteousness leadeth to life: so he that followeth euil, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.

I Though they make neuer so manie friends,

nor thinke the felnes neuer so sure, yet they shal nor escape.

Or, in vncomely behauiour.

They can looke for nothing but Gods vengeance.

Meaning the, that giue liberally, whome God blesteth.

That is, the niggard.

Ebr. the soule of blessing shal be made for.

21 Though hand royne in had, the wicked shal not be vnperished: but the fede of the righteous shal escape.

22 As a iewel of golde in a swines snoute: so is a faire woman, which lacketh discretio.

23 The desire of the righteous is onely good: but the hope of the wicked is indignacion.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to pouertie.

25 The liberal persone shal haue plentie: and he that watereth, shal also haue raine.

26 He that with draweth the corne, the people wil curse him: but blessing shal be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shal flourish as a leafe.

29 He that troubleth his owne house, shal inherite y winde, and the foole shal be seruuant to the wise in heart.

30 The frute of the righteous is as a tre of life, and he that winneth soules, is wise.

31 Beholde, the righteous shal be recompensed in the earth: how much more the wicked and the sinner?

CHAP. XII.

HE that loueth instructio, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauoure of the Lord: but the man of wicked imaginations wil be condemne.

3 A man can not be establisht by wickednes: but the roote of the righteous shal not be moued.

4 A verteous woman is the crowne of her housband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iuste are right: but the counsels of the wicked are disceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous wil deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of y righteous shal stand.

8 A man shal be commended for his wisdom: but the froward of heart shal be despised.

9 He that is despised, and is his owne seruuant, is better then he that boasteth him self and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shal be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth frute.

13 The euil man is snared by the wickednes of his lippes, but the iust shal come out of aduersitie.

14 A man shal be satiate with good things by the frute of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is right in his owne eyes: but he that heareth counsel, is wise.

16 A foole in a day shal be known by his angre:

p That prometh for y use of them that are in necessitie.

q The couerto men y spare their riches to the hinderance of their families, shal be depriued thereof miserably.

r For though y wicked be riche, yet are they but slaves to y godlies.

w are the true possessors of y giftes of God.

f That is, bringeth them to the knowledge of God.

t Shal be punished as he deserueth, as

1 Pet 4. 12.

a They are so grounded in y fauour of God, that their roe shal prosper continually.

Ebr. strong or persual.

b As their conscience is vpright, so shal they be able to speake for them selues against their accusers.

c The poore man that is condemned, & yet liueth of his owne travail.

d Is merciful, euen to the very beast that doeth him seruice.

Chap 15. 19.

eccles. 10. 30.

Or, desire.

e Continually imagineth meanes how to do harme to others.

f Meaning, they heare with in, which is vpright, and doeth good to all.

g He standeth in his owne conceit, and condemneth all others in respect & of him self.

^h Which deleteth his afflictions.

angre: but he ^h that couereth shame, is wife.

Chap. 14. 5.
^h Which seke nothing more then to proue others to angre

17 He that speaketh trueth, wil shewe righteousness: but a false witness shall disceit.

18 * There is that speaketh wordes like the prickings of a sword: but the tongue of wise men is health.

19 The lippe of trueth shall be stable for euer: but a lying tongue varieth incontinently.

20 Disceit is in the heart of them that imagine euil: but to the counsellors of peace shall be reue.

21 There shall none iniquitie come to the iuste: but the wicked are full of euil.

22 The lying lippes are an abomination to the Lord: but they that deale truly are his delite.

23 A wise man conceileth knowledge: but the heart of the fooles publisheth foolishnes.

Chap. 10. 4.

24 * The hand of the diligent shall beate the reul: but the idle shall be vnprofitable.

25 Heauines in the heart of man doeth bring it downe: but a good worde reioyceth it.

^h This is, wordes of comfort, or a chereful minde, which is declared by his wordes, reioyceth a man, as a courteous minde killeth him
^h That is, more liberal in giuing
In Although he getteth much by vnprofitable meanes, yet will he not spend it upon himself

26 The righteous is more excellent then his neighbour: but the way of the wicked wil disceue them.

27 The disceitful man roseth not, that he is toke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that pathway there is no death.

CHAP. XIII.

^h A Wise sonne wil obey the instruction of his father: but a scorner wil heare not rebuke.

2 A man shall eat good things by the fruite of his mouth: but the soule of the trespassers shall suffer violence.

^h If he vse his tongue to Gods glorie, and the praise of his neighbour, God shall bless him

3 He that kepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shall be to him.

^h He neuer desisteth, but taketh no paines to getteth anything.

4 The sluggarde lusteth, but his soule hath no night: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying wordes: but the wicked causeth slander and shame.

Chap. 10. 4.

6 Righteousnes preferreth the vpright of life: but wickednes ouerthroweth the sinner.

^h For his poverty, he is not able to escape the threatenings, which his oppressors vse against him.

7 There is that maketh him self riche, and hath nothing, & that maketh him self poore, hauing great riches.

^h When a man is content to haue his preeminence, he will not giue place to another
^h That is, goods euil gotten
^h That is, with his owne labour

8 A man wil giue his riches for the raufome of his life: but the poore can not heare the reproche.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 * Onely by pride doeth man make contention: but with the well aduised is wisdom.

11 The riches of vanitie shall diminish: but he that gathereth with the hand, shall increase them.

crease them.

12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the worde, he shall be destroyed: but he that teareth the commandment, he shall be rewarded.

^h Meaning, wordes of God, whereby he is admonished of his dutie.

14 The instruction of a wise man is as the well spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euerie wise man wil worke by knowledge: but a foole wil spread abroad follie.

17 * A wicked messenger fallth into euil: but a faithful ambassadour is preseruation.

Chap. 25. 15.
^h Binger, manie into menies borne to him selfe and to others

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished deliue the soule: but it is an abomination to fooles to departe from euil.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be afflicted.

^h As he is partaker of their wickednes, & biueth with their vices, so shall he be punished alike as they are
^h Read Iob, 27. 16
^h God blesteth the labour of the poore, & comforteth their goods, which are negligene, because they thinke they haue enough.

21 A afflictio followeth sinners: but vnto the righteous God wil recompense good.

22 The good man shall giue inheritance vnto his children: and the riches of the sinner is laid vp for the iuste.

23 Muche foode is in the field of the poore: but the field is destroyed without discretio.

24 * He spareth his rod, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eaterh to the contentation of his minde: but the bellie of the wicked shall want.

Chap. 23. 13.
Eccl. 30. 1.

CHAP. XIII.

^h A Wise woman buyldeth her house: but the foolish destroyeth it with her owne hands.

^h That is, taketh paines to profite her familie and so as that which concerneth her dutie in her house

2 * He that walketh in his righteousness, feareth the Lord: but he that is lewde in his waies, despiseth him.

Iob 12. 4.
^h That is, in vprightnes of heart and without hypocritie

3 In the mouth of the foolish is the rodde of pride: but the lippes of the wise preferre them.

4 Where none oxen are, there the crib is emptie: but muche increaseth cometh by the strength of the ox.

^h His wroude tongue that cause him to be punished
^h By the oxen is meant labour, and by the cribbe the barne meaning, without labour there is no profite

5 A faithful witness wil not lye: but a false recorde wil speake lyes.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easie to him that wil vnderstand.

^h For his maintenance of his owne ambitio and not for Gods glorie, as Simon magus.

7 Departe from the foolish man, when thou perceiuest not in him the lippes of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnes of the fooles is disceit.

f. Doeth not knowe y^e gricuousnes thereof nor Gods iudgements agaiſt the ſame.

g. As a mans conſcience is wirtues of his owne grief: ſo another can not feeble the ioye and comforte, which a man feebleth in him ſelf.

Chap. 16. 25.

h. He ſheweth that the allurement vnto ſinne ſemeth ſweete, but the end thereof is deſtruction.

i. He that forſaketh God, ſhal be puniſhed, and made wearie of his finnes wherein he delited.

h. For the man of imagination.

k. If this come not daily to paſſe, we muſt conſider that it is becauſe of our finnes, & let Gods working.

l. That is, the ſtrength of a King ſtandeth in manie people.

m. Bodie.

Chap. 27. 24.

n. For as much as they are conſidered thereby, and put to ſilence.

9 The foole maketh a mocke of ſinne: but among the righteous there is fauour.

10 The heart knoweth the bitterneſſe of his ſoule, and the ſtranger ſhal not medle with his ioye.

11 The houſe of y^e wicked ſhalbe deſtroyed: but the tabernacle of the righteous ſhal flouriſh.

12 * There is a way which ſemeth right to a man: but the yſſues thereof are the wayes of death.

13 Euen in laughing the heart is ſorowful, and the end of that mirth is heauines.

14 The heart that declineth, ſhalbe ſolate with his owne wayes: but a good man ſhal departe from him.

15 The fooliſh wil beleue euerie thing: but the prudent wil conſider his ſteppes.

16 A wiſe man feareth, and departeth from euil: but a foole rageth, and is careleſſe.

17 He that is haſt ie to angre, committeth folie, and a buſie bodie is hated.

18 The fooliſh do inherite folie: but the prudent are crowned with knowledge.

19 The euil ſhal bowe before the good, and the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.

21 The ſinner deſpiſeth his neighbour: but he that hath mercie on the poore, is bliſſed.

22 Do not they erre that imagine euil? but to them that thinke on good things, ſhalbe mercie, and truth.

23 In all labour there is abundance: but the talke of the lippes bringeth onely want.

24 The crowne of the wiſe is their riches, & the folie of foolles is fooliſhnes.

25 A faithfull witneſſe deliuereth ſoules: but a diſceiuer ſpeaketh lies.

26 In y^e feare of y^e Lord is an aſſured ſtrength, and his children ſhal haue hope.

27 The feare of the Lord is as a well ſpring of life, to auoide the ſnares of death.

28 In the multitude of the people is the honour of a King, and for the want of people cometh the deſtruction of the prince.

29 He that is ſlowe to wrath, is of great wiſdome: but he that is of an haſtie minde, exalteth folie.

30 A ſound heart is the life of the fleſh: but enuie is the rotting of the bones.

31 * He that oppreſſeth the poore, reprooueth him that made him: but he honoureth him that hath mercie on the poore.

32 The wicked ſhalbe caſt away for his malice: but the righteous hath hope in his death.

33 Wiſdome reſteth in the heart of him that hath vnderſtanding, and is knowne in the middes of foolles.

34 Juſtice exalteth a nation, but ſinne is a ſhame to the people.

35 The pleaſure of a King is in a wiſe ſeruant: but his wrath ſhalbe toward him that is lewde.

CHAP. XV.

A * Soft anſwer putteth away wrath: but grievous wordes ſtirre vp angre. Chap. 25. 15.

2 The tongue of the wiſe vſeth knowledge aright: but the mouth of foolles ba- Verſ. 28. bleth out fooliſhnes.

3 The eyes of the Lord in euerie place beholde the euil and the good.

4 A whoſome tongue is as a tre of life: but the frowardnes thereof is the breaking of the minde.

5 A foole deſpiſeth his fathers inſtruction: but he that regardeth correction, is prudent.

6 The houſe of the righteous hath muche treaſure: but in the reuenues of the wicked is a trouble.

7 The lippes of the wiſe do ſpread abroad knowledge: but the heart of the fooliſh doeth not ſo.

8 The ſacrifice of the wicked is abomination to the Lord: but the prayer of y^e righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him y^e followeth righteouſnes.

10 Inſtruction is euil to him that forſaketh the way, & he y^e hateth correction, ſhal dye.

11 Hel & deſtruction are before the Lord: how much more the hearts of the ſonnes of men?

12 A ſcorner loueth not him that rebuketh him, neither wil he go vnto the wiſe.

13 * A ioyful heart maketh a chereful countenance: but by the ſorow of the heart the minde is heauie.

14 The heart of him that hath vnderſtanding, ſeketh knowledge: but the mouth of the foole is fed with fooliſhnes.

15 All y^e daies of the afflicted are euil: but a good conſcience is a continual feaſt.

16 * Better is a litle with y^e feare of the Lord, the great treaſure and trouble therewith. Pſal. 37. 26.

17 Better is a dinner of grene herbes where loue is, then a ſtalled ox and hatred therewith.

18 * An angrie man ſtirreth vp ſtriſe: but he that is ſlowe to wrath, appeaſeth ſtriſe. Chap. 29. 22.

19 The way of a ſlouthful man is as an hedge of thornes: but the way of y^e righteous is plaine.

20 * A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.

21 Fooliſhnes is ioye to him that is deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.

22 Without counſel thoughtes come to nought: but in the multitude of counſellers there is ſtedfaſtneſſe.

* Or, for the mercie of the people is a ſacrifice for ſinne.

a. For though they haue muche, yet it is full of trouble & care.

b. That thing is abominable before God, & the wicked thinke to be moſt excellent, and whereby they thinke moſt to be accepted: he that ſwarueth from the worde of God, can not abide to be admoniſhed.

d. There is nothing ſo depe, or ſecre that can be hid fro the eyes of God, much leſſe men's thoughtes. Chap. 17. 22.

* Ebr. 14. 24.

Pſal. 37. 26.

Chap. 29. 22.

e. That is, he euer bindeth ſo me let or ſtay, and dare not go forward.

Chap. 10. 20.

f. Read Chap. 11. 14.

- 23** Aioye cometh to a man by the answer of his mouth: and how good is a worde in due season?
- 24** The waie of life is on high to the prudent, to auoide from hel beneth.
- 25** The Lord wil destroy the house of the proude men: but he wil stablish the borders of the widowe.
- 26** The thoghts of the wicked are abominatiō to the Lord: but the pure haue pleasant wordes.
- 27** He y is gredie of gaine, troubleth his owne house: but he y hateth giftes, shal liue.
- 28** The heart of the righteous studieth to answer: but y wicked mans mouth bableth euil things.
- 29** The Lord is farre of from the wicked: but he heareth the praier of y righteous.
- 30** The light of y eyes reioyceth the heart, & a good name maketh the bones fat.
- 31** The eare that hearkeneth to the correction of life, shal lodge among the wise.
- 32** He that refuseth instruction, despiseth his owne soule: but he that obereth correction, getteth vnderstanding.
- 33** The feare of the Lord is the instructiō of wisdom: & before honour goeth humilitie.
- C H A P. X V I.
- T**He preparatiōs of the heart are in man: but the answer of the tongue is of the Lord.
- 2** All the waies of a mā are cleane in his owne eyes: but the Lord pōdereth y spirits.
- 3** Cōmit thy workes vnto the Lord, & thy thoghts shal be directed.
- 4** The Lord hathe made all things for his owne sake: yea, euē the wicked for the day of euil.
- 5** All that are proude in heart, are an abomination to the Lord: though hand ioyne in hand, he shal not be vnpunished.
- 6** By mercie and truth iniquitie shalbe forgieū, and by the feare of the Lord they departe from euil.
- 7** When the waies of a man please y Lord, he wil make also his enemies at peace with him.
- 8** Better is a litle with righteoufnes, then great reuenues without equitie.
- 9** The heart of mā purpōfeth his way: but the Lord doeth direct his steppes.
- 10** A diuine sentence shalbe in the lippes of the King: his mouth shal not transgresse in iudgement.
- 11** A true weight and balance are of the Lord: all the weights of the bagge are his worke.
- 12** It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.
- 13** Righteous lippes are the delite of Kígs, and the King loueth him that speaketh right things.
- 14** The wrath of a King is as messengers of death: but a wise man wil pacifie it.
- 15** In the light of the Kings countenance is life: and his fauour is as a cloude of the latter raine.
- 16** How muche better is it to get wisdom then golde: and to get vnderstanding, is more to be desired then siluer.
- 17** The path of the righteous is to decline from euil, & he kepeth his soule, that kepeth his way.
- 18** Pride goeth before destruction, and an high minde before the fall.
- 19** Better it is to be of humble mind with the lowlie, then to deuide the spoiles with the proude.
- 20** He that is wise in his busines, shal finde good: and he that trusteth in the Lord, he is blessed.
- 21** The wise in heart shalbe called prudent: & the sweetenes of the lippes shal increasē doctrine.
- 22** Vnderstanding is a well spríng of life vnto them that haue it: and the instructiō of foolles is folie.
- 23** The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.
- 24** Faire wordes are as an honie combe, sweetenes to the soule, & health to the bones.
- 25** There is a way that semeth right vnto man: but the yssue thereof are the waies of death.
- 26** The persone that trauaileth, trauaileth for him self: for his mouth craueth it of him.
- 27** A wicked man diggeth vp euil, and in his lippes is like burning fyre.
- 28** A froward persone soweth strife: and a tale teller maketh diuision among princes.
- 29** A wicked man disceiueh his neighbour, and leadeth him into the way that is not good.
- 30** He shutteth his eyes to deuise wickednes: he moueth his lippes, & bringeth euil to passe.
- 31** Age is a crowne of glorie, when it is founde in the way of righteoufnes.
- 32** He that is slowe vnto angre, is better thē the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.
- 33** The lot is cast into the lappe: but the whole disposition thereof is of the Lord.
- C H A P. X V I I.
- B**etter is a drye morsel, if peace be with strife.
- 2** A discrete seruant shal haue rule ouer a lewde sonne, and he shal deuide the heritage among the brethren.

3 *As is* y^e fining pot for siluer, & the fornace for golde, so the Lord tryeth y^e hearts.

4 The wicked giueth hede to false lippes, & a lyer hearkeneth to the naughtie tongue.

Chap. 14. 31. 5 *He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shal not be vnpunished.

6 Childrens children are the crowne of y^e elders: and the glorie of the children are their fathers.

12. the lippe of excellencie. 7 *Hie talke becōmeth not a foole, muche lesse a lying talke a prince.

8 A rewarde *is as* a stone pleasant in the eyes of the that haue it: it prospereth, whether souer it ^c turneth.

c The reward harthe great for ce to gaine y heartes of men. 9 He that couereth a transgression, seketh loue: but he that repeateth a matter, separateth the ^d prince.

d He that admonisheth the prince of his faute, maketh him his enemy. 10 A reprove entreth more into him that harthe vnderstanding, then an hundreth stripes into a foole.

11 A sedicious persone seketh onely euil, & a cruel ^e messenger shal be sent against him.

e By the messenger is met such meanes, as God vseth to punish the rebelles. 12 *It is better* for a mā to mete a beare robbed of her whelpes, then ^f a foole in his folie.

f Whereby he meaneth the wicked in his rage, who hath the no feare of God. 13 *He that rewardeth euil for good, euil shal not departe from his house.

Rom. 12. 17. 1. thess. 5. 15. 1. pet. 3. 9. 1. sa. 5. 23. 14 The beginning of strife *is as* one that openeth the waters: therefore or the contention be medled with, leaue of.

chap. 24. 24. 15 *He that iustificeth the wicked, and he y^e condemneth the iust, euen thei bothe are abominacion to the Lord.

What auail-eth it the wicked to be rich, being he setteth not his minde to wisdom? 16 Wherefore is there a price in the hand of the foole to gett wisdom, and he *harthe* none heart?

h So that he is more then a friend, euen a brother y^e helpe in time of aduersitie. 17 A friend loueth at all times: and ^h a brother is borne for aduersitie.

i Read Chap. 6. 1 18 A man destitute of vnderstanding ⁱ toucheth the hand, and becometh suretie for his neighbour.

k If it is vp hf f-lf above his degree. 19 He loueth transgression, that loueth strife: and he that exalteth his ^k gate, seketh destruction.

20 The frowarde heart findeth no good: and he that harthe a naughtie tongue, shal fall into euil.

21 He that begetteth a foole, getteth him self sorowe, and the father of a foole can haue no ioye.

Chap. 15. 2. 22 *A ioyful heart causeth good health: but a forowful minde dryeth the bones.

l That is, secretly & out of the boosome of the rich. 23 A wicked man taketh a gift out of the ^l bosome to wrest the waies of iudgement.

scil. 2. 14. & 3. 1. 24 *Wisdom *is* in the face of him that harthe vnderstanding: but the eyes of a foole are in the ^m corners of the worlde.

m That is, wander to & fro & seeke not after wisdom. 25 A foolish sonne is a grief vnto his father, and a ⁿ heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes shulde smite *for* ⁿ for equitie.

n For the wel doing.

27 He that harthe knowledge, spareth his wordes, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole (when he holdeth his peace) *is* counted wise, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

1 **F**OR the desire *thereof* he wil^a separate him self to seeke it, & occupie him self in all wisdom.

a He y^e loneth wisdom, wil separate him self from all impediments, and giue him self wholly to seeke it.

2 A foole harthe no delite in vnderstanding: but that his heart may be ^b discouraged.

b That is, that he may talke licenciously of what soeuer cometh to minde.

3 When the wicked commeth, then cometh ^c contempt, and with the vile man reproche.

c Meaning, inche one as contemne all others.

4 The wordes of a mans mouth are like deepe ^d waters, & the well spring of wisdom *is* like a flowing ruer.

d Which can neuer be drawne eprie, but bring euer profit.

5 It is not good to ^e accept the persone of the wicked, to cause the righteous to fall in iudgement.

e That is, to fauour him & support him.

6 A foolles lippes come with strife, and his mouth calleth for stripes.

f There are some beleued & enter most deeply.

7 A foolles mouth *is* his owne destruction, and his lippes are a snare for his soule.

g He sheweth what is the refuge of y^e godlie against all troubles.

8 The wordes of a tale bearer are as flatterings, and thei go downe into ^f the bowels of the bellie.

Chap. 10. 15. Chap. 16. 18. Eccl. 11. 8.

9 He also that is slouthful in his worke, *is* euen the brother of him that *is* a great walter.

h The minde can wel beare the infirmities of the bodie, but when the spirit is wounded, it is a thing most hard to susteine.

10 The Name of the Lord *is* a strong towre: the righteous runneth ⁱ vnto it, and *is* exalted.

i Getteth him liberie to speake, & fauour of them that are most in estimation.

11 *The riche mans riches are his strong citie: and as an ^hie wall in his imagination.

k He that speaketh first, is best heard of y^e wicked iudge, but when his aduersarie inquirith out y^e matter, it turneth to his shame.

12 *Before destruction the heart of a man *is* haucie, and before glorie goeth lowlines.

l If a controuersie can not otherwise be decided, it is best to cast lottes: to knowe whose y^e thing shal be.

13 *He that answereth a matter before he heare it, it *is* folie and shame vnto him.

m Appeareth their controuersie, & are so stout that can not otherwise be pacified.

14 The spirit of a man wil susteine his infirmities: but ^h a wounded spirit, who can beare it?

n Which for y^e strength thereof wil not bowe nor yeelde.

15 A wise heart getteth knowledge, and the care of the wise seketh learning.

16 A mans gift ⁱ enlargeth him, and lea-
deth him before great men.

17 *He that *is* first in his owne cause, *is* iust: then cometh his neighbour, and maketh inquirie of him.

18 The lot ⁱ causeth contentions to cease, & ^m maketh a particion among the mightie.

19 A brother offended *is* harder to winne then a strong citie, & *their* contentions are like the ⁿ barre of a palace.

20 With the frute of a mans mouth shal

Death & life in the tongue. Prouerbes. None is cleane. 273^{551/1224}

^a By the vsing of the tongue wel or euil, cometh the frute thereof ether good or bad

^p He that is reioyced with a vertuous woman in marriage, is blessed of γ Lord, as Chap. 19, 14
^q That is, othe times suche are found & are more readie to do pleasure than γ is more bountie by due

Chap. 28, 6.

Deu. 19 19.
dan. 13, 60.

^a To haue re- for: of them

^b He that is vpright in iudgement, findeth fauour of God

^c The fre vs of things, are not to be permitted to him that can not vie them a- right

^d That is, to ouer it by charitie and to do therein as maie moſte ſerue Gods glorie.

Chap. 20, 2.

Chap. 17, 21.

Chap. 21, 9.

^e As raine γ droppeth and roreth the house

Chap. 18, 22.

his beye be satisfied & with the increase of his lippes shal he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shal eat the frute thereof.

22 He that findeth a γ wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the riche answereth roughly.

24 A man that hathe friends, ought to shewe him self friendly: for a friend is nerer γ then a brother.

CHAP. XIX.

Better* is γ poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.

2 For without knowledge the minde is not good, and he that halteth with his fete, sinneth.

3 The foolishnes of a man peruerteth his way, & his heart fixeth against γ Lord.

4 Riches gather manie friends: but the poore is separated from his neighbour.

5 *A false witnes shal not be vnpunished: & he that speaketh lies, shal not escape.

6 Manie reuerence the face of the prince, & currie man is friend to him that giueth giftes.

7 All γ brethren of the poore do hate him: how muche more wil his friends departe farre from him: though he be instant γ with wordes, yet they wil not.

8 He γ possesseth vnderstanding, γ loueth his owne soule, & kepeth wisdom to finde goodnes.

9 A false witnes shal not be vnpunished: & he that speaketh lyes, shal perishe.

10 Pleasure is not comelic for a foole, muche lesse for a seruāt to haue rule ouer princes.

11 The discretion of a man differeth his angre: and his glorie is γ to passe by an offence.

12 *The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the grasse.

13 *A foolish sonne is the calamitie of his father, *and the contentions of a wife are like a continual γ dropping.

14 House and riches are the inheritance of the fathers: but *a prudent wife cometh of the Lord.

15 Slouthfulnes causeth to fall a slepe, and a disceitful person shal be assamished.

16 He that kepeth the commandement, kepeth his owne soule: but he that despiseth his waies, shal dye.

17 He that hathe mercie vpon the poore, lendeth vnto the Lord: and the Lord wil recompense him that which he hathe giue.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of muche angre shal suffer punishment: & though thou γ deliuer him, yet wil γ angre come againe.

20 Heare counsell, and receiue instruction, that thou maiest be wise in thy latter end.

21 Manie deuices are in a γ mans heart: but the counsell of the Lord shal stand.

22 That that is to be desired of a man, is his goodnes, and a poore man is better then a lyer.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shal continue, & shal not be visited with euil.

24 *The slouthful hideth his hand in his bosome, and wil not put it to his mouth againe.

25 *Smite a scorner, and the foolish wil beware: and reprove the prudent, and he wil vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shameful childe.

27 My sonne, heare no more the instructiō, that causeth to erre from the wordes of knowledge.

28 A wicked witnes mocketh at iudgement, and the mouth of the wicked γ swalloeth vp iniquitie.

29 But iudgements are prepared for the scorers, & stripes for the backe of the fooles.

CHAP. XX.

Wine γ a mocker & strong drinke is raging: & whosoever is deceived thereby, is not wise.

2 *The feare of the King is like the roaring of a lyon: he that prouoketh him vnto angre, γ sinneth against his owne soule.

3 It is a mans honour to cease from himselfe: but euery foole wil be meddling.

4 The slouthful wil not plowe, because of winter: therefore shal he begge in sommer, but haue nothing.

5 The counsell in the heart of γ man is like depe waters: but a man that hathe vnderstanding, wil drawe it out.

6 Manie men wil boast, euery one of his owne goodnes: but who can finde a faithful man?

7 He that walketh in his integritie, is iuste: & blessed shal his children be after him.

8 A King that sitteth in the throne of iudgement, γ chaseth away all euil γ his eyes.

9 *Who can say, I haue made mine heart cleane, I am cleane from sinne?

10 Diuers γ weightes, and diuers measures, bothe γ these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lord hathe made bothe these, euen the eare to heare, and the eye to se.

13 Loue not slepe, lest thou come vnto pueritie: open thine eyes, and thou shalt be

^f Though for a time he giue place to counsell, yet some after wil he giue place to his raging affections

^g Mans deuice shal not haue successe, except God gouerne it, whose purpose is vnto an geable

^h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue γ riche which is not vertuous

Chap. 26, 15.

Chap. 21, 11.

ⁱ That is, the simple and ignorant men learne, when they se the wicked punished.

^k Taketh a pleasure and delite therein, as gluttons & drunkardes in delicate meats and drinks.

^a By wine here is meant him that is giuen to wine, and so by strong drinke

Chap. 19, 15.

^b Putteth his life in danger.

^c It is hard to finde out: for it is as depe waters, whose bottome can not be found: yet the wise man wil knowe a man ether by his wordes or maners.

^d Where righteous iudgement is executed, there sinne ceiseth and vice dare not appere

1 King 8, 46

1 chro 6, 36.

eccl 7, 21.

1 ioh 1, 8.

^e For stone and stone, sphah & sphah

^f Read Chap. 16, 11.

satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone a parte, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.

Chap. 27. 13. 16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

Exod. 21. 17. 17 The bread of deceit is swete to a man: but afterwarde his mouth shalbe filled with gfauel.

Leuit. 20. 9. 18 Establish the thoughts by counsel: and by counsel make warre.

Mat. 13. 4. 19 He that goeth about as a sclanderer, discouereth secrets: therefore medle not with him that flattereth with his lippes.

Deut. 32. 31. 20 * He that curseth his father or his mother, his light shalbe put out in obscure darkenes.

Chap. 11. 1. 21 An heritage is hastily gotten at the beginning, but the end thereof shal not be blessed.

Leuit. 10. 23. 22 Say not thou, * I wil recompense euil: but waite vpon the Lord, and he shal saue thee.

1 Pet. 3. 9. 23 * Diuers weightes are an abomination vnto the Lord, and disceitful balances are not good.

Chap. 11. 1. 24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

Leuit. 10. 23. 25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

Chap. 29. 14. 26 A wise King scattereth the wicked, and causeth the whole to turne ouer them.

Chap. 29. 14. 27 The light of the Lord is the breth of man, and sercheth all the bowels of the bellie.

Chap. 29. 14. 28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

Chap. 29. 14. 29 The beautie of yong men is their strength, and the glorie of the aged is the graye head.

Chap. 29. 14. 30 The blewenes of the wounde serueth to purge the euil, and the stripes within the bowels of the bellie.

CHAP. XXI.

Chap. 29. 14. 1 The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whether soeuer it pleaseth him.

Chap. 29. 14. 2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

Chap. 29. 14. 3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.

Chap. 29. 14. 4 A haucie loke, and a proude heart, which is the light of the wicked, is sinne.

Chap. 29. 14. 5 The thoughts of the diligent do surely bring abundance: but whose soeuer is hastie, cometh surely to pouertie.

Chap. 29. 14. 6 * The gathering of treasures by a disceitful tongue is vanitie: tossed to and fro of

them that seke death.

7 The robberie of the wicked shal destroye them: for they haue refused to execute iudgement.

8 The way of some is peruered and strange: but of the pure man, his worke is right.

9 * It is better to dwell in a corner of a house tope, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hateth no fauour in his eyes.

11 When the scorner is punished, the foolish is wise: and when one instructeth the wife, he wil receiue knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shal also crye and not be heard.

14 As gift in secret pacifieth angrie, and a gift in the bosome great wrath.

15 It is ioye to the iust to do iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shal remaine in the congregacion of the dead.

17 He that loueth pastime, shalbe a poore man: he that loueth wine & oyle, shal not be rich.

18 The wicked shalbe a rancome for the iust, and the transgressour for the righteous.

19 * It is better to dwell in the wilderness, then with a contentious & angrie woman.

20 In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousness & mercie, shal finde life, righteousness, and glorie.

22 A wise man goeth vp into the citie of the mightie, and casteth downe his strength of the confidence thereof.

23 He that kepeth his mouth and his tongue, kepeth his soule from afflictions.

24 Proude, haucie & scornful is his name that worketh in his arrogancie wrath.

25 The desire of the slouthful slaiceth him: for his hands refuse to worke.

26 He counteth greedely, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde.

28 * A false witnes shal perish: but he that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the iust, he wil direct his way.

30 There is no wisdom, neither vnderstanding, nor counfel against the Lord.

31 The horse is prepared against the daie

He meaneth this chiefly of iudges and princes which leaue that vocation when vnto God hath called them, & poule their subiects to mainteine their lustes.

Chap. 19. 13. & 25. 24. Or, a great familie

Read Chap. 19. 25.

Though the godlie admonish the boche by wordes & example of liues, yet the wicked wil not amend, til God destroye them.

To do a pleasure to the angrie man pacifieth him.

God that can se that to fall on their owne heads, & they sorded against the iust, by deliuering the iust and putting the wicked in their places

Eccle. 25. 23. Meaning, abundance of all things.

Wisdom overcometh strength & confidence in worldly things.

He thinketh to live by wishing and desiring all things, but wil take no paine to get ought

Chap. 15. 8. Isa. 1. 13. eccle. 34. 21. Chap. 29. 5.

He maie boldly testifie the trueth that he hath heard

of battel. but saluacion is of the Lord.

CHAP. XXII.

Eccles 7.9. **A*** good name is to be chofen aboue
a Which cometh by wel doing
a great riches, and a louing fauour is
about filuer and about golde.

Chap 29.13. *** The riche and poore** mete together:
b Linc together, and haue made the one of the other
the Lord is the maker of them all.

Chap 27.19. *** A prudent man** seeth the plague, and
c That is, the punishment, w^h is prepared for the wicked & fleeth to God for saluacion
hideth him self: but the foolish go on thil,
and are punished.

Chap 22.1. **The rewarde of humilitie,** & the feare of
God is riches, and glorie, and life.

Chap 22.3. **Thornes and snares** are in the way of the
frowarde. but he that regardeth his soule,
wil departe farre from them.

Chap 22.6. **Teache a childe** d in the trade of his
way, and when he is olde, he shal not de-
part from it.

Chap 22.7. **The riche ruleth** y poore, and y boiower
is seruant to the man that lendeth.

Chap 22.8. **He that soweth iniquitie,** shal reape affli-
ction, & the rodde of his angre shal faile.

Eccles 31.28. *** He that hathe a good** eye, he shal be blc-
fessed: for he giueth of his bread vnto y poore.
e His auctoritie, whereby he will appoynt
f He that is merciful, and liberal.
g He sheweth that princes shal visit their
h He sheweth that princes shal visit their
i whose counsell is good, and their talen wis-
se and godly.
k He sheweth that
l He sheweth that
m He sheweth that
n He sheweth that
o He sheweth that
p He sheweth that
q He sheweth that
r He sheweth that
s He sheweth that
t He sheweth that
u He sheweth that
v He sheweth that
w He sheweth that
x He sheweth that
y He sheweth that
z He sheweth that

Eccles 31.28. **Cast out the scorner,** and strife shal go
out: so contention and reproche shal cease.

Eccles 31.28. **He that loueth purenes of heart** for the
grace of his lips, the King shal be his friend.

Eccles 31.28. **The eyes of the Lord** h preferue know-
ledge: but he ouerthroweth the wordes of
the transgressour.

Eccles 31.28. **The slouthful man** saith, A lyon is with-
out, I shal be slaine in the strete.

Eccles 31.28. **The mouth of strange womē** is as a depe
pit: he with whome y Lord is angrie, shal
fall therein.

Eccles 31.28. **Foolishnes is bounde** i in the heart of a
childe: but the rodde of correccion shal
driue it away from him.

Eccles 31.28. **He that oppresseth the poore** to increa-
se him self, & giueth vnto the riche, shal su-
rely come to povertie.

Eccles 31.28. **Incline thine eare,** & heare y wordes of
the wise, and applie thine heart vnto my
knowledge.

Eccles 31.28. **For it shal be pleasant,** if thou kepe them in
thy bellie, & if they be directed together
in thy lippes.

Eccles 31.28. **That thy confidēce may be in** y Lord,
I haue shewed thee this day: thou therefo-
re take hede.

Eccles 31.28. **Haue not I writē vnto thee** n thre times
in counsels and knowledge,

Eccles 31.28. **That I might shewe thee the assurāce** of
the wordes of trueth to answer the wordes
of trueth to them that send to thee.

Eccles 31.28. **Robbe not y poore,** because he is poore,
nether oppress y afflicted in iudgemēt.

Eccles 31.28. **For the Lord** wil defende their cause, &
spole the soule of those that spole them.

Eccles 31.28. **Make** o no friendship with an angrie mā,
nether go with the furious man,

Eccles 31.28. **Lest thou learne his wayes,** and receiue
destruction to thy soule.

Eccles 31.28. **Be not thou of them that** touche y had,
nor among the that are suetie for debts.

Eccles 31.28. **If thou hast nothing to paye,** why crossst
thou y he shuld take thy bed frō vnder thee?

Eccles 31.28. **Thou shalt not** remoue the ancient bou-
des which thy fathers haue made.

Eccles 31.28. **Thou seest that a diligent mā** in his bu-
sines standeth before Kings, and standeth
not before the base sorte.

CHAP. XXIII.

When thou sittest to eat with a ru-
ler, a confider diligently what is
before thee,

And put the knife to thy throte, if thou
be a mangiuen to the appetite.

Be not desirous of his deintie meats: c for
it is a disceruible meat.

Ti auail not to muche to be riche: but cea-
se from thy d wisdom.

Wilt thou cast thine eyes vpon it, which
is nothing: for riches takerh her to her win-
ges, as an egle, and flieth into the heauen.

Eat y not the bread of him that hathe an
euil eye, nether desie his deintie meats.

For as thogh he thought it in his heart, so
wil he say vnto thee, Eat and drinke: but
his heart is not with thee.

Thou shalt vomit thy f morsels that thou
hast eaten, and thou shalt lose thy swete
wordes.

Speak not in the eares of a fool: for he
wil despise the wisdom of thy wordes.

*** Remoue not the ancient boundes,** and
entre not into the fields of the fatherles.

For he that redemeth the, is mightie: he
wil defende their cause against thee.

Applie thine heart to instruction, & thi-
ne eares to the wordes of knowledge.

*** Withholde not correccion frō the chil-
de:** if thou smite him with the rod, he shal
not dye.

Thou shalt smite him with the rodde,
and shalt deliuer his soule from hel.

My sonne, if thine heart be wise, mine
heart shal reioyce and I also.

And my reines shal reioyce, when thy
lippes speake righteous things.

*** Let not thine heart be enuious against**
sinners, but let it be in the feare of the Lord
continually.

For surely there is an end, h and thy ho-
pe shal not be cut of.

O thou my sonne, heare, and be wise, &
guide thine heart in the i way.

Kepe not companie with drunkards,
nor with gluttons.

For y drōkard & y glutton shal be poore,
& the sleper shal be clothed with ragges.

Obeie thy father that hathe begorē thee,
& despise not thy mother when she is olde.

Bye k the trueth, but sel it not. likewise wil
dome, and instruction, and vnderstanding.

Which l
lity but the
fides in dan-
ge for eche
as Chap 6.1

Deut 27.17.
chap 23.10.

**Eat with so-
briety**
b Bidel thine
appetite, as it
were by force
and violence
c Frost times
the ri he, whē
the bid their
inferiours to
their tables, it
is not for the
loue the h
are ther, but
for their owne
secret purpos-
es
d Bestowe not
the giftes that
God hath gi-
uen thee, to get
worldly rich-
es
e That is, co-
ntrarious, as
contrarie a good
eye, take for
liberal, as
Chap 22.9
f He wil not
cease: til he ha
done thee
some harme, &
his flatering
wordes shal
come to no
g That is, from
instruction

Chap 13.24.
or 19.18.
ecl 30.2.

Psal 37.1.
ch P 24.10

**h The prosper-
itie of y was-
ken shal not
continue
i In the obser-
uation of Gods
commandments
k For y n. 616
lity
m By drin-
kers of flesh.**

**l Spare no ede
for y n. 616
m By drin-
kers of flesh.**

n

24 The father of the righteous shal greatly reioyce, & that begetteth a wife childe, shal haue ioye of him.

25 Thy father and thy mother shal be glad, and she that bare thee, shal reioyce.

1 Give thy self wholly to wisdom
Chap. 22, 14.

26 My sonne, giue me thine heart, and let thine eyes deuide in my wayes.

Chap. 7, 1.

27 For a whore is as a deepe ditch, & a strange woman as a narrow pit.
28 Also she lieth in wait, as for a pray, and she increaseth the transgressors among men.

m She seduceeth manie, & caueth them so offend God

29 To whome is woe to whome is sorowe, to whome is strife, to whome is murmuring, to whome are woundes without cause, & to whome is the rednes of the eyes.

30 Euen to them that tarie long at the wine, to them that go, and seke mixt wine.

a Which by art make wine stronger, and more pleasant.

31 Loke not thou vpon the wine, when it is red, & when it sheweth his colour in the cuppe, or goeth downe pleasantly.

32 In the end thereof it wil bite like a serpent, and hurt like a cockatrice.

a That is, dronkennes shal bring thee to whoredome

33 Thine eyes shal loke vpon strange womē, and thine heart shal speake lewde things.

p In such great danger shalt thou be
q Thogh dronkennes make them more insensible then beasts, yet can they not refrain

34 And thou shalt be as one that slepeth in the middes of the sea, and as he that slepeth in the top of the mast.

35 They haue stricken me, shalt thou say, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: therefore wil I seke it yet stil.

CHAP. XXIII.

1 Be not thou enuious against euil men, nether desire to be with them.

2 For their heart imagineth destruction, and their lippes speake mischief.

3 Through wisdom is an house buylded, and with vnderstanding it is established.

4 And by knowledge shal the chambers be filled with all precious, & pleasant riches.

5 A wise man is strong: for a man of vnderstanding encreaseth his strength.

Chap. 20, 18.

6 For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, is health.

a In the place where wisdom shulde be shewed.

7 Wisdom is hie to a foole: therefore he can not open his mouth in the gate.

8 He that imagineth to do euil, men shal call him an autor of wickednes.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

b Man hath no cryal of his strength til he be in troubles.
c None can be excused, if he helpe not the innocent, who is in danger.

10 If thou be faint in the day of aduersitie, thy strength is smal.

11 Deliuere them that are drawn to death: and wilt thou not preferue them that are led to blame.

12 If thou say, Beholde, we knewe not of it: he that pōdereth the hearts, doeth not he vnderstand it: and he that keepeth thy soule, knoweth he it not: wil not he also recompense euery man according to his workes?

13 My sonne, eat thou honie, for it is good, and the honie combe, for it is swete vnto thy mouth.

d As honie is swete & pleasant to the soule, so wisdom is to the soule.

14 So shal the knowledge of wisdom be vnto thy soule, if thou finde it, and there shal be an end, and thine hope shal not be cut of.

e Or, reward.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iuste man falleth fewen times, & riseth againe: but the wicked fall into mischief.

e He is subiect to many perils but God deliuereth him

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,

18 Lest the Lord see it, and it displease him, and he turne his wrath from him.

f To be angered on thee.

19 Fearing not thy self because of the malicious, nether be enuious at the wicked.

g Meaning, either of the wicked, and sedicious, as vers. 19, and 21, or of them that feare not God nor obey their King

20 For there shal be none end of plagues to the euil man: the light of the wicked shal be put out.

h Psal. 37, 1. Chap. 23, 17.

21 My sonne, feare the Lord, and the King, & meddle not with them that are sedicious.

22 For their destruction shal rise suddenly, & who knoweth the ruine of them & bothe?

g Meaning, either of the wicked, and sedicious, as vers. 19, and 21, or of them that feare not God nor obey their King

23 ALSO THESE THINGS PERTAIN TO THE WISE, It is not good to haue respect of any persone in iudgement.

24 He that faith to the wicked, Thou art righteous, him shal the people curse, and the multitude shal abhorre him.

i Ebr. as knoweth the face

25 But to them that rebuke him, shal be pleasure, and vpon them shal come the blessing of goodnes.

26 They shal kisse the lippes of him that answereth vpriight wordes.

27 Prepare thy worke without, and make ready thy things in the field, and after, buylde thine house.

h Be sure of it means how to compass it before thou take any enterprise in hand.

28 Be not a witnes against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 Say not, I wil do to him, as he hath done to me, I wil recompense euery man according to his worke.

Chap. 20, 22.

30 I passed by the field of the slothful, & by the vineyard of the man destitute of vnderstanding.

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

31 And lo, it was all growen ouer with thornes, & nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, and I considered it wel: I looked vpon it, and receiued instruction.

33 Yet a little slepe, a little slumber, a little folding of the hands to slepe.

k That I might learne by another mans fault

34 So thy pouertie cometh as one that reuileth by the way, and thy necessitie like an armed man.

l Read Chap. 6, 10.

CHAP. XXV.

THESE ARE ALSO PARABLES OF SALOMÓN, WHICH THE MEN OF HEZEKÍAH KING OF IUDÁH COPIED OUT.

^a Whome Hezekiah appointed for this purpose

^b That is gathered out of divers books of Solomon.

^c God doth not reueile his cause or his iudgement to man

^d Because the King useth by the counsel of his wise men

^e He sheweth it is hard for man to see the secret doings of the King

^f When vice is removed from a King, he is a meete vessel for the Lords use

^g It is not enough that he be pure himself, but he put away others that be corrupted.

^h Left where as thou thinkest by this means to haue an end of thy matter, it put thee to further trouble

ⁱ In the time of great calamities men desire to be

^k Which haue an outward appearance, and are nothing within

^l By not ministering occasion to trouble him further.

^m That is, the heart is but so angry, as Chap. 15. 1

ⁿ Vse moderately the pleasures of this world

^o Which mellet it, and comfort it

^p Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^q Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^r Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^s Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^t Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^u Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^v Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^w Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^x Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

^y Thou shalt as it were by force ouercome him so much that his owne counsel shall knowe his owne knowledge is benighted, and his heart shall be

THE glorie of God is to conceale a thing secret: but the Kings honour is to search out a thing.

The heauens in height, and the earth in depenes, and the Kings heart can no man search out.

Take the dross from the siluer, and there shall procede a vessel for the fines.

Take away the wicked from the King, and his throne shall be stablished in righteousness.

Boast not thy self before the King, and stand not in the place of great men.

For it is better, that it be said vnto thee, Come vp hither, than thou be put lower in the presence of the prince whome thine eyes haue sene.

Go not forth hastily to strife, lest thou knowe not what to do in the end thereof, when thy neighbour hath put thee to shame.

Disbate thy matter with thy neighbour, & discover not the secret to another,

Lest he that heareth it, put thee to shame, and thine infamie do not cease.

A worde spoken in his place, is like apples of golde with pictures of siluer.

He that reproveth the wise, and the obedient: are, as a golden earing and an ornament of an girdle

As the colde of the snow in the time of harvest, so is a faithfull messenger to them that find him: for he refresheth the soule of his masters.

A man that boasteth of false liberaltie, is like cloudes and winde without raine.

A prince is pacified by staying of anger, and a soft tongue breaketh iron bones.

If thou haue founde honie, eat that is sufficient for thee, lest thou be ouerfull, and vomit it.

Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee.

A man that beareth false witness against his neighbour, is like an hammer & a sword, and a sharpe arrowe.

Confidence in an vnfaithful man in time of trouble is like a broken towre and a sliding fote.

He that taketh away the garment in cold season, is like wine gathered vpon a thorn, or like him that singeth songs to an heauie heart.

If he that hateth thee be hungry, giue him bread to eat, and if he be thirstie, giue him water to drinke.

For thou shalt lay thy coles vpon his head, and the Lord shall recompense thee.

As the Northwind driueth away the raine, so doeth an angry countenance flye scolding tongue.

It is better to dwell in a corner of the house toppe, than with a contentious woman in a wide house.

As are the colde waters to a wearie soule, so is good newes from a farre countrey.

A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

It is not good to eat much honie. So to search their owne glorie is not glorie.

A man that refraineth not his appetite, is like a citie which is broken downe, & without walles.

CHAP. XXVI.

As the snow in the sommer, and as the raine in the haruest are not mete, so is honour vnseemely for a foole.

As the sparrow by flying, and the swalowe by flying escape, so the curse that is caused, shall not come.

Vnto the horse belongeth a whip, to the asse a bridle, and a rodde to the foolles backe.

Answer not a foole according to his foolishnes, lest thou also be like him.

Answer a foole according to his foolishnes, lest he be wise in his owne conceite.

He that sendeth a message by the hand of a foole, is as he that cutteth off the fete, and drinketh iniquitie.

As they that lift vp the legges of the lame, so is a parable in a foolles mouth.

As the closing vp of a precious stone in an heape of stones, so is he that giueth glorie to a foole.

A thorne standing vp in the hand of a drunkard, so is a parable in the mouth of foolles.

The excellent that formed all things, bothe rewardeth the foole and rewardeth the transgressors.

As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnes.

Seekest thou a man wise in his owne conceite? more hope is of a foole then of him.

The slouthful man saith. A lyon is in the waye: a lyon is in the streets.

The dore turneth vpon his hinges, so doth the slouthful man vpon his bed.

The slouthful hideth his hand in his bosome, and it grieveth him to put it agayne to his mouth.

The sluggard is wise in his owne conceit, than seven men that can rendre a reason.

He that passeth by and medleth with the strife that belongeth not vnto him, is as a dogge that taketh a dogge by the eares.

- 18 As he that faineth him self mad, casteth
fyre brandes, arrowes and mortal things,
19 So *dealeth* the deceitful man with his
friend and faith, Am not I in sporte?
20 Without wood the fyre is quenched, &
without a tale bearer strife ceaseth.
21 *As* the cole *maketh* burning coles, and
wood a fyre, so the contentious man *is apt*
to kindle strife.
22 *The wordes of a tale bearer are as flat-*
terings, and they go downe into the bow-
els of the bellie.
23 *As siluer drosse ouerlaid vpon a pot-*
shard, so are burning lippes, and an euil
heart.
24 He that hateth, wil counterfait with his
lippes, but in his heart he layeth vp de-
ceit.
25 Thogh he speake fauorably, beleue him
not: for *there are* ¹ seven abominacions in
his heart.
26 Harred may be couered by deceit: but
the malice thereof shalbe discouered in
the ^m Congregation.
27 *He that diggeth a pit, shal fall therein,*
and he that rolleth a stone, it shal returne
vnto him.
28 A false tongue hateth the afflicted, and a
flattering mouth causeth ruine.

CHAP. XXVII.

- B**Oast not thy self of to morowe: for
thou knowest not what a day may
bring forth.
2 Let another man praise thee, and not thine
owne mouth: a stranger, and not thine
owne lips.
3 *A stone is heauie, and the sand weightie:*
but a fooles wrath is heauier then them
bothe.
4 Anger is cruel, and wrath is raging: but
who can stand before ^b enuie?
5 Open rebuke is better then secret loue.
6 The woundes of a louer are faithful, and
the kisses of an enemy are ^c pleasant.
7 *The person that is full, despiseth an ho-*
nie comb: but vnto the hungrye soule
euerie bitter thing is swete.
8 As a bird that wandereth from her nest,
so is a man that wandereth from his owne
place.
9 *As ointement and perfume reioyce the*
heart, so doeth the sweetenes of a mans friend
by heartie counsell.
10 Thine owne friend and thy fathers friend
for sake thou not: neither entre into thy bre-
thers ^d house in the day of thy calamitie:
for better is a neighbour that is nere, then a
brother farre off.
11 My sonne, be wise, & reioyce mine heart,
that I may answer him that reprocheth
me.
12 *A prudent man seeth the plague, and*
hideth himself: but the foolish go on stil,

and are punished.

- 13 ** Take his garment that is suretie for a*
stranger, & a pledge of him for the stra-
ger.
14 He that ^e praiseth his friend with a low-
de voyce, rising ^f early in the morning, it
shalbe counted to him as a curse.
15 ** A continual dropping in the day of rai-*
ne, and a contentious woman are a like.
16 He that hideth her, hideth the wunde, &
she is as the oyle in his right hand, that viti-
reth it self.
17 Yron sharpeneth yron, so doeth ^g a man
sharpen the face of his friend.
18 He that kepeth the figge tre, shal eat the
frute thereof: so he that waiteth vpon his
master, shal come to honour.
19 *As a water face answereth to face, h* so the
heart of man to man.
20 The graue and destruction can neuer be
ful, so ⁱ the eyes of man can neuer be satisf-
fied.
21 ** As is the fining pot for siluer & the for-*
nace for golde, so is euerie man according
to his dignitie.
22 Thogh thou shuldest braye a foole in a
morter among wheat brayed with a pes-
tel, yet wil not his foolishnes departe
from him.
23 Be diligent to knowe the state of thy flocke,
and take hede to the heards.
24 For riches *remain* not alwaye, nor
the crowne from generation to genera-
tion.
25 The heye discouereth it self, and the
grasse appeareth, and the herbes of the
mountaines are gathered.
26 The ^k lambs are for thy clothing, and
the goats are the price of the field.
27 And let the milke of the goats be suffi-
cient for thy foode, for the foode of thy
familie, and for the sustinance of thy mai-
des.

CHAP. XXVIII.

- T**HE wicked ^a flee when none pursu-
eth: but the righteous are bolde as a
lyon.
2 For the transgression of the land ^b there
are manie princes thereof: but by a man
of vnderstanding and knowledge *a real-*
me likewise endureth long.
3 A poore man, if he oppresse the poore,
is like a raging raine, that leaueth no fo-
ode.
4 They that forsake the Law, praise the
wicked: but they that kepe the Law, set the
selues against them.
5 Wicked men vnderstand not iudgements:
but they that feke the Lord, vnderstand all
things.
6 ** Better is the poore that walketh in his*
vprightnes, then he that peruertereth his
waies, thogh he be riche.

Whose praier God hateth. Prouerbes. The want of the word 127/1224

- 7 He that kepeth the law, is a childe of vnderstanding, but he that fedeth the gluttons, shameth his father.
- 8 He that increaseth his riches by vsurie and interest, gathereth them for him that wil be merciful vnto the poore.
- 9 He that turneth away his eare from hearing the Law, euen his praier shal be abominable.
- 10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, and the vpright shal inherit good things.
- 11 The riche man is wise in his owne conceit: but the poore that hathe vnderstanding, can trye him.
- 12 * When righteous men reioyce, there is great glorie: but when the wicked come vp, the man is tryed.
- 13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shal haue mercie.
- 14 Blessed is the man that seaueth alwaye: but he that hardeneth his heart, shal fall into euil.
- 15 As a roaring lyon, and an hūgrie beare, so is a wicked ruler ouer the poore people.
- 16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shal prolong his daies.
- 17 A man that doeth violence against the blood of a persone, shal sle vnto the graue, and then shal not stay him.
- 18 He that walketh vprightly, shal be saved: but he that is froward in his waies, shal once fall.
- 19 * He that tilleth his land, shal be satisfied with bread: but he y followeth the ydle, shal be filled with pouertie.
- 20 A faithfull man shal abounde in blessings, & he that maketh haste to be riche, shal not be innocent.
- 21 To haue respect of persones is not good: for that man wil transgresse for a piece of bread.
- 22 A man with a wicked eye hasteth to riches, and knoweth not, that pouertie shal come vpon him.
- 23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with his tongue.
- 24 He that robbeth his father and mother, & saith, it is no transgression, is the companion of a man that destroyeth.
- 25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be made fat.
- 26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shal be deliuered.
- He that giueth vnto the poore, shal not

lacke: but he that hideth his eyes, shal haue many curses.

- 28 * When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXX.

- 1 A Man that hardeneth his necke, when he is rebuked, shal suddenly be destroyed and can not be cured.

- 2 * When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

- 3 A mā that loueth wisdom, reioyceth his father: * but he that fedeth harlots, wasteth his substance.

- 4 A King by iudgement maintaineth the country: but a man receiuing giftes, destroyeth it.

- 5 A man y flattereth his neighbour, & spreadeth a net for his steppes.

- 6 In the transgression of an euil man is his snare: but the righteous doeth sing and reioyce.

- 7 The righteous knoweth the cause of the poore: but the wicked regaileth not knowledge.

- 8 Scornful men bring a citie into a snare: but wise men turne away wrath.

- 9 If a wise man contend with a foolish man, whether he be angrie or laugh, there is no rest.

- 10 Bloodie men hate him that is vpright: but the iuste haue care of his soule.

- 11 A foole powreth out all his minde: but a wise man kepeth it in til afterwarde.

- 12 Of a prince that hearkeneth to lyes, all his seruants are wicked.

- 13 * The poore and the vsurer mete together, and the Lord lightneth bothe their eyes.

- 14 * A King that iudgeth the poore in truth, his throne shal be established for euer.

- 15 The rodde and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

- 16 When the wicked are increased, transgression increaseth: but the righteous shal se then fall.

- 17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.

- 18 d Where there is no vision, the people decay: but he that kepeth the Law, is blessed.

- 19 A seruant wil not be chastised with wordes: thogh he vnderstand, yet he wil not answer.

- 20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

- 21 He that delicately bringeth vp his seruāt

e Fer God wil take iwaite the wicked vsurer, & giue his goods to him that shal bestowe them well
d Becau e it is not of faith, it is grounded of Gods word, or Law, & the wicked contemne.

e And iudge y he is not wise.
Chap 29.2.

f He is knowe by his doings to be wicked.

g Which hardeneth h. of God and is afraid to offend him

h For he can neuer be satisfied, but euer oppresseth and spoileth.

i None shal be able to deliuer him

Chap 12.12. eccl. 20.30.

Chap 33.11. & 20.21.

k He wil be abused for nothing
l Meaning him that is couetous.

m shal haue all things in abundance.

Chap 28.12. & 28
Or, are increased.

Luk 15.13.

a H. y smeth care to y flatterer, is in danger as y bird is beset. y souler. b H. is euer ready to fall into y snare y he liyeth for otheer.

c He can beare no admonition, in what sorte soeuer it is spoken.

Chap. 22.2.

Chap. 20. 28.

d Where there are not faithful ministers of the worde of God
e He y is of a feruēt & rebellious nature.
Or, regard.

from youth, at length he wil be euen as his sonne.

Chap 15. 18. 22 * An angrie man stirreth vp strife, and a furious man abundeth in transgression.

Job. 22. 29. 23 * The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.

24 He that is partener with a thief, hateth his owne soule: he heareth cursing, and declareth it not.

f They feareth 25 The feare of man bringeth a snare: but man more the God falleth into a snare & is destroyed

g He nederh not to flatter y ruler for what God hath appointed, that shal come to him.

26 Manie do seke the face of the ruler: but euerie mas judgement commeth from the Lord.

27 A wicked man is abominaciō to the iust, and he that is vpriight in his way, as abominacion to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 3 The worde of God is perfite. 11 Of the wicked & hypocrites 15 Of things that are neuer faciate 18 Of others that are wonderful.

a Who was an excellent man in verue and knowledge in the time of Salomon

b Which were Agurs scholars, or friends. c Herein he declares, his great humilitie who wolde not attribute anie wisdom to hi self, but all vnto God. d Meaning, to knowe the secretes of God, as though he wolde saye. Nunc.

THE WORDES OF AGUR THE SONNE OF IAKEH.

The prophetic which the mā spake vnto Ithiel, when to Ithiel, and Vcail

2 Surely I am more foolish then anie man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holie things.

4 Who hath ascended vp to heauen, and descended? Who hath gathered the winde in his fist? Who hath bounde the waters in a garmēt? Who hath established all y ends of the worlde? What is his name, & what is his sonnes name, if thou canst tel?

Psalm 136.

5 * Euerie worde of God is pure: he is a shield to those, that trust in him.

Deut. 4. 2. & 12. 32.

6 * Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyer.

g He maketh this request to God.

7 Two things haue I required of thee: deny me them not before I dye:

8 Remoue farre fro me vanitie and lies: giue me not pouertie, nor riches: fede me with foode conuenient for me,

9 Lett I be full, and denie thee, and say, Who is the Lord? or lett I be poore and steale, and take the Name of my God in vaine.

f Meaning, y they that put their trust in their riches, forget God, & that by to much wealth they haue an occasion to saye y same. g The cursing him without cause.

10 Accuse not a seruānt vnto his master, lest he curse thee, when thou hast offended.

11 There is a generacion that curseth their father, and doeth not blesse their mother.

12 There is a generacion that are pure in there owne conceit, and yet are not washed from their filthines.

13 There is a generacion, whose eyes are haughty, and their eye liddes are lifted vp.

14 There is a generacion, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hathie two daughters which crie, Giue, giue. There be thre thigs that wil not be satisfied: yea, foure that say not, It is ynough.

16 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instructiō of his mother, let the rauens of the valley picke it out, and the yong egles eat it.

18 There be thie things hid from me: yea, foute that I knowe not.

19 The way of an egle in the aire, the waie of a serpent vpon a stone, the waie of a shippe in the middes of the sea, and the way of a man with a maide.

20 Suche is the way also of an aduouterous woman: she eateth & wipeth her mouth, and saith, I haue not committed iniquitie.

21 For thre things the earth is moued: yea, for foure it can not susteine it self:

22 For a seruānt when he reigneth, and a foole when he is filled with meat,

23 For the hateful woman, when she is married, and for a handmaid that is hene to her mastres.

24 These be foure smal things in the earth, yet they are a wise and ful of wisdom:

25 The pismires a people not strong, yet they prepare they their meat in sommer:

26 The conies a people not mightie, yet they make they their houses in the rocke:

27 The gresfhopper hathie no King, yet go thei forthe all by bandes:

28 The spider taketh holde with her hāds, and is in Kings palaces.

29 There be thre things that order wel their going: yea, foure are comelie in going,

30 A lyon which is strong among beastes, and turneth not at the sight of anie:

31 A lustie grayhound, and a goat, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy self vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churmeth milke, he bringeth forth the butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth the strife.

h The leache hathie two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh y blood and is neuer satiate: euen so are the couetous extortioners insatiable

i Which hanne in the valley for carions

k She hath her desires, & alter counterfetteth as though she were an honest woman.

l These commonly abuse the state whereun to they are called

m Which is married to her master after the death of her mastres

n These containe great doctrine & wisdom

o If man be not able to compass these common things by his wisdom, we can not attribute wisdom to man but folie.

p Make a key & couette not in doing euil.

CHAP. XXXI.

1 He exhorteth to chastitie and iustice. 10 And sheweth the conditiōs of a wise and worthy woman.

The

THE WORDES OF KING

^a Lemuel: The ^b p^rophccie which his mother taught him.

WHat my sonne^a and what the sonne of ^c my wombe! and what, ^d sonne of my desires!

^e Give not thy strength vnto womē, ^f nor thy waies, ^g which to destroy Kings.

^h It is not for Kings, ⁱ o Lemuel, it is not for Kings to drinke wine, nor for princes ^j strong drinke;

^k Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.

^l Give ye strong drinke vnto him, that is readie to perish, and wine vnto them that haue grief of heart.

^m Let him drinke, that he may forget ⁿ his pouertie, and remember his miserie no more.

^o Open thy mouth for the ^p domme in the cause of all the children of destruction.

^q Open thy mouth. iudge righteously, and iudge the afflicted, and the poore.

^r ¶ Who shal finde a vertuous woman? for her price ^s is farie aboute the pearles.

^t The heart of her housband trusteth in her, and he shal haue no nede of ^u spoile.

^v She wil do him good, and not euill all the daies of her life.

^w She seketh wooll and flaxe, and laboreth cherefully with her hands.

^x She is like the shippes of marchants: she bringeth her fode from a farie.

^y And she riseth, whiles it is yet night: and giueth ^z the porcion to her housholde, and

the ^a ordinarie to her maids.

^b She considereth a field, and ^c getteth it: with the frute of her hands she plateth a vineyarde.

^d She girdeth her loynes with strength, & strengtheneth her armes.

^e She felth that her marchandise is good: her candle is not put out by night.

^f She putteth her hands to the wherue, & her hands handle the spindle.

^g She stretcheth out her hand to the poore, and putteth forthe her hands to the needie.

^h She feareth not the snowe for her familie. for all her familie is clothed with ⁱ skarlet.

^j She maketh her self carpets: fine linen & purple ^k is her garment.

^l Her housband ^m is knownen in the ⁿ gates, when he sitteth with the Elders of ^o y land.

^p She maketh ^q shetes, and selleth them, & giueth girdels vnto the marchant.

^r ^s Strength and honour ^t is her clothing, and in the latter day she shal reioyce.

^u She openeth her mouth with wisdom, and the ^v law of grace ^w is in her tongue.

^x She ouersceth ^y y wares of her housholde, and eateth not the bread of y lenes.

^z Her children rise vp, and ^a call her blessed. her housband also shal praise her, ^b saying,

^c Many daughters haue done vertuously: but thou surmountest them all.

^d Fauour ^e is discretful, and beautie ^f is vanitie but a woman that feareth the Lord, she shal be praised.

^g Give ^h her of the frute of her hands, and let her owne workes praise her in ⁱ y gates.

ⁱ She prepareth their meat betime & she purchaseth it with y gaines of her traualle.

^h Scarlet

ⁱ In the assemblies and places of iudgement

^j Or, fine

^k cloth

^l After that he had spokē of the apparell of the bodie, he now declareth the apparel of the spirit

^m Her tongue is as a boke wherby one might learne manye good things for the delieth to take of the worde of God

ⁿ That is, do her reuerence p Confess her diligent labours and commend her therefore

^o For as much as the most honorable are clad in the apparel that sheweth

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Salomōn, as a preacher and one that desired to instruct a' in the way of saluation, describeth the deceuall: vanities of this worlde, that man shoulde not be addicted to anie thing, grauer the seruice, but rather inflamed with the desire of the heauenlie life: therefore he confuteth their opinions, which set their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shal enioye his presence: so that all other things must be reiected, saue in as muche as they further vs to attaine to this heauenlie treasure, which is sure and permanent, and can not be founde in anie other saue in God alone.

CHAP. I.

^a All things in this worlde are ful of vanitie, and of none ^b endurance. ^c All mans wisdom is but false and grief.



He wordes of the ^a Preacher, the sonne of Dauid King in Ierusalem.

^b Vanitie of vanities, faith ^c y Preacher: vanitie of vanities, all is vanitie.

^d What remaineth vnto mā in all his ^e tra-

uall, which he suffereth vnder the sunne?

^a One generacion passeth, and another generacion succedeth: but the earth remaineth for ^b euer.

^c The sunne riseth, & the sunne goeth downe, & draweth to his place, where he riseth.

^d The ^e winde goeth toward ^f y South, & cōpasseth toward ^g y North: the winde goeth iound about, & returneth by his circuites.

^h ¶ All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the place,

ⁱ One man dieth after another, and the earth remaineth longest, vnto the last daie, which yet is subiect to corruption

^j By this sunne, winde and riuers he sheweth that the greatest labour and longest hath an end, and therefore there can be no iusticie in this worlde

^k Eccles. 4. 1.

^a Salomōn is here called a Preacher, or one that addeblith the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitorie world

^b He condemneth the opinions of all men that set felicitie in anie thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing

^c Salomōn doeth not commend man's labour or diligence, but sheweth that there is no full contentation in anie thing vnder y heauen, nor in anie creature, for in muche as all things are transitorie.

f The sea & compasseth all the earth, filcheth the vines thereof, the powre out springs and issues into the sea againe. g He speaketh of times & seasons & things done in them, which as thou haue bene in times past, so come thou to passe againe. h He proueth that if anie colde haue attained to felicitie in this worlde by labour and studie, he chiefly shulde haue obtained it, because he had gifts and aydes of God thereunto above all other. i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, & is the punishment of sinne, to humble man, and to teache him to depende onely vpon God. k Man is not able by all his diligence to cause things to goe other wise then they do: neither can he nombre the fautes that are committed, muche lesse remedie them. l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience. m Wisdome & knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hiest, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

f whence they returne, and go. 8 All things are full of labour: man can not utter it: the eye is not satisfied with seeing, nor the eare filled with hearing. 9 What is it that hath bene that that shalbe: & what is it that hath bene done that which shalbe done: and there is no new thing vnder the sunne. 10 Is there anie thing, whereof one may say, Beholde this, it is newe: it hath bene already in the olde time: y was before vs. 11 There is no memorie of y former, neither shal there be a remembrance of the later that shalbe, with them that shal come after. 12 ¶ I the Preacher haue bene King ouer Israel in Ierusalem: 13 And I haue giuen mine heart to seach & finde out wisdome by all things that are done vnder the heauen. (this fore trauail hath God giuen to the sonnes of men, to humble them thereby) 14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexacion of the spirit. 15 That which is k crouked, can none make straight: & that w faileth, can not be nobred. 16 I thought in mine heart, & said, Beholde, I am become great, and excel in wisdome all them that haue bene before me in Ierusalem: and mine heart hath sene muche wisdome and knowledge. 17 And I gaue mine heart to knowe wisdome & knowledge, madnes & foolishnes: I knewe also y this is a vexacion of the spirit. 18 For in y multitude of wisdome is muche m grief: & he that encreaseth knowledge, encreaseth sorowe.

l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience. m Wisdome & knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hiest, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buyldings, riches and possessions are but vanitie. 14 The wise and the foole haue bothe one end, touching the bodie death.

1 I said in mine heart, Go to now, I will proue a thee with ioye: therefore take thou pleasure in pleasant things: & beholde, this also is vanitie. 2 I said of laughter, Thou art mad: and of ioye, What is this that thou doest? 3 I sought in mine heart to giue my self to wine, & to lead mine heart in b wisdome, and to take holde of folie, til I might se where is that goodnes of the children of men, which they enioye vnder the sunne: the whole number of the daies of their life. 4 I haue made my great workes: I haue buylt me houses: I haue plated me vineyards. 5 I haue made me gardens and orchardes, and planted in them trees of all frute. 6 I haue made me cisternes of water, to watter therewith the woods that growe with trees.

a Salomon maketh this discours with his self, as though he wolde trye whether there were contentation in ease and pleasures. b Ebr drawe my self to wine. c Albeit I gaue my self to pleasures, yet I thought to keepe wisdome & the feare of God in mine heart, and gouerne mine affaires by the same. d Ebr do. e Ebr paradise.

7 I haue gotten seruants & maids, and had children borne in the c house: also I had great possession of beues and shepe aboute all that were before me in Ierusalem. 8 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue prouided me me fingers and women fingers, and the d delites of the sonnes of men, as a woman e taken captiue, and women taken captiues. 9 And I was great, and encreased aboute all that were before me in Ierusalem: also my wisdome f remained with me. 10 And what soeuer mine eyes desired, I withelde it not from the: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my g portion of all my trauail. 11 The I looked on all my workes that mine hands had wrought, and on the trauail that I had labored to do: and beholde, all is vanitie and vexacion of the spirit: and there is no profite vnder the sunne. 12 ¶ And I turned to beholde h wisdome, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?) 13 Then I sawe that there is profite in wisdome, more then in folie: as the light is more excellent then darkenes. 14 For the wise mans i eyes are in his head, but the foole walketh in darkenes: yet I knowe also that the same k condition falleth to them all. 15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I the labour to be more wise? And I said in mine heart, that this also is vanitie. 16 For there shalbe no remembrance of the wise, nor of the foole l for euer. for that that now is, in the daies to come shal all be forgotten. And m how dyeth the wise man, as doeth the foole? 17 Therefore I hated life: for the worke y is wrought vnder y sunne is grievous vnto me: for all is vanitie, & vexacion of the spirit. 18 I hated also all my labour, wherein I had trauailed vnder y sunne, which I shal leaue to the man that shalbe after me. 19 And who knoweth whether he shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauailed, & wherein I haue shewed my self wise vnder the sunne. This is also vanitie. 20 Therefore I went about to make mine heart n abhorre all the labour, wherein I had trauailed vnder the sunne. 21 For there is a man whose trauail is in wisdome, & in knowledge and in equitie: yet to a ma that hath not trauailed herein, shal he o giue his portion: this also is vanitie and a great grief.

c Meaning, of the seruants or slaues, w he had bought: so the childre borne in their seruitude, were the masters. d That is, what soeuer men take pleasure in. e Which were the most beautiful of them that were taken in warre, as Iudges. 5. 30. Some vnderstand by these wordes, noe women but instruments of musique. f For all this God did not take his gift of wisdome from me. g This was y frute of all my labour, a certayne pleasure mixt with care, which he calleth vanitie in the next verse. h I bethoght with my self whether it were better to followe wisdome, or mine owne affectiōs and pleasures, which he calleth madnes. i O, compare with the King. Prom. 17. 24. k He foreseeth things, w the foole can not for lacke of wisdome. l For bothe dye & are forgotten, as verſe 16. or they bothe alike haue prosperitie or aduersitie. m Meaning, in this worlde. n He wondereth that men forget a wise man, being dead, as one as they do a fool. o That I might seeke the true felicitie which is in God. p Among other griefs this was not y least to leaue that which he had gotten by great trauail, to one y had taken no paine therefore, and whome he knew not whether he were a wise man or a foole.

Tyme for all things. Or the Preacher. Of man and beasts. 507/824

- 22 For what hath he man of all his trauail and grief of his heart, wherein he hath trauailed vnder the sunne?
- 23 For all his dayes are sorrowes, and his trauail grief. his heart also taketh not rest in the night, which also is vanitie.
- 24 There is no profit to man but that he eat, and drinke, and delight his soule with the profits of his labour. I sawe also this, that it was of the hand of God.
- 25 For who coulde eat, and who coulde haste to outward things more then I?
- 26 Surely to a man that is good in his fight, God giveth wisdom, and knowledge, and strength: but to the sinner he giveth paine, to gather, and to haue to give to him that is good before God: this is also vanitie, & vexation of the spirit.

CHAP. III.

All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iuste, and vniuste.

- T**O all things there is an appointed time, and a time to euery purpose vnder the heauen.
- 2 A time to be borne, & a time to dye: a time to plant, and a time to plucke vp that, which is planted.
- 3 A time to slay, and a time to heale: a time to breake downe, and a time to buyld.
- 4 A time to wepe, and a time to laugh: a time to mourne, and a time to dance.
- 5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be faire from embracing.
- 6 A time to kepe, and a time to lose: a time to kepe, and a time to cast away.
- 7 A time to ret, & a time to sowe: a time to kepe silence, and a time to speake.
- 8 A time to loue, and a time to hate: a time of warre, and a time of peace.
- 9 What profit hath he that worketh, of thy thing wherein he trauaileth?
- 10 I haue sene the trauail that God hath giuen to the sonnes of men, to humble them therby.
- 11 He hath made euerie thing beautiful in his time: also he hath set the world in their heart, yet can not man finde out the worke that God hath wrought from the beginning even to the end.
- 12 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.
- 13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour, this is the gift of God.
- 14 I knowe that whatsoever God shal do, it shalbe foreuer: to it can no man adde, and fro it can none diminish: for God hath done it, they shulde feare before him.
- 15 What is that that hath bene - that is now: & that that shalbe, hath bene before God: for God requireth that which is past.

- 16 And moreover I haue sene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.
- 17 I thought in mine heart, God wil iudge the iuste & the wicked, for time is there for euery purpose and for euery worke.
- 18 I considered in mine heart the state of the children of men that God had purged them: yet to see to, they are in the selues as beasts.
- 19 For the condition of the children of men, and the condition of beastes are euery as one condition vnto them. As the one dyeth, so dyeth the other, for they haue all one breath, and there is no excellencie of man aboue the beast, for all vanitie.
- 20 All go to one place, and all was of the dust, and all shal retorne to the dust.
- 21 Who knoweth whether the spirit of man ascende vpward, and the spirit of the beast descend downward to the earth?
- 22 Therefore I see that there is nothing better then that a man shulde reioyce in his affaires, because this is his portion. For who shal biig him to see what shalbe after him?

CHAP. IIII.

- The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore, and wise is to be preferred to an olde King that is a foole.*
- S**O I returned, and considered all the oppressions that are wrought vnder the sunne, & beholde, the teares of the oppressed, and none comforteth them, and the strength of the hand of them that oppress them, and none comforteth them.
- 2 Wherefore I praised the dead which are now at ease, about the liuing, which are yet at labour.
- 3 And I counted him better then them both, which hath not yet bene, for he hath not sene the euil workes which are wrought vnder the sunne.
- 4 Also I behelde all trauail, and all perfection of workes that this is the enuie of a man against his neighbour, this also is vanitie and vexation of spirit.
- 5 The foole foloweth his hands, and eateth vp his owne flesh.
- 6 Better is an handful with quietnes, then two handfule with labour and vexation of spirit.
- 7 Again I returned, and sawe vanitie vnder the sunne.
- 8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet there none end of all his trauail, neither can his eye be satisfied with riches: neither doth he thinke, For whome do I trauail, and defraude my soule of pleasure: this also is vanitie, and this is an euil trauail.
- 9 Two are better then one: for they haue

& .ii.

g Meaning, 3 God, howeuer man neglect his duties

h And made them pure in their first creation

i Man is not able by his reason, & iudgement to put difference betweene man & beast, as touching those things which are common to both: for the eye cannot see the difference of a man being dead, the of a beast, it is dead yet by the order of God and thus we easily knowe the difference, is verbi

k Meaning, that reason cannot comprehend which hath belongeth to him

l By the often repetition of this sentence, as Chap. 2, 24 & Chap. 3, 12, and 22 compared & Chap. 8, 15, he decerneth that man by reason can comprehend nothing better in this life, then to use the gift of God, iustly & colourably, for to knowe that he is a creature, & that he is not ruled by his spirit

m Chap. IIII. a He trauaileth for another discourses with himselfe concealing the tyrannie of them that oppress the poore

n Because they are no more subject to the oppression of the oppressors according to the iudgement of flesh, which cannot abide to suffer, or to be troubled

o The more part of the workes as the more is the enuie of the wicked

p For valences he is compelled to destroye his selfe

q Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that he ought to live in mutual societie, to the intent that may be profitable one to another, & that their things may encrease

r When a man liueth and liueth, he can get no more than our iudgement sheweth, for he cannot tell all the things which God is doing, as the poet sayeth, to please

s He speaketh of this duration of time for two causes, first to declare that there is nothing in this world, perpetually next to each other, not to be grieved, as we haue not all things at once according to our desires, neither enioy them so long as we would wish

t Read Chap. 2, 24

u God hath giuen man a creature and a creature, to let him out the things of this world and to labour therein

v See Chap. 2, 24, and the places declared, that we shulde do all things, with iust betis, & with feare of God, forasmuch as he giueth us his gifts, to let us see that they shulde be abused

w That is, man shal neuer be able to let Gods worke, but as he hath determined, so it shal come to passe that God onlie can finish that, which is past, to re- turne

better wages for their labour.

10 For if they fall, the one will lift vp his fellowe: but w^o vnto him that is alone: for he falleth, and there is not a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat?

12 And if one ouercome him, two shal stande against him: and a threfolde s^coord is not easely broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the prison he cometh forth to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, with the seconde childe, which shal stande vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy foote when thou entrest into the House of God, and be more nede to heare then to giue the sacrifice of fooles: for they knowe not that they do euil.

CHAP. V.

Not to speake lightly, especially in Gods matters. 9 The covetous can neuer haue ynough. 11 The laborers slepe sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde in the gift of God.

1 Be not rash with thy mouth, nor let thine heart be hasty to vtter a thing before God: for God is in the heauens, and thou art on y^e earth: therefore let thy wordes be fewe.

2 For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in fooles. paye therefore y^e thou hast vowed.

4 It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

5 Suffer not thy mouth to make thy flesh to sinne: nether say before the Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands?

6 For in the multitude of dreames, & vanities are also manie wordes: but feare thou God.

7 If in a countrey thou seeft the oppressiō of the poore, and the defrauding of iudgement and iustice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King also consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, & he that loueth riches, shal be without the frute thereof: this also is vanitie.

10 When goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The slepe of him that trauaileth, is swete, whether he eat litle or much: but the facietie of the riche wil not suffer him to slepe.

12 There is an euil sicknes that I haue sene vnder the sunne: to wit, riches^k refused to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he begetteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, which he hath caused to passe by his had.

15 And this also is an euil sicknes that in all pointes as he came, so shal he go, and what profite hath he that he hath trauailed for the winde?

16 Also all his dayes he eateth in darkness with much grief, and in his sorow & angre.

17 Beholde then, what I haue sene good, that it is comelie to eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, y^e whole nōber of the dayes of his life, which God giueth him: for this is his porcion.

18 Also to euerie man to whome God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

1 There is an euil, which I sawe vnder the sunne, and it is muche among mē: 2 A man to whome God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but a God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sicknes.

3 If a man beget an hundreth children and liue manie yeres, and the dayes of his yeres be multiplied, and his soule be not satisfied with good things, and he be not buried, I say that an vntimelie fiute is better then he.

4 For he cometh into vanitie and goeth

8 The renewes of searh are to be preferred above all things, & appertene to this life. h Kings and princes can not mainteiner their estate without tillage, & this commendeth y^e excellencie of tillage.

i That is, his great abundance of riches, or y^e surfeiting, & cometh by his great feeding.

k When covetous men heape vp riches, which turne to their destruction.

l He doeth not enioye his fathers riches.

Job. 1. 21.

Wisd. 7. 6.

1 Sam. 6. 8.

m Meaning, in vaine, & without profit. n In affliction, and grief of minde.

o Read Chap. 3. 23.

p He will take no greiv thought for the peines that he hath endured in time past.

q He wetheth that it is the plague of God when y^e riche man hath not a liberal heart to vse his riches.

b If he can neuer haue ynough.

c As we se often times, that y^e covetous man either falleth into crimes & deserue death, or is murdered or drowned or hangeth himself or such like, & so lacketh the honour of buryal which is the last office of humanitie.

d Meaning, y^e vntimelie rate whole life did not hurt aule.

g By this proverbe he declarerh how necessarye it is, y^e men shulde liue in societie. h That is, fro a poore, & base estate, or out of trouble, & prison, as Iosiph did, Gen. 41. 14. i Meaning, y^e is borne a King. k Which follow, & flatter y^e Kings sonne, or him y^e shal succede to enter into credit with them in hope of gaine. l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greadie desires, they thinke the iellues abused, as other haue bene i time past, and so care no more for him. m That is, what affliction thou comest to heare y^e worde of God. n Meaning, of the wicked, w^h thinke to please God wth ceremonies, and haue nether faith nor repen- tance.

a Either i vowing or in praying meaning y^e we shulde vse all reuerence to God warde. b He heareth thee not for thy manie wordes sake, or often repetitions, but considereth thy faith, and frequent minde. Deut. 23. 21. c He speaketh of voves, & are approved by Gods worde, and serue to his glorie. d Cause not thy self to sinne by vowing rashly: as thei do w^h make a vowe to liue unmarried, and such like. e That is, before Gods messenger wh^h he shal examine thy doing: as though thy ignorance shulde be a iust excuse. f Meaning, y^e God wil redresse these things, & therefore we must deged vpo him.

into

into darkenes: & his name shalbe couered with darkenes.

5 Also he hathe not sene y sunne, nor knowe it: therefore this hathe more rest then the other.

6 And if he had liued a thousand yeres twise tolde, and had sene no good, shal not all go to one place?

7 All the labour of mā is for his mouth: yet the soule is not filled.

8 For what hathe the wise man more then the fool? what hathe y peoie that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lutes: this also is vanitie and vexacion of spirit.

10 What is that that hathe bene the name thereof is now named: and it is known that it is man: and he can not strue with him that is stronger then he.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoide the contrarie.

SURVY there be manie things that increase vanitie & what auaileth it mā?

2 For who knoweth what is a good for man in the life & in the number of the dayes of the life of his vanitie, seing he maketh the as a shadow? For who can shewe vnto man what shalbe after him vnder y sunne?

3 A good name is better then a good oyntment, and the day of death, then the day that one is borne.

4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men, and the liuing shal lay it to his heart.

5 Angrie is better then laughter: for by a sad loke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of foolles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a mā shulde heare the song of foolles.

8 For like the noise of the thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppressio maketh a wise mā mad: and the rewarde destroyeth the heart.

10 The end of a thing is better then the beginning thereof, & the pacient in spirit is better then the proude in spirit.

11 Be not y of an hastie spirit to be angrie: for angrie resteth in the bosome of foolles.

12 Say not thou, Why is it that the former dayes were better then these? for thou dost not enquire so wisely of this thing.

13 Wisdome is good with an inheritaunce, and excellent to them that see the sunne.

14 For man shal rest in the shadowe of wisdom, & in y shadowe of siluer: but the excellencie of the knowledge of wisdom

giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make a straight that which he hathe made crooked?

16 In the day of wealth be of good comfort, & in the day of affliction confide: God also hathe made this contrary to that, to the intent that mā shulde finde nothing after him.

17 I haue sene all things in the daies of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust ouermuche, nether make thy self ouer wise: wherefore shuldest thou be desolate?

19 Be not thou wicked ouermuche, nether be thou foolish: wherefore shuldest thou perish not in thy time?

20 It is good that thou late holde on this: but yet withdrawe not thine hand from that: for he that feareth God, shal come forth of them all.

21 Wisdome shal strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all y wordes that men speake, lest thou do heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wisdom: I thought I wil be wise, but it went faire from me.

26 It is farre off, what maie it be, and it is a profound depenes, who can finde it?

27 I haue compassed about, bothe I and mine heart to knowe and to enquire and to searche wisdom and reason, and to knowe the wickednes of folie, and the foolishnes of madnes,

28 And I finde more bitter then death the woman whose heart is as nettes & snares, and her hands as bands: he that is good before God, shalbe deliuered from her, but y sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I founde, seeking one by one to finde y cōte:

30 And yet my soule seeketh, but I finde it not. I haue founde one man of a thousand: but a woman among them all haue I not founde.

31 Onely lo, this haue I founde, that God hathe made man righteous: but they haue sought manie inuentions.

CHAP. VIII.

To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

WHO is as the wise man, and who knoweth the interpretacion of a thing: the wisdom of a man let him make & iii.

His desire & shalbe on it. It is knowne that he knoweth goods w^h in the world, but he cannot get it with that which God hath giuen, is better then to followe the desires that nature can be satisfied with. M^{an} is a creature of God who will make him to feel that he is mortal.

Chip VII. a There is no state, where a man can live to haue perfect quietnes in this life.

Iob 14, 2.

psal 145, 4.

Prov 22, 1.

b He speaketh thus after the iudgement of y flesh, which sheweth death to be the end of all euils or els, because y this corporal death is the entering into his euill life.

c Where we meane to y had of God & leaue no to examine our hearts.

d Which is called for a while and profiteth nothing.

e A man that is esteemed wise, when he fallith to oppression, becometh like a beast.

f He noteth their lightnes: y entrepise a thing, & suddenly leaue it of agarie.

g Murreure not against God when he sendeth aduersities for mans sinnes.

h He answereth to them y theme not wisdom, except it be so, ned to reuise that bothe are the giftes of God, but that wisdom is farre more excellent & maie be without riches.

1 Consider whatfore God doeth these things and what maie comfort in ce k that m^{an} shulde be able to controlle nothing in his workes.

2 Meaning, the cruel tyrants put the godlie to death and let the wicked go free.

3 Boast not to much of thine owne iustice and wisdom.

4 Tarry not long when y art admonished to come out of the way of wickednes.

5 To wit, on these admonitions that go before y Consider what desolations & destruction shal come, if thou do not obey them.

6 King 8, 46.

7 Iero 6, 48.

8 Prov 20, 9.

9 Iohn 1, 8.

10 Credite them not, nether care for them, y spoken evil of others.

11 Meaning, w. f. dome.

12 That is, to come to a conclusion.

13 And so are cause of their owne destruction.

a That is, doeth get him fauour & profit.
b Whereas before he was proude and arrogant, he shal become humble and meke.
c That is, that thou obey the King, & kepe the othe that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he shuld obey.
f Man of him selfe is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisdom, & counsel.
g Man hath no power to saue his owne life, & therefore must not rashly cast him selfe into danger.
h As cometh oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, & worshipped him according as he had appointed.
l Where iustice is delayed, shere sinne seigneth.

m Which are punished as though they were wicked, as Chap. 7. 16.

n Read Chap. 5. 22.

his ^a face to shine: and the ^b strength of his face shalbe changed.

2 I *advertiseth* thee to take hede to the ^c mouth of the King, and to the worde of the othe of God.

3 ^d Hastenot to go forth of his sight: stand not in an euil thing: for he wil do whatsoeuer pleaseth him.

4 Where the worde of the King is, *there is* power, and who shal say vnto him, What doest thou?

5 He that kepeth the commandement, shal knowe none euil thing, and the heart of the wise shal knowe the ^e time and iudgement.

6 For to euerie purpose there is a time and iudgement, because the ^f miserie of man is great, vpon him.

7 For he knoweth not that which shalbe: for who can tel him when it shalbe?

8 Man is not lord ^g ouer the spirit to re- teine the spirit: nether hath he power in the day of death, nor deliuerance in the battel, nether shal wickednes deliuer the possesseis thereof.

9 All this haue I sene, and haue giuen mine heart to euerie worke, which is wrought vnder the sunne, and I *sawe* a time that man ruleth ouer man to his owne ^h hurt.

10 And likewise I sawe the wicked buried, and ⁱ they returned, and they that came from the holie ^k place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euil worke is not ^l executed spedely, therefore the heart of the children of men is fully set in the to do euil.

12 Thogh a sinner do euil an hundreth times, and God prolongeth *his* dayes, yet I knowe that it shalbe wel with them that feare the Lord, and do reuerence before him.

13 But it shal not be wel to the wicked, nether shal he prolong *his* dayes: *he shalbe* like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it cometh according to the ^m worke of the wicked: and there be wicked men to whome it cometh according to the worke of the iuste: I thoght also that this is vanitie.

15 And I praised ioye: for there is no goodnes to man vnder the sunne, saue ⁿ to eat and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to knowe wisdom, and to beholde the busines that is done on earth, that nether day nor night the eyes of man take slepe,

17 Then I behelde ^o the whole worke of God, that man can not finde out the worke that is wrought vnder the sunne. for the which man laboreth to seke it, and can not finde it: yea, and thogh the wise man thinke to knowe it, he can not finde it.

- CHAP. IX.

1 By no outward thing can man knowe whome God loveth or hateth. 12 No man knoweth his end. 16 Wisdom excelleth strength.

1 I haue suerly giuen mine heart to all this, and to declare all this, that the iuste, & the wise, and their workes are in the hand of God. & no man knoweth ether loue or ^a hatred of all that ^b before them.

2 All things *come* alike to all: and the same condition ^c is to the iuste and to the wicked, to the good and to the pure, & to the polluted, & to him that sacrificeth, & to him that sacrificeth not: as ^d is the good, so ^e is the sinner, he that sweareth, as he that feareth an othe.

3 This is euil among all that is done vnder the sunne, that there is one ^b condition to all, and also the heart of the sonnes of men is ful of euil, and madnes ^c is in their hearts whiles they liue, and after that, *they go* to the dead.

4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing knowe that they shal dye, but the dead knowe nothing at all: nether haue they anie more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, & their enie is now perished, and they haue no more portion foreuer, in all that is done vnder the sunne.

7 Go, eat thy bread with ioye, & drinke thy wine with a cheereful heart: for God now ^d accepteth thy workes.

8 At all times let thy garments be ^e white, and let not oyle be lacking vpon thine head.

9 ^{**} Reioyce with the wife whome ^f thou hast loued all the dayes of the life of thy vanitie, *for* God hath giuen thee vnder the sunne: all the dayes of thy vanitie: for this is thy portion in the life, & in thy trauail wherein thou laborest vnder the sunne.

10 All that thine hand shal finde to do, do it with *all* thy power: for there is nether worke nor inuention, nor knowledge, nor wisdom in the graue whether thou goest.

11 I returned, & I sawe vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also fauour to men of vnderstanding, nether yet fauour to men of knowledge: but time and ^g chance cometh to them all.

12 For nether doeth man knowe his ^h time, but as the fishes, which are taken in an euil net,

a Meaning, what things he ought to cause or refuse or make knowne: not by these outward things, but by prosperitie or aduersitie, whome God doeth fauour or hate: for he sundereth them as wel to the wicked as to the goodlie.
b In outward things as riches, and povertie, sickness, & helth there is no difference betweene the goodlie, & the wicked but difference is that godlie are assured by faith of Gods fauour & assistance.
c He noteth Epicures, and carnal men, who made their belly their god, & had no pleasure but in this life, without rather to be an abject, & vile person in this life, then a man of authority, and to dye, which is ment by the dog and lyon.
d They flatter them selves to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, and spare for no cost: thus speake the wicked belligods.
f Ebr. regards the life.
g Chap. 5. 18.
h Thus the worldling say to proue that all things are lawful for the and attribute that to chance and fortune, which is done by the prouidence of God.
i That is, he doeth not forese what shal come.

net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also sene this wisdome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and buylded forres against it.

15 And there was founde therein a poore and wise man, and he deliuered the citie by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the crye of him that ruleth among fooles.

18 Better is wisdome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdome. 11 A scelerer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

1 Dead flies cause to stinke, and putrifie the ointment of the apoticarie: so doeth a litle folie him that is in estimation for wisdome, and for glorie.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentleness pacifieth great finnes.

5 There is an euil that I haue sene vnder the sunne, as an error that procedeth from the face of him that ruleth.

6 Folie is set in great excellencie, and the riche set in the lowe place.

7 I haue sene seruants on horses and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shall hurt himself thereby, & he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lippes of a foole deuoure him self.

13 The beginning of his wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

a So that he doeth all things wel, & iustly, where as the foole doeth the contrary

b By his doings he bewraeth himself.

c If thy superior be angry with thee, be thou discrete, & not moued. d Meaning, it is an euil thing when they that are in authority, faile, & do not their dutie

e They that are riche in wisdome and vertue.

Psal. 7. 16.

pro. 26. 27.

eccle. 27. 30.

f Without wisdome what fouer a man taketh in hand, turneth to his owne hurte.

14 For the foole multiplieth wordes, saying, Manknoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the citie.

16 Wo to thee, o land, when thy King is a childe, and thy princes eat in the morning.

17 Blessed art thou, o land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulness thy rooffe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no nor in thy thought, neither curse the riche in thy bed chamber: for the foule of the heauen shall carry the voice, & that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods providence. 8 All worldlye prosperitie is but vanitie. 9 God will iudge all.

1 Cast thy bread vpon the waters: for after manie daies thou shalt finde it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euil shall be vpon the earth.

3 If the cloudes be full, they will poure forth the raine vpon the earth: and if the tre do fall toward the South, or toward the North, in the place that the tre falleth, there it shall be.

4 He that obserueth the winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand be idle: for thou knowest not whether thou shalt prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue manie yeres, and in them all he reioyce, yet he shall remember the daies of his darknes, because they are manie, all that cometh is vanitie.

9 Reioyce, o yong man, in thy youth, & let thine heart chere thee in the daies of thy youth: and walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for all these things, God will bring thee to iudgement.

g The ignorance, & beahlines of the wicked is such, that they know not comune things, & yet will they discusse his matters.

h That is, without wisdome and counsell.

i Are giuen to their lustes & pleasures.

k Meaning, when he is noble for vertue & wisdome, & with the giftes of God.

l Thou canst not worke euil so secretly, but it shall be known.

a That is, be liberal to the poore, & though it seeme to be as a thing ventred on the sea, yet it shall bring thee profite.

b As the cloudes that are full, poure out raine, so the riche that haue abundance, must distribute it liberally.

c He exhorteth to be liberal, while we liue: for after there is no power. d He that seareth inconueniences, when necessity requireth, shall neuer do his dutie.

e Be not weary of working.

f That is, & of thy workes are most agreeable to God.

g That is, of affliction & trouble.

h He derideth them that set their desire in worldly pleasures, as though God would not call them to an account.

1 To wit, an-
gell, and chur-
ch. Meaning, etc.
nil lude the
raining youth
is evan.

Chap. XII.
e 3. fol. eloa

com to a con-
tinuall millicie
for when the
clouds remaine
are y rain-
ment, mye grief
is increased.

b The huds,
which kepe y
bodis

c The legs
d The tethes.

e The eyes.
f The lippes,
or moun

g When the
clawes shal
searfe open &
nor be able to
chewe nomore

h He shal not
be able to seepe
i That is, the
wilde p, es,

or the vntes
shalbe deafe &
not able to
heare singing

k To climbe
the b, can, of
their v eake-
nes, or thei
stoupe downe,

as thogh they
were not idly
are the g shal
de mit tunc

l Thei shal tre
ble as thei go,
as though they
were affraid

m Their head
shalbe as whe-
te as the blof-
somes of an al-

monde tree
n Thei shalbe
able to deare
nothing.

10 Therefore take away grief out of thi-
ne heart, and cause euil to departe from
thy flesh. for childeholde & youth are va-
nitie.

CHAP. XII.

To thinke on God in youth and not to differre til age.
The soule returneth to God as if some in the gift of
God and consisteth in fearing him and keeping his com-
mandements.

Remember now thy Creator in the
daies of thy youth, whiles the euil
daies come not, nor the yeres approche,
wherein thou shalt say, I haue no pleasure
in them:

2 Whiles the sunne is not darke, nor the
light, nor the moone, nor the starres, nor
the cloudes returne after the raine:

3 When the k, pets of the house shal trem-
ble, and the strong men shal bowe them
selues, and the grinders shal cease, becau-
se thei are f, we, and the waxe darke that
loke out by the windowes:

4 And thei doies shal be shut without by
the bask sounde of the grinding, and he
shal rise vp at the voice of the h, huds:
& all the daughters of singing shal be a-
bafed.

5 Also thei shalbe affraid of the k, hie
thing, and feare shalbe in the way, and
the almonde tre shal flourish and the
grahopper shalbe a burden, and concu-
piscence shalbe druen away. for man go-

eth to the house of his age, and the mour-
ners go about in the strete.

6 Whiles the siluer corde is not lengthe-
ned, nor the golden ewer broken, nor the
pitcher broke at the well, nor the whe-
le broken at the cistern.

7 And dust returne to the earth as it was,
and the spirit returne to God that ga-
ue it.

8 Vanitie of vanities, saith the Preacher,
all is vanitie.

9 And the more wise the Preacher was, the
more he taught the people knowledge, &
caused them to heare, & scarched forthe,
and prepared manie parables.

10 The Preacher soght to finde out plea-
sant wordes, & an vpright writing, eue the
wordes of truth.

11 The wordes of the wise are like goades,
and like nailes fastened by the matters of
the assemblies, which are giue by one y pa-
stour.

12 And of other thigs besides these, my son-
ne, take thou hede. for thei is none end in
making manie booke, and muche reading
is a wearines of the flesh.

13 Let vs heare the end of all: feare God &
kepe his commandements: for this is the
whole due of man.

14 For God wil bring euerie worke vnto
iudgement, with euerie secret thing, whe-
ther it be good or euil.

o Meaning the
arriue of the
backe oure of
the la. y
p The line of
thei coue-
nente bray-
ne, which is an
euil like g
a That is, the
vntes

i Meaning, i
liuer

f Which is a
head

t That is, the
heart, out of y
which y he id
droweth the

u The soule in
continually en-
ther gouda to
ioy or torme

& d, p, n, not
as the wicked
in gine

Which are
well applied
by y matters,
whom he cal-
leth masters

i That is, by
God

2 These things
can not be
reached in
booke or li-
uere, but God must
rule the

heart that y
may be gaily
knewe y wile-
dome is the
truth, iustice, &
the way tae-
rue is to
loa e God.

14 For God wil
bring euerie
worke vnto
iudgement, with
euerie secret
thing, whether
it be good or
euil.

15 For God wil
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euil.

32 For God wil
bring euerie
worke vnto
iudgement, with
euerie secret
thing, whether
it be good or
euil.

AN EXCELLENT SONG

which was Salomons.

THE ARGUMENT.

In this Song, Salomon by moste sweete and comfortable allegories and parables describeth the
perfecte love of Iesus Christ, the true Salomon and King of peace, and the faithful soule or
his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without re-
prehension. So that here is declared the singular love of the bridegrome toward the bride, and his
great and excellent benesites wherewith he doth enrich her of his pure lountie and grace with-
out any of her desertings. Also the earrest affection of the Church which is inflamed with the
love of Christ desireth to be more and more voyued to his true love, and not to be forsaken for any
spot or blemish that is in her.

CHAP. I.

The familiar talke and mystical communication of the
spiritual loue betwene Iesus Christ and his Church.
The domestical enemies that persecute the Church.



I haue taken with the
suckles of his mouth: for
thy loue is better than
win.

Because of the fauour
of thy good ointments
thy name is as an oint-
ment powred out: therefore the virgines
loue thee.

Drawe me: we wil runne after thee: the

King hath brought me into his chambers.
we wil reioyce and be glad in thee:
we wil remember thy loue more then wine.
the righteous do loue thee.

I am blacke, o daughters of Ierusalem,
but comelie, as the frutes of a Kedár,
as the curtines of Salomon.

Regarde ye me not because I am blacke:
for the sonne hath looked vpon me. The
sonne of my mother were angrie against
me: thei made me the keeper of the vines:
but I kept not mine owne vine.

Shewe me, o thou, whome my soule lo-
ueth,

2 This is spoken
in the per-
sone of the
Church, or of
the faithful
soule, married
with y I. I. of
Christ who
me the youth
b The singing of
shy great be-
neches

c I haue, that are
pure in heart &
conuerse on
d The faithful
confesse that
thei can not
come to Christ
except thei be
drawen

Whome thou
hast called to
the dignitie of
pastors, and
thet for torre
their owne
dreames in
stead of thy do
ctrine.

Christ speaketh
to his Church, bid-
ding the that
are ignorant, to
go to the pas-
tors to learne
For thy spiri-
tual beautie
and excellencie
there was no
worldlie trea-
sure to be com-
pared vnto
thee.

The Church
reioyeth that
she is admit-
ted to the
company of
Christ.
He shal be
moore deare vn-
to me
Christ accep-
teth his Church
and com-
mendeth her
beautie
That is, the
heart of the
faithful where
in Christ dwel-
leth by his Spi-
rit.

Thus Christ
preferreth his
Church aboue
all other things
The spouse
testifieth her
great desire
toward her
houseband, but
her strength fa-
leth her, and
therefore she
desireth to be
comforted, &
felt.

Christ char-
geth them &
haue to do in
the Church, as
it were by a
solemn othe,
that their trou-
ble not the
quietnes tho-
of.
This is spo-
ken of Christ,
who toke vpo
him our natu-
re to come to
helpe his
Church.

For as muche
as his diuini-
tie was hid vn-
der the cloke
of our flesh
So that we
can not haue
full knowledg
of him in this
life.

That is, sinne
and error is
driven away
by the com-
ing of Christ
which is her
refect bed by
spring time,
when all
things flourish.

ueth, where thou fedest, where thou liest at
noone: for why shulde I be as she that turneth
aside to thy flockes of thy companions?

If thou knowe not, O thou the fairest among
women, get thee forth by the steps of the flocke,
and fede thy kiddes by the tents of the shepherdes.

I haue compared thee, O my loue, to the troupe
of horses in thy charrets of Pharaoh.

Thy cheekes are comelie & rowes of stones,
and thy necke with chaines.

We wil make thee borders of golde with
studdes of silver.

Whiles the King was at his repast, my
spikenarde gaue the smell thereof.

My welbeloued, as a bundle of myrrhe
vnto me: he shal lye betweene my breasts.

My welbeloued, as a clustre of camphire
vnto me in the vines of Engedi.

My loue, beholde, thou art faire: beholde,
thou art faire: thine eyes are like the dooues.

My welbeloued, beholde, thou art faire
and pleasant: also our bed is greene: the
beames of our house are cedres.

CHAP. II.

The Church desireth to rest vnder the shadowe of
Christ. 2 She heareth his voyce. 14 She is com-
pared to the dooue, 15 And the enemies to the foxes.

I Am the rose of the field, & the lillie of
the vallies.

Like a lillie among the thornes, so is my
loue among the daughters.

Like the apple tree among the trees of the
forest: so is my welbeloued among the sonnes
of men: vnder his shadowe had I delite,
& sate downe: and his frute was swete vnto
my mouth.

He brought me into the wine celler, and
loue was his banner ouer me.

Stay me with flagons, and comfort me
with apples: for I am sicke of loue.

His left hand is vnder mine head, & his
right hand doeth embrace me.

I charge you, O daughters of Ierusalem,
by the rocs & by the hundredes of the field,
that ye stirre not vp, nor wakē my loue, vn-
til she please.

It is the voice of my welbeloued, beholde,
he cometh leaping by the mountaines,
and skipping by the hilles.

My welbeloued is like a roe, or a yong
heart: lo, he standeth behinde our wall, lo-
king forth of the windowes, shewing him
selfe through the gratas.

My welbeloued spake & said vnto me, A-
rise, my loue, my faire one, & come thy way.

For beholde, winter is past, the raine is
changed, and is gone away.

The flowers appeare in the earth: the time
of the singing of birdes is come, & the voi-
ce of the turtle is heard in our land.

The figure hath brought forth the h. yong
figges, & the vines with their small grapes

haue cast a sauour: arise my loue, my faire
one, and come away.

My dooue, that art in the holes of the
rocke, in thy secret places of thy staires, shewe
me thy sight, let me heare thy voice: for
thy voyce is swete, and thy sight comelie.

Take vs thy foxes, thy lillie foxes, & destroy
the vines: for our vines haue small grapes.

My welbeloued is mine, and I am his:
he fedeth among the lillies,

Vntil thy day breake, & the shadowes flee
away: returne, my welbeloued, & be like a
roe, or a yong hart vpon the mountai-
nes of Bethel.

CHAP. III.

The Church desireth to be ioyned inseparably to Christ
her houseband, & her deliuerance out of the wilderness.

In my bed by night I sought him that
my soule loued: I sought him, but I founde
him not.

I wil rise therefore now, and go about in
the citie, by the stretes & by the open pla-
ces, & wil seeke him that my soule loueth:
I sought him, but I founde him not.

The watchmen that went about the ci-
tie, founde me: to whome I said, Haue you
sene him whome my soule loueth?

When I had past a lillie from them, then I
founde him whome my soule loued: I toke
holde on him and left him not, til I had
brought him vnto my mothers house into
the chamber of her that conceiued me.

I charge you, O daughters of Ierusalem,
by the roes and by the hundredes of the field,
that ye stirre not vp, nor wakē my loue vn-
til she please.

Who is she that commeth vp out of the
wildernes like pillars of smoke perfumed
with myrrhe and incense, & with all the
spices of the marchant?

Beholde his bed, which is Salomons:
threescore strong men are round about it,
of the valiant men of Israel.

Thei all handle the swordes, & are expert
in warre, euerie one hath his sworde vpon
his thigh for the feare by night.

King Salomón made him selfe a palace
of the trees of Lebanon.

He made the pillars thereof of silver, &
pauement thereof of golde, the hangings
thereof of purple, whose middes was paued
with the loue of thy daughters of Ierusalem.

Come forth, ye daughters of Zion, &
beholde the King Salomón with the crow-
ne, wherewith his mother crowned him in
the day of his marriage, and in the day of
the gladnes of his heart.

CHAP. IIII.

The praises of the Church. 7 She is without blemish, as
his light. 9 The loue of Christ towards her.

Beholde, thou art faire, thine eyes are like the
dooues, among thy lockes thine heere is
like the flocke of goats.

Thou that
art ashamed
of thy sinnes,
come & shewe
thy self vnto
me
Suppress &
heretikes whi-
les they are
yong, that is,
when they be-
gine to shewe
their malice &
destroy the vine
of the Lord.
The Church
desireth Christ
to be moore
ready to helpe
her in all dan-
gers.

The Church
by night, is
in troubles se-
eketh to Christ,
but is not ius-
tly heard.

Shewing
although we be
not heard at
first, yet we
must stil con-
tinue in prayer
til we feele co-
fort
Which decla-
reth, that we
must seeke vnto
all, of whome
we hope to ha-
ue anie suc-
cour.

Read Chap.
2-7-

This is refer-
red to the
Church of Ie-
rael, which was
led by the wilder-
nes forty ye-
res.

For powder.
By the bed
is meant the
Temple, which
Salomón ma-
de
He alludeth
to the watche,
which kept the
Temple
Or, cha, ee.

All ye, that
are of the nū-
ber of the faith-
ful
Christ beco-
me man was
crowned by the
loue of God &
the glorious
crown of his
diuinitie

Because
Christ d. lterh
in his Church,
he commendeth
all that is in
her
Chap 6, 4.

The fountaine of grace. The song of Wicked watchmen. 568/1224

b He hathe respect to the multitude of the faithful, & are manie in number.

like the ^b flocke of goates, w^h loke downe from the mountaine of Gilead.

2 Thy ^b teethe are like a flocke of sheepe in good ordre, which go vp si ð y walhing: which enerie one bring out twinnes, and none is baten among them.

3 Thy lippes are like a threde of skarlet & thy talke is comelie: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid buylt for defense: a thousand shields hang therein, and all the targates of the strong men.

e Wherein are knowledge, & zeale, two precious iewels

5 Thy two ^e breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntil the day breake, and the shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faite, my loue, and there is no spot in thee.

d Christ promyseth his Church to call his faithful from all the corners of the world.

8 ^d Come with me from Lebanón, my spouse, ^{euen} with me from Lebanón, and loke from the top of Amanáh, from the top of Shenir and Hermón, from the denues of the lyons and from the mountaines of the leoparides.

e Christ calleth his Church the sister in respect that he had taken the flesh of man.

9 My ^e sister, my spouse, thou hast wounded mine heart with one of thine ^f eyes, & with a chaine of thy necke.

f In that he made his Church beautiful, & riche, he loued his giftes in her.

10 My sister, my spouse, how faire is thy loue: how muche better is thy loue then wine: & the fauour of thine ointments the allspices.

g Because of thy confession and thanksgyng.

11 Thy ^s lippes, my spouse, droppe as honie combes: honie and milke are vnder thy tógue, & the fauour of thy garments is as the fauour of Lebanón.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plantes are as an orcharde of pomegranates with swete frutes, as camphire, spikenarde,

14 ^{euen} spikenarde, and safran, calamus, & synamom with all the trees of incense, myrrhe and aloes, with all the chief spices.

h The Church confesseth that all her glorie, & beautie cometh of Christ who is y true fountaine of all grace

15 ^h O fountaine of the gardens, ð well of liuing waters, and the springs of Lebanón.

i She desireth Christ to comforte her, and so powre the graces of his spirit vpon her, which spirit is sent by the North and South winde.

16 Arise, ð i North, and come ð South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his Voyce. 6 She confesseth her nakednes. 10 She praiseth Christ her husband.

Chap V.
a The garden signifieth the kingdom of Christ where he prepareth the banquet for his elcke.

1 I am come into my ^a gardé, my sister, my spouse: I gathered my myrrhe with my

spice: I ate mine honie còbe with mine honie, I dranke my wine with my milke: eat, ð friends, drinke, and make you mery, ð welbeloued.

2 I slepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dooue, my vndeiled: for mine head is ful of dewe, and my lockes with the dropes of the ^c night.

3 I haue put of my ^d coate, how shal I put it on: I haue washed my fete, how shal I defile them?

4 My welbeloued put in his hand by the hole of the dore, & mine heart was affected toward him.

5 I rose vp to open to my welbeloued, & mine hãds did droppe downe myrrhe, & my ^e fingers pure myrrhe vpon the handels of the barie.

6 I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I colde not finde him: I called him, but he answered me not.

7 The ^f watchmen that went about the cite, founde me: they smote me & wounded me: the watchmen of the walles toke away my vaile from me.

8 I charge you, ^s ð daughters of Ierusalém, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 ^h O the fairest among women, what is thy welbeloued more then other welbeloued: what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His ⁱ head is as fine golde, his lockes curled, & blacke as a rauen.

12 His eyes are like dooues vpon the riuers of waters, which are washt with milke, & remaine by the ful vessels.

13 His chekes are as a bed of spices, and as swete flowres, & his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the chrysolite his bellie like white yuorie covered with saphirs.

15 His legges are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanón, excellent as the cedres.

16 His mouth is as swete things, and he is wholly delectable: this is my welbeloued, & this is my louer, ð daughters of Ierusalém.

17 ^k O the fairest among womē, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seke him with thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndeiled.

b The spouse saith that she is troubled with the cares of worldly thigs, which is ment by sleping

c Declaring y long patience of the Lord toward sinners

d The spouse concludeth her nakednes, and that of her self she haue nothng or teryng that she is once made chaste, she promyseth not to defile her self againe

e Her mybowels were mused towards him

f The spouse w^h shulde be appointed of Christ, shal not finde him if she thinke to appoint him w^h her good workes.

g These are y false teachers, & wounde y conscience w^h their traditiōs

h She asketh of them which are godlie (for almuche as y law & saluatiō shulde come out of Zión & Ierusalē) that they wolde direct her to Christ

i Thus say they of Ierusalē

j She describeth Christ to be of perfitte beautie, & comelines.

k Hearing of y excellencie of Christ, y faithful desire to knowe how to finde him.

1 My

^a That is, in
cōuerſant here
in earth among
men.

^b Which was
a faire & strong
cittie, i King.
24.17.

^c This decla-
reth the exce-
ding loue of
Christ toward
his Church.
Chap. 4.1.

^d Meaning, y
the giftes are
infinite which
Christ giueth
to his Church
or that his
faithful are ma-
nie to number.

^e He sheweth
what the begin-
ning of the
Church was
ſmale, but y
grew vnto a
great multitu-
de
f He wēt dōw-
ne into y Syna-
gogue to ſe
what fruites ca-
me of y Lawe,
& y Prophets
g I founde no-
thing but re-
bellion
h I ran as
ſwift as the no-
bles of my peo-
ple in their
charets.
i O ye people
of Ieruſalem
for Ieruſalem
was called
Shalem, which
ſignifieth pea-
ce
Chap VII
a He deſcri-
beth the come-
ſic be utie of
the Church in
euerie parte,
y is to be vnder-
ſtand ſpiritual-
ly
b Read Chap
4.6.

^c He deſi-
reth to come
nere thee and
to be in thy
company
Or galilee.

^a MY welbeloued is gone downe into
his garden to the beds of ſpices, to
fede in the gardens, and to gather lilies.

^a I am my welbeloued, and my welbelou-
ed is mine, who fedeth among the lilies.

^a Thou art beautiful, my loue, as ^b Tirzäh,
comelie as Ieruſalem, terrible as an armie
with banners.

^c Turne away thine eyes frō me: for they
ouercome me: * thine heere is like a flocke
of goats, which loke downe from Gileäd.

^a Thy tette are like a flocke of ſhepe, which
go vp from the waſhing, which euerie one
brig out twins, & none is bare amōg the.

^a Thy temples are within thy lockes as a
piece of a pomegranate.

^a There are threſcore Quenes & foreſcore
concubines, & of the dameſels without
number.

^a But my dooue is alone, & my vndefiled,
ſhe is the onelie daughter of her mother,
and ſhe is deare to her that bare her: the
daughters haue ſene her and counted her
bleſſed: euen the Quenes and the concubi-
nes, and they haue praiſed her.

^a Who is ſhe that loketh forth as the
morning, faire as the moone, pure as the
ſunne, terrible as an armie with banners!

^a I went downe to the garden of nuttes,
to ſe the frutes of the valley, to ſe if the
vine budded, and if the pomegranates
floriſhed.

^a I knewe nothing, my ſoule ſet me^h as
the charets of my noble people.

^a Returne, returne, oⁱ Shulamite, returne:
returne that we may beholde thee. What
ſhal you ſe in the Shulamite, but as the cō-
panie of an armieⁱ

CHAP. VII.

^a The beautie of the Church in all her members. 10 She
is aſſured of Chriſts loue towards her.

^a How beautiful are thy goings with
thy ſhoes, oⁱ princes daughter: the iointes
of thy thighs are like iewels: the worke
of the hand of a cunning workeman.

^a Thy navel is as a rounde cuppe that wan-
teth not lickour: thy belly is as an heape of
wheat compaſſed about with lilies.

^a Thy two breastes are as two yong roes
that are twinnes.

^a Thy necke is like a towre of yuorie: thi-
ne eyes are like y fiſh pooles in Heſhbon,
by the gate of Bath-rabbim. thy noſe is as
the towre of Lebanon, that loketh toward
Damascus.

^a Thine head vpon thee is as ſkarlet, and
the buſhe of thine head like purple: the
King is tyed in the rafters.

^a How faire art thou, and how pleaſant art
thou, oⁱ my loue, in pleaſures!

^a This thy ſtature is like a palme tree, and
thy breastes like cluſters.

^a I ſaid, I wil go vp into the palme tre, I

wil take holde of her boughes: thy breas-
tes ſhal now be like the cluſters of the vi-
ne: and the ſauour of thy noſe like apples,

^a And the rōſe of thy mouth like good
wine, which goeth ſtraight to my welbelo-
ued, & cauſeth the lippes of the ancient to
ſpeake.

^a I am my welbeloued, and his deſire is
toward me.

^a Come, my welbeloued, let vs go forth
into the field: let vs remaine in y villages.

^a Let vs get vp early to the vines, let vs ſe
if the vine floriſh, whether it hath bud-
ded the ſmale grape, or whether the pome-
granates floriſh: there wil I giue thee my
loue.

^a The mādrakes haue giue a ſmel, & in our
gates are all ſwete things, newe & olde:
my welbeloued, I haue kept them for thee.

CHAP. VIII.

^a The Church wil be taught by Chriſt. 3 She is uphol-
den by him. 6 The vehement loue wherewith Chriſt
loueth her. 11 She is the vine that bringeth forth fruit
to the ſpiritual Salomōn, which is Ieſus Chriſt.

^a O^h that thou wereſt as my brother y
ſucked the breastes of my mother: I
wolde finde thee without, I wolde kiſſe
thee, then they ſhulde not deſpiſe thee.

^a I wil lead thee & bring thee into my mo-
thers houſe: there thou ſhalt teache me: &
I wil cauſe thee to drinke ſpiced wine, &
newe wine of the pomegranate.

^a His left hand ſhal be vnder mine head, &
his right hand ſhal embrace me.

^a I charge you, oⁱ daughters of Ieruſalem,
that you ſtirre not vp, nor waken my loue,
vntill ſhe pleaſe.

^a (Who is this that commeth vp out of the
wildernes, leaning vpon her welbeloued?) I
raiſed thee vp vnder an apple tre: there thy
mother conceiued thee: there ſhe concei-
ued that bare thee.

^a Set me as a ſeale on thine heart, & as a
ſignet vpon thine arme: for loue is ſtrong
as death: ielouſie is cruel as the graue: the
coles thereof are fyre coles, & a vehement
flame.

^a Muche water cā not quenche loue, nether
can the floods drowne it: if a man ſhulde
giue all the ſubſtāce of his houſe for loue,
they wolde greatly contemne it.

^a We haue a litte ſiſter, and ſhe hath no
breastes: what ſhal we do for our ſiſter whē
ſhe ſhal be ſpoken for?

^a If ſhe be a walle, we wil buylde vpon her
a ſiluer palace: and if ſhe be a dore, we wil
kepe her in with bordes of cedre.

^a I am a walle & my breastes are as tow-
res: then was I in his eyes as one that fin-
deth peace.

^a Salomōn had a vine in Baal-hamōn: he
gaue the vineyard vnto keepers: euerie one
bringeth for the fruite thereof a thouſand
pieces of ſiluer.

& vi.

^d This y ſpō-
ſe ſpeaketh.

^e If the people
that are called
to Chriſt, bring
forth the an-
te frute.

^a The Church
called of the
Gentiles, ſpea-
keth thus to y
Church of Ie-
ruſalem.
Or, me.

^b Read Chap.
2.6.1

^c Read Chap.
3.5.

^d The ſpōſe
deſireth Chriſt
to be ſpoynd
in perpetual
loue with him.

^e The Iewiſh
Church ſpea-
keth thus of y
Church of the
Gentiles
f If ſhe be ſure
& faſt, ſhe is
met for the
houſband to
dwell in
g The Church
promiſeth ſide
litte & conſtan-
cie
h This is the
vineyard of y
Lord hired out,
Mat. 21.33.

j Christ dwell-
eth in his
Church whose
voyce y faith
ful heare.

12 But my vineyard which is mine, is be-
fore me: to thee, ô Salomón, apperteineth a
thousand pieces of silver, & two thousand to
them that kepe the frute thereof.

13 O thou that dwellest in the gardens, the

companions hearken vnto thy voyce: cau-
se me to heare it.

14 O my welbeloued, k flee away, and be li-
ke vnto the roe, or to the yong heart vpon
the mountaines of spices.

k The Church
doth see Christ
that if he de-
part from the,
y t that he
wolde haue to
he'pe them in
their troubles

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18, 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, and to applie particularly the doctrine, contained briefly therein, to the vtilitie & profite of those, to whome they thought it chiefly to appertine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to thre things, which were the groundes of their doctrine: First to the doctrine contained briefly in the twotables: secondely to the promises & threatenings of the Law: & thirdely, to the covenant of grace & reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their sauegarde by the destruction of their enemies. And as touching the doctrine of reconciliation they haue more clearly intreated it then Moses, and set forth the more liuely Iesus Christ, in whome this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declaireth also manie notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocaton of the Gentiles, and their vnion with the Iewes. Which are as moste principal pointes contained in this booke, and a gathering of his sermons that he preached. Which after certeine daies that they had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certeine dayes that the people might the letter marke it, as Isa. 8, 1. & Habak. 2, 2.) the Priests toke it downe and referued it among their registers: and so by Gods providence these bookes were preserved as a monument to the Church for euer. As touching his persone and time, he was of the Kings stocke: for Amoz his father was brother to Azariah King of Iudah, as the best writers agree, and prophesied more then 64 yeres from the time of Vzziah vnto the reigne of Manasséh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophetes this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certentie thereof, and that they colde not but come to passe, because God had ordeined them in his secret counsel, and so reueiled them to his Prophetes.

CHAP. I.

^a *Isaiah reproveth the Jewes of their ingratitude and stubbornnes, that neither for benefites nor punishment woulde amend. 11 He sheweth why their sacrifices are refused, and where n Gods true service standeth. 24 He prophesieth of the destruction of Ierusalem. 25 And of the restitution thereof*

^a In this, a reuelation of prophecies, which were one of the two meanes, whereby God declared himselfe to his seruants in olden times, as Nom. 2. 6. & therefore the Prophecies were called Sacra, 1 Tim. 9. 9. b Iudith was chiefly sent to Iudith and Ierusalem, but not onely for in this booke are prophecies concerning other nations also. c Called also Azariah 2 King. 1. 1. of these Kings reid 2 King from Chap. 14. vnto Chap. 21. and 2 Chro. from Chap. 25. vnto Chap. 33. d Because n e were obstinate and mischievous, he called them to y damme creatures, which were more prompt to obey Gods word, as Dr. 2. 1. e He calls it a his great mercie toward the Jewes, for as much as he closed them about all other nations to be his people & children. f Dea. 10. 15. g The moste brutish and dol beasts co more acknowledge their due to, and their masters, then my people do toward me, of whom they haue receiued benefites without recompensation. h They were not onely wicked, as were their fathers, but vnderly corrupt, and by their euill example infected others. i That is, him y sanctifieth Israel.



a vision of Isaiah, the sonne of Amoz, which he sawe concerning Iudah and Ierusalem: in the daies of Vzziah, Iotham, Ahaz & Hezekiah Kings of Iudah.

Heare, o heauens, and hearken, o earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.

The ox knoweth his owners, and the asse his masters cryb, but Israel hathenot knownen my people nathe not vnderstand.

Ah, sinful nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the holy one of Israel: they are gone backwaide.

Wherefore shulde ye be smitten anie more: for ye fall away more and more the whole head is sicke, and the whole heart is heauie.

From the sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, and sores full of corruption: they haue not bene wiped, nor bounde vp, nor mollified with oyle.

Your land is waste: your cities are burnt with fyre: strangers deuoure your land in your presence, and it is desolate like the outflowe of strangers.

And the daughter of Zion shal remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, & like a besieged citie.

Except the Lord of hostes had reserved vnto vs, euen a small remnant: we shulde haue bene as Sodom, & shulde haue bene like vnto Gomorah.

Heare the worde of the Lord, o princes of Sodom: hearken vnto the Law of our God, o people of Gomorah.

What haue I to do with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rams, & of the fat of fed beasts: and I desire not the blood of

bullockes, nor of lambes, nor of goates.

Whē ye come to appeare before me, who required this of your hands to tread in my counties?

Bring no more oblations, in vaine: incense is an abomination vnto me. I can not suffer, our newe moones, nor sabbaths, nor solempne daies (it is iniquitie) nor solempne assemblies.

My soule hateth your newe moones & your appointed feasts: they are a burden vnto me. I am weary to beare them.

And whē you shal stretch out your hands, I wil hide mine eyes from you: and though ye make manie prayers, I wil not heare: for your hands are full of blood.

Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to do euill.

Learne to do wel: seke iudgement, & relieue the oppressed: iudge the fatherles & defend the widowe.

Comer now, & let vs reason together, saith the Lord: though your sinnes were as crimson, they shalbe made white as snow: though they were red like skarlet, they shalbe as woll.

If ye consent and obey, ye shal eat the good things of the land.

But if ye refuse and be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

How is the faithful citie become an habitation? it was full of iudgement, & iustice lodged therein, but now they are as a snare.

Thy siluer is become drossie. thy wine is mixt with water.

Thy princes are rebellious and companions of theues: euerie one loueth gifts, & followeth after rewards. they iudge not the fatherles, neither doeth the widowes cause come before them.

Therefore saith the Lord God of hostes, the mightie one of Israel, Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies.

Then I wil turne mine hand vpon thee, and burne out thy drossie, til it be pure, & take away all thy rynne.

And I wil restore thy iudges as at the first, and thy counsellors as at the beginning.

his owne meretricie and disobedience. d That is Ierusalem, which had promised fidelitie vnto me, as a wife to her housband. e Gynn to come to the house of prayer, which I signified before by blood. ver. 15 f Whis fouer was pure in thee before, is now corrupt, though thou haue outwardly shewe g That is, they maintene the wicked & the extortioners, & not onely do not punish them, but are them selues such. h When God wil shewe him selfe more full to his Church, he calleth him selfe, The holie one of Israel: but when he hathe to do with his enemies, he is called Mightie, as against whome no power is able to resist. i I wil take vengeance of mine aduersaries the Jewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his covenant. k Let the faithful among them shulde be overcome with this threatening, he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church.

Without faith & repentance. u You sacrifices offered in the new moones & feastes b condemneth hereby hypocrites, which thinke to please God with ceremonies, & they them selues are void of faith and mercie. x He sheweth that where me be gynn to avarice, deceit, cruelty & extortion, which is meant by blood, there God wil shewe his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. y By this outward washing, he meaneth y spiritual exhorting the Jewes to repent & amend their liues. z This kinde of reasoning, by the second table, the Scriptures vnto in manie places against the hypocrites, who pretend holmes & religion in worde, but when their charitie & lone is toward their brethren shalbe apparent, they declare y they haue rather faith nor religion. a To knowe if I do accuse you without cause. b Left sinners shulde pretend the rigor of Gods parte, he onely walketh the to be pure in heart, & he wil forgue all their sinnes, were they neuer so manie or greivous. c He sheweth that w hatsoeuer aduersitie is an inducement, it ought to be attributed to his owne meretricie and disobedience. d That is Ierusalem, which had promised fidelitie vnto me, as a wife to her housband. e Gynn to come to the house of prayer, which I signified before by blood. ver. 15 f Whis fouer was pure in thee before, is now corrupt, though thou haue outwardly shewe g That is, they maintene the wicked & the extortioners, & not onely do not punish them, but are them selues such. h When God wil shewe him selfe more full to his Church, he calleth him selfe, The holie one of Israel: but when he hathe to do with his enemies, he is called Mightie, as against whome no power is able to resist. i I wil take vengeance of mine aduersaries the Jewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his covenant. k Let the faithful among them shulde be overcome with this threatening, he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church.

m By iustice
is meant Gods
faithful prom-
ises, & is the
caus. of y^e de-
liverance of
his Church.
n The wicked
shal not bepar-
takers of Gods
promises, Psal.
92.9
o That is, the
trees & plea-
sant places,
where ye com-
mune idolatrie,
which was
forbidden,
Deut 16.22
p The false
god, wherein
ye put your
confidence, shal
be consumed
as easily, as a
piece of towre.

afterwarde shalt thou be called a citie of righteousness, & a faithful citie.

27 Zion shalbe redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shal be confounded for the oaks, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose lease fadeth: & as a garden that hath no water.

31 And the strong shalbe as p^r towre, and the maker thereof, as a sparke: and they shal bothe burne together, & none shal quench them.

CHAP. II.

1 The Church shalbe restored by Christ, and the Gentiles called. 6 The punishment of the rebellious & obstinate.

1 The worde that Isaiah the sonne of Amoz sawe vpon Iudah and Ierusalem.

2 *It shalbe in the last daies, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, & shalbe exalted aboue the hilles, & all nations shal flowe vnto it.

3 And manie people shal go, & say, Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iakob, & he wil teache vs his waies, and we wil walke in his paths: for the Law shal go forth of Zion, and the worde of the Lord from Ierusalem,

4 And he shal iudge among the natiōs, & rebuke manie people: they shal breake their swordes also into mattockes, & their speares into fishes. nacion shal not lift vp a sworde against nacion, nether shal they learn: to fight anie more.

5 O house of Iakob, come ye, and let vs walke in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iakob, because they are full of the East maners, and are sorcerers as the Philistims, and abunde with strange children.

7 Their land also was full of siluer and golde, and there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.

9 He sheweth the frute of the peace, which the Gospel shulde bring to win, that men shulde do good one to another, where as before they were enemies. k He speaketh not against the vie of weapons and lawfull warre, but sheweth how the hearts of the godlie shalbe affected one toward another which peace and loue doeth begiue and growe in this life, but shal be perfected, when we are ioyned with our head Christ Iesus.

l Seeing the Gentiles wil be so readie, make you haste and shewe them the way to worship God. m The Prophet seeing the small hope, that the Iewes wolde conuert, complaineth to God, as though he had vterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East partes.

o They altogether gave them selues to the factions of other nations. p The Prophet first condemned their superstition and idolatrie, next their couetousnes, and thurdly, their vaine trust in worldelic meanes.

9 And a man bowed him self, and a man humbled him self: therefore spare the not.

10 Enter into the rocke, & hide thee in the dult from before the feare of the Lord, and from the glorie of his maiestie.

11 The hie loke of man shalbe humbled, and the loftines of men shalbe abased, & the Lord onely shalbe exalted in that day.

12 For the day of the Lord of hostes is vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedres of Lebanon, that are hie and exalted, and vpon all the oaks of Bashan,

14 And vpon all the high mountaines, & vpon all the hilles that are lifted vp,

15 And vpon euerie hie towre, and vpon euerie strong wall,

16 And vpon all the shippes of Tarsish, and vpon all pleasant pictures.

17 And the hautines of men shalbe brought lowe, and the loftines of men shalbe abased, and the Lord shal onely be exalted in that day.

18 And the idoles wil he vtterly destroye.

19 Then they shal go into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, & from the glorie of his maiestie, when he shal arise to destroye the earth.

20 At that day shal man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) to the mowles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from befoie the feare of the Lord, and from the glorie of his maiestie, when he shal rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrilles. for wherein is he to be esteemed?

CHAP. III.

1 For the sime of the people God wil take away the wife men, and giue them foolish princes. 14 The couetousnes of the gouernours. 16 The pride of the women.

1 For so lo, the Lord God of hostes wil take away from Ierusalem and from Iudah the stay and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counselei, and the cunning artificer, and the eloquent man.

4 And I wil appoint children to be their princes, and babes shal rule ouer them.

5 The people shalbe oppressed one of another, & euerie one by his neighbour: the childre shal presume against the anciēt, & the vile against the honorable.

6 When

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus y^e Prophet spake, being ashamed with the zeale of Gods glorie, & that he might reue them wth Gods iudgement. s Meaning, as lone as God shal begin to execute his iudgements.

t By high trees & mountaines are meant them y^e are proude, and lottis, and thinke them selues moste strong in this worlde.

u H. cōdēneth their vaine confidence, which they had in strong holdes, & in their rich marchandise, & brogne in vaine pleasures, where with mē's mindes became effeminat.

Isaiah 10, & luk 23.30. reuel 6.26 & 9.6.

x They shal cast them into moste vile and filthie places, when they perceive y^e they are not able to helpe them. y Cast of your vaine confidence of man, whose life is so traile, that if his nose be stopped, he is dead, & consider that you haue to do with God.

14 Because they trusted in their abundance & prosperitie, he sheweth that they shulde be taken fro the

b The temporal gouernour & the ministeer. c By theie he meaneth that God wolde take away euerie thing that was in any estimation, and wherein they had vnto occasion to vaite them selues.

d Not onely in age, but in wit, maners, knowledge, & strength.

e For lacke of good regiment and order.

- f** H. sheweth that this plague shall be so horrible, that it shall come to the shame of men, & by nature are ambitious, none shall be able to be their governor. **E** are that rather cause him to say, care him self, the to take such a dangerous charge upon him. **h** When God shall examine their deeds, whereupon shall new for an impudent face, he shall be the mark of their impiety in their forehead. **B**eve that are guilty assuredly God will deliver you in your troubles. **k** Because the wicked people were more added to their princes, the more commiserations of God, he sheweth that he wolde give to these princes, by whom they should have no help, but that should be manifest tokens of his wrath, because they should be soles & effeminate. **M**eaning, that the rulers and governors had destroyed his Church & not preserved it, according to their duty. **m** That is, ye shew all cruelty against them. **n** He meneth that people, because of their arrogance and pride of their women, which grieve them felices to all vanities & dissolution. **o** Which declared their pride. **p** As a signe, if they were not chaste. **q** Which sheweth their wantonness. **r** They delighted themselves in slippers, if they did creak, or had little plates sowed upon them, & tynckled as they went. **s** In rehearsing all these things particularly, he sheweth the lightness & vanity of such as can not be content with honest apparel according to their degree.
- 6** When euerie one shall take holde of his brother of the house of his father, & say, Thou hast clothing: thou shalt be our price, and let this fall be vnder thine hand.
- 7** In that day he shall swear, saying, I can not be an helper: for there is no bread in mine house, nor clothing: therefore make me no price of the people.
- 8** Doubtes Ierusalem is fallen, and Iudah is fallen down, because their tongue and workes are against the Lord, to prouoke the eyes of his glorie.
- 9** The bityal of their countenance testifieth against them, yea, they declare their sinnes, as Sodóm, they hide them not. Wo be vnto them soules: for they haue rewarded euil vnto them selues.
- 10** Say ye, Surely it shall be well with yuste: for they shall eat the frute of their workes.
- 11** Wo be to the wicked, it shall be euil with him: for the rewarde of his hands shall be giuen him.
- 12** Children are extortioners of my people, and women haue rule ouer them: om my people, they that lead thee, cause thee to erre, and destroye the way of thy paths.
- 13** The Lord standeth vp to pleade, yea, he standeth to iudge the people.
- 14** The Lord shall entrie into iudgement with the Ancients of his people and the princes thereof, for ye haue eaten vp the vineyarde: the spoyle of the poore is in your houses.
- 15** What haue ye to do, that ye beat my people to pieces, and grinde the faces of the poore, faith the Lord, euen the Lord of hostes.
- 16** The Lord also saith, Because the daughters of Zión are haughty, and walke with stretched out neckes, and with p wandring eyes, walking and murmuring as they go, and making a tinkeling with their fete,
- 17** Therefore shall the Lord make the heads of the daughters of Zión balde, and the Lord shall discouer their secret partes.
- 18** In that day shall the Lord take away the ornament of the slippers, & the calles, & the rounde tyres,
- 19** The swete balles, and the brasselets, and the bonners,
- 20** The tyres of the head, and the sloppes, & the head bands, & the tablets, & the carings,
- 21** The rings and the mufflers,
- 22** The costlie apparel and the vailles, and the wimples, and the crisping pinnes,
- 23** And the glasses and the fyne linen, and the hoodes, and the saunes.
- 24** And instead of swete sauour, there shall be stinke, and instead of a girdle, a rent, & instead of dyesing of the heer, baldnes, and instead of a stomacher, a girding of sackcloth, & burning in stead of beautie.
- 25** Thy men shall fall by the sworde, & thy strength in the battel.
- 26** Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

CHAP. IIII.

The smale remnant of me: after the destruction of Ierusalem. 2 The graces of God vnto them that remaine.

AND in that day shall a fewen women take holde of one man, saying, We wil eat our owne bread, and we wil weare our owne garments: onely let vs be called by thy name, & take away our reproche.

2 In that day shall the budde of the Lord be beautiful and glorious, and the frute of the earth shall be excellent and pleasant for them that are escaped of Iſrael.

3 Then he that shall be left in Zión, and he shall remaine in Ierusalem, shall be called holie, and cleare one shall be written among the liuing in Ierusalem,

4 When the Lord shall wash the filthines of the daughters of Zión, & purge the blood of Ierusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall creat vpon euerie place of mount Zión, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the glorie shall be a defense.

6 And a couering shall be for a shadowe in the day for the heat, and a place of refuge and a couert for a storme, & for the raine.

to the boke of life, whereof read Exod 32, 32 meaning Gods secret counsel, wherein his cleare presence is to life euery thing. **h** He alueth to the pillar of the cloude, Exod 13, 21 meaning that Gods fauour & protection shal appeare in euery place. **i** The faithful are called the glorie of God because his image, and tokens of his gracie are in them. **k** God promyseth to be the decreaser of his Church against all troubles and dangers.

CHAP. V.

Under the similitude of the vine he describeth the state of the people, 8 Of their auarice. 11 Their drunkennes 13 Of their captiuitie

NOW wil I sing to my beloued a song of my beloued to his vineyard, My beloued had a vineyard in a very frutefull hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he buylt a towre in the middes thereof, & made a wine presse therein.

3 And he looked if it shoulde bring forth grapes: but it brought forth the wilde grapes.

4 Now therefore, inhabitants of Ierusalem & me of Iudah, iudge, I pray you, betwene me, and my vineyard.

5 What colde I haue done anie more to my vineyard, if I haue not done vnto it: why haue I looked that it shoulde bring forth grapes, & it bringeth forth the wilde grapes?

6 And now I wil tel you what I wil do to my vineyard: I wil take away the hedge as it was euident, if they were the cause of their owne ruine. **7** I wil take no more care for it meaning, if he wolde take fro the his word & counsels, & all other confortes, & send them contrarie plagues.

Meaning, if God wil not onely punish the women, but their householdes, & haue sufficed it is dissolutiones, and also if common wailles, & hath not remeared.

Chap IIII
a When God shall execute his vengeance, there shall not be one man found to be the head to many women, & the contrary to womanly chastity shall be vnto men, and offer them selues to anie condition.
b Be thou our husband, and let vs be called thy wives.
c For so they thought it to be without an head & husband.
d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces shal be as plentiful towards the faithful, as though they spring out of the earth, as Chap 45, 8.
e Some by the bud of the Lord meane Christ.
f He alueth

The Prophe
by this long speech, he before the peoples eyes their ingratitude, and Gods mercie.
b That is, to God.
Isa 2, 25.

Mat 21, 33.
c Meaning, if he had platted his Church in a place most plentiful and abundant.
d He spared no diligence nor cost.
e In the tenth verse he declarereth what they were.
f He maketh the iudges in their own cause, forasmuch as it was euident if they were the cause of their owne ruine.
g I wil take no more care for it meaning, if he wolde take fro the his word & counsels, & all other confortes, & send them contrarie plagues.
A 12. 11.

thereof, & it shal be eaten vp: I wil breake the wall thereof, & it shal be trode downe:

6 And I wil lay it waste it shal not be cut, nor digged, but briers, & thornes shal growe vp. I wil also commande the cloudes that they raine no raine vpon it.

h Iudgement 7 ¶ Surely the vineyarde of the Lord of hostes is the house of Israél, and the men of Iudáh are his pleasant plant, and he looked for iudgement: but beholde oppression for righteousness, but beholde a crying.

8 Wo vnto the that ioyne house to house, and lay field to field, til there be no place, that ye may be placed by your selues in the middes of the earth.

9 Thus in mine eares, saith the Lord of hostes. Surely manie houses shalbe desolate, euē great, & fayre without inhabitant.

10 For ten acres of vines shal yelde one bath, & the sede of an homer shal yelde an epháh.

11 ¶ Wo vnto them, that rise vp early to followe drunkennes, and to them that continue vntil a night, til the wine do inflame them.

12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lord, nether consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, & the multitude thereof is dryed vp with thirst.

14 Therefore he hath enlarged it self, and hath opened his mouth, without measure, and their glorie, and their multitude, and their pompe, and he that reioyced among them, shal descende into it.

15 And man shalbe broght downe, and man shalbe humbled, euē the eyes of the proude shalbe humbled.

16 And the Lord of hostes shalbe exalted in iudgement, and the holie God shalbe sanctified in iustice.

17 Then shal the lambes fede after their maner, and the strangers shal eat the desolate places of the fat.

18 ¶ Wo vnto them, that drawe iniquitie wth cordes of vanitie, and sinne, as with cart ropes:

19 Which say, Let him make spede let him hasten his worke, that we may se it: & let the counsel of the holie one of Israél drawe nere and come, that we may knowe it.

20 Wo vnto them that speake good of euil, and euil of good, which put darkenes for light, and light for darkenes, that put bitter for swete, and swete for fowre.

21 ¶ They that say, We will not seeke counsel: for we are wise, we will not call vnto the Lord. Therefore shall they be like the heathen, and they shall be as the foolishnes of the nations. For they shall be as the heathen, and they shall be as the foolishnes of the nations. For they shall be as the heathen, and they shall be as the foolishnes of the nations.

21 Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke

23 Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as flame of fyre deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shalbe as rottennes, and their budde shal rise vp like dust, because they haue cast of the Law of the Lord of hostes, and contemned the worde of the holie one of Israél.

25 Therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand vpon them, and hath smitten them that mountaines did tremble: and their karcases were torne in the middes of the stretes, & for all this his wrath was not turned away, but his hand was stretched out stil.

26 And he will lift vp a signe vnto the nations a farre, and will hille vnto them from the end of the earth: & beholde, they shal come hastily with spede.

27 None shal famt nor fall among them: none shal slumber nor slepe, nether shal the girdle of his loynes be losed, nor the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, & all his bowes bent: his horse hooves shalbe thought like flint, & his wheles like a whiele wide.

29 His roaring shalbe like a lyon, and he shal roare like lyons whelpes: they shal roare, and lay holde of the pray: they shal take it away, and none shal deliuer it.

30 And in that day they shal roare vpon them, as the roaring of the sea: & if they loke vnto the earth, beholde darkenes, and sorow, and the light shalbe darkened in their sight.

CHAP. VI.

1 Isaiáh sheweth his vocation by the Vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserved.

1 IN the yere of the death of King Vziazáh, I sawe also the Lord sitting vpon a high throne, and lifted vp, and the lower e parts thereof filled the temple.

2 The Seraphims stood vpon it: euerie one had six wings: with twaine he couered his face, and with twaine he couered his feet, and with twaine he did flie.

3 And one cryed to another, and said, Ho-

b As a iudge ready to giue sentence c Of his garment, or of his throne. d They were Angels so called because they were of a fyre colour, to signifye they burnt in the loue of God, or were light as fyre to execute his wil. e Signifying, that they were not able to endure the brightness of Gods glorie. f Wherby was declared that man was not able to see the brightness of God in them. g Which thing declared the prompt obedience of the Angels to execute Gods commandement. h This oration signifieth, that the holy Angels can not satisfie them selues in praising God, to teache vs that in all our liues we shoulde giue our selues to the continual praise of God.

b Which are contemners of all doctrine & admonition

c Which are neuer weary, but shew their strength, and bringe in glorie tonic and drunkenness.

d Bothe they and their posteritie, so that nothing shalbe left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, wolde haue bene more sensible, and therefore his plagues must continue, til they begin to feele them.

f He will make the Babylonians to come against the at his beck, and to fight vnder his standard.

g They shalbe prompt, and lufie to execute Gods vengeance.

h The enemies shal haue none impediment.

i Wherby is declared the crueltie of the enemies.

k The Iewes shal finde no succour.

l In the land of Iudáh.

His glorie doeth not onely appeare in f^r becauses, but through all y worlde, and therefore all creatures are bounde to praise him. Which things were to confirme the Propheet, that it was not the voyce of man and by the smoke as signified the blindeas y shalut come vpon the Iewes. He speaketh this for two causes f^r one, because he y was a mortall creature, and therefore had more neede to worships God than the Angells, did not and the other, because y more nere y mⁿ approcheth to God, the more doeth he knowe his owne sinne, & corruption. Of y burnt offering, where the tyte neuer went out. This declarereth that man can not render true obedience to God, til he haue purged vs. Whereby is declared that for the malice of man God wil not immediately take away his worde, but he wil cause it to be preached to their condemnation, when his wil not learne thereby to obey his wil, and be saved hereby he exhorteth the ministers to do their duetie, and answereth to the wicked ministers, that through their owne malice their heart is hardened. Mat 13, 14 act 28, 26 rom 11, 8 p. As he was moved with the zeale of Gods glorie, so was he touched with a charitable affⁿ toward the people. Meaning, the tenth parte or as some write, it was reuiled to Isaiáh for the confirmation of his prophete, that ten Kings shoulde come before their captiuitie, as were from Vzziah to Zedekiah. For the fewenes they shal se to be eaten vp yet they shal after flourish as a tre, which in winter loseth his leaues, and semeth to be dead, yet in sommer is fresh, and grene.

ly, holy, holy y Lord of hostes: the whole worlde is ful of his glorie.

And the linels of the dore chekes moued at the voyce of him that cryed, and the house was filled with smoke.

Then I said, Who is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes. for mine eyes haue sene the King and Lord of hostes.

Then flewe one of the Seraphims vnto me with an hote cole in his hand, which he had take from the altar with the tongs.

And he touched my mouth, & said, Lo, this hath touched thy lippes, and thine iniquitie shalbe taken away, and thy sinne shalbe purged.

Also I heard the voyce of the Lord, saying, Whome shal I send, and who shal go for vs? Then I sayd, Here am I, send me.

And he said, Go, and say vnto this people, Ye shal heare in dede, but ye shal not vnderstand: ye shal plainly se, & not perceiue.

Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they se with their eyes, & heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

Then said I, Lord, how long? And he answered, Vntil the cities be waisted without inhabitant, and the houses without man, and the land be vtterly desolate,

And the Lord haue remoued men farre away, and the e be a great desolation in the middes of the land.

But yet in it shalbe a tenth, and shal retorne, and shalbe eaten vp as an olme: or as an oke, which haue a substance in them, when they cast their leaues: so the holie sede shalbe the substance thereof.

As they wil not learne thereby to obey his wil, and be saved hereby he exhorteth the ministers to do their duetie, and answereth to the wicked ministers, that through their owne malice their heart is hardened. Mat 13, 14 act 28, 26 rom 11, 8 p. As he was moved with the zeale of Gods glorie, so was he touched with a charitable affⁿ toward the people. Meaning, the tenth parte or as some write, it was reuiled to Isaiáh for the confirmation of his prophete, that ten Kings shoulde come before their captiuitie, as were from Vzziah to Zedekiah. For the fewenes they shal se to be eaten vp yet they shal after flourish as a tre, which in winter loseth his leaues, and semeth to be dead, yet in sommer is fresh, and grene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiáh comforteth the King. 14 Christ is promised

King 16. And in the dayes of Aház, the sonne of Iothám, the sonne of Vzziah King of Iudáh, Rezín the King of Arám came vp, and Pekáh the sonne of Remaliáh King of Israél, to Ierusalem to fight against it, but he colde not ouercome it.

And it was tolde the house of Dauid, saying, Arám is ioyned with Ephráim: therefore his heart was moued, and the heart of his people, as the trees of the forest are moued by the winde.

Then said the Lord vnto Isaiáh, Go

forthe now to meete Aház (thou and e Siciat-iahab thy sonne) at the end of the conduit of the vpper pool, in the path of the fullers field,

And say vnto him, Take hede, & be still: feare not, neither be faint hearted for the two tailles of these smoking fyrebrandes, for the furious wrath of Rezín and of Arám, and of Remaliáh his sonne:

Because Arám hath taken wicked counsel against thee, & Ephráim, & Remaliáh his sonne, saying,

Let vs go vp against Iudáh, & let vs waiké them vp, and make a breche therein for vs, and set a King in the middes thereof, euen the sonne of e Tabeal.

Thus saith the Lord God, It shal not stand, neither shal it be.

For the head of Arám is Damascus, and the head of Damascus is Rezín and with him Euz & therefore yere, Ephráim shal be destroyed from being a people.

And the head of Ephráim is Samaria, and the head of Samaria is Remaliáh his sonne. If ye beleue not, surely ye shal not be established.

And the Lord spake againe vnto Aház, saying,

Aske a signe for thee of the Lord thy God: aske it, ether in the depth or in the height aboue.

But Aház said, I wil not aske, neither wil I tempt the Lord.

Then he said, Heare you now, o house of Dauid, Is it a smale thing for you to grieue men, that ye wil also grieue my God?

Therefore the Lord him self wil giue you a signe. Beholde, the virgine shal conceive and beare a sonne, and she shal call his name Immanú-el.

Butter and honie shal he eat, til he haue knowledge to refuse the euil, & to chuse the good.

For a fore y childe shal haue knowledge to chuse the euil, and to chuse the good, the land, that thou abhorrest, shal be forsaken of bothe her Kings.

The Lord shal bring vpon thee, and vpon thy people, and vpon thy fathers house (the daies that haue not come fro the daie that Ephráim departed from Iudáh) euen the King of Asshúr.

And in that day shal the Lord hiss for the flie that is at the vttermoste parte of the floods of Egypt, & for the bee which is in the land of Asshúr,

And they shal come and shal light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and be nourished as other men, vntil y age of discretion. Not meanyng Christ, but anie childe for before a childe can come to the yeres of discretion, the signs of Samaria and Syria shal be destroyed. Since the time that the twelue tribes rebelled vnder Robcam. In whome saoul put thy trust. Meaning, the Egyptians for by reason the countrie is hote and moiste, it is ful of flies, as Assyria is ful of bees.

That is to say, The first shal retorne vnto Iudáh, gaue it some, to signifie, that y rest of the people shoulde retorne out of their captiuitie. Which haue but a litle smoke and shal quickly be quenched.

Which was an Israelite & as semeth, came me to the house of Dauid. Counting from y fue & twentieth yere of y reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiáh confirmeth it. The Israelites shoulde be led into perpetual captiuitie, & thing came to pass in twelue yeres. After that Isaiáh did thus message.

For the confirmation of this thing that thine enemies shoulde destroy & thou pre seust.

Not to beleue Gods worde without assigne to tept Gods: but to refuse a signe w^{ch} God offereth, for y aide & helpe of our infirmities, is to rebel against him. You thinke you haue to do wth men, wh^{ch} ye contemne Gods messengers, but it is God, against whom ye bend your selues.

Forasmuche as thou art vnworthy, y Lord for his owne premiss sake wil giue a signe & shalbe that Christ the Saviour of his Church & the effⁿ of all sinnes & miracles shalbe renewed.

O, God with vs, which name can agree to no one, but to him, that is bothe God and man.

Meanyng, that Christ is not onely God, but man also, because he shal be nourished as other men, vntil y age of discretion. Not meanyng Christ, but anie childe for before a childe can come to the yeres of discretion, the signs of Samaria and Syria shal be destroyed. Since the time that the twelue tribes rebelled vnder Robcam. In whome saoul put thy trust. Meaning, the Egyptians for by reason the countrie is hote and moiste, it is ful of flies, as Assyria is ful of bees.

f Signifying
no place shal
be free the
t That is, that
which is from
a bully down-
ward mean-
ing, that he
woulde destroy
bothe great &
small
y He that be-
fore, that a gre-
at number of
cruel, shal be
content w one
kone & two
thepe
z If a number
of men shal be
so fowle, that a
few beastes
shal be able to
rounsh all ab-
undantly
y As shet that
go to take
wilde beastes
among the
bushes
a The moure-
nes contrarie
to their worte,
shal be killed
by suche as
shal flee to
them for suc-
cour

upon all bushie & places.

20 In that day shal the Lord shauew with a
rafer that is hued, *even* by them beyonde
the Riuer, by the King of Assi^r, the head
and the heere of the ^r sere, and it shal cō-
sume the beard.

21 And in the same day ſhal a mā^u nourish
a yong kowe, and two ſhepc.

21 And for the ⁸ abundan^c of milke, that they shal giue, he shal eat butter. for butter and honie shal euery one eat, which is left within the land.

23 And at the same day euerie place, wherein
shalt be a thousand vines, shall be at a thou-
sand *pieces* of silver: for shall be for the bri-
ers and for the thornes.

24 With arrowes and with y bowe shal one
come thether: because all the land shal be
briers and thornes.

25 But on ² all the mountaines, which shal
be digged with ~~h~~ mattocke, there shal not
come therhe: the feare of briers & thorn-
es: but they shalbe for the finding out of
bullockes and for the treading of shepe.

CHAP. VIII.

3 The captivity of Israel & Judah by the Assyrians.
6 The infidelity of the Jews. 9 The destruction of
the Assyrians 14 Christ the stone of stumbling to the
wicked. 19 The word of God must be inquired at.

Moreouer, y^e Lord said vnto me, Take thee a^a great roale, and write in it^b with a mans penne, Make spede to the spoyle: haste to the pray.

2 Then I toke vnto me 4 faithfull witnesses
to record, Vriah the Priest, and Zecha-
riah the sonne of Ieberechiah.

3 After, I came vnto the ^d Propheteſſe, &
conceiued, and bare a ſonne. Then ſaid
the Lord to me, Call his name, 'Mahér-
ſhalál haſh-baz.

4 For before the child shall haue know-
ledge to crye, My father, and my mother,
he shall take away the riches of Damascus
and the spoile of Samaria, before the King
of Asshur.

5 ¶ And y^e Lord spake yet againe vnto me,
saying,

6 Because this people hath refused the
waters of ſhiloáh that runne ſoftely, and
reioyce with Rezin, and the ſonne of Re-
malíah,

7 Now therefore beholde, the Lord bringeth vp vpon the waters of ^h the Riuer mightie and great, *even* the King of Asshur with all his glorie, and he shal come vp vpon all their riuers, and go ouer all their bankes.

8 And shal breake into Iudáh, & shal overflowe and passe through, & shal come vp to the necke, & the stretching out of his wings shal fill the breadth of thy land, disturbing their owne power, which was small desired such as they sawe in Syria and Israell h That is, the Agg wel beyonde Euphrates. i Is shalbe ready to drowne thee

ὁ ἱμάνου-έλ.

9 Gather together on heapes, ô ye' people,
and ye shalbe broken in pieces, and hearted
all ye of taire countieis: girde your fel
ues, and you shalbe broken in pieces, girde
your f. lucs, & you shalbe broken in pieces.

10 Take counſel together, yet it ſhalbe
brought to naught prono: nce a decre, yet
ſhal it not ſtand. for God is with vs.

11 For y Lord spake thus to me in takig^m of
mine hād, & taught me, y I shulde not wal-
ke in the way of this people, saying,

12 Say ye not, Aⁿ confederacie to all them,
to whome this people saith a confederacie,
nether feare you^e their feare, nor be a-
fraid of them.

13 ¶ Sanctifie the Lord of hostes, and let him
be your feare, and let him be your dread,

14 And he shall be as a Sanctuary: but as a stumbling stone & as a rock: to fall vpon, to bothe the houses of Israel, & as a snare & as a net to the inhabitants of Ierusalem.

15 And manie among them shal stumble,
and shal fall and shal be broken and shalbe
snaured & shalbe taken.

16 ⁊ Binde vp the testimonie: seale vp the
Law among my disciples.

17 Therefore I wil wait vpo the Lord that
hathe hid his face from the house of Iaa-
kób, and I wil loke for him.

18 Beholke I, and the children whome the
Loid hathe giue me, *are* as signes & as w
ders in Israēl, by y Loid of hostes, which
dwelleth in mount Z ōn.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the south faiers, which whisper and murmur, ¹ Shulde not a people enquire at their God^s from the ^x liuing to the dead?

20 To the Lawe, and to the testimonie, if
they speake not according to this worde:
because there is no light in them.

21 The he that is afflicted & famished, shal
go to and fro in^a it: & when he shalbe hun-
grie, he shal euen freat him self, ^b and cur-
se his King and his gods, & shal loke vp-
warde.

22 And whē he ſhal loke to the earth, beholde trouble, & c darkenes, vexacion & anguiſh, and he ſhall diſcū to darkenes.

t This was a confolation in their troubles, knowing that nothing coulde come
 hurt them, but by the wil of the Lord. v Answer the wicked thus, Shulde not
 Gods people seke succour onely at him. x That is, wil thei refuse to be
 taught of the Prophet, who is the mouth of God, and seke helpe at the dead,
 which is the illusion of Satan? y Seke remedie in the w o r d of God, where
 his wil is declared. z Thei have no knowledge, but are blinde leaders of
 blinde. a That is, in Iudith, where thei shulde haue had ref, if thei had not thus
 grievously offended God b In whome afore thei put their trust. c Thei shal
 thinke y heauen and earth & all creatures are bent against thei to trouble thei.

CHAP. IX.

14 The destruction of the ten tribes for their pride and contempt of God.

YEt the darkenes shal not be according to the affliction,^b that it had when at the first he touched lightly the Israel was punished, first by Tylath-phefar, which was a l^r respect of that which they suffered afterward by Shalman-neic. It includes an assaue captiues.

a He speaketh
 this to Me, I
 do, on Christ,
 in whom th
 faithful we
 comforted, and
 w' o would, not
 suffer' is Chur
 che to be de
 fended vntill
 I do win, & f
 ar come to th
 Church,
 as the fly, th
 ans, gnyane,
 Synagoe & c
 men for a con
 siderm, that I
 rigne, nor thi
 for the re-
 delution of th
 p of leaue to
 a direct mine
 obier
 r Con'ar not
 y that re
 godlie, as the
 leader & fid-
 liu' p' ar, w
 peop' l'ick &
 fringers & i-
 do
 o M' t'ung, f
 mes shuld not
 fear f' thing
 that the fear-
 ed, a l'ine to
 hope in God
 p in prising
 you, & c
 only in him,
 in calling vpon
 him, & a l'ine
 he, p'rticull
 looking for his
 helpe, and fea-
 ring to co-
 m'it
 thing contrarie
 to his a
 q He w' il
 ced for which
 ar, has th
 & reit' ill the
 selt, which r
 m'it, of Ch
 r'ist
 again' w'ar
 y I wes sh
 l'd
 forde sou
 tain, Luk 22:34
 rom p 33:1 pet
 2:7
 p though all
 forsake me, yet
 y e that ar mi
 ne, kee p
 worde sure i
 ed in yow
 hearts
 i Meaning, th
 that were wil-
 ling to hear
 and obeye the
 worde of God,
 whome y' wor-
 de l'atid as
 th'gn thei
 were monks
 and not wor-
 thie to l'ine
 thus colde com-
 ing, shulde
 re'ctule to be
 elp at the dead,
 let God where
 ade leaders of f
 the, had not thus
 f'it c Ther shal
 l' to trouble the
 a He comfort-
 eth the Chur-
 che againe af-
 ter the great
 th'eatnings,
 promising to
 restore them
 to great glorie
 in McWhis
 b Wreth with
 ight scourge in
 r, who caried the

c Where as ſ
Jewes & Gen
tiles ſwele to
gerna by reſo
ſion of thoſe
twenty cities,
which Silo-
mon gave to
Hiram
d Which were
captiue in Ba-
bylon & y p
phet ſpeaketh
of that thing,
which ſhulde
come to paſſe
threſcore ye-
res after, as
though it were
nowe done
e Meruo, the
cōſort of their
deliuerance
f The capti-
uitie & deliue-
rance were ſe-
res of our cap-
tivity by h
aid of our de-
liuerance by
Chriſt through
the preaching
of the Goſpel,
Mat 4:15
g Their now-
ber was grea-
ter when they
went into cap-
tivitye then
when they re-
turned, but
their ioye was
greater at
their returne,
Hag 2:10
h Thoſe grueſt
them poſſible
ioye, by deli-
uering them &
by deſtroying
tyrants that
had kept them
in cruel bond-
age, as thoſe
deliuer them
by Gi-
dion from the
Midianites,
Judg 7:22
i He ſpeaketh
of the deliue-
rance of his
Church, & he
hath deliue-
red miraculoſ-
ly from his e-
nemies, but ſpe-
cially by the
commung of
Chriſt, of who-
me he ſpeaketh
in the next
verſe
k The ſutor of
eternitie, and
by whome the
Church in e-
uerie member
thereof ſhalbe
preſerued for-
euer, and haue
immortal life
l His ſingular
loue and care
for his elect
m This is an-
other proph-
etic againſt the
of Samaria, &
were mock-
ers and euerie
of Gods pro-
phets and me-
naces
n We were but weak, when the eemie overcame vs, but we wil make our
Clucke ſo ſtrong, that we wil neither care for our eemies, nor feare Gods thre-
ater ngs o Rezim King of Syria, who was in league with Iſraēl, who ſlaine
by 110000 Syrians, after which death Arām, that is, the Syrians were againſt Iſ-
raēl, which on the other ſide were ſlained by the Philiftines.

land of Zebulun and the land of Naph-
tali, nor afterward when he was more grie-
uous by ſ way of the ſea beyonde Iordēn
in Galile of the Gentiles.
The people that walked in darkenes, ha-
ue ſene a great light: they that dwelled
in the land of the ſhadow of death, vpon
them hath the light ſhined.
Thou haſt multiplied the nation, & not
increaſed their ioye: they haue reioyced
before thee according to the ioye in har-
neſt, & as men reioyce when they diuide a
ſpoile.
For the yoke of their burdē, & the ſtaffe
of their ſhoulder, & the rodde of their op-
preſſour haſt thou broken as in the day of
Midian.
Surely euerie battel of the warriour is
with noiſe, & with tumbling of garmets
in blood: but this ſhalbe with burning
and deuouring of fyre.
For vnto vs a Childe is borne, & vnto vs
a ſonne is giue: & the gouernement is vpo
his ſhoulder, & he ſhal call his name Won-
derful, Couſeller, The mightie God, The
euerlaſtig Father, The prince of peace,
The increaſe of his gouernement and
peace ſhal haue none end: he ſhal ſit vpo
the throne of Dauid, & vpon his king-
dome, to order it, and to ſtabliſh it with
iudgement and with iuſtice, from hence
forth, euer for euer the zeale of the Lord
of hoſtes wil performe this.
The Lord hath ſent a worde into Iſa-
kōb, and it hath lighted vpon Iſraēl.
And all the people ſhal knowe, Ephra-
im, and the inhabitant of Samaria, that
ſaie in y pride & preſumptiō of y heart,
The bricke are fallē, but we wil buylde
it with hewen ſtones: the wilde figges
are cut downe, but we wil change the in-
to cedies.
Neuertheles the Lord wil raiſe vp the
aduerſaries of Rezim againſt him, & ioin-
ne his enemies together.
Arām before & the Philiftines behind,
and they ſhal deuour Iſraēl with open
mouth: yet for all this his wrath is not
turned awaie, but his hand is ſtretched out
ſtill.
For the people turneth not vnto him that
ſmiteth the, neither do they ſeke the Lord
of hoſtes.
Therefore wil the Lord cut of from
Iſraēl head and taile, branch and ruſh in
one daie.
The ancient and the honorable man, he
is the head: & the prophet that teacheth
lies, he is the taile.

For the leaders of the people cauſe the
to erie: and they that are led by them, are
deuoured.
Therefore ſhal the Lord haue no plea-
ſure in their yong men, neither wil he
haue compaſſion of their fatherles and of
their widowes: for euerie one is an hypo-
crite and wicked, and euerie mouth ſpea-
keth ſolace: yet for all this his wrath is not
turned awaie, but his hand is ſtretched out
ſtill.
For wickednes burneth as a fyre: it deu-
uoureth y briers & the thornes & wil kin-
dle in the thicke places of the forreſt. and
they ſhal moue vp like the liſting vp of
ſmoke.
By the wrath of the Lord of hoſtes ſhal
the land be daiken'd, and the people ſhal-
be as y meat of the fyre, none ſhal ſpare
his brother.
And he ſhal ſnatche at the right hand, &
be hungry: & he ſhal eat on the left hand,
and ſhal not be ſatisfied: euerie one ſhal
eat the beſt of his owne ſoule.
Manaſſeh, Ephraim & Ephraim Manaſ-
ſeh, and they bothe ſhalbe againſt Iſrah:
yet for all this his wrath is not turned a-
waie, but his hand is ſtretched out ſtill.

CHAP. X.

Of wicked lawe makers & God wil puniſh his people by
the Aſſyrians and after deſtroye them as The remnant
of Iſraēl ſhalbe ſaued
W vnto them that decre wic-
ked decrees, & write grieuous
things,
To kepe backe the poore from iudgement,
and to take awaie the iudgement of the
poore of my people, that widowes may be
their praiſe, and that they may ſubſe the
fatherles.
What wil ye do now in the daie of viſi-
tation, & of deſtruction, when ſhal come
froo faire to whome wil ye flee for leſe
and where wil ye leaue your egges?
Without me euerie one ſhal fall among
them y are boude, & they ſhal fall downe
among the ſlaine. yet for all this his wrath
is not turned awaie, but his hand is ſtretch-
ed out ſtill.
O Aſſhur, the rodde of my wrath, and
y ſtaffe in their hands is mine indignatiō
I wil ſend him to a diſſembling nation,
and I wil giue him a charge againſt the
people of my wrath to take the ſpoile &
to take the praiſe, and to treade them vn-
der fete like the myre in the ſtreete.
But he thinketh not ſo, neither doeth
his heart eſtimate it ſo: but he imagineth to
deſtroye and to cut of not a fewe nations.

p Wickednes
as a bellowe
kindled the
fire of Gods
wrath which
conſumeth all
his obſtinate
enemies

q Though ſcare
were no force
enough yet
they ſhal de-
ſtroy one ano-
ther
r Their gried-
nes ſhalbe in
ſatiety, ſo
that one bro-
ther ſhal eat
vp another, as
though he ſhul
decarie on one
ſide

a Which write
and pronou-
ce wicked ſer-
ice to oppreſ-
ſe the poore
meaſuring the
the ſoule in-
ſtantly, ſo
that one bro-
ther ſhal eat
vp another, as
though he ſhul
decarie on one
ſide
b ſhal be ſtill
c ſhal be ſtill
d ſhal be ſtill
e ſhal be ſtill
f ſhal be ſtill
g ſhal be ſtill
h ſhal be ſtill
i ſhal be ſtill
k ſhal be ſtill
l ſhal be ſtill
m ſhal be ſtill
n ſhal be ſtill
o ſhal be ſtill
p ſhal be ſtill
q ſhal be ſtill
r ſhal be ſtill
s ſhal be ſtill
t ſhal be ſtill
u ſhal be ſtill
v ſhal be ſtill
w ſhal be ſtill
x ſhal be ſtill
y ſhal be ſtill
z ſhal be ſtill

worke of God & of y wicked in one verſe thing and ſet for Gods tenten to
to chitiſe them for their amendment, and the Aſſyrians purpoſe is to de-
ſtroye them to enriche them ſelues thus in reſpect of Gods iuſtice, it is Gods
worke, but in reſpect of their owne malice, it is the worke of the diuill

g Seeing that I haue one coe me, as wel one citie as another, so that none colde resist, shal Ierusalem be able to escape mine hands?

h Whē he hath the sufficientlly chastised his people (for he beginneth at his owne house) the wil he burne the rodde
i Meaning, of Sancherib.

k Here we see that no creature is able to do aunc thing, but as God appointeth him, & that they are all but his instruments to do his worke, though the intentions be diuerse, as ver 6
l Meaning, that God is a light to comfort his people, & a fyre to burne his enemies
m That is, the Assyrians
n To wit, bodie and soule vnderly
o When I barteel is lost and the standerd taken
p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others
q This smale vnder, & seemed to be consumed, and yet accordag to Gods decree is saved, shalbe sufficient to fill all the worlde with righteousnes
r God wil destroye this lād as he hath determined, and after some a smale portio.

8 For he saith, Are not my princes all together Kings?

9 Is not Cainó as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath founde the kingdoms of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shal not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I wil visit the frute of the proude heart of the King of Asshur, and his glorious and proude lokes,

13 Because he said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remoued the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shal the axe boast it self against him that heweth therewith? or shal the sawe exalt it self against him that moueth it? as if the rod shulde lift vp it self against him that taketh it vp, or the staffe shulde exalt it self, as it were no wood.

16 Therefore shal the Lord God of hostes send among his fat men, leanenes, and vnder his glorie he shal kindle a burning, like the burning of fyre.

17 And the light of Israēl shalbe as a fyre, and the Holy one thereof as a flame, and it shal burne, and deuoure his thornes and his briars in one day:

18 And shal consume the glorie of his forest, & of his fruteful fields bothe soule and flesh: and he shalbe as the fainting of a standerd bearer.

19 And the rest of the trees of his forest shalbe fewe, that a childe may tel them.

20 ¶ And at that day shal the remnant of Israēl, and such as are escaped of the house of Iaakób, staye no more vpon him that smote them, but shal stay vpon the Lord, the holy one of Israēl in trueth.

21 The remnant shal returne, euen the remnant of Iaakób vnto the mightie God.

22 For though thy people, O Israēl, be as the sand of the sea, yet shal the remnant of the returne. The consumption decreed shal ouerflowe with righteousness.

23 For the Lord God of hostes shal make the consumption, euen determined, in the middes of all the land.

Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraid of Asshur: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of Egypt.

25 But yet a very litle time, and the wrath shalbe consumed, and mine angre in their destruction.

26 And the Lord of hostes shal raise vp a scourge for him, according to the plague of Midian in the rocke Oré: and as his staffe was vpon the Sea, so he wil lift it vp after the maner of Egypt.

27 And at that day shal his burde be taken away from of thy shulder, & his yoke fro of thy necke: & the yoke shalbe destroyed because of the anointing.

28 He is come to Aiath: he is passed into Migron: at Michmash shal he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Gebá: Ramah is afraid: Gibeath of Saúl is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered them selues together.

32 Yet there is a time when he wil stay at Nob: he shal lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shal cut of the bough with feare, and the height shalbe cut of, and the high shalbe humbled.

34 And he shal cut away the thicke places of the forest with yron, & Lebanon shal haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His Vertues and kingdom 6 The frutes of the Gospel. 10 The calling of the Gentiles.

1 But there shal come a rod forthe of the stocke of Ishai, & a grafe shal growe out of his rootes.

2 And the Spirit of the Lord shal rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel & strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, nether reprocue by the hearing of his eares.

4 But with righteousness shal he iudge the poore, and with equitie shal he reprocue for the meke of the earth: and he shal smite the earth with the rodde of his mouth, & with the breath of his lippes shal he slaye the wicked.

5 And iustice shalbe the girdle of his loynes, & faithfulness the girdle of his raines.

f As Egiptus did pnt with mine

t Read Chap.

9.4 u When the Israelites passed through by lifting vp of Moyses rod, & the enemies were drowned, Exod 14.28 x Because of promises made to that kingdom, whereby Christs kingdom was persecuted y He describeth by what way the Assyrians shoulde come against Ierusalem to confirm faithfull, when it shoulde come to passe, that as their plague was comming, so shoulde they be deliuered.

z Fetter & destruction shal come vpon Iudah for the princes and people shal all be led away captiues.

a Because the captiuitie of Babylon was a figure of spiritual captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ for as David came out of Ishai a man with our dignitie so Christ shoulde come of a poore carpenters house as out of a dead stocke, Chap 3.2 b All these properties can agree to none but onely vnto Christ for it is he that toucheth the faultes of the faithfull and mortifieth their concupiscences & to the wicked he is a snoure of death & to them that shal perish so y all worlde shal be smitten with this rodde, & thus worlde.

e Me because of their wicked affections are named by the names of beasts, where- in the like af- fectious reig- ne but Christ by his Spirit shal reforme them, & worke in them suche mutual chri- stianitie, that they shal be like Iambes frun- ring & louing one another, and eat of all their cruell af- fectious. Chap 64, 25.

d It shalbe in as great abun- dance as the waters in the sea

e He prophes- ieth of the calling of the Gentiles

f That is, his Church, & he alſo callith his churche, Psal 132, 14

g For God first deliuered his people out of Egypt, and now promitteth to deliuer the out of their enemies hands, as from the Persians, & Pe- rians, Chaldea- ans, & them of Antiochia, & among whom they were dis- persed & this is chiefly met of Christ, who callith his peo- ple, being out- perfect through all the worlde

h Here he de- scribeth the content that shalbe in his Church, and their victorie against their enemies

i Meaning, a corner of the sea, y^e entreth into the land, and hath the forme of a to- gue

k To wit Ni- lus, the great riner of E- gypt, which entreth into the sea with foue streames

Chap XII. a He sheweth how the Church shal praise God, wher they are deliuered from their cap- tinitie b Our saluacio standeth onely in God, who giueth vs an assured confi- dence, confide- nce & occasion to praise him for the same c Exodus 15, 2

d Exodus 15, 2

e The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full

f 1 Chron 16, 8.

g The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full

6 The wolfe also shal dwell with the labe, and the leoparde shal lye with the kid, and the calfe, and the lyon, and the fat beaft together, and a litle childe shal lead them.

7 And the kowe and the beare shal feede their yong ones shal lie together: and the lyon shal cat ftawe like the bullocke.

8 And the sucking childe shal play vpon the hole of the aspe, & the waaned childe shal put his hand vpon the cockatrice hole.

9 Then shal none hurt nor destroy in all the mountaine of mine holines: for the earth shalbe ful of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Ishai, which shal stand vp for a signe vnto the people, the naciōs shal seeke vnto it, & his rest shal be glorious.

11 And in the same day shal the Lord shew out his hand againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Parthos, and of Ethiopia, and of Elam, & of Shinar, and of Hamath, and of the yles of the sea.

12 And he shal set vp a signe to the naciōs, and assemble the disperfed of Israel, and gather the scattered of Iudah from the foue corners of the worlde.

13 The hatred also of Ephraim shal departe, and the aduersaries of Iudah shalbe cut off Ephraim shal not enuie Iudah, nether shal Iudah vex Ephraim:

14 But they shal flee vpon the shoul- ders of the Philistims toward the West they shal spoyle them of the East together: Idom & Moab shalbe the stretching out of their hands, & the children of Ammon in their obedience.

15 The Lord also shal vtterly destroye the tongue of the Egyptians sea, & with his mightie winde shal lift vp his hand ouer the riuier, and shal smite him in his seuen streames, and cause men to walke therein with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the first ful for the mercies of God.

1 **A**ND thou shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God is my saluacio: I wil trust, and wil not feare: for the Lord God is my strength and song: he also is become my saluacio.

3 Therefore with ioy shal ye drawe waters out of the welles of saluacio.

4 And ye shal say in that day, Praise the

5 The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the worlde.

6 Crye out, and shoute, O inhabitant of Zion for great is the holy one of Israel in the middes of thee.

CHAP. XIII.

The Medes and Persians shal destroye Babylon.

1 **T**He burden of Babel, which Isaiah the sonne of Amoz did se.

2 Lift vp a stand vpon the hie mountaine: lift vp the voyce vnto them: wagge the hand, that they may go into the gates of the nobles.

3 I haue commanded them, that I haue sanctified. and I haue called the mightie to my wrath, & the that reioyce in my glorie.

4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the naciōs gathered together: the Lord of hostes nom- bieth the hoste of the battel.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle you, for the day of the Lord is at hand. it shal come as a destroyer from the Almighty.

7 Therefore shal all hands be weakened, & all mens hearts shal melt,

8 And they shalbe afayed: anguish & sorrow shal take them, and they shal haue paine, as a woman that trauaileth: euerie one shalbe amazed at his neighbour, and their faces shalbe like flames of fyre.

9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the land waste: and he shal destroy the sinners out of it.

10 For the starres of heauen and the planets thereof shal not giue their light: the sunne shalbe darkened in his going forth, and the moone shal not cause her light to shine.

11 And I wil visite the wickednes vpon the worlde, and their iniquitie vpon the wicked, and I wil cause the arrogancie of the proud to cease, and wil cast downe the pride of tyrants.

12 I wil make a man more precious then fine golde, euen a man about the wedge of golde of Ophir.

13 Therefore I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of hostes, and in the day

so the whole worlde, because they so esteemed them selues by reason of their great empire. h He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

Bbb.1.

d Ye that are of the Church

a That is, the great calamitie, which was prophesied to come on Babel, as a moste grieuous bur- den w^{ch} they we- re not able to beare in these 12 Chapters following. he speaketh of y^e plagues, & he- rewith God wolde smite these strange naciōs, (whome they knew) to declare that God chaſtised y^e Iudaues as his children, & these other as his enemies & -loſt as if God spare not these that are ignorant, y^e they must not thinke strange, if he punished them, w^{ch} haue knowledge of his Law and kepe it not

b To wit, to the Medes & the Persians

c That is, pre- pared & appo- inted to exe- cute my iud- g- ments

d Which wil- ly go about y^e worke, w^{ch} he reuente I ap- point the, but how the wic- ked do this, read Chap 10,

e The armie of the Medes & the Persians against Babyl- on

f Ye Babylo- nians

g The Baby- lonians angre, & grief shalbe so muche, that their faces shal burne as fyre

h They that are overcome, shal thinke y^e all the powers of heauen and earth are against them, E- zek 12, 7 1061.

i He com- pareth Babylo- nians

j He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

k He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

l He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

m He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

n He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

o He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

p He north the principal vice, whereunto they were moste gi- uen, as we all haue abunde in with it. He north the great slaughter y^e shalbe, being the enemy shal nether for golde, or silver spare a mans life, as ver 17.

of his fierce angre.

m Meaning, the power of Babylon with their hired souldiers.

14 And ^m it shalbe as a chased doe, and as a shepe that no man taketh vp. euerie man shal turne to his owne people, and flee eche one to his owne land.

15 Euerie one that is found, shalbe stricken through: and whosoever ioyneth him self, shal fall by the sworde.

Psal 137. 9. This was not accomplished when Cyrus roke Babylon, but after the death of Alexandre & Great.

16 * Their children also shalbe broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I wil stirre vp the Medes agaisst them, which shal not regard siluer, nor be desirous of golde.

18 With bowes also shal they destroe the children, & shal haue no compassion vpon the frute of the wombe, and their eyes shal not spare the childrn.

Genes. 19. 25. 40. 40.

19 And Babel the glorie of king domes, the beautie and pride of the Chaldeans, shalbe as the destruction of God * in Sodóm & Gomorâh.

20 It shal not be inhabited for euer, nether shal it be dwelled in from generacion to generacion: nether shal the Arabian pitch his tets there, nether shal the shepherdes make their foldes there.

o Who vseth to go from countrey to countrey to finde pasture for their beasts, but there shal they finde none p Which were ether wilde beasts, or fowles, or wicked spirits, where by Satan deluded man, as by the faeries, goblins and such like fantasies

21 But p Zuim shal lodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, & the Satyrs shal dance there.

22 And Im shal crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shal not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

a He sheweth why God wil haue to destroy his enemies to wit, because he wil deliure his Church b Meaning, y the Gentiles shalbe ioyned with the Church and worship God.

For ^a the Lord wil haue compasssion of Iaakób, and wil yet chuse Israël, and cause them to rest in their owne land: and the stranger ^b shal ioyne him self vnto them, and they shal cleaue to the house of Iaakób.

And the people shal receiue thé & bring them to their owne place, & the house of Israël shal possesse them in the land of the Lord, for seruants & handmaids: & they shal take thé prisoners, whose captiues they were, & haue rule ouer their oppressors.

c Signifying y Iewes shalbe superiours to the Gētilles, & y they shalbe brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiectiō of Christ, 2 Co 10. 5.

¶ And in that day whē the Lord shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didest serue,

Then shalt thou take vp this prouerbe agaisst the King of Babel, and say, How hath the oppressor ceased: and the golde thirstie Babel^d rested?

5 The Lord hath broken the rodde of the wicked, and the sceptre of the rulers:

a That is, he suffered all violence and injuries to be done.

Which smote the people in angre with a continual plague, & ruled the nation in wrath: if anie were persecuted, he did not let.

7 The whole worlde is at rest & is quiet: they sing for ioie.

8 Also the fyrrre trees reioyced of thee, & the cedres of Lebanon, saying, Since thou art laide downe, no hewer came vp agaisst vs.

9 Hell beneth is moued for thee to mete thee at thy comming, raising vp the dead for thee, ^e ~~the~~ all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All thei shal crye, and say vnto thee, Art thou become weake also as we? at thou become like vnto vs?

11 Thy poumpe is broght downe to the graue, & the founde of thy vioules: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauē, ^h Lucifer, sonne of the morning? cut downe to the grounde, which didest cast lottes vpon the nations?

13 Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the staires of God: I wil sit also vpon the mount of the Congregation in the sides of the North.

14 I wil ascend aboue y height of the cloudes, & I wil be like the moste high.

15 But thou shalt be broght downe to the graue, to the sides of the pit.

16 Thei that se thee, shal loke vpon thee & consider thee, saying, Is this the man that made the earth to tremble, & that did shake the king domes?

17 He made the worlde as a wildernes, and destroyed the cities thereof, & opened not the house of his prisoners.

18 All the Kings of the nacions, ^{euen} they all slepe in glorie, euerie one in his owne house.

19 But thou art ^m cast out of thy graue like an abominable branche: like the raimēt of those y are slaine, & thrust thorowe with a sworde, which go downe to the stōnes of the pit, as a carkeise troden vnder fete.

20 Thou shalt not be ioyned w them in the graue, because y hast destroyed thine owne land, & slaine thy people: the fede of the wicked shal not be renowned for euer.

21 * Prepare a slaughter for his children, for the iniquite of their fathers: let them not rise vp nor possesse the land, nor fil the face of the worlde with enemies.

22 ¶ For I wil rise vp agaisst thé (saith the Lord of hostes) and wil cut of from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

23 And I wil make it a possession to y hedg hog, and pooles of water, and I wil swepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworn, sayig, Sure-

e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and also how desirable a thing tyrannie is, being the meanes by which thei may haue occasion to reioyce at their destruction f As though they feared lest thou shouldest trouble the dead, as y didst the liuing, and here he desired y prouide tyrannie of the wicked, which knewe not y all creatures with their destruction that they might reioyce g In field of thy costly creature, and a couerung h Thou that thoughtst thy self most glorious, and as it were, placed in y heauē for y morning starre, that gould be the sunne, as called Lucifer to whom Nibuchadnezzar is compared

i Meaning, Jerusalem, whereof the Temple was on the North side, as psal 48 2 whereby he meaneth that tyrants fight agaisst God, when they persecute his Church, and wolde sit thei selues in his place k In marueling at this l To set them at libertie noting his crueltie m Thou wast not buried in the sepulchre of thy fathers thy tyrannie was so abhorred

n He calleth to the Medes and Persians and all those that shoulde execute Gods vengeance

o Or 130. 4.

Surely like as I haue purposed, so shal it come to passe, and as I haue consulted, it shal stand:

a As I haue be-
gone to destroy
the Assyrians
in Samerib,
so wil I contin-
ue, & destroye
them wholly,
when I shal
deliuer you
from Babylon
p Fro y Jewes
q Read Chap
33.
r He willett
Philistines not
to reioyce be-
cause y Jewes
are diminished
in their power
for their strength
shalbe greater
then our it
was
s The Israelites,
w were
brought to
most extreme
miserie
t To wit, my
people
u That is, fro
the Jewes, or
Assyrians for
they were
borne North
from Palestina
x But they
shalbe all re-
ady, and ioint
together
y Which shal
come to enqui-
re of the state
of the Church
z They shal an-
swer, y Lord
doeth de'nu
his Church, &
that that joyne
then. filius
therunto.

25 That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I treade him vnder fote: so y his yoke shal departe from y them, and his burden shal be taken from of their shuldre.

26 This is the counsell that is consulted vpo the whole worlde, and this is the had stretched out ouer all the nations,

27 Because the Lord of hostes hathe determined it, and who shal disanul it? and his hand is stretched out, and who shal turne it away?

28 ¶ In the yere that King Aház dyed, was this y burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beat thee, is broke: for out of the serpents roote shal come forth a cockatrice, and the frute thereof shalbe a fyrie fying serpent.

30 For the first borne of the poore shalbe fed, & the medie shal lye downe in safety: and I wil kil thy roote with famine, & it shal slay thy remnant.

31 Howle, o gate, crye o citie: thou whole land of Palestina art dissolved, for there shal come from the North a smoke, and none shalbe alone, at his time appointed.

32 What shal then one answer y y messengers of the Gentiles? That the Lord hathe stablished Zion, & the poore of his people shal trust in it.

CHAP. XV.

A prophesie against Moáb.

a Read Chap 33.
b The chief citie, whereby the whole countrey was ment
c The Moabites shal flee to their idoles for succour, but it shalbe to lye
d Which were cities of Moáb
e For as in the West partes y people used to let their beere growe long, when they mourned, so in the East partes they cut it off.
f The Prophet speaketh this in the persone of the Moabites, or a one that felt the great iudgement of God that shulde come vpon them
g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.
h He describeth the miserable dissolution, and sight of the Moabites.

The burden of Moáb. Surely Ar of Moáb was destroyed & brought to silence in a night: surely Kir of Moáb was destroyed, & brought to silence in a night.

2 He shal go vp to the temple, and to Dibón to the hie places to wepe: for Nebó and for Medebá shal Moáb howle: vpon all e their heads shalbe baldenes, and euerie beard shauen.

3 In their stretes shal they be girded with sackcloth: on the toppes of their houses, and in their stretes euerie one shal howle, and come downe with weping.

4 And Heshbón shal crye, & Elealéh: their voyce shalbe heard vnto Iáhaz: therefore y warriors of Moáb shal showte: the soule of euerie one shal lament in him self.

5 Mine heart shal crye for Moáb: his fugitiues shal flee vnto Zóar, & an heiffer of thre yere olde: for they shal go vp w weping by the mounting vp of Luhith: and by the way of Horonáim they shal raise vp a crye of destruction.

6 For the waters of Nimrim shal be dried vp: therefore the grasie is withered, the herbes consumed, & there was no grene herbe.

7 Therefore what euerie man hathe left, & their substance shal they beare to y broke of the willowes.

8 For the crye went rounde aboute y borders of Moáb: & the howling thereof vnto Egláim, & the skriking thereof vnto Beer Elím,

9 Because the waters of Dimón shalbe full of blood: for I wil bring more vpon Dimón, euen lyons vpon him that escapeth of Moáb, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

1 Send ye a lambe to the ruler of the Sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moáb shal be at the foordes of Arnón.

3 Gather a counsell, execute iudgement: make thy shadowe as the night in the midday: hide them that are chased out: bewraye not him that is fled.

4 Let my banished dwell with thee: Moáb be thou their couert from the face of the destroyer: for the extorcioner shal end: the destroyer shalbe consumed, & the oppressour shal cease out of the land.

5 And in mercie shal the throne be prepared, & he shal sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and siking iudgement, and hastening iustice.

6 We haue heard of the pride of Moáb (he is verie proud) euen his pride, and his arrogancie, and his indignacion, but his lies shal not be so.

7 Therefore shal Moáb howle vnto Moáb: euerie one shal howle: for the fundacions of Kir-haréséth shal ye mourne, yet they shalbe stricken.

8 For the vineyardes of Heshbón are cut downe, & the vine of Sibmáh: the lords of the heathen haue broken the principal vines thereof. they are come vnto Iazér: they wandred in the wilderness: her goodlie branches stretched out them selues, & went ouer the sea.

9 Therefore wil I wepe with the weping of Iazér, & of y vine of Sibmáh, o Heshbón: and Elealéh, I wil make thee drunke with my teares, because vpon thy sommer frutes, and vpon thy haruest a showting is fallen.

great, that it wolde haue moued anie man to lament wih them, as Pil 141, 5
1 The enemies are come vpon thee, and showte for ioye, when they carie thy commodities from thee, as Ier 48, 33.

1 To hide the sciences, & their goods there

k Of the that are slaine
l So that by no means they shal escape the hand of God thus wil God punish y enemies of his Church

a That is, offer a sacrifice whereby he derideth their long delay, which wolde not repent whe the Lord called the, shewing them that it is now so late, seeing the vengeance of God is vpo the. b There is no remedie, but you must flee c He sheweth what Moab shulde haue done, when Israel their neighbour was in affliction, to whom because they wolde gne no shadowe nor comfort, they are now left comfortles.
d The Assyrians shal oppress the Israelites, but for a while
e Meaning, Christ
f Their vaine confidence, & proude bragges shal deceiue them, as Ier 48, 2
g For all your mourning, yet the citie shalbe destroyed, euen vnto the fundacions
h That is, the Assyrians, and other enemies.
i Meaning, y the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea, into other countreys, and ouer the sea
k He sheweth that their plague was so

10 And gladnes is taken away, & ioye out of the plentiful field and in the vineyardes shalbe no singing nor shouting for ioye: the treader shal not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my bowels shal sounde like an harpe for Moab, and mine inward partes for Ker-háresh.

12 And when it shal appeare that Moab shalbe wearie of his hie places, then shal he come to his temple to pray, but he shal not preuaile.

13 This is the worde that the Lord hathe spoken against Moab since that time.

14 And now the Lord hathe spoken, saying, In thre yerres, as the yerres of a phyling, and the glorie of Moab shalbe contéined in all the great multitude, & the remnant shalbe very smale & feble.

CHAP. XVII.

A prophesie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.

The burden of Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

The cities of Aroér shalbe forsaken: they shalbe for flockes: for thei shal lye there, and none shal make them afraide.

The munition also shal cease from Ephraim, & the kingdome from Damascus, and the remnant of Arám shalbe as the glorie of the children of Israél, saith the Lord of hostes.

And in that day the glorie of Iakób shalbe impouerished, and the fatnes of his flesh shalbe made leane.

And it shalbe as when the haruest man gathereth the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of Repháim.

Yet a gathering of grapes shal be left in it, as the shaking of an olive tree, two or thre berries are in the top of the vpmoste boughs, & foure or fise in the hye branches of the frute thereof, saith the Lord God of Israél.

At that day shal a man loke to his maker, and his eyes shal loke to the holie one of Israél.

And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

In that day shal the cities of their strength be as the forsaking of boughs & bráches, which they did forsake, because of the

childre of Israél, & there shalbe desolatio.

Because thou hast forgotten the God of thy saluacion, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches:

In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy sede to flourish: but the haruest shal be gone in the day of possession, and there shalbe desperate sorow.

Ah, the multitude of manie people, they shal make a sounde like the noyse of the sea: for the noyse of the people shal make a sounde like the noyse of mightie waters.

The people shal make a sounde like the noyse of manie waters: but God shal rebuke them, and they shal flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle winde.

And lo, in the euening there is trouble: but afore the morning it is gone. This is the porcion of them that spoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

Of the enemies of the Church. 7 And of the vocation of the Gentiles.

Which is beyonde the riuers of Ethiopia,

Sending ambassadours by the sea, eué in vessels of reedes vpon the waters, saying,

Go, ye swift messengers, to a nation that is scatted abroad, and spoiled, vnto a terrible people from their beginning eué hitherto: a nacion by litle and litle, euén troden vnder fote, whose land the floods haue spoiled.

All ye the inhabitants of the worlde and dwellers in the earth, shal se when he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.

For so the Lord said vnto me, I wil rest & beholde in my tabernacle, as the heat drying vp the raine, & as a cloude of dewe in the heat of haruest.

For afore the haruest when the floure is finished, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs:

They shal be left together vnto the foules of the mountaines, and to the beastes of the earth: for the foule shal sommer vp it, and euerie beast of the earth shal winter vpon it.

At that time shal a present be broght

Which are excellent, and brought out of other countries. As the Lord threateth the wicked in his Law, Leuit 26, 16.

The Prophet lamenteth, considering the horrible plague which was prepared against Israél by the Assyrians, which were infinite in number, and gathered of many nations.

He addeth this for consolation of the faithful, which were in Israél.

He compareth the enemies of the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

He meaneth that parte of Ethiopia, which lieth toward the sea, & was so full of shippes that the scales (which he compareth to wings) seemed to shadow the sea.

Which in those countreis were great inio much as they made shippes of the for swiftnesse.

This may be taken if they sent other to comforte the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength that the Iewes shulde not trust therein:

or that they did sollicite the Egyptians, & promised the aide to go against Iudah.

To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threateth.

When the Lord prepareth to fight against the Ethiopians, he wil stay a while from punishing the wicked.

Which two seasons are more profitable for the reaping of frutes: whereby he meaneth, that he wil seme to fauour them, & give them abundance for a time, but he wil suddenly cut them off.

Not onely men shal contrarie them, but the brute beasts.

Meaning, that God wil pitie his Church, and receiue that litle remnant as an offering vnto him self.

unto the Lord of hostes, (a people that is
scattered abroad, and spoiled, and of a ter-
rible people from their beginning hither-
to, a nation, by little and little euen troden
vnder fote, whose land the riuers haue spoil-
ed) to the place of the Name of the Lord
of hostes, euen the mount Ziōn.

С Ч А Р. X I X.

18 Of their conversion to the Lord.

* Read Chap
11.1

b Because the
Egyptians tra-
ued in the de-
fense of their
country, in the
multitude of
their idoles, &
in the valiant-
ies of their
men, the Lord
sheweth that
he will come
ouer all their
munitions in a
swift cloud, &
that their
idols shal tre-
ble at his com-
ming, and that
mens hearts
shal faint
c As he caused
the Ammoni-
tes, Moabites
and Idumeans
to kil one an-
other, whe the
came to de-
stroye the
Church of
God, 2 Chron
20, 21 Chap 49

36
d Meaning,
their policie,
and wisdomes
e He threateth
f the sea & Nilus
g their greater
huer, whereby
i he thought that
k he would moue
l re, shulde not
m be able to de-
n fend them from
o his anger, but
p that he would
q send the Afi-
r rians among the
s that shulde ke-
t pe them vnder
u as slaues
f For Nilus r-
into the sea by
seuē streames,
as thogh they
were so many
rivers

g The Ebrew
worde is
mouth, where
by they mean
the spring, ou
of the w the
water gushet
as out of a
mouth

The Scrip-
 res use to de-
 scribe the de-
 struction of a
 country by
 taking away
 of the commo-
 dities thereof
 as by vines,
 flesh, fish, and
 led also Tan-
 Phai, oh who
 house was mo-
 l Or Memph-
 The prison

THe a burden of Egypt. Beholde, the Lord b iudeth vpon a swift cloude, & shal come into Egypt, & y idoles of Egypt shal be moued at his presenſe, & the heart of Egypt shal melt in the middes of her.

2. And I wil set the Egyptians against the
Egyptiās. so euerie one shal fight against
his brother, and euerie one against his
neighbour, cite against cite, & kingdome
against kingdome.

And the spirit of Egypt shal faile in the middes of her, and I wil destroye their counfel, and they shal seke at the idoles, & at the forcerers, & at them that haue spirits of diuination, and at the southsayers.

4 And I wil deliuer the Egyptians into the hand of cruel lords, and a mightie King shal rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shal e faile, &
the riuier shal be dryed vp, and waisted.

6 And the riuers ^fshal go farre away: the
riuers of defense shalbe emptyed & dried
vp: the redes & flagges shalbe cut downe.

7 The graffe in the river, and at the head
of the rivers, and all that groweth by the
river, shal wither, & be driuen away, and
be no more.

8 The fishers also shal^l mourne, and all they that cast angle into the riuer, shal lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreouer, they that worke in flax of diuers sortes, shalbe confounded, and they that weaue nettes.

10 For their nettes shalbe broken, and all
they, & make ponds, *shalbe* heauie in heart.

¶ Surely y^e princes of Zoán *are* foolcs: the counsell of the wise counsellors of Pharaoh is become foolish: how say ye vnto Pharaoh, I ^k am the sonne of the wise: I am the sonne of the ancient Kings?

12 Where are now thy wise men, that they may tel thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of ¹ Noán are become foolcs:
the princes of ¹ Noán are deceiued, they
haue deceiued Egypt, *even* the ^m corners
of the tribes thercof.

14 The Lord hath mingled among them
such other things, whereby countries are enriched. i Cal.
a famous citie vpon Nilus k He reueth the flatterers of
peruaded the king that he was wise, and noble, and that his
re ancient, and so he flattered him self, saying, I am wise.

others Alexandria, and now called the great Caesar
pal upholders thereof are the chiefest cause of their destruction.

the spirit of errors and they haue caused
Egypt to erre in euerie worke thereof, as a
drunken man erreth in his vomite.

15 Nether shal there be anie worke i Egypt,
which the head maie^o do, nor the taile, the
branche nor the ruff.

16 In that daie shal Egypt be like vnto wo-
men: for it shal be afraide & feare because
of the mousing of the hand of the Lord o
hostes, which he shaketh ouer it.

17 And the land of Iudah shalbe a fear:
vnto Egypt euerie one y maketh menc-
on of it, shalbe afraid theare, because of
the counsil of the Lord of hostes, which
he hath determined vpon it.

18 In that daie shal five cities in the land of
Egypt ⁊ speake the language of Canaan
and shal ⁊ sweare by the Lord of hostes:
one shal be called the citie of ⁊ destruction

19 In that daie ſhal the altar of the Lord be
in the middes of the land of Egypt, and a
pillar by the border thereof vnto y^e Lord.

20 And it shalbe for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shal crye vnto the Lord, because of the oppressers, and he shal send them a Saviour and a great man, and shal deliuer them.

21 And the Lord ſhalbe knowne of the Egyptians, and the Egyptians ſhal knowe the Lord in that daie, and doe ſacrifice & oblation, & ſhal vowe vowes vnto the Lord, and performe *them*.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of the Lord, and shall heale them.

23 In that day shal there be a path frō y E-
gypt to Affhūr, & Affhūr shal come into
Egypt, & Egypt into Affhūr. so the Egyp-
tians shal worship with Affhūr.

24 In that daie shal Iſiaél be the third with
Egypt and Aſſhúr, *euen* a blessing in the
middles of the land.

25 For the Lord of hostes shal blesse it, say-
ing, Blessed be my people Egypt and Af-
thur, the worke of mine hands, and Israél
mine inheritance.

comprehendeth the spiritual service vnder Christ y By this
which were then chief enemies of the Church, he sheweth that
the Iewes shulde be ioyned together in one faith and religion
all one folde vnder Christ their shepherd

СНАР. XX.

2 The three yeres captivitie of Egypt and Ethiopia described by the three yeres going naked of Isasab.

IN the yere that ¹ Tardán came to ^b Ashdód, (wh^e Sargón King of Ashúr sē him) and had focht against Ashdód, and taken it,

2 At the same time spake the Lord by the hand of Isaiáh the sonne of Amóz, saying Go, and loſe the sackclothe from thy loynes, and put of thy shoe from thy fore

lament the miserie that he sawe prepared, before the thre yeres
naked and bare footed.

o For the spirit of wisdom, he that is mad, the drunken, and giddy with the spirit of error
 o Neither the great nor the small, nor strong nor weak.
 p Considering that through their occasion the Jews made not God their defence, but put their trust in them, & were therefore now punished, they shall care lest the like light upon them
 q Shall make one confession of faith with the people of God by the speeches of Canaan meaning, the language, wherein God was then feared
 r Shall renounce their superstitious & protest to serve God a right
 s Meaning, of six issues shall issue thence God, and the six remaine in their wickednes, & so of the six parte there shalbe but one left
 t There shall be said, not signes & tokens, that God, religiously there which manner of speech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full manner how he wolde be worshipped.
 u This declaration, that this apopheticall shalbe accomplished in the time of Christ
 x By the ceremonies heere two nations, at the Gentiles, & Jewes, and shalbe be-

And he did so, walking naked and barefore.

3 And the Lord said, Like as my seruant Isaiáh hath walked naked, & barefote thre yeres, as a signe & wondre vpon Egypt, & Ethiopia,

4 So shal the King of Asshúr take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both the yong men and olde men, naked and barefote, with their buttockes vncovered, to the shame of Egypt.

5 And they shal feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 The shal inhabitat of this syle faye in that day, Beholde, suche is our expectation, whether we fled for helpe to be deliuered from the King of Asshúr, and how shal we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Iudea, 13 And of Arabia.

THE burden of the desert sea. As the whirlwindes in the South vse to passe from the wildernes, so shal it come from the horrible land.

A grievous vision was shewed vnto me, The transgressour against a transgressour, and the destroyer against a destroyer. Go vp to Elám, besige Media: I haue caused all the mourning thereof to cease.

3 Therefore are my loynes filled with sorrow: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I hearde it, & I was amased when I sawe it.

4 Mine heart failed: fearfulness troubled me: the night of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watche in thy watch-towre: eat, drinke: arise, ye princes, anoynt the shield.

6 For thus hath the Lord said vnto me, Go, set a watchman, to tel what he seeth.

7 And he sawe a charret with two horsemen: a charret of an asse, & a charret of a camel: and he hearkened & toke diligent hede.

8 And he cryed, A lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euerie night:

9 And beholde, this mans charret cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the grounde.

10 O my threshing, and the come of my

floore. That which I haue heard of the Lord of hostes, the God of Israél, haue I shewed vnto you.

11 The burden of Dumáh. He calleth vnto me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, & also the night. If ye wil aske, enquire: returne & come.

13 The burden against Arabia. In the forest of Arabia shal yet ary all night, euen in the waies of Dedaním.

14 O inhabitants of the land of Temá, bring forth the water to mete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swordes, euen from the drawen sworde, and from the bent bowe, and from the grievousnes of warre.

16 For thus hath the Lord said vnto me, Yet a yere according to the yeres of an hyreling, & all the glorie of Kedár shal faye.

17 And the residue of the number of the strong archers of the sonnes of Kedár shal be fewe: for the Lord God of Israél hath spoken it.

16,14 x Which was the name of a people of Arabia and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but only to remaine in his Church, and to live in his feare.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Elakim is preferred.

THE burden of the valley of vision. What aileth thee now that thou art wholly gone vp vnto the house toppes?

2 Thou that art ful of noise, a citie ful of brute, a ioyous citie: thy flaine men shal not be flaine with swordes, nor dye in battel.

3 All thy princes shal flee together from thy bowe: they shal be bound: all that shal be founde in thee, shal be bounde together, which haue fled from farre.

4 Therefore said I, Turne away from me: I wil wepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, & of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaines.

6 And Elám bare the quiver in a mans charret with horsemen, and Kir vncovered the shield.

7 And thy chief valles were ful of charrets, & the horsemen set them selues in aray

specially of the ministers, Ier 9,1. h That is, the shewte of the enemies whome God had appointed to destroy the citie. i He putteth the in minde how God deliuered them once from Saneherib, who brought the Persians & Cyrenians with him, that they might by returning to God auoyd that great plague which they shulde els suffer by Nebuchadnezzar.

a In whose aide the trust is. f Or whom they boasted, and gloried. g Meaning Iudea, which was compassed about with their enemies, as any le with waters.

a On the sea side betwene Iudea, & Chaldaea was a wildernes, where-by he meaneth Chaldaea.

b That is, the ruine of Babylon by the Medes, and Persians.

c The Assyrians and Chaldeans, which had destroyed other nations, shal be overcome of the Medes & Persians, and thus he prophesied an hundred yere before it came to passe.

d By Elám, he meaneth the Persians.

e Because they shal finde no succour, they shal mourne no more, or, I haue caused them to cease mourning, whome Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians.

g He prophesieth the death of Belshazzar, as Dan 5,30, who in the middes of his pleasures was destroyed.

h Whiles they are eating, and drinking they shal be commanded to runne to their weapons.

i To wit, in a vision by the spirit of prophesie.

k Meaning charrets of men of warre, and others that carryed the baggage.

l Meaning Darius, which ouertake Babylon.

m The watchman, whome Isaiáh serued, tolde him, who came toward Babylon, and the Angel declared that it shulde be destroyed all this was done in a vision.

n Iere 51,8. read, 14,8. Meaning, Babylon.

o Which was a citie of the Ishmaelites & was so named of Duman, Gen 25,14.

p A mountain of the Idumeans.

q He describeth the quietnes of the people of Dumáh, who were night and day in feare of their enemies, and euerran to and fro to enquire of newes.

r For Ieremie, the Arabians shal fle into the woods, and he appointeth what way they shal take.

s Signifying that for feare they shal not rary to eat or drinke.

t He appointeth them respect for one yere only, and then they shulde be destroyed.

u Read Chap. 16,14.

x Which was the name of a people of Arabia and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but only to remaine in his Church, and to live in his feare.

y Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophetes, who were alwaies there, whome they named Seers.

z He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.

a Which wast wonte to be ful of people and toye.

b But for hunger.

c And led into captiuitie.

d Which haue fled from other places to Ierusalem for succour.

e He sheweth what is the doctrine of the godlie, when Gods plagues hang ouer the Church, and

f That is, the shewte of the enemies whome God had appointed to destroy the citie.

g He putteth the in minde how God deliuered them once from Saneherib, who brought the Persians & Cyrenians with him, that they might by returning to God auoyd that great plague which they shulde els suffer by Nebuchadnezzar.

against the gate.

8 And he discovered the ^k covering of Iudáh: & thou didest loke in that day to the armour of the house of the forest.

9 And ye haue sene the breaches of the citie of Daud: for thei were manie, and ye gathered the waters of the lower poole.

10 And ye nombred the houses ^m of Ierusalém, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betwene the two walles, for the ⁿ waters of the olde poole, and haue not loked vnto the maker thereof, nether had respect vnto him that formed it of olde.

12 And in that day did ^y Lord God of hostes call vnto weping & mourning, & to baldnes and girding with sackcloth.

13 And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, ^p eating and drinking: for to morowe we shal dye.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go, get thee to that ^q treasurer, to Shebná, the steward of the house, & say,

16 What hast thou to do here, and whome hast thou ^r here, that thou shuldest here hewe thee out a sepulchre, as he ^y heweth out his sepulchre in an hie place, or that graueth an habitation ^s for him self in a rocke?

17 Beholde, the Lord wil carye thee away with a great captiuitie, and wil surely couer thee.

18 He wil surely rolle & turne thee like a ball in a large countrey: there shalt thou dye, and there the charrets of thy glorie shalbe the ^t shame of thy lords house.

19 And I wil dryue thee from thy statiõ, & out of thy dwelling wil he destroy thee.

20 And in that day wil I ^u call my seruant Eliakím the sonne of Hilkiáh,

21 And with thy garments wil I clothe him, and with thy girdle wil I strengthen him: thy power also wil I commit into his hãd, and he shalbe a father of the inhabitants of Ierusalém, and of the house of Iudáh.

22 And the ^v keye of the house of Daud wil I laie vpon his shoulder: so he shal open & no man shal shut: and he shal shut, and no man shal open.

23 And I wil fasten him as a ^w naile in a sure place, and he shalbe for the throne of glorie to his fathers house.

24 And thei shal hang vpon him all the time the wretched areine vnto, at length it wil turne to the shame of those Priests, by whome thei are preferred. ^x To be steward againe, out of the which office he had bene put by the craft of Shebná. ^y I wil commit vnto him the charge & gouernement of the Kings house. ^z I wil establish him & confirme him in his office of this phrase read Ezra 9.9.

glorie of his fathers house, ^{even} of the nephewes and posteritie: all smale vessels, from the vessels of the cuppes, ^{even} to all the instruments of musike.

25 In that daie, saith the Lord of hostes, shal the ^a naile, that is fastened in the sure place, departe & shal be broken, and fall, and the burden, that was vpon it, shal be cut of, for the Lord hathe spoken it.

CHAP. XXIII.

1 A prophecie against Tyrus 17 A promise that it shal be restored.

1 **T**He ^a burden of Tyrus. Howle, ye shippes of ^b Tarshish: for it is destroyed, ^q y there is none house: none shal come from the land of ^d Chittim: it is ^e reueiled vnto them.

2 Be still, ye that dwell in the yles: the marchants of Zidon, & such as passe ouer the sea, haue ^f replenished thee.

3 The ^g sede of Nilus growing by the abundance of waters, & the haruest of the riuier was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the ^h sea hathe spoken, ^{even} the strength of the sea, saying, I haue not ⁱ trauailed, nor brought forth the childre, nether nourished yong mē nor brought vp virgins.

5 When the same commeth to the Egyptians, they shalbe ^k sorie, concerning the rumor of Tyrus.

6 Go you ouer to ^l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious ^m citie, her antiquitie ⁿ of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

8 Who hathe decreed this against Tyrus (that ^o crowneth men) whose marchants are princes: whose chapmen are the nobles of the worlde?

9 The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to ^p daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hathe giuen a commandement concerning the place of marchandise, to destroye the power thereof.

12 And he said, Thou shalt no more reioyce when ^q art oppressed. ^r o virgin daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Chaldeans: this was no people: ^s Asshur founded it by the inhabitants of the wildernes: thei set vp the towres thereof, they raised the palaces.

Bbb.iii.

k The secret place where the armour was to wit, in the house of the forest, 1 King 2. l Y. fortified the ruinous places, which were in the citie, in the time of peace, meaning, the whole citie & the citie of Daud which was within the compass of the citie. m Either to bul downe such, or to build, or to know what men they were able to make. n To provide if need shulde be of water. o To God that made Ierusalém: that is, that trusted more in the worldly measures than in God. p In need of repentance ye were ioyful & made great chere, contemning the admonitions of the Prophetes, saying, Let vs eat and drinke for our Prophetes say, that we shal dye to morowe. q Because the Lbrew word doeth also signifie one that doth nourish & cherish, therefore of the learned that thinke, y this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church and to provide for him self against all dangers in y meane season he packe craftily & gat of the best officers into his hand vnder Hozekian, euer aspiring to the high meaning, y he was a stranger and came vp of nothing. f Where as he thought to make his name mortal by his famous sepulchre, he dyed most miserably among the Assyrians. g signifying y what ouer dyed. h The wretched areine vnto, at length it wil turne to the shame of those Priests, by whome thei are preferred. i To be steward againe, out of the which office he had bene put by the craft of Shebná. x I wil commit vnto him the charge & gouernement of the Kings house. y I wil establish him & confirme him in his office of this phrase read Ezra 9.9.

z Meaning, that is, bothe the male & the female, that come of Eliakim, shal praise & glorie by this faithful officer. a He meaneth Shebná, who mans iudgement shal neuer be altered. b Read Chap. 23. c Y. of Cilicia. d By Chittim they meant all the vles and countreys which ward from Palestine. e All me knowe of this destruction. f Hane hauned thee & enriched thee. g Meaning, the come of Egypt which was fed by y overflowing of Nilus. h That is, Tyrus, which was the chief port of the Sea. i I haue no people left me, and am as a barren woman that neuer had childre. k Because the se two countreys were ioined in league together. l Tyrus will other marchants to go to Cilicia and to come no more there. m Whomaker his marchants like princes. n Thy strength will no more be me thee therefore flee to other countreys for succour. o For Tyrus was neuer touched nor afflicted before. p Because Tyrus was buyle by them of Zidon. q The Chaldeans which dwelt in tentes in the wildernes, were gathered by y Assyrians into cities.

^r The people of ^f Chaldea destroyed the Assyrians whereby the Prophet meaneth, that the Chaldeans were able to overcome the Assyrians, & were so great a nation, much more shall these two nations of Chaldea & Assyria be able to overthrow Tyrus: that is, Tyrus, by whom ye are enriched. Tyrus shall lie destroyed 70 yeres, which he calleth the regne of one King, or a mans age. ^u Shall vse all craft and subtilie to entise men againe to her. ^x She shall labour by all meanes to reuener her first credit, as an harlot when she is long forgotten, seeketh by all meanes to enterteine her louers. ^y Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, & for gaine shall giue her self to all mens lusts like an harlot. ^z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, & turne her heart from auarice and filthy game vnto the true worshiping of God and liberalitie toward his Saints.

CHAP. XXXIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserved, shall praise the Lord.

^a This prophesie is as a conclusion of that, which hath bene threatened to the Jewes & other nations from the 13 Chap. & therefore by ^f earth he meaneth those lands, which were before named. ^b Because this was a name of a guine, it was also applied to the, which were not of Aarons familie, & so signifieth also a man of dishonour, as 2 Sam 8, 18 and 20, 25 1 Chron. 28, 17 and by these wordes the Prophet signifieth an horrible confusion, where there shall be neither religion, order nor policie, Hosea. 49. ^c That is, rendereth not her thanks for the sake of ^f people, whom ^f earth deceiued of their nourture, because they de-
^d Written in the Law, as Leui. 26, 14 dem. 28, 16. thus the Prophetes vsed to applie particularly the menaces, and promises which are general in the Law. ^e With heat and drought, or else, that they were consumed with the fyre of Gods wrath.

thereof & he brought it to ruine.
 14 Howle ye shippes of Tarsish, for your strength is destroyed.
 15 And in that daie shall Tyrus be forgotte: seuentie yeres, (according to the yeres of one King) at the end of seuentie yeres shall Tyrus be as an harlot.
 16 Take an harpe, & go about the citie: (thou harlot that hast bene forgotten) make swete melodie, sing no songs that thou maiest be remembered.
 17 And at the end of seuentie yeres shall the Lord visite Tyrus, & she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the worlde.
 18 Yet her occupying and her wages shall be holie vnto the Lord: it shall not be laied vp nor kept in store, but her marchandise shall be for the that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

strong drinke shall be bitter to them that drinke it.

10 The citie of vanitie is broken downe: euery house is shut vp, that no man may come in.
 11 There is a crying for wine in the stretes: all ioye is darkened: the mirth of the worlde is gone away.
 12 In the citie is left desolacion, & the gate is smitten with destruction.
 13 Surely thus shall it be in the middes of the earth, among the people, as the shaking of an olive tre, and as the grapes when the vintage is ended.
 14 They shall lift vp their voyce: thei shall shout for the magnificence of the Lord: they shall reioyce from the sea.
 15 Wherefore praise ye the Lord in the valleys, euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost parte of the earth we haue heard praises, euen glorie to the Iusts, & I said, My leaneenes, my leaneenes, woe is me: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shall fall into the pit: & he that cometh vp out of the pit, shall be taken in the snare: for the windowes from on high are open, and the fundacions of the earth do shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to & fro, like a drunken man, and shall be remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visite his hoste about that is on hie, euen the Kings of the worlde that are vpon the earth.

22 And thei shall be gathered together, as the prisoners in the pit: and thei shall be shut vp in the prison, & after manie daies shall thei be visited.

23 Then the moone shall be abashed, & the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

^{red.} ^p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne shall be darke in comparison thereof.

CHAP. XXXV.

A thanksgiving to God in that that he sheweth him self iudge of the worlde, by punishing the wicked & mansuetizing the godlie.

1 O Lord, thou art my God: I wil exalte thee, I wil praise thy Name: for thou hast done wonderful things, according

^f Which as it was without order, so now shalbe it brought to desolacion and confusion and this was not only ment of Ierusalem, but of all other wicked cities. ^g Because thei did not vse Gods benefites aright, their pleasures shal be faile, and they fall to mourning. ^h He comforteth the faithfull, declaring that in this great desolacion the Lord wil assemble his Church, & shall praise his name, as Chap 10, 22. ⁱ From the vtmost coastes of the worlde, where the Gospel shal be preached, as vers 16.

^k Meaning, to God, who wil publish his Gospel through all the worlde. ^l I am consumed with care, considering the affliction of the Church, bothe by fore enemies & domestical. Some read, my secret, my secret: that is, it was reueiled to the Prophet, that the good shal be pierced & the wicked destroyed. ^m Meaning, Gods wrath, and vengeance shalbe ouer & vnder them: so that thei shall not escape no more then thei did at Noahs flood.

ⁿ There is no power so high or mightie, but God wil visite him with his rodde. ^o Not with his rodde, as vers 21, but shalbe comforted.

^a Thus the Prophet giueth thanks to God, because he wil bring vnder subiection these nations by his corrections, & make them of his Church, before were his enemies.

b Not onely of Ierusalem, but also of the other cities, & hene bene thine enemies
c This is, a place where as aluag-bō d's may line without danger, and a it were, as it is, as in a palace.
d The right and proude be-ore wolte not knowe
e I shal by my correctione care & glorie thee
f The rage of the wicked is furious, til God breake y for the rof f Meaning, y as the butte is rained by the raine, f shal God bring downe the rage of the wicked.
g As a cloude shadow th fro y heat of the sunne, so shal God avenge y reioycing of y wicked agast the god.
h To wit, in Ziōn, where by n. meaneth his Church, y shulde vnder Christ be as-sembled, as the Jewes and the Gentiles, and as we differ- bed vnder the figure of a com-ly b. i. c. r. as d. r. 22.2
i Meaning that ignorance and blindness, where- by we are kept backe fro Christ
k He wil raze away all ostensions of sorow & gl. hie with poeire ioye.
l Reuel. 7. 17 & 21. 4
m Moab are ment all the enemies of his Church
n There were two cities of this name one in Ind. h. 1 Chron. 2. 49, and another in the land of Moab, Iere 48. 2 which seeme to haue bene a plentiful place of corne Chap 10. 31.

to the counsels of olde, with a stable truth.

2 For thou hast made of a^b citie an heap, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shal neuer be buylt.

3 Therefore shal the^d mightie people giue glorie vnto thee: the citie of the strong nations shal feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the nedie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blis of the mightie is like a storme *agast* the wall.

5 Thou shalt bring downe the noise of the strangers, *as* the heat in a drye place: he wil bring downe the song of the mightie, *as* the heat in the shadowe of a cloude.

6 And in this^b mountaine shal the Lord of hostes maie vnto all people a feast of fat things, *even* a feast of fined wines, & of fat things ful of marrow, of wines fined & purified.

7 And he wil destroye in this mountaine the couering that couereth all people, & the vail that is spred vpon all nations.

8 He wil destroye death for euer: and the Lord God wil^k wipe away the teares frō all faces, and the rebukes of his people wil he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shal m n say, Lo, this s our God. we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we wil reioyce and be ioiful in his saluacion.

10 For in this mountaine shal the hand of the Lord rest, and^l Moab shalbe threshed vnder him, *even* as strawe is threshed in^m Madmenah.

11 And he shal stretch out his hand in the middes of the (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hands shal he bring downe their pride.

12 The defense also of the height of thy walls shal he bring downe and lay lowe, & cast them to the ground, *even* vnto the dust.

CHAP. XXVI.

A song of s'e faithful, wherein is declared, in what consisteth the saluacion of the Church, and wherein they ought to trust.

1 **I**N that day shal^a this song be sung in the land of Iudáh, We haue a strong citie: ^b saluacion shal God set for walles & bulwarkes.

2 ^c Ope ye the gates that the righteous natione desire, for the which they shulde sing this song. ^b Gods protection and defence shal be sufficient for vs. ^c He assureth the godlie to resume after the captiuitie to Ierusalem.

ciō, which kepeth the trueth, may entre in.

3 By an assured^d purpose wilt thou preferre perfitte peace, because they trusted in thee.

4 Trust in the Lord for euer for in^y Lord God is strength for euer more.

5 For he wil bring downe them that dwell on hie. ^e the hie citie he wil abase. *even* vnto the grounde wil he cast it downe and bring it vnto dust.

6 The fete shal treade it downe, *even* the fete of theⁱ poore, and the steps of the nedie.

7 The way of the iuste is righteousness: thou wilt make equal the righteous path of the iust.

8 Also we, o Lord, haue waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, & to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me wil I seek thee in the mornig: for seeing thy iudgements are in the earth, the inhabitants of the worlde shal learne^h righteousness.

10 Let mercieⁱ be shewed to the wicked, yet he wil not learne righteousness: in^y land of vprightnes wil he do wickedly, and wil not beholde the maiesty of the Lord.

11 O Lord, they wil not beholde thine hie hand *but* they shal see it, and be confounded with^k the zeale of the people, & the fyre of thine^l benemes shal deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other^m lords beside thee haue ruled vs, *but* we wil remember thee onely, & thy Name.

14 Theⁿ dead shal not liue, *neither* shal the dead arise, because thou hast visited and scattered them, & destroyed all their memorie.

15 Thou hast encreased^o y nacion, o Lord: thou hast encreased the nacion: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they^p visited thee. they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth nere to the trauail, is in sorow, & cryeth in her peines, so haue we bene in thy fight, o Lord.

18 We haue conceived, we haue borne in peine, as though we shulde haue brought forth the^r winde. there was no helpe in^y earth, neither did the inhabitants of^s the worlde fall.

19 Thy dead men shal liue: *even* with my bodie shal they rise. Awake, & sing, ye that dwell in dust for thy^u dewe is as the dewe

u As herbes dead in winter, flourish againe by the raine in the spring time so they y lie in the dust, shal rise vp to ioye when they seley dewe of Gods grice.

d Thou hast decreed se, & thy purpose is not be chēged
e There is no power to lue, that can lue God, when he wil deliuer his
f God wil set the poore against our power of the wicked
g He haue comely apid
h He haue wherewith he is affixed
i Meaning y by iustice is me that is rae to lue God
k Through enue & iustice
l In agast thy iustice & venge, whe- rewith thou dost deuoure thine ene- mies
m The hie- lord, which haue not go- uerned according to thy words
n Meaning y the reprobis, euen in ths
o He shal haue the beginning of euil doing
p I wit, the compar c or y faithful by the calling of the G. n. l. s
q There is, the faithful by thy routes were moued to pray vnto thee for deli- uerance
r To wit, in iustice se- uere
s Our forces had none and neither did we
t He cometh with the faithful in their as- siduous show- ing them ti as euen in death they shal arise liue, and that they shalde more certai- nly rise to glo- ry
u The contra- rie shulde come to the wic- ked, as vers. 14

of herbes, & the earth shal cast out y dead.
 Come, my people: entre thou into thy
 chambers, and shutte thy dores after thee:
 hide thy self for a very litle while, vntil
 the indignacion passe ouer.
 For lo, the Lord cometh out of his place,
 to visite the iniquitie of the inhabitáts
 of the earth vpon them: and the earth shal
 disclose her blood, and shal no more hide
 her slayne.
 CHAP. XXVII.

A prophecie against the kingdome of Satán, & And of
 the voye of the Church for their deliuerance.

IN that day the Lord with his fore &
 great and mightie sworde shal visite
 Liuiathán, that percing serpent, euen Li-
 uiathán, that croked serpent, & he shal slay
 the dragon that is in the sea.
 In that day sing of the vineyarde of red
 wine.
 I the Lord do kepe it: I wil watter it e-
 uery moment: lest anie assaile it, I wil kepe
 it night and day.
 Angre is not in me: who wolde set the
 briers and the thornes against me in battel?
 I wolde go through them, I wolde burne
 them together.
 Or wil he fele my strength, that he may
 make peace with me, & be at one with me?
 Here after, Iaakób shal take rote: Iúáel
 shal florish and growe, and the worlde shal
 be filled with frute.
 Hathe he smitten him as he smote those
 that smote him? or is he slayne according
 to the slaughter of them that were slayne
 by him?
 In measure in the branches thereof wilt
 thou cõtend w it, when he bloweth with his
 rough winde in the day of the East winde.
 By this therefore shal y iniquitie of Iaa-
 kób be purged, and this is all the frute,
 the taking away of his sinne: when he shal
 make all the stones of the altars, as chalke
 stones, broken in pieces, that the groues and
 images may not stand vp.
 Yet the defensed cite shalbe desolate,
 & the habitation shalbe forsaken, and left
 like a wildernes. There shal the calfe sede,
 and there shal he lie, & consume the bran-
 ches thereof.
 When the boughs of it are drye, they
 shalbe broken: the women come, and set
 them on fyre. for it is a people of none vn-
 derstanding: therefore he that made them,
 shal not haue compasfion of them, and he
 that formed them, shal haue no mercie on
 them.

And in that day shal the Lord thresh frō

He sheweth that there is no true repentance, nor
 full reconciliation to God, til the heart be purged from all idolatrie, and the
 monuments thereof destroyed. k Notwithstanding his fauour char he wil
 shewe them after, yet Ierusalem shalbe destroyed, and graffe for cattel shal
 growe in it. l God shal not haue neede of mightie enemies: for the verie
 women shal do it, to their great shame.

the chanel of the Riuer vnto the riuer
 of Egypt, and ye shalbe gathered, one by
 one, o children of Israél.

In that day also shal the great trumpe be
 blown, and they shal come, which peri-
 shed in the land of Asshú: and they that
 were chased into the land of Egypt, and
 they shal worship the Lord in the holy
 mount at Ierusalém.

CHAP. XXVIII.

Against the pride & drunkennes of Israél, & The vntow-
 ardenes of them that shulde learne the worde of God.

God doeth all things in time and place.
 WO to the crowne of pride, the
 drunkards of Ephráim: for his
 glorious beautie shalbe a fading floure, w
 is vpon the head of the valley of them
 that be fat, & are ouercome with wine.

Beholde, the Lord hathe a mightie and
 strong hoste, like a tempest of haile, & a
 whirlwinde that ouerthroweth, like a tem-
 pest of mightie waters y ouerflowe, which
 throwe to the grounde mightely.

They shalbe troden vnder fote, euen the
 crowne and the pride of the drunkards of
 Ephráim.

For his glorious beautie shalbe a fading
 floure, which is vpon the head of the val-
 lei of them that be fat, and as y hastie frute
 afore sommer, which whē he that loketh
 vpon it, seeth it, while it is in his hand, he
 eateth it.

In that day shal the Lord of hostes be for
 a crowne of glorie, and for a diademe of
 beautie vnto the residue of his people:

And for a spirit of iudgemēt to him that
 sitteth in iudgement, & for strength vnto
 the that turne away the battel to the gate.

But s thei haue erred because of wine, &
 are out of the way by strong drinke: the
 Priest & the Prophet haue erred by strong
 drinke: they are swallowed vp with wine:
 they haue gone astray through strong
 drinke: thei faile in vision: thei stumble in
 iudgement.

For all their tables are ful of filthy vomi-
 ting: no place is cleane.

Whome shal he teache knowledge, and
 whome shal he make to vnderstand the
 things that he heareth? them that are wei-
 ned from the milke and drawn from the
 breasts.

For precept must be vpon precept, pre-
 cept vpon precept, line vnto line, line vnto
 line, there a litle & there a litle.

For with a stammering tongue & with
 a strange language shal he speake vnto this
 people.

Vnto whome he said, This is the rest:
 giue rest to him that is wearie. and this is
 the refreeshing, but thei wolde not heare.

In a strange language. l That is the Prophet, whome God shulde send.
 m This is the doctrine, whereupon ye ought to stay & rest. n sheweth to them
 that are wearie and haue neede of rest, what is the true rest.

Therefore

He shal de-
 troy all from
 Euphrates to
 Nilus: for so-
 me fled toward
 Egypt, thinking
 to haue esca-
 ped.
 In the time
 of Cyrus, by
 whome they
 shulde be de-
 livered, but
 this was chief-
 ly accomplished
 vnder Christ.

Chap XXVIII
 a Meaning, the
 proude king-
 dome of the
 Israelites, &
 were drunken
 with worldly
 prosperitie.
 b Because the
 Israelites for
 the most parte
 dwelt in plea-
 sant vallies,
 he meaueth
 here by y val-
 ley of them, y
 had abundance
 of worldlie
 prosperitie, &
 were, as it we-
 re, crowned
 therewith, as
 with garlands.
 c He semeth
 to meane the
 Assyrians, by
 whome y rea-
 tribes were
 carryed away.
 d Which is
 not of long co-
 tinuance, but
 as fone ripe,
 & first eaten.
 e Signifying, y
 the faithfull, w
 put not their
 trust in anie
 worldly prof-
 peritie, but ma-
 de God their
 glorie, shalbe
 preferred.
 f He wil giue
 counsel to the
 gouernour, &
 strength to the
 capitaine, to
 drine the ene-
 mies in at
 their owne
 gates.

g Meaning, the
 hypocrites, &
 were among
 them, & were
 all together
 corrupt in life
 & doctrine, w
 is here meue
 by drunkennes
 & vomiting.
 h For there
 was none that
 was able to
 vnderstand anie
 good doctrine:
 but were foo-
 lish, & as vn-
 mete as yong
 babes.

i They must
 haue one thig
 oft tyme told.
 k Let one te-
 che what he
 can, yet they
 shal no more
 vnderstand him,
 the if he spake
 in a strange language.

whole be turned about vpon the cummin:
but the fitches are beaten out with a staffe,
and cummin with a rod.

8 Bread *corne* when it is threshed, he doeth
not alway thresh it, neither doeth the whe-
le of his cart *stil* make any noise, neither wil he
breake it with the tette thereof.

9 This also cometh from the Lord of ho-
sties, which is wonderful in counsel, & ex-
cellent in works.

1 A prophesie against Ierusalem. 13 The vengeance of
God on th.m that followe the traditions of men.

1 **A**ltar, altar, of the citie that Da-
uid dwelt in: adde yere vnto yere.
2 let them kil lambes.
3 but I wil bring the altar into distress, and
there shalbe heauines & sorrow, and it shal-
be vnto me like an altar.
4 And I wil besege thee as a circle, & fight
against thee on a mount, & wil cast vp ram-
parts against thee.
5 So shalt thou be humbled, & shalt spea-
ke out of the d grounde, and thy speache
shal be as out of the dust. thy voyce also
shal be out of the grounde like him that
hathe a spirit of diuination, and thy tal-
king shal whisper out of the dust.
6 Moreover, the multitude of tny e stran-
gers shal be like smale dust, and the mul-
titude of strong men shal be as chaffe that
passeth away, and it shal be in a moment,
euen suddenly.
7 Thou shalt be visited of y Lord of hostes
with thundre, and shaking, and a great
noyse, a whirlwinde, and a tempest, and a
flame of a deuouring fyre.
8 And the e multitude of all the nacions y
fight against the altar, shal be as a dreame
or vision by night: euen all they that make
the warre against it, and strong holds a-
gainst it, and laye sege vnto it.
9 And it shal be like as an hūgrie man drea-
meth, and beholde, he eateth: and when
he awaketh, his soule is emptie: or like as
a thirstie man dreameth, and lo, he is drin-
king, and when he awaketh, beholde, he is
faint, and his soule longeth: so shal the
multitude of all nacions be that fight
against mount Zión.
10 Stay your felues, and wonder: they are
blinde, & make y^e blinde: they are dron-
ken, but not with wine: they stagger, but
not by strong drinke.
11 For the Lord hathe couered you with a
spirit of slomber, and hathe shut vp your
eyes: the Prophetes, and your chief Seers,
hathe he couered.
12 And the vision of them all is become vn-
to you, as the wordes of a booke that is se-
aled vp, which they deliuer to eache that can
read, saying, Read this, I pray thee. Then
shal he say, I can not: for it is sealed.

a The Ebrewes worde. Arise
fighth this
lyta of Gods
& signifieth
alar, because
the all r se
nd to denounce
the sacrifice
was offered to
G d, as Ezek.
41.16
b Your vaine
conscience, as
your increase,
that not lack
to g
c Your curse
shalbe full of
blood, as an
altar whercon
they sacrifice
d thy speech
shalbe an
e loquax, as
a world, & low
as the very
charmers, w
are in lowe
f lices, and
whisper, so
the r vovs be
scar'd becau
t
e Thre hured
scoulders, in
whome y trau
sillabde de
stroyed as du
or chaf, in a
wh the vovs
f The carmes
to d Broge
cheat, and that
wch toqu
malist try
vire traff,
n that come as
vovars, eun
as a wisme
the t ght so
me rove, as if
s this were a
comfort to t
C'urch for
deditioun of
their vices
g That is, be
thioth that
he catech
h Maie lare
as in yng
as ye shal
thi ye sende
nothing, but
ocasion to be
afond, d for
your Prophe
ties are blude,
and therefore
can not dire
you
i Meaning, f
as ill ables
either to read,
or to rote
except Gd
open y ac
in word

A wonderous worke of God. Isaiáh. In quietnesis strength^{590/1224}

12 And the boke is giuen vnto him that can not read, saying, Read this, I pray thee. And he shal say, I can not read.

13 Therefore the Lord said, Because this people ^k come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far frō me, and their ^l feare toward me was taught by the precept of men,

14 Therefore beholde, I wil againe do a maruelous worke in this people, *even* a maruelous worke, and a wonder: for the wisdom of their wisemen shal ^m perish, and the vnderstanding of their prudent men shalbe hid.

15 Wo vnto them that ⁿ seke depe to hide their counsell from the Lord: for their workes are in darknes, and they say, Who seeth vs, and who knoweth vs?

16 Your turning of *desises* shal it not be esteemed ^o as the potters claye? for shal ^y worke say of him that made it, He made me not: or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shalbe ^p turned into Carmel: & Carmel shalbe counted as a forest?

18 And in that day shal the deafe heare the wordes of the boke, & the eyes of the blind shal se out of obscuritie, and out of darkenes.

19 The meke in the Lord shal receiue ioye againe, and the poore men shal reioyce in the holie one of Israël.

20 For the cruel man shal cease, and the scornful shalbe consumed: and all that hasted to iniquitie, shalbe cut of:

21 Which made a man to sinne in ^y a worde, & toke him in a snare: which reiproued them in the gate, and made the iuste to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakób, *even* he that redeemed Abraham, Iaakób shal not now be confounded, neither now shal his face be pale.

23 But when he seeth his children, the worke of mine háds, in the middes of him, they shal sanctifie my Name, and sanctifie the holie one of Iaakób, & shal feare the God of Israël.

24 Then they that erred in spirit, ^r shal haue vnderstanding, and they that murmured, shal leaue doctrine.

CHAP. XXX.

He reiproueth the Lewes which in their aduersitie Used their owne counsels, and sought helpe of the Egyptians to Despisig the Prophetes 16 Therefore he sheweth what destruction shal come vpon them. 18 But offereth merce to the repentant.

WO to the ^a rebellious children, saith the Lord, that take counsell, but not of me, and ^b couer with a couer to cloke their doings, and not godlie meanes.

uening, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (& haue not asked at my mouth) to strengthen them selues with the strength of Pharaóh, and trust in the shadowe of Egypt.

3 But the strength of Pharaóh shalbe your shame, & the trust in ^y shadowe of Egypt your confusion.

4 For his ^c princes were at Zóan, and his ambassodours came vnto Hanés.

5 They shalbe all ashamed of the people ^y can not profite them, nor helpe nor do the good, but shalbe a shame and also a reproche.

6 ¶ The ^d burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong and olde lyon, the viper and fyrie flying serpent *against them* that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bouches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vn. ^e her, Their strength ^f is to sit still.

8 Now go, & write ^g it before them in a table, & note it in a boke that it may be for the ^h last day for euer and euer:

9 That it is a rebellious people, lying children, & children that wolde not ⁱ heare the Law of the Lord.

10 Which say vnto the Seers, Se not: and to the Prophetes, Prophecie not vnto vs right things *but* speake flattering things vnto vs: prophecie ^k enours.

11 Depurte out of the way: go aside out of the path. cause the holie one of Israël to cease from vs.

12 Therefore thus saith the holie one of Israël, Because you haue cast of this worde, and trust in ^l violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breache that falleth, or a swelling in an hie wail, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like ^y breaking of a potters por, which is broke without pitie, and in the breaking thereof is not founde ^m a sheard to take fyre out of the hearth, or to take water out of the pit.

15 For thus said the ⁿ Lord God, the holie one of Israël, In rest and quietnes shal ye be saued: in quietnes and in confidence shalbe your strength, but ye wolde not.

16 For ye haue said, No, but we wil flee away vpon ^o horses. Therefore shal ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand as one shal flee at the rebuke of one:

^c The chiefe of Israël went in to Egypt to aske helpe, and a boode at these cities.

^d That is, a heauy sentence or prophecie against the beastes that carried their treasures into Egypt, by the wilderness, & was South from Iudáh signifying that it ^y beastes shalbe not be spared, the men shalbe punished much more grievously ^e To wit, to be ruiated.

^f And not to come to & fro to seke helpe ^g That is, this prophecie.

^h That it may be a witness, against them for all posteritie.

ⁱ He sheweth what was the cause of their destruction, & bringeth in also all miserie to mā to wit, because they wolde not heare the worde of God, but delisted to be flattered, and led in error.

^k Threaten vs not by sworde of God, neither be sorrowous, nor talke vnto vs in the name of the Lord, as Jer 11.21.

^l Meaning, in their stubbornnes against God, and the admonitions of his Prophetes.

^m Signifying, that the destruction of the wicked shalbe without recovery. ⁿ Oft times by his Prophetes he put you in remembrance of this, ^y you shalbe onely deped on him. ^o We wil trust to escape by our horses.

^k Because these are hypocrites & not sincere in heart, as Mat 15.8.

^l That is, their religion was learned by mā doctrine, & not by my worde in Meaning, ^y where as God is not worshipped according to his worde, bothe magistrates, and ministers are but foolles, & without vnderstanding.

^m This is spoken of the, & in heart despised Godsworde & mocked at the admonitions, but outwardly bare a good face ^o For all your craft, saith the Lord, you can not be able to escape mine hands: no more the claye, th it is in the potters hande, hath power to deliuer it self.

^p Shal there not be a charge of all thing, and Carmel, that is a plentiful place in selfe: of that it shalbe then, may be taken, as Chap 32.15. & thus he speaketh to comfort the faithful.

^q They that went about to finde faulte in the Prophetes wordes, and wolde not abide admonitions, but wolde intagle the Lord bring the into daunger.

^r Signifying, ^y except God giue vnderstanding, & knowledge, man can not but sit erre, and murmur against him.

^a Who contrary to their promises, take not me for their protectour, & contrary to my commandement, seke helpe at strangers ^b They seke this.

p Whereas all the trees are cut downe fawe two or three to make mastres.
q He commendeth the great mercies of God who with patience waiteth to call sinners to repentance.
r Not ouely in punishing, but in vying moderation in the same, as Ier. 10. 24. and 30. 11.
s Or, iustitiam.
t God shal direct all thy wayes, and appoint thee how to go either hether or thether.
u Ye shal cast away your idoles, which you haue made of golde, & siluer with all that belongeth vnto them, as a moſte filthy thing and polluted.
v Shewing that there can be no true repentance except both in heart and dede we shewe our selues enemies to idolatrie.
w By these diuerſe maners of speache he sheweth y the felicitie of the Church shal be so great, y none is able sufficiently to expresse it.
y When the Church shal be restored, y glorie thereof shal passe ſeuē times y brightnes of y sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shal be the glorie of the children of God in the kingdom of Christ.
z This threatening is against the Assyrians, the chief enemies of the people of God.
a To drine thee to nothing: and thus God consumeth the wicked by y meanes, whereby he cleanseſeth his.
b Ye shal reioice at the destruction of your enemies, as they that sing for ioye of the ſolemne feaſt, which began in the euening.

of one : at the rebuke of ſiue ſhal ye flee, til ye be left as a ſhippe maſt vpon the top of a mountaine, and as a beaken vpō an hill.
18 Yet therefore wil y Lord waite, that he may haue a mercy vpon you, and therefore wil he be exalted, that he may haue compaſſion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.
19 Surely a people ſhal dwell in Ziōn, & in Ieruſalem: thou ſhalt wepe no more: he wil certainly haue mercie vpō thee at y voyce of thy crye: whē he heareth thee, he wil answer thee.
20 And when the Lord hathe giue you the bread of aduerſitie, and the water of afflictio, thy raine ſhal be no more kept backe, but thine eyes ſhal ſee thy raine.
21 And thine eares ſhal heare a worde behinde thee, ſaying, This is the way, walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.
22 And ye ſhal pollute the couering of the images of ſiluer, and the riche ornament of thine images of golde, & caſt the away as a menſtruous cloth, and thou ſhalt ſay vnto it, Get thee hence.
23 Then ſhal he giue raine vnto thy ſede, when thou ſhalt ſowe the groude, & bread of the increaſe of the earth, and it ſhal be fat and as oyle: in that day ſhal thy cattel be fed in large paſtures.
24 The oxen alſo and the yong aſſes, that til the grounde, ſhal eat cleane prouendre, which is winowed with the ſhoouel and with the fanne.
25 And vpon euerie hie mountaine, and vpon euerie hie hil ſhal there be riuers & ſtreames of waters, in the day of the great ſlaughter, when the towers ſhal fall.
26 Moreover, the light of the moone ſhal be as the light of the ſunne, and the light of the ſunne ſhal be ſeuē folde, and like the light of ſeuē dayes in the day that the Lord ſhal binde vp the breache of his people, & heale the ſtroke of their wounde.
27 Beholde, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie: his lippes are ful of indignacion, and his tongue is as a deuouring fyre.
28 And his Spirit is as a riuier y ouerfloweth vp to y necke: it diuideth a ſondre, to fanne the nations with the fanne of a vanitie, and there ſhal be a bridle to cauſe them to erre in the chawes of the people.
29 But there ſhal be a ſong vnto you as in the night, whē a ſolemne feaſt is kept: & gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Iſraēl.
30 And the Lord ſhal cauſe his glorious

voyce to be heard, & ſhal declare the lighting downe of his arme with the angre of his countenance, and flame of a deuouring fyre, with ſcattering & tempeſt, and hallel ſtones.
31 For with the voyce of the Lord ſhal Aſhur be deſtroyed, which ſmote with the rodde.
32 And in euerie place that the ſtaffe ſhal paſſe, it ſhal cleaue faſt, which the Lord ſhal lay vpon him with tabrets and harpes: and with battels, & lifting vp of hands ſhal he fight againſt it.
33 For Tophet is prepared of olde: it is euē prepared for the King: he hathe made it depe and large: the burning thereof is fyre & much wood: the breth of the Lord, like a riuier of brimſtone, doeth kindle it.

CHAP. XXXI.

1 He curſeth them that forſake God, and ſeke for the helpe of men.
2 W vnto them that go downe into Egypt for helpe, and ſtay vpon horſes, and truſt in charrettes, becauſe they are manie, and in horſemen, becauſe they be very ſtrong: but thei loke not vnto the holie one of Iſraēl, nor ſeke vnto the Lord.
3 But he yet is wiſeſt: therefore he wil bring euil, and not turne backe his worde, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.
4 Now the Egyptians are men, & not God, and their horſes fleſh and not ſpirit: and when the Lord ſhal ſtretch out his hand, the helper ſhal fall, and he that is holpe ſhal fall, and thei ſhal altogether faile.
5 For thus hath the Lord ſpoken vnto me, As the lion or lions whelpes roareth vpon his prairie, againſt whome if a multitude of ſhepherds be called, he wil not be afraid at their voyce, nether wil humble himſelf at their noiſe: ſo ſhal the Lord of hoſtes come downe to fight for mount Ziōn, and for the hill thereof.
6 As birdes that flie, ſo ſhal the Lord of hoſtes defend Ieruſalem by defending and deliuering, by paſſing through & preſeruing it.
7 O ye children of Iſraēl, turne againe, in aſmuch as ye are ſunken depe in rebellion.
8 For in that day euerie man ſhal caſt out his idoles of ſiluer, and his idoles of golde, which your hands haue made you, & ſinne.
9 The ſhal Aſhur fall by the ſworde, not of man, nether ſhal the ſworde of man

c Gods plague.
d It ſhal annoy.
e With ioye & aſſurance of victory.
f Againſt Baſil: meaning y Assyrians and Babylonians.
g Here it is taken for hel, where the wicked are tormetted. read 2. King. 23. 10.
h So that their eſtate or degree can not except the wicked.
i By theſe figuratiues he declarerh y condition of y wicked alter this liſe.
a There were two ſpecial cauſes, why y Iſraelites ſhuld be not ioyne amitie with y Egyptians: firſt, becauſe the Lord had commanded them neuer to reurne thither, Deut. 17. 16. & 28. 68, leſt they ſhulde forget the benefite of their redemption: & ſecondly, leſt they ſhulde be corrupted with the ſuperſticio & idolatrie of the Egyptians, and ſo forſake God, Ier. 2. 13.
b Meaning, that thei forſake the Lord, that put their truſt in worldelie things: for thei can not truſt in bothe.
c And knoweth their craftie enterpriſes & wil bring all to nauyght.
d Meaning, bothe the Egyptians and the Iſraelites.
e He ſheweth the Iewes, that if thei wolde put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo careful ouer the, as a bird ouer her yōg, which neuer ſleeth about them for their defence: which ſimilitude the Scripture voucheth in diuerſe places, as Deut. 32. 11. matt. 23. 37.
f He toucheth their conſcience that thei might earneſtly ſeek their grievous ſinnes and ſo truly repent, for aſmuch as now thei are almoſt drowned and paſt recouerie.
g By theſe ſtraies your repentance ſhal be knowne, as Chap. 2. 18.
h When your repentance appeareth.

Ccc.iii.

¹ This was accomplished
some time after
Sanherib's ar-
rival, as dis-
covered, and
his fled to his
castle in Nini-
veh for suc-
cour
k To destroy
his enemies.

deuoure him, and he shall flee like the swor-
de, and his yong men shall faint.

9 And he shall go for feare to his towre, &
his princes shall be afraide of the standat,
saith the Lord, whose fyre is in Zión,
and his founaine in Ierusalém.

CHAP. XXXII.

*The conditions of good rulers and officers described by the
gouernment of Hezekiah, who was the figure of
Christ.*

^a This pro-
phetic is of
Hezekiah who
was a figure of
Christ, & there-
fore it is ought
clerly to be
referred to his
b By iudgement
and iustice is
met in vpright
gouernment,
both in poli-
tic & religio-
c Where none
are worrie
struggling, for
lacke of wis-
dome

¹ Beholde, ^a a King shall reigne in iusti-
ce, & the princes shall rule ^b in iudge-
ment.

² And *that* man shall be as an hiding place
from the wynde, and as a refuge for the re-
fuge, as iudgers of water in a drye place, and
as the shadowe of a great rocke in a wea-
ry land.

³ The eyes of ^d the seing shall not be shut,
and the eares of them that heare, shall
hearken.

⁴ And the heart of the foolish shall vnder-
stand knowledge, and the tongue of the
stutterers shall be ready to speake distinctly.

⁵ A ^e nigarde shall no more be called libe-
ral, nor the churle riche.

⁶ But the nigarde wil speake of nigarde-
nes, and his heart wil worke iniquitie, and do
wickedly, and speake falsly against the
Lord, to make emptie the hungrie soule,
and to cause the drinke of the thirstie to
faile.

⁷ For the weapons of the churle *are* wic-
ked: he diuifeth wicked counsels, to vndo
the poore with lying wordes, and to spea-
ke *against* the poore in iudgement.

⁸ But the liberal man wil diuise of liberal
things, and he wil continue *his* liberalitie.

⁹ ¶ Rise vp, ye womē that are at ease: heare
my voyce, ye ^f careles daughters: hearken
to my wordes.

¹⁰ Ye womē, that are careles, shall be in fea-
re ^g & aboute a yere in dayes: ^h for the vinta-
ge shall faile, & the gathering shall come
no more.

¹¹ Ye women, that are at ease, be astonied:
feare, ⁱ ye careles womē put of the clothes:
make bare, and girde *sacke clothe* vpon the
loynes.

¹² Men shall lament for the ^j teates, *even*
for the pleasant fields, & for the frutefull
vine.

¹³ Vpon the land of my people shall growe
thornes & briers: yea, vpon all the hou-
ses of ioye in the citie of reioycing,

¹⁴ Because the ^k palace shall be forsaken, and
the ^l noyse of ^m ioye shall be left: the towre
& fortresse shall be denues for euer, & the
delite of wilde asses, and a pasture for
flockes,

¹⁵ Vntil the ⁿ Spirit be powred vpon vs

¹ That is, when the Church shall be restored thus the Prophetes after they
haue denoued God, iudgements against the wicked, vnto comfort the god-
ly, lest they shoulde faile.

from aboue, and the wildernes become a
frutefull field, & the ¹ plenteous field be
counted as a forest.

¹⁶ And iudgemēt shall dwell in the desert, &
iustice shall remaine in the frutefull field.

¹⁷ And the worke of iustice shall be peace,
euen the worke of iustice & quernes, and
assurance for euer.

¹⁸ And my people shall dwell in the taber-
nacle of peace and in sure dwellings, & in
safe resting places.

¹⁹ Whē it haileth, it shall fall on the forest,
and the ^o citie shall be set in the lowe place.

²⁰ Blessed are ye ^p that sowe vpon all wa-
ters, and ^q driue *whether* the fete of the oxe
and the asse.

¹ But as a wildernes, where no frutes were
d. it in his places for feare of the enemye for God wil defend it and turne
away the stormes from hurting of their commodities
ground & wil watered, which bringeth forth in abundance or in places wh ch
before were couered with waters, and now made dry for you vnto
fields shall be to rancke, that they shall send out their cattell to eat vp the first
crosse, which abundance in due signis of Gods fauour and loue towards
them

CHAP. XXXIII.

*The destruction of them, by whome God hathe puni-
shed his Church.*

¹ **W**O to thee that ^a spoilest, and wast
not spoiled: and doest wickedly,
and thou did not wickedly against thee:
whē thou shalt ^b cease to spoile, thou shalt
be spoyled. when thou shalt make an end
of doing wickedly, ^c they shall do wicked-
ly against thee.

² ^d O Lord, haue mercie vpon vs, we haue
waited for thee be thou, *whē* wast ^e their
arme in the morning, our helpe also in
time of trouble.

³ At the noyse of the tumult, the ^f people
fled, at thine ^g exalting the nations were
scattered.

⁴ And your spoile shall be gathered *like* the
gathering of ^h caterpillers: and ⁱ he shall
go against him like the leaping of gras-
hoppers.

⁵ The Lord is exalted: for he dwelleth on
hie: he hathe filled Zión with iudgement
and iustice.

⁶ And there shall be stabilitie of ^k thy times,
strength, saluacion, wisdom & knowled-
ge: for ^l feare of the Lord shall be his trea-
sure.

⁷ Beholde, ^m their messengers shall crye
without, and the ⁿ ambassadours of peace
shall wepe bitterly.

⁸ The ^o paths are waste: the waifaring
man ceaseth: he hathe broken the coue-
nant: he hathe contemned the citie: he re-
garded noman.

⁹ The earth mourneth and fainteth: Jeba-
non is a shamed, and hewen downe: ^p Sha-

¹ Ye that as caterpillers destroyed with your number ¹ whole world, shall
haue no strength to resist your enemies the Chaldees, but shall be gathered
on an escape and destroy J. ² Meaning the Medes & Persians against the
Chaldees. ³ But in the dayes of Hezekiah. ⁴ Sent from
Sanherib. ⁵ Whome the of Ierusalem sent to treat of peace.
These are the wordes of the ambassadours, when they returned from Sanhe-
rib. ⁶ Which was a plentiful country, meaning that Sanherib woulde
destroy all.

¹ The field
which is now
frutefull, shall be
but as a barne
forest as com-
parison of ²
it shall be then,
as Chap 29, 17,
which shall be
fulfilled in
Christ's time:
for then they
that were be-
fore as the ba-
ren wildernes,
being regene-
rat, shall be fru-
tiferous, and they
that had some
beginning of
godlines shall
bring forth
frutes in such
abundance, y
their forme
life shall be

¹ They shall not need to buy
d. it in his places for feare of the enemye for God wil defend it and turne
away the stormes from hurting of their commodities
ground & wil watered, which bringeth forth in abundance or in places wh ch
before were couered with waters, and now made dry for you vnto
fields shall be to rancke, that they shall send out their cattell to eat vp the first
crosse, which abundance in due signis of Gods fauour and loue towards
them

¹ Mc King the
enemies of the
Church, as we
re ² Chaldees,
and Assyrians
by which of
Sanherib, but
not only
b Whē thine
appointed
me shall come
that God shall
take away thy
power & that
which thou
hast wrongfully
gotten, shall
be given to o-
thers, as Amos
9, 11

¹ The Chal-
deans shall be
like to the As-
syrians, as the
Assyrians did
to Israel and
the Medes, &
Persians shall
do to the Chal-
deans, d He declar-
eth hereby what
is the chiefe
fuge of the
faithful when
troubles come
to pray & seeke
helpe of God.
e Which hel-
ped our fa-
thers so long
as the ² called
vpon thee

¹ That is, the
Assyrians fled
before the ar-
me of ² Chal-
deans, or ³ Chal-
deans for feare
of the Medes
and Persians
g When thou,
o Lord, didst
lift vp thine ar-
me to punish
thine enemies.

p To helpe & deliuer my Church

q This is spoken against the enemies, who thought all was their owne but he sheweth y^e their owne priuilege shal be in vaine, & that y^e fyre, & they had killed for echeis, should consume them. His vengeance shal be to grat that all y^e world shal talke thereof.

r Which do not beleue the wordes of the Prophet & the assurance of their deliuerance

t Meaning that God wil be a sure defence to all them that liue according to his word.

u Thus shal se Hecckiah deliuered fro his enemies & restored to honour & glorie.

x Thus wil be no more shut in as they were by Sancherib,

y But go where it pleaseth the y^e before y^e thus libertie cometh, y^e shalt thinke y^e thou art in great danger for y^e enemye shal so sharply assaile you, y^e one shal cry, where is the Clarke that writ th^e y^e names of the y^e are taxed another, where is there cuer another shal crye for him y^e valueth y^e riches houses, but God wil deliuer you from this care.

z Let vs be cōfēt wth this smale river of Shiloh, & not de fire the great streames & riuers, whereby y^e enemies may bring in shippes & destroy vs.

a He derideth y^e Assyrians & enemies of the Church, declaring their destruction is their perill by shipwrecke.

b He comforteth y^e Church, & sheweth y^e that shal be confirmed wth al, be neches both of bodie & soule.

c Chap. XXXIII. a y^e propheth of y^e destruction of y^e Edomites, and other nation which were enemies to the Church,

d I haue determined in my reuerent counsel & in the hautes to destroy the tū my sworde be weary with sheddig blood.

e Th^e I had an opinion of holiness because this came of the Patriarche Izhak, but in edom were recalled of God & remans vnto his Church, as y^e iustis are.

f I. at is, borthe of yung & olde people & riches of hisenemies.

g In it famous citie shal be consumed as a sacrifice burnt to ashes.

h The mightie & riche shal be as well destroyed as the iniourers.

i E. alludeth to y^e destruction of Sodom and Gomorrah, Gen 19:4.

k Reas Chap. 1, 2, and Zephan 2:1.

l In vaine shal anie man go afoot to buye deat iugme.

m Meaning, that wth be neches of y^e nor perill, nor hate, nor mune weale.

n Rea' Chap. 1, 2, and Zephan 2:1.

o Signe y^e no y^e for his owne be in edom & deuoil and for the wiler as p^{er} illas, in y^e Lay. wth re fect. c. 111.

q To y^e reas and cōfēt r. In it, the moite of y^e Lord.

r To y^e reas and cōfēt r. In it, the moite of y^e Lord.

s To y^e reas and cōfēt r. In it, the moite of y^e Lord.

t To y^e reas and cōfēt r. In it, the moite of y^e Lord.

rón is like a wildernes, and Bashán is shakén and Carmél.

Now wil I arise, saith the Lord: now wil I be exalted, now wil I lift vp my self.

Ye shal conceiue chaffe, & bring forth stubble: the fyre of your breth shal deuoure you.

And the people shalbe as the burning of lime: & as the thornes cut vp, shal they be burnt in the fyre.

Hear, ye that are farre of, what I haue done, & ye that are neie, knowe my power.

The sinners in Zión are affraid: a feare is come vpon the hypocrites: who among vs shal dwell with the deuouring fyre: who among vs shal dwell with the euerlasting burnings.

He that walketh in iustice, and speaketh righteous thigs, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euil.

He shal dwell on thye: his defence shal be the munitions of rockes: bread shal be giuen him, & his waters shal be sure.

Thine eyes shal se the King in his glorie: they shal beholde the land farre of.

Thine heart shal meditate feare, Where is the scribe: where is the receauer: where is he that counted the towres.

Thou shalt not se a fierce people, a people of a darke speache, that thou canst not perceiue, & of a stammering tongue that thou canst not vnderstand.

Loke vpon Zión the citie of our solenne feastes: thine eyes shal se Ierusalem a quiet habitation, a Tabernacle that can not be removed: & the stakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

For surely there the mightie Lord wil be vnto vs, as a place of floods & brode riuers, whereby shal passe no shippe with oares, nether shal great ship passe thereby.

For the Lord is our iudge, the Lord is our law giuer, the Lord is our King, he wil saue vs.

Thy cordes are loosed, they colde not wel strengthen their mast, nether colde they spread the saile: the shal the pray be deuided for a great spoyle: yea, the lame shal take awaye the pray.

And none inhabitant shal say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiven.

CHAP. XXXIII.

He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

Come nūe, ye nations and heare, and hearken, ye people. let the earth heare and all that is therein, the worlde and all thar procedeth thereof.

For the Lord is our iudge, the Lord is our law giuer, the Lord is our King, he wil saue vs.

For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hathe destroyed the & deliuered them to the slaughter.

And their slaine shalbe cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.

And all the hoste of heauen shalbe dissolved, and the heauens shalbe folded like a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figtree.

For my sworde shalbe drunken in the heauen, beholde, it shal come downe vpon Edóm, euen vpon the people of my curse to iudgement.

The sworde of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambs and the goats, with the fat of the kidneis of the rams: for the Lord hathe a sacrifice in Bozrah, and a great slaughter in the land of Edóm.

And the vnicornes shal come downe with them and the haiffers with the bulls, and their land shalbe dronke with blood, and their dust made fat with fatnes.

For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zión.

And the riuers thereof shalbe turned in to pitch, & the dust thereof into brimstone, and the land thereof shalbe burning pitch.

It shal not be quenched night nor day: the smoke thereof shal go vpeuermore: it shal be desolate from generation to generation: none shal passe through it for euer.

But the pellicane & the hedgehog shal possesse it, and the great owle, & the rauē shal dwell in it, & he shal stretch out vpon it the line of vanitie, and the stones of emptines.

The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

And it shal bring forth the thornes in y^e palaces thereof, nettles & thistles in y^e strong holdes thereof, and it shal be an habitation for dragons and a court for ostriches.

There shal mete also Zión and Iim, and the Satyre shal crye to his fellowe, and the shrice owle shal rest thare, & shal finde for her self a quiet dwelling.

There shal the owle make her nest, and lay, and hatche, and gather the vnder her shadowe: thence shal y^e vultures also be gathered, euen one with her make.

Seke in the boke of the Lord & read: none of these shal faile, none shal want: her make for this mouth hathe comanded, & his voice Spirit hathe gathered them.

The grace vnder the Gospel. Ifaiáh. The craft of the wicked. 594/1224

f He hath given the beastes and foules inheritance.

And he hath cast the lot for them, and his hand hath divided it vnto them by line: thei shall possesse it for euer: from generation to generation: that thei dwell in it.

CHAP. XXXV.

1 The great ioye of them that beleue in Christ, 3 The office which preacheth the Gospel, 4 The frutes that followe thereof.

a He propheseth of the full restoration of the Church bothe of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

1 The desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the rose.

b The Church was before compared to a barren wilderness, shall by Christ be made moſte plentiful and beautiful.

2 It shall flourish abundantly & shall greatly reioyce also and ioy: the glorie of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon, they shall see the glorie of the Lord, & the excellencie of our God.

c He sheweth the presence of God is the cause that the Church doeth bring forth the frute and flourish.

3 Strengthen the weake hands, & comfort the feeble knees.

d He willeth all to encourage one another, and specially the ministers to exhort & streng then the weake, that they may patiently abide the coming of God, which is at hand.

4 Say vnto them that are feareful, Be you strong: feare not: beholde, your God cometh with vengeance: euen God with a recompence, he wil come and saue you.

e To destroy your enemies.

5 The shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

f When the knowledge of Christs reuerled.

6 Then shall the lame man leape as an hart, & the dõme mans tongue shall sing: for in the wilderness shall waters breake out, & riuers in the desert.

g They were baren & destitute of graces of God, shall haue them giuen by Christ.

7 And the drye ground shall be as a poole, and the thistle (as springs of water in the habitation of dragons: where thei lay) shall be a place for reedes and rushes.

h It shall be for the saits of God & not for the wicked.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooles shall not erre.

i God shall lead and guide them, alſo vnto the bringing forth of Egypt.

9 There shall be no lyon, nor noisome beastes shall ascend by it, nether shall they be founde there, that the redeemed may walke.

k As he threatened to the wicked to be destroyed hereby, Chap. 30, 6.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shall be vpon their heads: thei shall obtaine ioy and gladnes, & sorrowe and mourning shall flee away.

l Whome the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakéh to beseege Ierusalem. 15 His blasphemies against God.

a This historie is rehearsed, because it is as a seale & confirmation of the doctrine aforesaid, bothe for the threatnings & promises to wit, that God wolde suffer his Church to be afflicted, but at length wolde send deliuerance.

Now in the fourteenth yere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and toke them.

b When he had abolished superstition, & idolatrie, & restored religion, yet God wolde exercise his Church to trye their faith and patience.

And the King of Asshur sent Rabshakéh fro Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and he stode by the conduite of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder.

e For he was now restored to his office, as Ifaiáh had prophesied, Chap. 22, 20.

4 And Rabshakéh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

d This declaration that there were fewe gods to be founde in the Kings house, where he was driuen to send this wicked man in such a weighe matter.

5 I saie, Surely I haue eloquence, but counsel and strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

e Saneherib chiefes praue.

6 Lo, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it wil go into his hand, and perce it: so is Pharaoh King of Egypt, vnto all that trust in him.

f He speaketh this in the person of Hezekiah, falsely charging him, that he put his trust in his wit and eloquence, where as his onelie confidence was in the Lord.

7 But if thou say to me, We trust in the Lord our God. Is not that he, whose high places and whose altars Hezekiah toke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

g Satan labored to pul the godlie King from one vain confidence to another, to wit, from trust in the Egyptians, whose power was weake & would deceiue them.

8 Now therefore giue hostages to my lord the King of Asshur, & I wil giue thee two thousand horses, if thou be able on thy parte to set riders vpon them.

h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.

9 For how canst thou despise anie captain of the least of my lords seruants: and put thy trust on Egypt for charets and for horsemen?

i Thus the wicked to deceiue vs, wil pretend the Name of the Lord but we must trye the spirits, whether thei be of God or no.

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, Go vp against this land & destroy it.

k Or, turne backe.

11 Then said Eliakim, and Shebna and Ioah vnto Rabshakéh, Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

l He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.

12 Then said Rabshakéh, Hath my master sent me to thy master, & to thee to speake these wordes, and not to the men that sit on the wall, that they may eat their owne dounge, and drinke their owne piss with you?

m Thus the wicked to deceiue vs, wil pretend the Name of the Lord but we must trye the spirits, whether thei be of God or no.

13 So Rabshakéh stode, & cryed with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of the King of Asshur.

n Thei were afraid, lest by his wordes he shoulde haue stirred the people against the King, and also pretended to growe to some appointment with him.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

o Ebre, the waters of their face.

15 Nether let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.

p The Ebrewe word signifieth blessing whereby this wicked captaine wolde haue persuaded the people, that their condition shoulde be better vnder Saneherib then vnder Hezekiah.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie

q Hezekiah.

man the water of his owne well,

27 T^h I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyardes,

28 Lest Hezekiah discerne you, saying, The Lord wil deliuer vs. Hathe anie of y gods of the naciõs deliuered his land out of the hand of the King of Asshúr?

29 Where is the god of ^m Hamáth, and of Arpád? Where is the god of Sepharuáim? or how haue they deliuered Samaria out of mine hand?

30 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord shulde deliuer Ierusalém out of mine hand?

31 Then they kept silence, and answered him not a worde: for the Kings commandment was saying, Answer him not.

32 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebná the chancellor, and Ioáh the sonne of Asaph the recorder, vnto Hezekiah with rét cloths, and tolde him the wordes of Rabshakéh.

CHAP. XXXVII.

33 *Hezekiah asketh counsel of Isaiáh, who promisseth him the victorie. 34 The blasphemie of Saneherib. 35 Hezekiahs praier. 36 The arme of Saneherib is slayne of the Angel. 38 And he himself of his owne sonnes.*

1 **A**ND ^{whē} the King Hezekiah heard it, he ^a rent his clothes, and put on sackcloth & came into the House of the Lord.

2 And he sent Eliakim the steward of the house, and Shebná the chancellor, with the Elders of the Priests, clothed in sackcloth vnto ^b Isaiáh the Prophet, the sonne of Amóz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulacion & of rebuke and blasphemie: for the children are come to the ^c birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath ^d heard the wordes of Rabshakéh, whome the King of Asshúr his master hath sent to raile on y liuing God, & to reproche him with wordes which y Lord thy God hath heard, then ^e lift thou vp thy praier for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiáh.

6 And Isaiáh said vnto them, Thus say vnto your master, Thus saith the Lord, Be not affraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshúr haue blasphemed me.

7 Beholde, I wil send a blast vpon him, & he shal heare a ^f noise, and retorne to his owne land, and I wil cause him to fall by

the worde, but also in praying for the people of the Egyptians and Ethiopians, that shal come and fight against him.

the sworde in his owne land.

8 ¶ So Rabshakéh returned, and founde the King of Asshúr fighting against Libnah: for he had heard that he was departed fro Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudáh, saying, Let not thy God ^h deceiue thee, in whome thou trustest, saying, Ierusalém shal not be giuen into the hand of the King of Asshúr.

11 Beholde, thou hast heard what y Kings of Asshúr haue done to all lands in destroying them, & shalt thou be deliuered?

12 Haue the gods of the naciõs deliuered them, which my fathers haue destroyed? ^a Gozán, and ^b Harán, and Rézeph, and the children of Eden, which were at Tc-lassar?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuáim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and red it, and he went vp into the House of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah praied vnto the Lord, saying,

16 O Lord of hostes, God of Isaiél, which dwellest betwene the Cherubims, thou art vey God a'one ouer al the kingdome of the earth: thou hast made the heauen & the earth.

17 Encline thine eare, ^o Lord, and heare: open thine eyes, ^o Lord, and se, and heare all the wordes of Saneherib, who hath sent to blasphemie the liuing God.

18 Truth it is, ^o Lord, that the Kings of Asshúr haue destroyed all lands, & ^m their countrey,

19 And haue cast their gods in the fyre: for they were no gods, but the worke of mans hands, *even* wood or stone: therefore they destroyed them.

20 Now therefore, ^o Lord our God, saue thou vs out of his hand, that ⁿ all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiáh the sonne of Amóz sent vnto Hezekiah, saying, Thus saith y Lord God of Israiél, Because thou hast prayed vnto me, concerning Saneherib King of Asshúr,

22 This is the worde that the Lord hath spoken against him, O ^o virgin, daughter of Ziõn, he hath despised thee, & laughed thee to scorne: ^o daughter of Ierusalém, he hath shaken his head at thee.

23 Whome hast thou railed on & blasphemed, and against whome hast thou exalted

g Which was a citie toward Egypt, thinking thereby to haue raised y force of his enemies.

h Thus God wolde haue him to utter a more horrible blasphemie before his destruction as to call it an or of all trach, a deceiver one gather hereby, y Shebná had disclosed vnto Saneherib y answer y Isaiáh sent to the King i Which was a citie of the Medes k Called also Charra a citie in Mesopotamia, whence Abraham came after his fathers death.

l He graudeh his praier on Gods promise, who promised to haue them from betwene the Cherubis

m Meaning of the ten tribes

n He needeth for what cause he praied, y they might be deliuered. to wit, y God might be glorified thereby through all y world o Whome God had chosen to him self as a chaste virgin, and one, whome he had care to pre'et her from y lusts of y world, as a father wolde do: & so her daughter

Chap XXXVII
2 King 15, 1. a In signe of grief and repentance b To haue comfort of him by the worde of God, that his faith might be confirmed and so his prayer be more earnest teaching hereby that in all dangers these two are the onely remedies, to seke vnto God and his ministers c We are in as great sorrowe as a woman y troubleth of child, and can not be deliuered d That is, wil declare by effect what he hath heard in for when God differeth to punish, it is meth to the self, that he knoweth nor y sinne, or heareth not the cause e Declaring, y the ministers office is not onely to stand in comfort ng by the worde, but also in praying for the people f Of the Egyptians and Ethiopians, that shal come and fight against him.

thy voyce, & lifted vp thine eyes on hie-
 24 By thy seruants hast thou railed on the
 Lord, and said, By the multitude of my
 chalets I am come vp to the top of the
 mountaines to the sides of Lebanón, and
 wil cut downe the hie cedres thereof, and
 the faire fyre trees thereof, and I wil go
 vp to the heights of his toppes & to the fo-
 rest of his fruteful places.
 25 I haue digged & & dronke the waters, &
 with the plant of my fete haue I dried all
 the riuers closed in.
 26 Hast thou not heard how I haue of olde
 time made it, & and haue formed it long
 ago & shulde I now bring it, that it shul-
 de be destroyed, and layed on ruinous hea-
 pes, as cities defended?
 27 Whose inhabitants haue smale power,
 & are afraied & confounded: they are like
 the graffe of the field and grene herbe, or
 graffe on the house toppes, or corne blas-
 ted afore it be growen.
 28 But I knowe thy dwelling, & thy going
 out, and thy comming in, and thy furie a-
 gainst me.
 29 Because thou ragest against me, and thy
 tumult is come vp vnto mine eares, there-
 fore wil I put mine hoke in thy nostrils,
 and my bridle in thy lippes, and wil bring
 thee backe againe the same way y^e camest.
 30 And this shalbe a signe vnto thee, o
 Hezekiah, Thou shalt eat this yere suche
 as groweth of it self. and the 2^d yere,
 suche things as grow without sowig:
 and in the third yere, sow ye and reape, &
 plant vineyardes, & eat the frute thereof.
 31 And the remnant that is escaped of the
 house of Iudah, shal againe take roote
 downward and beare frute vpward.
 32 For out of Ierusalém shal go a remnant,
 & they that escape out of mount Zión: the
 zeale of the Lord of hostes shal do this.
 33 Therefore thus saith the Lord, concer-
 ning y^e King of Asshur, He shal not enter
 into this citie, nor shoote an arrowe the-
 re, nor come before it with shield, nor cast
 a mount against it.
 34 By the same way that he came, he shal
 returne, and not come into this citie, saith
 the Lord.
 35 For I wil defend this citie to saue it, for
 mine owne sake, & for my seruāt^b Dauid's
 sake.
 36 ¶ Then the Angel of the Lord went
 out, and smote in the campe of Asshur an
 hundredth, foure score, and fise thousand:
 so when they arose early in the morning,
 beholde, they were all dead corpses.

Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarrel his Church onely mainreinerh. q He boisterh of his policie, in that that he can finde meane to nourish his arme and of his power, in that that his arme is so great, that it is able to drye vp whole riuers, and to destroy the waters, & the fiewes had closed in. r Signifying y^e God made not his Church to destroy it, but to preserve it, & therefore he saith that he formed it of olde, & in his eternal counsel, which ca not be changed. s Ebr. are short in hand. t He sheweth that the state and power of moste flourishing cities endureth but a moment in respect of the Church, & shal remaine for euer, because God is y^e maineiner thereof. u Meaning, his counsels & enterprises. v Because Sancherib shewed him self, as a deuouring fish & furious beast, he v^ecth these similitudes, to teache how he wil take him and guide him. x Thou shalt loose thy labour. y God giueth signes after swg sortes: some go before the thing, as y^e signes y^e Moses wrought in Egypt, which were for the confirmation of their faith: an i some go after y^e thing, as y^e sacrifice, & they were commended to make three daies after their departu- re: & these latter are to kepe the benefites of God in our remembrance, of the which sorte this here is. z He promisseth that for two yeres the grounde of x self shulde fede them. a They whome God had deliuered out of the hands of the Assyrians, shal prosper, and this properly be- longeth to the Church. b For my promes sake made to Dauid.

a. King. 29. 31. a. chro. 33. 21. Job. 41. 21. Eccles. 48. 24. 1. Mac. 7. 41. 2. Mac. 8. 15.

So Sancherib King of Asshur departed,
 and went away and returned and dwelt at
 Ninuéh.
 And as he was in the temple worshipping
 of Nisioch his god, Adramelech & Sna-
 rizer his sonnes slewe him wth the sworde,
 and they escaped into the land of Aaiat:
 and Esai had don his sonne reigned in his
 stead. CHAP. XXXVIII.
 ¶ Hezekiah was sicke: & he was restored to health by the Lord,
 and liueth fiftene yeres after. 10 He giueth thanks for
 his benefite.
 ¶ Bout^a that a time was Hezekiah sicke
 vnto the death, and the Prophet I-
 saiah sonne of Amoz came vnto him, and
 said vnto him, Thus saith the Lord, Put
 thine house in an ordre, for thou shalt dye,
 and not liue.
 2 Then Hezekiah^b turned his face to the
 wall, and prayed to the Lord,
 3 And said, I beseeche thee, Lord, remember
 now how I haue walked before thee in tru-
 eth, & with a perfite heart, and haue done
 that which is good in thy sight: & Heze-
 kiah wept sore.
 4 ¶ Then came the worde of the Lord to
 Isaiáh, saying,
 5 Go, & say vnto Hezekiah, Thus saith the
 Lord God of Dauid thy father, I haue
 heard thy prayer, & sen^d thy teares: behol-
 de, I wil adde vnto thy daies fiftene yeres.
 6 And I wil deliuer thee out of the hand
 of the King of Asshur, and this citie: for
 I wil defend this citie.
 7 And this signe shalt thou haue of the
 Lord, that y^e Lord wil do this thing, that
 he hath spoken,
 8 Beholde, I wil bring againe y^e shadowe of
 the degrees (whereby it is gone downe in
 y^e dial of Abaz by the sunne) ten degrees
 backward: so the sunne returned by tē de-
 grees, by the w^{ch} degrees it was gone downe.
 9 ¶ The writing of Hezekiah King of Iu-
 dah, when he had bene sicke, and was reco-
 uered of his sickenes.
 10 I said in y^e cutting of of my daies, I shal
 go to y^e gates of the graue: I am depriued
 of the residue of my yeres.
 11 I said, h I shal not see the Lord, euen the
 Lord in the land of the liuing: I shal se
 man no more amog the inhabitants of the
 worlde.
 12 Mine habitation is departed, and is re-
 moued from me, like a shepherds tent: I
 haue cut of like a weauer my life: he wil
 cut me of from the height: from day k to
 night, thou wilt make an end of me.
 13 I reckened l to the morning: but he brake
 f He left this song of his lamentation & thanksgiving to all posteritie, as a
 monument of his owne infirmite & thankfull heart for Gods benefites, as Da-
 uid did, Psal 137. At what tyme it was tolde me, that I shulde dye. h I shal
 no more praise the Lord here in his Temple among the faithful thus God suf-
 freth his dearest children to want his consolacion for a time. i his grace af-
 terned may the more appaare whē they felc th^{ir} owne weaknes. k By my
 grune I haue prouoked God to take my life from me. l That is, in one day, or
 shortly. m Our right I thought y^e I shulde liue til morning, but my payes in
 the night perished, & m. th. contrarie he sheweth the horrou, that the faithful
 haue when they apprehend Gods iudgement against their sinne.

Which was the chiefest citie of the Assyrians.
 Or Armeia.
 d Who was also called Sardanapalus in who e dyes ten yeres after Sancherib death, the Chaldeans ouercame y^e Assyrians by Merodach their king.
 Chap XXXVIII.
 2 King 20. 1.
 2 chro 32. 24.
 a Some after that the Assyrians were slayne so that God wil haue the exercise of his childre continual, that they may learne only to depend vpo God & aspire to y^e heauens.
 b For his heart was touched wth feare of Gods iudgement, seeing he had appointed him to dye, so quickly after his deliuerance fro so great calamitie, as one vnworthie to remaine in y^e estate, & also foreseeing the great change, y^e shulde come in the Church, forasmuche as he left no sonne to reigne after him: or as yet Manasseh was not borne & when he reigned, was what a tyrant he was.
 c He doeth not onely promise to prolong his life, but to giue him rest & quietnes from the Assyrians, who might haue remmed their armie to reuenge their former discomforture.
 d For Hezekiah had asked for y^e confirmation of his faith a signe, as vers 22. and 2.
 King 20. 8
 wh reuente he was moued by y^e singular motion of Gods Spirit.
 e Read 2 King 20. 10.

m I was so oppressed with sorrow, that I was not able to utter my wordes, but onely to grone & sigh.
n To wit, sorrow, and griefe bothe of bodie and minde.
o God hath declared by his Prophet y I shal saye, and therefore I wil yelde vnto him.
p I shal haue no release, but continual sorowes, whiles I liue.
q They that shal ouerliue the men that are now alieue, and all they y are in these yeres shal acknowledge this benediction: That after thou hadst condemned me to death, thou restorest me to life.
r Where as I thought to haue liued in rest and ease, being deliuered from mine enemies, I had griefe vpon griefe.
s He esteemeth more the remission of his finnes, & Gods fauour then a thousand liues.
t For as muche as God hath placed man in this world to glorifie him, the godlie take it as a signe of his wrath when their dayes are shortened, ether because they they liued vnto the end of their finnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there is so fewe in earth, that do regarde it as Psal 65, and 115, 17.
x All posterities shal acknowledge, and according to their ouerue toward their children shal instruct them in thy graces, & mercies toward me.
y He sheweth what is the vie of the Congregation and Church to wit, to giue the Lord thanks for his benefices.
z Read 2. King 20, 7.
a As vs. 7.

all my bones, like a lion: from daie to night wilt thou make an end of me.

Like a crane or a swallow, so did I mchatter: I did mourne as a doue. mine eyes were lift vp on hie. O Lord, n it hath oppressed me, comfort me.

What shal I saie? o for he hath said it to me, and he hath done it: I shal walke weakely all my yeres in the bitterness of my soule.

O Lord, q to them that ouerliue them, & to all that are in them, the life of my spirit shal be knowne, that thou causedst me to flie, and hast giuen life to me.

Beholde, for t felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my v finnes behinde thy backe.

For u the graue can not cofesse thee: death can not praise thee: they that go downe into the pit, can not hope for thy trueth.

But the liuing, the liuing, he shal confesse thee, as I do this day: the father to the children shal declare thy trueth.

The Lord was ready to saue me: therefore we wil sing my song, all the dayes of our life in the House of the Lord.

Thé said Isaiáh, Take a lump of drye figges, and z laie it vpon the boile, and he shal recouer.

Also Hezekiáh a had said, What is the signe, that I shal go vp into the House of the Lord?

CHAP. XXXIX.

Hezekiáh is reprov'd, because he shewed his treasures vnto the ambassadours of Babylon.

a King. 20, 12.
b This was y first King of Babilo which ouercame the Assyrians in y tenth yere of his reigne.
c Partly moued with y greatnes of y miracle, partly because he shewed him selfe enemy to his enemies, but chiefly, because he wolde come with the whome God fauoured, and haue their helpe, if occasion sereued.
d Read 2 King 20, 13, & 2. chr. 32, 25.

At the same time, a Merodach Baladan, the sonne of Baladan, King of Babel, sent b letters, & a present to Hezekiáh: for he had heard that he had bene sicke, and was recouered.
And Hezekiáh was c glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointement, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiáh shewed them not.

Thé came Isaiáh the Prophet vnto King Hezekiáh, and said vnto him, What said these men? and from whence came they to thee? And Hezekiáh said, They are come from a farre countrey vnto me, from Babel.

Thé said he, What haue d they sene in thine house? And Hezekiáh answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

And Isaiáh said to Hezekiáh, Heare the worde of the Lord of hostes,

Beholde, the dayes come that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shal be e caried to Babel. nothing shal be left, saith the Lord.

And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shal be eunuches in the palace of the King of Babel.

Then said Hezekiáh to Isaiáh, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

Remission of finnes by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveth the idolaters and them that trust not in the Lord.

Comfort a ye, comfort ye my people, c wil your God say.

Speake comfortably to Ierusalém, & crye vnto her, that her b warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand c double for all her finnes.

A d voyce cryeth in the e wilderness, f Prepare ye the way of the Lord: make streight in the desert a path for our God.

Euerie vallie shal be exalted, and euerie g mountaine and hill shal be made lowe: & the croked shal be streight, and the rough places plaine.

And y glorie of the Lord shal be reueiled, and all h flesh shal se it together: for the mouth of the Lord hath spoken it.

A i voyce said, Crie. And he said, What shal I crye? All flesh is grasse, and all the k grace thereof is as y floure of the field.

The grasse withereth, the floure fadeth, because the l Spirit of the Lord bloweth vpon it: surely the people is grasse.

The grasse withereth, y floure fadeth: but them worde of our God shal stand for euer.

O Ziön, that bringest good tidings, get thee vp into the hie m mountaine: O Ierusalém, that bringest good tidings, lift vp thy voyce with strength. lift it vp, be not affraide: say vnto the cities of Iudáh, Beholde a your God.

Beholde, the Lord God wil come with

accomplished, whé Iohn y Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church fro sinne and Satan, Mar 3, 3. g What soeuer may let or hinder this deliuerance, shal be remoued. h This miracle shal be so great, that it shal be knowne through all the worlde. i The voyce of God, which spake to be Prophete Isaiáh. k Meaning, all mans wisdom and natural powers, Iohn 1, 10. l per 1, 24. m The Spirit of God shal discover the vanitie in all that seeme to haue any excellencie of them selues. n Though considering y frailtie of mans nature manie of y Iewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shal be fulfilled, & they that remained, shulde sefe y fruite thereof. o To publi sh this benefice through all the worlde. p He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence. Ddd. 11.

d He askeb him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatteries, and blinded with ambition coldenot se.

e By the grievousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie. f That is, officers and seruants.

g Read 2. King 20, 19.

a This is a consolation for the Church, assuring them that they shal be neuer destitute of Prophets, where by he exhorteth the true ministers of God that they were, & those also that shulde come after him, to comfort the poore afflicted, and to assure them of their deliuerance bothe of body and soule.

b The time of her affliction.

c Meaning, yf societ, as chap. 61, 7 & full correction, or double grace, where as the desired double punishment.

d To wit, of y Prophetes.

e That is, in Babylon, and other places where they were kept in captiuitie, and miserie.

f Meaning, Cyrus and Darius which shulde deliuer Gods people out of captiuitie, and make them a ready way to Ierusalém.

g This was fully accomplished, whé Iohn y Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church fro sinne and Satan, Mar 3, 3.

h What soeuer may let or hinder this deliuerance, shal be remoued.

i The voyce of God, which spake to be Prophete Isaiáh.

k Meaning, all mans wisdom and natural powers, Iohn 1, 10. l per 1, 24.

m The Spirit of God shal discover the vanitie in all that seeme to haue any excellencie of them selues.

n Though considering y frailtie of mans nature manie of y Iewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shal be fulfilled, & they that remained, shulde sefe y fruite thereof.

o To publi sh this benefice through all the worlde. p He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.

p His power
shalbe iustice
without
helpe of anie
other, and shal
haue all mea-
ns in him selfe
to bring his
wil to passe.

q He shal
shewe his care
& fauour ouer
them that are
weake, and
tender
r Declaring
as God onely
hathe all pow-
er so doeth he
vse y same for
y defence, and
maintenance of
his Church
s He sheweth
Gods infinite
widome for y
same end and
purpose

t He speaketh
all this to the
intent y they
shulde nether
feare man nor
put their trust
in anie, saue
onely in God
u Hereby he
armeth them
against y ido-
latric, where-
with they shul
de be tempted
in Babylon

x He sheweth
the rage of the
idolaters seeing
that the poore
that haue
not to suffise
their owne ne-
cessities, wil-
defraude them
selues to serue
their idoles

y Haue ye not
the worde of
God, w plainly
condemned
idolatric

z Can you not
learne by y vi-
sible creatures
whome God
hathe made to
serue your vic,
that you shul
not serue them
nor worship
them

a So that his
power appea-
reth in euery
place wherefo
euer we turne
our eyes

b Who hathe
set in order y
infinite number
of the starres
c He rebuketh
the Iewes, be-
cause they did
not rest on the
prouidence of
God, but thought
y he had forsake
ken them in
their troubles.

power, and p his arme shal rule for him:
beholde, his wages w with him, & his wor-
ke before him.

11 He shal fede his flocke like a shepherd:
he shal gather the lambes with his arme, &
carie them in his bosome, and shal guide
them with y yong.

12 Who hathe measured the waters in his
fist, and counted heauen with the spanne,
and comprehended the dust of the earth
in a measure, and weighed the mountaines
in a weight, and the hilles in a balance

13 Who hathe instructed the Spirit of the
Lord, or was his counsellor or taught him

14 Of whome toke he counsell, and who in-
structed him and taught him in the way of
iudgement, or taught him knowledge, &
shewed vnto him y way of vnderstanding

15 Beholde, the nations are as a droppe of a
bucket, and are counted as the dust of the
balance: beholde, he taketh away the yles as
a litle dust.

16 And Lebanon w not sufficient for fyre,
nor the beastes thereof sufficient for a
burnt offering.

17 All nations before him are as nothing,
and they are counted to him, lesse then no-
thing, and vanitie.

18 To whome then wyl ye liken God, or
what similitude wil ye set vp vnto him

19 The workeman melteth an image, or the
golde smith beateh it out in golde, or y
golde smith maketh siluer plates.

20 Doeth not x the poore chuse out a tre
that wil not rote, for an oblation, he seeketh
also vnto him a cunning workeman, to
prepare an image, that shal not be moued.

21 Knowe ye not, y haue ye not heard y it
hathe it not bene tolde you from the be-
ginning, haue ye not vnderstand it by the
fundacion of the earth

22 He sitteth vpon the circle of the earth, &
the inhabitants thereof are as grasshoppers,
he stretcheth out the heauens, as a curtaine,
& spreadeth the out, as a tent to dwell in.

23 He bringeth the princes to nothing, and
maketh the iudges of the earth, as vanitie,

24 As though they were not plated, as though
they were not sowed, as though their stocke
toke no roote in the earth: for he did euē
a blow vpon them, and they withered, and
the whirle winde wil take them away as
stubble.

25 To whome now wil ye liken me, that I
shulde be like him, saith the holie one

26 Lift vp your eyes on hie, and beholde,
who hathe created these things, and bring-
eth b out their armies by number, and
calleth them all by names, by the greatnes
of his power and mightie strength nothing
faileth.

27 Why saiest thou, o Iaakób, and speakest
o Israél, c My waye is hid from the Lord,

and my iudgement is passed ouer of my
God.

28 Knowest thou not, or hast thou not heard,
that the everlasting God, the Lord hathe
created the d ends of the earth: he nether
fainteth, nor is weary there w no searching
of his e vnderstanding.

29 But he giueth strength vnto him that faint-
eth, & vnto him that hathe no strength,
he encreaseh power.

30 Euen the yong men shal faint, and be
wearie, and the yong men shal stumble and
fall.

31 But they that waite vpon the Lord, shal
renue their strength: they shal lift vp the
wings as the egle: they shal runne, & not
be wearie, & they shal walke and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people 6 Their idolatrie.
27 Deliueraunce promised to Zion

1 K Epe a silence betoie me, o ylands, &
let the people b renue their strength:
let them come nere, and let them speake:
let vs come together into iudgement.

2 Who raised vp c iustice from the East,
& called him to his fore, and gaue the na-
tions before him, and subdued the Kings:
he gaue them as dust to his sworde, & as
scattered stubble vnto his bowe.

3 He pursued them, and passed safely by the
way that he had not gone with his fete.

4 Who hathe wrought and done it: he that
calleth the d generations from the begin-
ning. I the Lord am the e first, and with the
last I am the same.

5 The yles sawe it, & did f feare, & the ends
of the earth were abashed, drew e nere, and
came.

6 Euerie man helped his neighbour and
said to his brother, h Be strong.

7 So the workeman comforted the founder
& he that smote w the hammer, him that
smote by course, sayig, It is ready for the
sodering, & he fastened it with nailes that
it shulde not be moued.

8 ¶ But thou, Israél, art my i seruant, & thou
Iaakób, whome I haue chosē, the sēde of
Abraham my friend.

9 For I haue taken thee from the ends of
the earth, and called thee before the chief
thereof, and said vnto thee, Thou art my
seruant: I haue chosē thee, and not cast
thee away.

10 Feare thou not, for I am with thee: be
not afraid, for I am thy God: I wil streng-
then thee, and helpe thee, and wil susteine
thee with the k right hand of my iustice.

11 Beholde, all they y prouoke thee, shalbe
ashamed, and confounded: they shalbe as
nothing, & they that strue with thee, shal
perish.

12 Thou shalt seke the and shalt not l finde
shewe my self faithful and iuste. 1 Because they shalbe destroyed.
them:

d And there
fore all power
is in his i ad to
deliuer when
his time co-
meth

e Shewing y
man muste pa-
ciently abide,
& not curiosi-
ly seke out the
cause of Gods
delay in our
afflictions
f They y trust
in their owne
vertue, and do
not acknow-
ledge that all
cometh of
God.

a God, as though
he pleased his
cause w all na-
tions, requireth
silence, that he
may be heard
in his right

b That is, ga-
ther all their
power & sup-
plies

c Who called
Abraham (who
was the pater-
ne of Gods iu-
stice in deliue-
ring his Chur-
che) from the
idolatric of y
Chaldeans to
go to and fro
at his coman-
dement, & pla-
ced him in the
land of Can-
aan

d Who hathe
created man &
maintained his
succession

e Though the
worlde set vp
neuer so manie
gods, yet they
diminish no-
thing of my
glorie, for I am
all one, vnccha-
geable, w ha-
ue euer bene,
and shalbe for
euer

f Considering
mine excellent
workes among
my people

g They assem-
bled them sel-
ues, and conspi-
red against me
to mainteine
their idolatrie.

h He noteth y
obstinacie of y
idolaters to
mainteine their
superstitions.

i And there-
fore ought
not to pollute
thy self with
the supersticio
of the Gentiles.

k That is, by
the force of
my promes in
y performace
whereof I wil

m Thus he cal
seth the becau
se they were
contened of all
the worlde, &
that they con
sidering their
owne poore
estate, shulde
seke vnto him
for helpe
n I wil make
thee able to
destroie all
thine enemies,
be they neuer
so mightie: and
this chiefly is
referred to y
kingdome of
Christ

o That is, the
that shalbe at
liberte in the
captiuitie of
Babylon

p God wil ra
ther change y
order of natu
re, then they
shulde want
anie thing that
cry to him by
true faith in
their miseries:
declaring to
them hereby y
they shal lac
ke nothing by
the way, whe
they returne
from Babylon
q That is,
hathe appoin
ted, & determi
ned y it shal
come so to
passe

r He biddeth
the idolaters
to proue their
religion, and to
bring forth
their idoles, y
they may be
tryed whether
they knowe all
things, and ca
do all things w
if they can not
do, he conclu
deth that they
are no gods,
but vnto do es
s So that a ma
can nor make
an idole, but he
must do that,
which God
detereth, and
abhorreth for
he chuseth his
owne deuises,
and forsaketh
the Lords

t Meaning, the
Chaldeans
u That is, Cy
rus, who shal
do all thing in
my Name, & by
my direction
wherby he
meaneth that
both their cap
tinitie, and de
liverance shal
be ordered by
Gods prouide
nce and appoin
tment. z Both of the Chaldeans and others.

them: to wit, the men of thy strife, for they
shalbe as nothing, and the men that warre
against thee, as a thing of naught.

33 For I the Lord thy God wil holde thy
right hand, saying vnto thee, Feare not, I
wil helpe thee.

14 Feare not, thou worme, Iakób, & ye
men of Israél: I wil helpe thee, saith the
Lord & thy redemer y holie one of Israél.

15 Beholde, I wil make thee a roller, and a
newe threshing instrument hauing tethe:
thou shalt thresh the mountains, and
bring them to poudre, and shalt make the
hilles as chaffe.

16 Thou shalt fanne them, & the winde shal
carye them away, & the whirlwinde shal
scatter them: and thou shalt reioyce in the
Lord, & shalt glorie in the holy one of
Israél.

17 When the poore and the nedie seke wa
ter, and there is none (their tongue faileth
for thirst: I the Lord wil heare them: I the
God of Israél wil not forsake them)

18 I wil open riuers in the toppes of the
hilles, and fountaines in the middes of the
valleis: I wil make the wilderness: as a
poule of water, & the waste plad as springs
of water.

19 I wil set in the wilderness the cedre, the
shittah tre, & the myrre tre & the pine tre,
& I wil set in the wilderness the fyrre tre,
the elme and the boxe tre together.

20 Therefore let them se and knowe, and
let them consider and vnderstand toge
ther that the hand of the Lord hathe done
this, and the holie one of Israél hathe cre
ated it.

21 Stand to your cause, saith the Lord:
bring forth the your strong reasons, saith the
King of Iakób.

22 Let the bring the forth, & let the tel vs
what shal come: let them shewe the former
things what they be, that we maie consider
them, and knowe the later end of them: e
ther declare vs things for to come.

23 Snewe the things that are to come here
after, that we may know that you are gods:
yea, do good or do euil, that we may de
clare it, and beholde it together.

24 Beholde, ye are of no value, & your ma
king is of naught: man hathe chosen an a
bomination by them.

25 I haue raised vp from the North, and
he shal come: from the East sunne shal he
call vpon my Name, and shal come vpon
princes as vpon claye, and as the potter
tredeyth myre vnder the fote.

26 Who hathe declared fro the beginning,
that we may knowe before time, that
we may say, He is righteous: Surely there
is none that sheweth: surely there is none
y declareth: surely there is none that hea

reth y your wordes.

27 I am the first, that saith to Ziön, Beholde,
beholde them: and I wil giue to Ierusa
lém a one that shal bring good tidings.

28 But when I behelde, there was none, &
when I enquired of them, there was no co
unselour, & whe I demanded of them, they
answered not a worde.

29 Beholde, they are all vanitie: their wor
ke is of nothing, their images are winde &
confusion.

founde that they had nether wisdom nor power to do anie thing, therefore he
concludeth that all are wicked, that trust in suche vanitie

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was
sent into the worlde. 11 The vocation of the Gentiles.

1 Beholde, my seruant: I wil stay vpon
him: mine elect, in whome my soule de
lighteth: I haue put my Spirit vpon him: he
shal bring forth the iudgement to the Gen
tiles.

2 He shal not crye, nor lift vp, nor cause
his voyce to be heard in the strete.

3 A bruised reede shal he not breake, and
the smoking flax shal he not quenche: he
shal bring forth the iudgement in truth.

4 He shal not faile nor be discouraged til
he haue set iudgement in the earth: and
the yles shal wait for his law.

5 Thus saith God the Lord (he that crea
ted the heauens and spred them abroad:
he that stretched forth the earth, and the
buddes thereof: he that giueth breth vn
to the people vpon it, and spirit to them
that walke therein)

6 I the Lord haue called thee in righteous
nes, and wil holde mine hand, and I wil
kepe thee, and giue thee for a couenant
of the people, & for a light of the Gen
tiles,

7 That thou maiest open the eies of the
blinde, & brig out the prisoners from the
prison: and them that sit in darkenes, out
of the prison house.

8 I am the Lord, this is my Name, and my
glorie wil I not giue to another, nether
my praise to grauen images.

9 Beholde, the former things are come to
passe, and newe things do I declare: before
they come forth, I tel you of them.

10 Sing vnto the Lord a newe song, & his
praise from the end of the earth: ye that
go downe to the sea, and all that is therein:
the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof
lift vp their voice, the townes that Kedar

is, that it may shine brighter. k Although he fauour the weake yet wil
he not spare the wicked, but wil rudge them according to trueneth and equitie

l Til he haue set all things in good order k The Gentiles shalbe
desirous to receiue his doctrine l Meaning, vnto a lawful and iust
vocation. m To assit and guide thee n As him, by whome
the promise, made to all nations in Abraham, shal be fulfilled

o I wil not suffer my glorie to be diminished which I shuld do, if I were
not faithful in performing the same, and the idolaters thereby wolde extol
their idoles aboue me p As in time past I haue bene true in my pro
mises, so wil I be in time to come q Meaning the Arabians, vnder
whome he comprehendeth all the people of the East

y Meaning, y
none of the ge
tiles gods can
worke anie of
these things
z That is, y Is
raelites, which
returne from y
captiuitie.
a To wit, a con
tinual succe
ssion of Pro
phetes & mini
sters
b Whe I looked
whether y idoles
colde do
these things, I

a That is,
Christ, who in
respect of his
manhode is cal
led here ser
uant The Pro
phetes use to
make mencion
of Christ after
that they haue
declared anie
great promises,
because he is
the fundacion
whereupon all
the promises
are made & ra
tified

b For I haue
committed all
my power to
him, as to a mo
st faithful
steward Some
read, I wil esta
blish him: to
wit, in his offi
ce, by giuing
him the fulnes
of my Spirit.

c He onely is
acceptable vn
to me & they
that come vn
to me by him.
for there is no
other meane
of reconcilia
tio, Mat 12, 18.

d He shal de
clare him self
gouernour ouer
the Gentils, &
call them by
his worde and
rule them by
his Spirit

e His coming
shal not be w
pompe and noi
se, as earthly
princes

f He wil not
hurt the weake
and feble, but
support & com
fort them

g Meaning the
weke of a lam
pe, or candell
which is al
most out, but
he wil cherishe
it and snuffe

doeth inhabit: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praise in the ylandes.

13 The Lord shal go forth as a gyant: he shal stirre vp his courage like a mā of warre: he shal shoute and crye, & shal preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still & refrained my self: now wil I crye like a trauailing woman: I wil destroye and deuoure at once.

15 I wil make waste mountaines, and hilles, and drye vp all their herbes, and I wil make the floods ylandes, and I wil drye vp the pooles.

16 And I wil bring the blinde by a way, that they knew not, & leade them by paths that they haue not knowen: I wil make darknes light before them, and croked things straight. These things wil I do vnto them, and not forsake them.

17 They shal be turned backe: they shal be greatly ashamed, that trust in graue images, and say to the molten images, Ye are our gods.

18 Heare, ye deafe: and ye blinde, regarde, that ye may see.

19 Who is blinde but my seruant, or deafe as my messenger, that I sent, who is blinde as the y perire, and blinde as the Lords seruant.

20 Seig manie things, but thou kepest them not, opening the eares, but he heareth not.

21 The Lord is willing for his righteoufnes sake that he may magnifie the Law, & exalt it.

22 But this people is robbed and spoiled, and shalbe all snared in dongeons, & they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoile, and none shal say, a Restore.

23 Who among you shal hearken to this, & take hede, and heare for afterwarde.

24 Who gaue Iakob for a spoile, and Israél to the robbers. Did not the Lord, because we haue sinned against him, for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he hathe powred vpon him his fierce wrath, and the strength of battell: and it set him on fyre round about, and he knewe not, and it burned him vp, yet he confided not.

CHAP. XLIII.

1 The Lord comforteth his people. He promisseth deliuerance to the Iewes. 22 There is no God but one alone.

After these threatnings he promisseth deliuerance to his Church, because he hathe regenerate them, adopted them & called them.

formed thee, o Israél, Feare not: for I haue redemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the waters, I wil be with thee, & through the floods, that they do not ouerflowe thee. When thou walkest through the verie fyre, thou shalt not be burnt, nether shal the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israél, thy Sautour: I gaue Egypt for thy ransome, Ethiopia, and Sebá for thee.

4 Because thou wast precious in my sight, & thou wast honorable, and I loued thee, therefore wil I giue a man for thee, & people for thy sake.

5 Feare not, for I am with thee: I wil bring thy sede from the East, and gather thee from the West.

6 I wil saie to the North, Giue: and to the South, Kepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euerie one shalbe called by my Name: for I created him for my glorie, formed him and made him.

8 I wil bring forth the blinde people, and they shal haue eyes, and the deafe, & they shal haue eares.

9 Let all the nacions be gathered together, and let the people be assembled: who among them can declare this and shewe vs former things, let them bring forth their witness, & they shal be iustified: but let them heare, and saie, It is trueth.

10 You are my witnesses, saith the Lord, and my seruant, whome I haue chosen: therefore ye shal knowe and beleue me & ye shal vnderstand that I am: before me there was no God formed, nether shal there be after me.

11 I, euen I, am the Lord, & beside me there is no Sautour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hād: I wil do it, and who shal let it.

14 Thus saith the Lord your redemer, the holy one of Israél, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues and the Chaldeans cry in the shuppes.

15 I am the Lord your holy one, the creator of Israél, your King.

b When thou seekest dangers and conspiracies on all sides, remember this benediction and the loue of thy God, and it shal encourage thee. c By water & fyre, he meaneth all kinde of troubles and perils. d I turned Sancheribs power against these countreies and made the to suffer that affliction which thou shouldst haue done: and so were as the payment of thy ransome, Chap. 37.9.

e I wil not spare anie man rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the worlde. f He prophesied of their deliuerance from the captiuitie of Babilon, and so of the calling of the vniuersal Church, alluding to that which is written Deut 30.1. g Meaning, that he wolde not be vnmindful of them, except he wolde neglect his owne Name & glorie. h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to do the like, as Chap 41.22. i To proue that the things, which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them, in the knowledge of the trueth because they wil not heare when God speaketh by his worde. l The Prophetes and people to whome I haue giuen my Law. m Meaning, specially Christ and by him, all that faith him, all that faith by water, being y the course of Euphrates is turned another way by y enemies.

ful n By Darius and Cyrus o They shal crye when they wolde escape by water, being y the course of Euphrates is turned another way by y enemies.

16 Thus saith the Lord which maketh a way in the Sea, and a path in the mighty waters.

17 When he bringeth out the chariot, & horse, the armie & the power lie together, & shall not rise: they are extinct, and quenched as towes.

18 Remember ye not the former things, neither regard the things of olde.

19 Beholde, I do a new thing now: shall it come forth: shall you not knowe it? I will euē make awake in the desert & floods in the wilderness.

20 The wilde beasts shall honour me, the dragons and the ostriches, because I gaue water in the desert & floods in the wilderness to giue drinke to my people, euē to mine elect.

21 This people haue I formed for my self: they shall shewe forth my praise.

22 And thou hast not called vpon me, O Iakób, but thou hast wearied me, O Iakób.

23 Thou hast not brought me the shepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boghest me no sweete sauour & monie, neither hast thou made me drunke with the fatte of thy sacrifices, but thou hast made me to serue with thy sinnes, & wearied me with thine iniquities.

25 I, euē I, am he that putteth awake thine iniquities for mine owne sake, & wil not remember thy sinnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue prophaned the rulers of the Sanctuary, and haue made Iakób a curse, and Iakób a reproche.

p When he deliuered Iakób from Pharaoh, Leuit 14, 22. q When the Israelites passed through the Red Sea, Exod 15, 17. r When he deliuered his people out of Egypt. s Pharaoh & his mightie armie. t Meant, that their delinquēce out of Babilon should be more famous than that from Egypt. u. 1. 23, 27. Hag 2, 10. 2 cor 5, 17. reuel 21, 5. u. Thei shall a he such abundance of all things as they returne home, euē in thy atyre and baren places, that the wilde beasts shall fele my benedictiō, & shall acknowledge the much more me ought to be thankfull for the same. x Thou hast not worshipped me as I oughtest to haue done. y Because thou hast not willingly receiued that which I did command thee, thou didest grieue me. Whereby he sheweth that his mercies were the onelie cause of their deliuerance, forasmuch as they had deserued the contrary. z Meant, in true faith & obedience. a Either for the conuersion of the swete ointment, Exod 30, 34, or for the swete incense, Exod 30, 7. b Thou hast made me to be in heauie burden by thy sinnes. c If I forget any thing that may make for thy iustification, put me in remembrance & speake for thy self. d I haue anctified. e Thy Priests and thy Prophets. f That is, reiected, abhorred and destroyed them in the wilderness, and at other times.

CHAP. XLIII.

1 The Lord promisseth comfort and that he wil assemble his Church of diuers nations. 2 The Vanitie of idoles. 3 The beausties of idolaters.

1 Et now heare, O Iakób my seruant, and Iakób, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed thee from the wōbe: he wil helpe thee. Feare not, O Iakób, my seruant, and thou righteous, whome I haue chosen.

3 For I wil powre water vpon the thirstie,

a He created & chose thee from the beginning of his owne mercie, & before I could do thee any thing. b Whome God accepteth as righteous or which hadest occasion thereunto because of the Law, and of thine holy vocation. c Because man of him self is as the drye and baren land, he promisseth to moisten him with the waters of his holy Spirit, Iocel 2, 18. Ioh 7, 38. ad 2, 17.

& floods vpon the drie ground: I wil powre my Spirit vpon thy sede, and my blessing vpon thy buddes,

4 And they shall growe as among the grasses, & as the wilowes by the riuier of waters.

5 One shall say, I am y Lords: another shall be called by the name of Iakób: & another shall subscribe with his hand vnto the Lord, and name him self by the name of Iakób.

6 Thus saith the Lord the King of Iakób & his redemer, the Lord of hostes, I am y first, and I am the last, and without me is there no God.

7 And who is like me, that shall call, and shall declare it, and set it in order before me, since I appointed the ancient people, and what is at hand, and what things are to come: let them shewe vnto them.

8 Feare ye not, neither be afiaied: haue not I tolde thee of olde, and haue declared it: you are euē my witnesses, whethere there be a God beside me, and that there is no God that I knowe not.

9 All they that make an image, are vanitie, and their delictable things shall nothing profit: & they are their owne witnesses, that they knowe not: therefore they shall be confounded.

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

11 Beholde, all that are of the fellowshipp thereof, shall be confounded: for the workmen them selues are men: let them all be gathered together, and stand vpon, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, & worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an hungred, & his strength faileth: he drinketh no water, & is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he putteth it with the compass, and maketh it after the figure of a man, & according to the beautie of a man that it may remaine in an house.

14 He wil hewe him downe cedres, and take the pine tre and the oke, and taketh courage among the trees of the forest: he planteth a fyrr tre, and the raine doeth nourish it.

15 And man burneth thereof: for he wil

re called vnprouitable, but Chap 41, 24. abominable and here called them the worke of errors Ier 10, 15. Habak 1, 12. lying teacher 2, 18. q This is, which by any way conuenieth to the making or worshipping. r Signifying, that the multitude shall not then saue the idolaters, when God wil take vengeance, although they excuse them selues thereby among men. s He deribeth the raging affliction of the idolaters, which forget their owne need vnto to set forth their deuotion toward their idoles. t To place it in some Temple.

d That is, they shall be called by the name of Iakób, because they shall subscribe with their hand vnto the Lord, and name him self by the name of Iakób. e By this declaration of the people, he meaneth one thing, that is, that the people shall be holy & receiue the true religion of God, as Ier 31, 34. f I am alwayes I am my self, that is, meritorious to vnto my Church, and more able to waite vnto it, as Chap 41, 12. g And so, in them that shall declare the Church. h This is declare vnto me, I ought to provide hereon. i Graciously the Israelites are called, because he preferred them to all other in his eternal election. k Meaning, their idoles. l Read Chap. 41, 20. m Wherefore they bellowe vpon their idoles to make them some glorious. n That is, the idolaters, since their idoles be idle, must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power. o Meaning, that whosoever is made by the hand of man, if it be esteemed by God, is moste detestable. p Whereby appeareth their blasphemy, which still images the bowles of the latte, seeing that they are not onely he called vnprouitable, but Chap 41, 24. abominable and here called them the worke of errors Ier 10, 15. Habak 1, 12. lying teacher 2, 18. q This is, which by any way conuenieth to the making or worshipping. r Signifying, that the multitude shall not then saue the idolaters, when God wil take vengeance, although they excuse them selues thereby among men. s He deribeth the raging affliction of the idolaters, which forget their owne need vnto to set forth their deuotion toward their idoles. t To place it in some Temple.

u He setteth forth the obit nacie and milice of the idolaters, & though thei se by daily experience y their idoles are no berter the the rest of y matter whereof thei are made, yet thei refuse the one parte & make a god of y other, as the papists make their cake, god and the rest of their idoles.

x That is, he ether maketh a table or trenchers

y The Prophet giueth here an answer to all them that wonder how it is possible that anie shulde be so binde to commit such abomination, saying, y God hath blinded their eyes, and hardened their hearts

z *Ebr israhel.* He is abused as one y wold eat ashes, thinking to satisfie his hunger

a Shewing y mans heart is most enclined to idolatrie, & therefore he warneth his people by these exaples, that thei shulde not cleaue to anie but to the liuing God whē thei shulde be among the idolaters

b He sheweth that the worke of y Lord toward his people shal be so great that y insensibie creatures shal be moued therewith.

c He armeth them against y sothefayers of Babylon, & wolde haue borne them in hand, that thei knew by y Rares that God wolde not deliuer them, and that Babylon shulde stand.

d Of Isaiáh & the rest of his Prophetes, & did assure the Church of Gods fauour & deliuerance.

e He sheweth that Gods worke shulde be no lesse notable in this their deliuerance, then when he broght them out of Egypt through the Sea.

f To assure them of their deliuerance, he nameth the person, by whome it shulde be more then an hundred yere before he was borne.

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

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

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

18 Thei haue not knowen, nor vnderstand: y for God hath shut their eyes that thei can not se, and their hearts, that thei cannot vnderstand.

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

20 He fedeth z of ashes: a seduced heart hath deceived him, that he can not deliuer his soule, nor say, Is there not a lye in my right hand?

21 a Remembre these (o Iaakób and Israél) for y art my seruāt: I haue formed thee: thou art my seruāt: o Israél forget me not.

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

23 b Reioyce, ye heauens: for the Lord hath done it: shoute, ye lower partes of y earth: braist forthe into praises, ye mountaines, o forest and euerie tre therein: for y Lord hath redeemed Iaakób and wil be glorified in Israél.

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

25 I destroye the c tokens of the sothfaiers and make them that comeecture, foolles, & turne the wise men backward, and make their knowledge foolishnes.

26 ¶ He confirmeth the worde of his d seruāt and performeth the counsel of his messengers, saying to Ierusalém, Thou shalt be inhabited: and to the cities of Iudáh, ye shalbe buylt vp, and I wil repaire the decayed places thereof.

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

28 He saith to f Cyrus, Thou art my shepherd:

& he shal reforme all my desire, sayig also to Ierusalém, Thou shalt be buylt: and to the Temple, Thy fundacion shalbe surely laied.

CHAP. XLV.

1 The deliuerance of the people by Cyrus o God's iust in all his workes 20 The calling of the Gentiles.

1 Thus saith the Lord vnto a Cyrus his b anointed, whose right hand I haue holden c to subdue nations before him: therefore wil I weakē the loynes of Kigs and open the dores before him, & the gates shal not be shut.

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

3 And I wil giue thee y treasures of darkenes, and the things hid in secret places, that thou maist e knowe that I am the Lord which call thee by thy name, euen the God of Israél.

4 For Iaakób my seruants f sake, and Israél mine elect, I wil euē call thee by thy name & name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me I girded thee though thou hast not knowen me,

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

7 I forme the h light and creat darkenes: I make peace & creat euil: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue, & let y cloudes drop downe i righteousness: let the earth open, and let saluacion and iustice growe forthe: let it bring them forthe together: I the Lord haue k created him.

9 l Wo be vnto him that striueth with his maker, the potsherd w the potsherd of the earth: shal the claie saie to him that facioneth it, What makest y o thy worke, m it hath none hands?

10 Wo vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou broght forthe?

11 Thus saith the Lord, the holy one of Israél, and his maker, Aske me n of things to come concerning my sonnes, and concerning the workes of mine hands: commande you me.

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

a To assure y I. wes o. their deliuerance a gainst y gentitians that thei shulde abide, he nameth y person and y meanes

b Because Cyrus shulde create y office of a deliuerer, God called hi his anointed for a time, but after another sort the he called Dauid

c To guide hi in y deliuerance of my people

d I wil take away all impediments and lettes

e Not that Cyrus did knowe God to worship him right, but he had a certaine particular knowledge, as profane men may haue, of his power, & so was compelled to deliuer Gods people

f Not for anie thing, that is in thee, or for thy worthines.

g I haue giuen thee strength, power & autoritie

h I send peace and warre, prosperitie & aduersitie, as Amos 3, 6

i He comforteth the Iewes as if he wolde say, though whē ye loke to the heauens and earth for succour, ye se nothing now but signes of Gods wrath, yet I wil cause the to bring forth moſte certaine tokens of y our deliuerance, & of the performance of my promes, which is met by righteousness

k I haue appointed Cyrus to this vsa & purpose

l He comforteth the Iewes as if he wolde say, though whē ye loke to the heauens and earth for succour, ye se nothing now but signes of Gods wrath, yet I wil cause the to bring forth moſte certaine tokens of y our deliuerance, & of the performance of my promes, which is met by righteousness

m I haue appointed Cyrus to this vsa & purpose

I Hereby he brideth their impacience, which in aduersitie & trouble murmure against God and wil not tarte his pleasure willing that man shulde matche with his like and not contred against God m That is, it is not perfectly made n In stead of murmuring, humble your selues and aske what ye wil for the consolation of my children, and you shalbe sure of it, as ye are of these things which are at your commandement Some read it with an interrogation, and make it the application of the similitude.

CHAP. XLVI.

The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.

o That is, the

Barrys
p To wit, Cy-
rus, that may
shewe by him
f faithfulness
of my piones
in deliuering
my people

q Mean ing,
freely & with-
out ranfome,
or any grieuo-
us conditiou
r These people
were tribut-
arys to y Per-
sians, & to King
Aryastassite
gaue this ma-
nny towarde
the buyling
of the Tépé,
Ezra 7:21

f Where as to
fore they were
thyngs, which,
that shal now
honour thee,
and thou shalt
ide them in
was accompli-
shed in the tye
of Christ
t Hereby he
exhorteth the
Iewes to paci-
ence, though
their deliuer-
ce be differ-
ed for a time.
showing that
they shal de-
uer rep^e their
long patience,
but y wicked
and idolaters
shal be destroy-
ed

u To wit, of
mā, but chief-
ly of his
Church
x As go the
false gods, &
gū vi certes
be answ^rs
y All ye ido-
laters, which
though you se-
me to haue re-
uerence to mu-
ch worldlie di-
gnitie, yet in
Gods sight you
are vile & ab-
iect

z He calleth
the idolaters
to repen-
tance, wil-
ling them
to looe vnto
him with the
eye of faith
a That is, that
thiug, which
I haue promi-
sed, shal be
faithfully per-
formed

b The know-
ledge of God
and the true
worshiping
shal be throu-
gh all the world,
Rom 14:17

phil 2:10 whe-
reby he signi-
fieith that we
must not onely
serue God in
heart, but de-
clare the same
also by our
ward professi-
o Meaning, the faithful shal fele & confesse this. d All the cōtemners of God.

the heauens, I haue euen commanded all their armie.

13 I haue raised him vp in righteousness, & I wil duect all his wayes: he shal buyld my citie, and he shal let go my captiues, not for price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, & of the Sabeans, men of stature shal come vnto thee, and they shal be thine: they shal followe thee, and shal go in chaines: they shal fall downe before thee, and make supplicacion vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily thou, o God, hast hidest thy self, o God, the Sautour of Israël.

16 All they shal be ashamed and also confounded: they shal go to confusion together, that are the makers of images.

17 But Israël shal be saued in the Lord, with an euertlasting saluacion: ye shal not be ashamed nor confounded woulde without end.

18 For thus saith the Lord (that created heauen, God him self, that formed y earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darkness in the earth: I said not in vaine vnto y sede of Iakób, Scke you me: I the Lord do speake righteousness, & declare righteous things.

20 Assemble you selues, and come: drawe neie together, ye abict of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.

21 Telye and bring them, & let them take counsel together, who hath declared this from the beginning: or hath tolde it of olde? Haue not I the Lord? & there is none other God beside me, a iust God, & a Sautour: there is none beside me.

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

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

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

25 The whole sede of Israël shal be iustified, and glorie in the Lord.

BEL is bowed downe: Nebó is fallen: their idoles were vpon the beasts, and vpon the cattel: they which did beare you, were laden with a weanie burden.

2 They are bowed downe, & fallen together: for they coulde not rid the of the burden, & their soule is gone into captiuitie.

3 Heare ye me, o house of Iakób, & all that remaine of the house of Israël, which are borne of me from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, eue I wil beare you vntil the home heeres: I haue made you: I wil also beare you, and I wil carye you, and I wil deliuer you.

5 ¶ To whom wil ye make me like, or make me equal, or compare me, that I shulde be like him?

6 They drawe golde out of the bagge and weigh situer in the balance, and hyre a goldsmith to make a god of it, & they bowe downe, and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doeth he stand, & can not remoue from his place. Though one crye vnto him, yet can he not answer, nor deliuer him out of his tribulacion.

8 Remember this, and be ashamed: bring it againe to minde, o you transgressors.

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

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

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

12 Heare me, ye stubburne hearted, that are farre from iustice.

13 I bring nere my iustice: it shal not be farre of, and my saluacion shal not tary: for I wil giue saluacion in Ziōn, and my glorie vnto Israël.

appointed to execute that, which I haue determined. 1 Which by your incredulitie wolde let the performance of my promes. 2 He sheweth that mans incredulitie can not abolish the promes of God, Rom 3:3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

COME downe and sit in the dust: o virgine, daughter Babél, sit on the ground: there is no thione, o daughter of the Chaldeans: for thou shalt no more be called, Tendre and delicate.

2 Take the mille stenes, & grande meale. nement shal be taken from thee c Thou shalt be brought to modic vile seruitude for to turne the mille was the office of slaves.

CHAP. XLVIII.

*The things wherein the let
teth her great
pride shall be
made vile,
euen from the
head to the
foote
e I wil vse no
humanitie nor
prie toward
thee
f The Isra-
lites shall con-
fesse, that the
Lord doeth
this for his
Church sake.
g For very
shame, & hide
thy self
h They abused
Gods iudge-
ments think-
ing that he pun-
ished the Israe-
lites, because he
wolde vterly
cast them of,
and therefore
in stead of pi-
tying their mi-
serie, thou di-
dest increase
it.*

*4 So that thy
punishment
shalbe so gre-
at, as is possi-
ble to be ima-
gined.
k Thou didst
thinke thy
owne wisdo-
me & policie
wolde haue sa-
ued thee*

*1 He decideth
their vaine co-
fidence, y put
their trust in
any thing, but
in God, conge-
nig also suche
vaine sciences,
which serue
to no vse, but
to delude the
people and to
bring them fro
depending o-
nely in God
m They shal
vterly perish
and no parte
of the remai-
ne
n They shal
see every one
to that place,
& he thought
by his specu-
lations to be
more sure: but
that shal deceiue them.*

loose thy lockes: ^d make bare the fete: vn-
couer thy legges, & passe through the floods.
Thy filthines shalbe discovered, and thy
shame shalbe sene: I wil take vengeance,
and I wil not mete thee as a ^e man.

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

^g Sit still, and get thee into darkenes, o
daughter of the Chaldeans: for thou shalt
no more be called, The ladie of kingdo-
mes.

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

ⁱ And thou saidest, I shalbe a ladie fore-
uer, so that thou didest not set thy minde
to these things, nether didest thou remem-
ber the latter end thereof.

^k Therefore now heare, thou that art giuen
to pleasures, & dwellest careles, She saith
in her heart, I am and none els: I shal not
fit as a widdow, nether shal knowe thy losse
of children.

^l But these two things shal come to thee
suddenly on one day, the losse of children
and widdowehead: they shal come vpon
thee in their ^l perfection, for the multitude
of thy diuinacions, & for the great abun-
dance of thine inchanters.

^m For thou hast trusted in thy wickednes:
thou hast said, None seeth me. Thy ^k wis-
dome & thy knowledge, they haue caused
thee to rebell, and thou hast said in thine
heart, I am, and none els.

ⁿ Therefore shal euil come vpon thee, and
thou shalt not know the morning thereof:
destruction shal fall vpon thee, which thou
shalt not be able to put away: destruction
shal come vpon thee suddenly, or thou be-
ware.

^o Stand now among thine inchanters, and
in the multitude of thy soothsayers (with
whome thou hast ^l wearied thy self from
thy youth) if so be thou maiest haue profi-
te, or if so be thou maist haue strength.

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

^q Beholde, they shalbe as stubble: the fyre
shal burne them: they shal not deliuer their
owne liues from the power of the flame:
there shalbe no coies ^q to warme at, nor
light to sit by.

^r Thus shal they serue thee, with whome
thou hast wearied thee, ^q thy marchants
from thy youth: euery one shal wander to
his owne ^q quarter: none shal saue thee.

*1 The hypocrisie of the Iewes is reprobred. 11 The Lord al-
one wil be worshipped. 20 Of their deliuerance out of
Babylon.*

¹ Heare ye this, o house of Iaakob,
which are ^a called by the name of
Israel, and are come out of ^b the waters of
Iudah: which sweare by the Name of the
Lord, and make mencion of the God of
Israel, but not in trueth, nor in righteous-
nes.

² For they are called of the holy citie, and
saie them selues ^c vpon the God of Isra-
el, whose Name is the Lord of hostes.

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

⁴ Because I knewe, that ^e thou art obstina-
te, and thy necke is an yron sinew, and thy
browe brasse,

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

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

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

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

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

¹⁰ Beholde, I haue fined thee, but ^l not as
silver: I haue ^m chosen thee in the fornace
of affliction.

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

¹² Heare me, o Iaakob & Israel, my called,
^p I am, I am the first, and I am the last.

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

¹⁴ All you, assemble your selues, & hear:
which among them hathe declared these
things: The Lord hathe loued ^r him: he wil

owne honour so that they can not perish, but his glorie shulde be diminished,
as Deut 32.27 o Read Chap 42.8 p Read 41.4 q To obay me, & to do
whatsoever I commande them. r Meaning, Cyrus, whome he had chosen to
deliuer Babylon.

*a He decideth
their hypocri-
sie, which van-
ted them sel-
ues to be Is-
raelites & we-
re not so in
dede.*

*b Meaning, the
fouraine and
flocke*

*c They make
a shew, as
though they
wolde haue
none other
God*

*d He sheweth
that they col-
de not accuse
him in any
thing, for as-
much as he
had performed
whatsoever he
had promised*

*e I haue done
for thee more
then I promi-
sed, that thy
stubbernes and
impudencie*

*f How thou shul-
dest be deliue-
red out of Ba-
bylon*

*g Wil he not
acknowledge
this my bene-
fite & declare
it vnto others*

*h Shewing
mans arrogan-
cie is the cau-
se why God
doeth not de-
clare all things
at once, lest
they shuld at-
tribute this
knowledge to
their owne
wisdom*

*i From the time
that I brought
thee out of E-
gypt: for that
deliuerance
was as thy birth
of the Church.*

*k As it was
my fre merite
y I did chuse
thee. so is it
my fre merite
that must saue
thee*

*l For I had
respect to thy
weaknes and
infirmite for
in silver there
is some pure-
nes, but in vs
there is no-
thing, but
drosse.*

*m I toke thee
out of the for-
nace where
thou shuldest
haue bene con-
sumed*

*n God ioyneth
the saluation
of his with his*

do his wil in Babél, and his arme shalbe against the Chaldeans.

15 I, *euem* I haue spoken it, and I haue called him: I haue broght him, and his waie shal prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret frō the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hathe sent me.

17 Thus saith the Lord thy redemer, the Holie one of Israël, I am the Lord thy God, which teache thee to profite, & lead thee by the waie, that thou shuldest go.

18 On that thou hadst hearkened to my commandments, thou hadst prospered bene as the flood, and thy righteousness as the waues of the sea.

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

20 Go ye out of Babél flee ye from the Chaldeans, with a voice of ioy: tel and declare this: shewe it forth to the end of the earth: saye ye, The Lord hathe redeemed his seruant Iakób.

21 And they were not thirstie: he led them through the wildecines he caused thy waters to flowe out of the rocke for them: for he cleaue the rocke, and the water gushed out.

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

CHAP. XLIX.

The Lord exhorteth all nations to beleue his promises of Christ in the saluacion of all that beleue, and wil deliuer them from the tyrannie of their enemies.

1 HEARE ye me, o yles, & hearkē, ye people frō farre. The Lord hathe called me from the wombe, and made mencion of my name from my mothers bellie.

2 And he hathe made my mouth like a sharpe sword: vnder the shadowe of his hád hathe he hid me, and made me a chosen shafte: & hid me in his quiver,

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

4 And I said, I haue labored in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my woike with my God.

5 And now saith the Lord, that formed me frō the wombe to be his seruant, that I maie bring Iakób againe to him (thogh Israël be not gathered, yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

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

bes of Iakób, and to restore the desolations of Israël. I wil also giue thee for a light of the Gentiles, that thou maiest be my saluacion vnto the end of the worlde.

7 Thus saith the Lord the redemer of Israël, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shal se, and arise, and princes shal worship, because of the Lord, that is faithful, and the Holie one of Israël, which hathe chosen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluacion haue I helped thee. and I wil preserue thee, and wil giue thee for a covenant of the people, that thou maiest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to thy prisoners, Go forth: and to them that are in daikenes, Shewe your selues: they shal fede in the wayes, & their prisoners shalbe in all the toppes of the hilles.

10 They shal not be hungry, nether shal they be thirsty, nether shal the heat smite them, nor the sunne: for he that hathe compassion on them, shal lead them. euery to the springs of waters shal he driue them.

11 And I wil make all my mountaines, as a way, & my paths shalbe exalted.

12 Beholde, these shal come frō farre: & lo, these from the North and from the West, and these from the land of Siniim.

13 Reioyce, o heauens: and be ioyful, o earth: braile forth in to praise, o mountaines: for God hathe comforted his people, & wil haue mercie vpon his afflicted.

14 But Zion said, The Lord hathe forsaken me, and my Lord hathe forgottē me.

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

16 Beholde, I haue graued thee vpon the palmes of mine hands. thy walles are euer in my sight.

17 Thy buylders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about & beholde: all these gather the selues together & come to thee. as I haue, saith the Lord, thou shalt surely put the all vpon thee as a garmēt, & gird thy self wth the like a bride.

19 For thy desolations, & thy waste places, & thy land destroyed, shal surely be now narrow for them: they shal dwell in it, & they that did deuoure thee, shalbe farre away.

20 The children of thy barrennes shal say againe in thine eares, The place is straict for me: giue place to me that I may dwell.

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

Ecc. 11.

f Since the time that I declared my self to your fathers I haue & prophesied for him self, & to assure them of these things which I haue said do these good
2 That is, the persons of the Father of Israel
3 After that he had forewarned them of their captivity, and of the cause thereof, he sheweth them the great ioye, & that shall come of such deliuerance
4 He sheweth that it shalbe as easy to deliuer them, as he did their fathers out of Egypt
5 Thus he sheweth that the wicked hypocrites shulde not abuse Gods promises in whom was neither truth, nor ioy
6 Chap 57, 21

7 This is spoken in the passion of Christ to assure the faithful, that the promises shulde come to passe for they were all made in him, and a him shulde be performed
8 This is met of the time, & Christ shulde be manifested to the worlde, as Psal 27
9 By the sword, and shifte, he signifieth the vertue and efficacy of Christs doctrine
10 God hathe taken me to his protection and defence this chiefly is met of Christ, and may also be applied to his ministers of his worde
11 By Israël is met Christ, & all the body of faithful as the members and their head
12 Thus Christ in his members complaseth, that his labour, and preaching take none effect, yet he is contented, & his doings are approved of God
13 Thogh the Iewes refuse my doctrine, yet God wil approve my ministratione.

h To declare my Gospel to the Gentiles, Cha 42, 6 ad 23, 27 Iak 23, 2
i Meaning, the Iewes whom the Iewes kept in bondage
k The benefit of their deliuerance shalbe so great, that great, & smale shal acknowledge it, & reuerence God for it
l Thus he speaketh of his Church, when he wolde shew his mercie toward it, 2 Cor 6, 2
m Meaning, Christ, & aloue
n Signifying, before Christ renue the earth by his word, there is nothing, but confusion & disorder
o To the that are in the prison of sone, & earth
p Being in Christs protection, they shal be safe against all dangers, & fire from the feare of the enemies
q Meaning, if there shulde be nothing in their way, from Babylon, they shulde be hindered or hurt them but this is accomplished spiritually
r Meaning, if such contrary so that Christ shal deliuer him from all the paynes of the world
s Read Chap. 44, 23
t He obiecteth what a faithful might say in their long affliction, and affliction, and thereunto to comfort them, with a more proper similitude, and full of consolatio
u Because I wolde not forget thee
x Meaning, & good order of policie & discipline
y I haue a continual care to buyld thee vp againe, & to destroye thine enemies
z He sheweth what are the ornaments of the Church to haue mine children, which are assembled by the worde of God & gouerned by his Spirit

desolate, a captiue and a wanderer to and fro: & who hath nourished thee? beholde, I was left alone: whence are these?

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

23 And Kings shall be thy nourcing fathers, and Quenes shall be thy nourses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy fete: & thou shalt knowe that I am the Lord: for they shall not be ashamed to waite for me.

24 Shall the praise be taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall be taken awaie: & the praise of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, & I will saue thy children,

26 And will fede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with swete wine: & all flesh shall knowe that I the Lord am thy Sauour, & thy redemer, the mightie one of Iakob.

CHAP. I.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs obedience & victorie.

Thus saith the Lord, Where is that subtil of your mothers diuorcement, whome I haue cast of for who is the creditor to whome I solde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

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

I clothe the heauens with darknes, & make a sacke their couering.

The Lord God hath giuen me a tongue of the learned, that I shoulde knowe to minister a worde in time to him: for he is weary: he will raise me vp in the morning: in the morning he will waken mine eare to heare, as the learned.

The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

I gaue my backe vnto the smiters, and my chekes to the nippers: I had not my face from shame and spitting.

For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

He is nere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersarie? let him come nere to me.

Beholde, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe olde as a garment: the mothe shall eat them vp.

Who is among you that feareth the Lord? let him heare the voyce of his seruant. he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, & stay vpon his God.

Beholde, all you kindle a fyre, and are compassed about with sparkes: walke in the light of your fyre, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorowe.

CHAP. I.

To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

Hear me, ye that follow after righteousness, & ye that seke the Lord: loke vnto the rocke, whence ye are hewn, and to the hole of the pit, whence ye are digged.

Consider Abraham your father, and Sarah that bare you: for I called him alone, & blessed him, and increased him.

Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioye and gladnes shall be founde therein: praise, and the voyce of singing.

Hearken ye vnto me, my people, and giue care vnto me, O my people. for a Law shall procede from me, and I will bring forth the my iudgement for the light of the people.

My righteousness is nere: my saluacion goeth forth, and mine armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

Lift vp your eyes to the heauens, and loke vpon the earth beneth: for the heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner: but my saluacion shall be for euer, & my righteousness shall not be abolished.

Hearken vnto me, ye that knowe righteousness, the people in whose heart is my Law. Feare ye not the reproche of men, neither be ye afraid of their rebukes.

I did not shrinke from God: for any persecution or calamitie whereby he sheweth, that the true ministers of God can loke for none other recompence of wicked but after this sorte, and also what is their comfort.

Shewing it is a rare thing that any should obey aright Gods true ministers, though they labour to bring the fire from heauen. You haue fought consolation by your owne deuises, & haue refused the light, and consolation, & God hath offered therefore ye shall remaine in sorowe, and not be comforted.

He comforteth the Church, that they should not be discouraged for their small number. That is, to Abraham, of whome ye were begotten, & to Sarah, of whome ye were borne.

As plentiful as Paradise, Genes 2.3.

I will rule, & gouerne my Church by my worde, and doctrine.

The time, I will accomplish my promises. My power, and strength.

He forewarneth them of the horrible change, & mutations of all things, & how he will preferue his Church in the middes of all these dangers.

For

affesheweth, Christ will not onely gather this grege number of the Iewes, but also of the Gentiles.

Meaning, Kings shall be converted to Gospel and be shewe their power, & autoritie for the preservation of the Church.

Being ioyned with the Church, they shall suble the felues to Christ their head, and giue him all honour.

He maketh this as an obiectio, although the Chaldees were strong, & had them in iuste possession.

This is the answer to their obiectio, none is stronger then the Lord, nether hath a more iuste title vnto them.

I will cause them to destroye one another, as Iud. 7. 22. 2 chro 20. 22. chap. 19. 22.

Meaning, he had not forsaken her, but through her owne occasio, as Hosea 2. 2. Which should declare, I haue cut her off, meaning, they colde shewe none.

Signifying, he solde them not for any det or pouertie, but they solde the felues to sinne to bte their owne lustes, & pleasures.

He came by his Prophetes, and ministers, but they wolde not beleue their doctrine and conuert. Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp the red Sea, and killed the fish in the riuers, & also as I ordeined in Iorden?

As I did in Egypt in token of my displeasure, Exod 10. 21. The Prophet doeth represente here the persone and charge of them that are iustly called to the ministerie of Gods worde. To him that is oppressed by affliction and miserie. As they that are taught, and made free by him.

8 For the mothe ſhal eat the vp like a garment, and the worme ſhal eat them like wolfe: but my righteouſneſſe ſhal be for euer, and my ſaluacion from generacion to generacion.

9 Riſe vp, riſe vp, and put on ſtrength, & arme of the Lord: riſe vp, as in the olde time in the generacions of the worlde. Art not thou the ſame, that haſt cut Rana, and wounded the dragon?

10 Art not thou the ſame, which hath dried the Sea, & the waters of the great deepe, making the depth of the Sea a way for the redeemed to paſſe ouer?

11 Therefore the redeemed of the Lord ſhall retorne, and come with ioye vnto Zión, and euerting ioye ſhall be vpon their head: they ſhall obtaine ioye, & gladnes: & ſorowe and mourning ſhall flee away.

12 I, when I am he, that comfort you. Who art thou, that thou ſhouldeſt feare a mortal man, and the ſonne of man, which ſhall be made as graſſe?

13 And forgeteſt the Lord thy maker, that hath ſpread out the heavens, and laide the fundacions of the earth: and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is ready to deſtroye: Where is now the rage of the oppreſſour?

14 The captiue ſhall haſteneth to be looſed, and that he ſhoulde not dye in the pit, nor that his bread ſhoulde faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: the Lord of hoſtes is his Name.

16 And I haue put my wordes in thy mouth, and haue defended thee in the ſhadow of mine hand, that I may plant thee in heauens, and iaye the fundacion of the earth, & ſay vnto Zión, Thou art my people.

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

18 There is none to guide her among all ſonnes, whome ſhe hath brought forth: there is none that taketh her by the hand of all the ſonnes that ſhe hath brought vp.

19 Theſe two things are come vnto thee: who wil lament thee? deſolation and deſtruction, and famine, and the ſworde: by whome ſhal I comforte thee?

20 Thy ſonnes haue fainted, and lie at the head of all the ſtretes as a wilde bulle in a net, and are full of the wrath of the Lord, & rebuke of thy God.

21 Therefore heare now this, thou miſerable and drunken, but not with wine.

22 Thus ſaith thy Lord God, euen God that pleadeth the cauſe of his people, Beholde, I haue taken out of thine hand the

cuppe of trembling, euen the dregges of the cuppe of my wrath. thou ſhalt drinke it no more.

23 But I wil put it into thou haſt that ſpoile thee, which haue ſaid to thy ſoul, Bowe downe, that we may go ouer, and thou haſt laid thy bodie as the ground, and as the ſtreete to them that went ouer.

CHAP. LII.

1 A conſolation to the people of God & Of the meſſengers thereof.

2 **A** Riſe, ariſe: put on thy ſtrength, & Zión: put on the garments of thy beautie, O Ieruſalem, the holy cite: for henceforth there ſhall no more come into thee the vncircumciſed and the unclean.

3 Shake thy ſelf from the duſt, ariſe, and ſit downe, O Ieruſalem: looſe the bandes of thy necke, & thou captiue daughter, Zión.

4 For thus ſaith the Lord, Ye were ſold for naught, therefore ſhall ye be redeemed without money.

5 For thus ſaith the Lord God, My people went downe aforetime into Egypt to ſourne there, and Aſſhur oppreſſed them without cauſe.

6 Now therefore what haue I here, ſaith the Lord, that my people is takē away for naught, and that they rule ouer them, make them to howle, ſaith the Lord, & my Name all the day continually is blaſphemed.

7 Therefore my people ſhall knowe my Name: therefore ſhall they knowe in that day, that I am he that do ſpeake: behold, it is I.

8 How beautiful vpon the mountaines are the ſite of him, that declareth & publiſheth peace: that declareth good tidings, & publiſheth ſaluacion, ſaying vnto Zión, Thy God reigneth.

9 The voice of thy watchmen ſhall be heard: they ſhall liſt vp their voyce, and ſhout together: for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zión.

10 O ye deſolate places of Ieruſalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ieruſalem.

11 The Lord hath made bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluacion of our God.

12 Departe, departe ye: go out from thence and touche no vnclean thing. go out of the middles of her: be ye cleane, that beare the veſſels of the Lord.

Ece. iiii.

1 He warneth the ſeruitours of the ſuperſtitious of the Babylonians at Chryſoſtome 220 cor 6, 17
1 For ſeruitours at hand, that the Priests and Levites ſhall, 220 by the
all the people which ſhall be in the ſeruitours of the ſuperſtitious of the Babylonians
of the temple, which Nebuchadnezzar had taken away.

4 He putteth
the ſeruitours
of the ſuperſti-
tious of the
Babylonians
into the ſerui-
tours of the
Lord, that they
may be able to
ſtand in the
day of the Lord.
1 Meaning E-
gypt, Phil
87
E 220, 17, 22
1 From Baby-
lon

11 He comfort-
eth them by ſh-
ort time of
their baniſh-
ment for in
ſeuerall yeres
they were re-
ſtored and the
greater capti-
ue of the worl-
de deſtroyed
Meaning, of
Iſrahel, and of
all the mini-
ſters, who are
defended by
his protection
1 That all
things may be
reſtored in
heaven, and
earth, Ephes
2 10
p Thou haſt
beene iuſtly
punished and
iudged, as
Chap 40, 2 and
the puniſh-
ment at the co-
llation is by me-
aſure, & accord-
ing as God gi-
ueth grace to
be better but in
the ſeruitours
of the Lord
the ſeruitours
of the Lord
to in the ſerui-
tours of the
Lord, as Jerem
22, 15
q Whereof the
one is out-
ward, as of ſ-
things ſe come
to the body as
warre & ſimi-
le & ſeruitours
is inward, & ap-
pertaining to
the ſoule that
is to be with-
out com-
fort, therefore
he ſaith, howe-
ever thou be
forced.

11 He comfort-
eth them by ſh-
ort time of
their baniſh-
ment for in
ſeuerall yeres
they were re-
ſtored and the
greater capti-
ue of the worl-
de deſtroyed
Meaning, of
Iſrahel, and of
all the mini-
ſters, who are
defended by
his protection
1 That all
things may be
reſtored in
heaven, and
earth, Ephes
2 10
p Thou haſt
beene iuſtly
punished and
iudged, as
Chap 40, 2 and
the puniſh-
ment at the co-
llation is by me-
aſure, & accord-
ing as God gi-
ueth grace to
be better but in
the ſeruitours
of the Lord
the ſeruitours
of the Lord
to in the ſerui-
tours of the
Lord, as Jerem
22, 15
q Whereof the
one is out-
ward, as of ſ-
things ſe come
to the body as
warre & ſimi-
le & ſeruitours
is inward, & ap-
pertaining to
the ſoule that
is to be with-
out com-
fort, therefore
he ſaith, howe-
ever thou be
forced.

a No wicked
thing, ſhall
ſubvert Gou-
ernment, &
oppreſſion
the ſeruitours
of the Lord
shall be able to
ſtand in the
day of the Lord.
c The Babylo-
nians paid no
thing to me for
you, therefore
I will take you
again without
ransom
d When I ſhall
goe, whether
in time of ſa-
uine

e The Egyp-
tians mightie
reſtored cau-
ſe to oppreſſe
my people be-
cauſe I will
reſtore them
again, but the
Aſſyrians ha-
ue no ſtyle to
execute their
tyranny by and
therefore will I
punish them
more than I did
the Egyptians
f To wit, by
wicked which
think that I
haue no power
to deſtroye the
ſeruitours of
the Lord
g Good tidings of
our deliue-
rance ſhall be
made knowne
to the ſeruitours
of the Lord
h The Pro-
phets ſeruitours
were ſeruitours
of the Lord
i The ſeruitours
of the Lord
were ſeruitours
of the Lord
k The ſeruitours
of the Lord
were ſeruitours
of the Lord

h The Pro-
phets ſeruitours
were ſeruitours
of the Lord
i The ſeruitours
of the Lord
were ſeruitours
of the Lord
k The ſeruitours
of the Lord
were ſeruitours
of the Lord

l As ready to
ſerue his cre-
ator
m He warneth the ſeruitours of the ſuperſtitious of the Babylonians at Chryſoſtome 220 cor 6, 17
n For ſeruitours at hand, that the Priests and Levites ſhall, 220 by the
all the people which ſhall be in the ſeruitours of the ſuperſtitious of the Babylonians
of the temple, which Nebuchadnezzar had taken away.

m As your fa-
thers did out
of Egypt

n Meaning,
Christ by who-
me our spiri-
tual deliuerâ-
ce shulde be
wrought, whe-
reof this was
a figure

o In the cor-
rupt iudge-
ment of man
Christ in his
person was
not esteemed

p He shal
spread his
word through
manie natiôs

q In signe of
reuerence, and
as being astonished at his excellencie

12 For ye shal not go out ^m with haste, nor
departe by flicng away; but the Lord wil
go before you, and the God of Israël wil
gather you together.

13 Beholde, my ⁿ seruant shal prosper: he
shalbe exalted and extolled, & be very hie.

14 As manie were astonished at thee (his vi-
sage was so ^o deformed of men, and his
forme of the sonnes of men) so ^p shal he
sprinkle manie nations: the Kings shal
shut their ^q mouths at him, for that which
had not bene tolde them, shal they se,
and that which they had not heard, shal
they ^r vnderstand.

CHAP. LIII.

1 Of Christ and his kingdome, whose worde fewe wil
beleue. 6 All men are sinners. 11 Christ is our righ-
teousnes. 12 And is dead for our finnes.

a The Pro-
phet sheweth,
y^e verie fewe
shal receiue
this their pre-
aching of
Christ, and of
their deliuerâ-
ce by him, Ioh
12, 38 rom 10.
16

b Meaning y^e
none can be-
leue, but who-
se hearts God
toucheth with
the vertue of
his holie Spi-
rit

c The begin-
ning of Christs
kingdome
shalbe smale,
and contempti-
ble in y^e sight
of man, but it
shal growe
wonderfully,
and flourish be-
fore God

d Read Chap.
XXI

e Which was
by Gods singu-
lar providence
for the com-
forte of sin-
ners, Ebr 4, 15.

f That is, the
punishment
due to our sin-
nes: for the w^h
he hathe both
suffred, & ma-
de satisfactiō.

g We iudged
euil, thinking
that he was
punished for
his owne sin-
nes, & not for
ours

h He was cha-
stised for our
reconciliation.

i Cor 15, 3

j Meaning, the
punishment
of our iniqui-
tie, & not the
saue it self.

k But willingly, & patiently obeyed his^r fathers appointe-
ment, Mas 26, 63 act 2, 32. l From the croſſe, and graue after that he was con-
demned m. Though he dyed for sinne, yet after his resurrection he shal liue
for euer, and this his death is to restore life to his members, Rom 6, 9
n God the Father deliuered him into the hands of the wicked, and to the
powers, of the worlde to do with him what they wolde.

W^ho ^a wil beleue our report, and
to whome is the ^b ayme of the
Lord reueiled

2 But he shal growe vp before him as a
branche, & as a ^c roote out of a drye ^d gro-
unde: he hathe nether forme nor beautie:
whē we shal se him, there shalbe no forme
that we shulde desire him.

3 He is despised and reiected of mē: he is a
man ful of sorows and hathe experience
of ^e infirmities: we hid as it were our faces
from him: he was despised and we esteemed
him not.

4 Surely he hathe borne our infirmities, &
caried ^f our sorowes: yet we did iudge hī,
as ^g plagued, and smitten of God, & hum-
bled.

5 But he was wounded for our transgres-
sions, he was broken for our iniquities: the
^h chastisemēt of our peace ⁱ was vpon him,
and with his stripes we are healed.

6 All we like shepe haue gone astrae: we haue
turned euerie one to his owne way, and
the Lord hathe layed vpon him the ^j iniqui-
tie of vs all.

7 He was oppressed & he was afflicted, yet
did he not ^k opē his mouth: he is brought as
a shepe to the slaughter, and as a shepe be-
fore her shearer is dumme, so he openeth
not his mouth.

8 He was taken out from ^l prison, and frō
iudgement: ^m & who shal declare his age?
for he was cut out of the lād of the liuing:
for the transgression of my people was he
plagued.

9 ⁿ And he made his graue with y^e wicked,
and with the riche in his death, though he
had done no wickednes, nether ^o was anie
deceite in his mouth.

k But willingly, & patiently obeyed his^r fathers appointe-
ment, Mas 26, 63 act 2, 32. l From the croſſe, and graue after that he was con-
demned m. Though he dyed for sinne, yet after his resurrection he shal liue
for euer, and this his death is to restore life to his members, Rom 6, 9
n God the Father deliuered him into the hands of the wicked, and to the
powers, of the worlde to do with him what they wolde.

10 Yet the Lord wolde breake him, & ma-
ke him subiect to infirmities: whē he shal
make his soule an offering for sinne, he shal
se ^p his fede & shal prolong ^q his daies, and the
wil of the Lord shal prosper in his hand.

11 He shal se of the ^r trauaile of his soule,
& shalbe satisfied: by his knowledge shal
my ^s righteous seruant iustifie manie: for
he shal beare their iniquities.

12 Therefore wil I giue him a portion with
the great, and he shal deuide the spoyle
with the strong, because he ^t hathe pow-
red out his soule vnto death: and he was
counted with the transgressors, and he be-
are the sinne ^u of many, and praied for the
trespassers.

CHAP. LIIII.

1 Mo of the Gentiles shal beleue the Gospel then of the
Iewes. 7 God leaueth his for a time, to whome after-
ward he sheweth mercie.

1 R^eioyce, o ^a baren that didest not bea-
re: breake forth into ioyce & reioyce,
thou that didest not trauaile with childe:
for the ^b desolate hathe mo children then
the married wife, saith the Lord.

2 ^c Enlarge the place of thy tentes, and let
them spread out the curtaines of thine ha-
bitacions: spare not, stretch out thy cor-
des, and make faste thy stakes.

3 For thou shalt increase on the right hand
and on the left, and thy fede shal possesse
y^e Gentiles & dwell in the desolate cities.

4 Feare not: for y^e shalt not be ashamed, ne-
ther shalt y^e be confounded: for y^e shalt not
be put to shame: yea, y^e shalt forget y^e shame
of thy ^d youth, & shalt not remeber the re-
proche of thy ^e widdowhead anie more.

5 For he that ^f made thee, ^g as thine hous bād
(whose Name is the Lord of hostes) and
thy redemer the holie one of Israël, shalbe
called the God of the whole worlde.

6 For the Lord hathe called thee, being as
a woman forsaken, and afflicted in spirit,
and as a ^h yong wife when thou wast refu-
sed, saith thy God.

7 For a litle while haue I forsaken thee,
but with great compasſion wil I gather
thee.

8 For a moment, in ⁱ mine angre, I hid my
face from thee for a litle season, but with
euerlasting mercie haue I had compasſiō
on thee, saith the Lord thy redemer.

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

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

de, which semed before to be shut vp in Iudea.

h As a wife which
wast forsaken in thy youth. i As sure as the promes
Noah, that the waters shulde no more ouerflowe the earth.

o Christ by of-
fring vp him
self shal giue
life to his
Church, & so
cause them to
liue w^h him for
euer

p That is, the
fruit & effect
of his labour,
w^h is y^e satisfactiō
of his Church
q Christ shal iu-
stifie by faith
through his
worde, whe-
re as Mo-
ses colde not
iustifie by the
Lawe

r Because the lū-
bled him self,
therefore he
shalbe exalted
to glorie, Phil.
2, 7

s That is, in all
that belue in
him

Chap LIIII

a Alter y^e he
hath declared
the death of
Christ, he spea-
keth to the
Church, becau-
se it shulde te-
le y^e state of y^e
same, & call it
her baren, be-
cause y^e in the
captiuitie she
was as a wid-
dowe without
hope to haue
anie children.
b The Church
in this her af-
flictō, & capti-
uitie shal br-
g forth mo chil-
dren then whē
she was at li-
bertie, or this
may be spoken
by admiratiō,
considering y^e
great number
shulde come of
her. Haz deliue
raue vnder Cy-
rus was as her
childe hode, &
therefore this
was accom-
plished, when she
came to her a-
gre, w^h was vnder
y^e Gospel

c Signifying, y^e
for y^e great nū-
ber of childre,
y^e God shulde
giue her, she
shulde seme to
lacke rōume
to lodge them.

d The affli-
ctions which
thou suffred at
the beginning.

e When as y^e
wast refused
for thy finnes,
Chap 50, 1

f That did re-
generate thee
by his holie
Spirit

g His glorie
shal shine
through the
whole worlde

h As a wife which
wast forsaken in thy youth. i As sure as the promes
Noah, that the waters shulde no more ouerflowe the earth.

not

Hereby he de-
clarerh excell-
lent state of y
Church vnder
Christ

Or rather, by
hearing of his wo-
rd & in yd mo-
ving of his spi-
rit.

In this state
and in yd mo-
ving of his spi-
rit shall stand
for ever.

And therefore
shall not pre-
vail

Meaning y
domesticall
enemies of the
Church as are
the hypocrites

Signifying he
reby yd mo-
ving out

for as
God giveth
power for seig-
nitye

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not depart from thee, neither shall the co-
venant of my peace fall away, saith the
Lord, that hath the compassion on thee.

O thou afflicted and tossed with tem-
pest, that hast no comfort, behold, I will
lay thy stones with carbuncles, and lay
thy foundation with sapphires,

And I will make thy windows of emer-
aules, and thy gates shining stones,
and all thy borders of pleasant stones.

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

In righteousness shalt thou be establi-
shed, & be farre from oppression: for thou
shalt not feare it: and thou shalt feare, for it shall
not come neere thee.

Behold, the enemy shall gather him self,
but without me: who so ever shall gather
him self in thee, against thee, shall fall.

Behold, I have created the smith that
bloweth the coles in the fyre, and him
that bringeth forth the instrument for his
worke, and I have created the destroyer
to destroye.

But all the weapons that are made a-
gainst thee, shall not prosper: and euery
tongue that shall rise against thee in iud-
gement, thou shalt condemne. This is the
heritage of the Lords seruants, and their
righteousnes is of me, saith the Lord.

CHAP. LV.

An exhortation to come to Christ & Gods counsels are
not as mans. The way of the faithful

Howeuer one y^e thirsteth, come ye
to the waters, and ye that haue no
silver, come buy and eat: come, I saie, buy
wine and meate without silver and with-
out money.

Wherefore do ye late out silver & not for
bread? & your labour without being satis-
fied: hearken diligently vnto me, & eat that
which is good, and let your soule delight in
fatnes.

Enlarge your eares, and come vnto me:
heare, and your soule shall liue, and I will
make an euerylasting covenant with you,
even the sure mercies of Dauid.

Behold, I gaue him for a witnes to the
people, for a prince and a master vnto the
people.

Behold, thou shalt call a nation that thou
knowest not, and a nation that knewe not
thee, shall rune vnto thee, because of y^e Lord
thy God, and the holie one of Isaiel. for
he hath glorified thee.

Seek ye the Lord while he maie be founde:
call ye vpon him while he is nere.

Let the wicked forsake his waies, and the
vnrightheous his owne imaginations, and
returne vnto the Lord, and he wil haue
mercy vpon him: and to our God, for he

is verie readie to forgiue.

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

For as the heauens are higher than the earth,
so are my waies higher than your waies, and
my thoughts above your thoughts.

Surely as the raine cometh downe and
the snowe from heauen, and returneth not
thither, but watereth the earth and maketh
it to bring forth and budde that it maie
giue seede to the sower, and bread vnto
him that eateth,

So shall my word be, that goeth out
of my mouth: it shall not returne vnto me
void, but it shall accomplish that which I
wil, and it shall prosper in the thing where-
to I sent it.

Therefore ye shall go out with ioye, and
be led forth with peace th^e mountaynes
and the hills shall breake forth before you
into ioye, and all the trees of the field shall
clappe their hands.

For thornes there shall growe syre trees:
for nettles shall growe the myrrhe tree,
and it shall be to the Lord for a name, and
for an euerylasting signe that shall not be
taken away.

CHAP. LVI.

An exhortation to iudgement and iustice to
Shepherds that deuoure their flocke.

Thus saith y^e Lord, Keep iudgement &
do iustice: for my saluacion is at hand to
come & my righteousness to be reueiled.

Blessed is the man that doeth this, and
the sonne of man which lieth holde on
it: he that kepeth the Sabbath and pollu-
teth it not, and kepeth his hand from do-
ing anie euill.

And let not the sonne of the stranger,
which is ioyned to the Lord, speake and
say, The Lord hath surely separat me fro
his people: neither let the Eunuch say, Be-
hold, I am a drye tree.

For thus saith the Lord, vnto the Eunu-
ches, that kepe my Sabbaths, and chuse the
thing that pleaseth me, and take holde of
my covenant,

Euen vnto the wil I giue in mine House
& with my wailes, a place and a name
better then of the sonnes & of the daugh-
ters I wil giue them an euerylasting name,
that shall not be put out.

Also the strangers that cleaue vnto the
Lord, to serue him, & to loue the Name of
the Lord, & to be his seruants euery one
that kepeth the Sabbath, & polluteth it not
& embrace my covenant,

They wil I bring also to mine holy moun-
taine, & make them ioyful in mine House
of prayer: their burnt offerings and their
sacrifices shall be accepted vpon mine altar:
for mine House shall be called an house of
prayer for all people.

Althogh you
are not iustice
reconciled one
another, & iud-
ge me by your
schisme, & I am
most euen to be
reconciled, yea
I offer my mee-
cise to you

If these sma-
le things haue
their effect, as
daily experi-
ence sheweth, mu-
che more shall
my promise
I haue made &
confirmed, bring
to passe the
thing which I
haue spoke for
your deliue-
rance

Read Chap.
44, 45, 46, 47

To let forth
his glory

Or Gods de-
liverance, & y
he wil neuer
forsake his
Church

Chap LV.
A God that work
what he wil

rest of the as-
tery he shal
deliuered the
to wit, y^e me-
ries of charite
whereby true
faith is declar-
ed

Which I wil
declare to y^e,
and you & pow-
er into your
hearts by my
spirit

Vnder y^e Sab-
bath he cōpre-
hendeth the
whole seruice
of God & the
religion

Let none
thinke himself
vnnere to re-
ceive y^e grace
of y^e Lord for
y^e Lord wil re-
deeme all im-
pediments, and
wil forsake no
one that kepe
his true reli-
gion & beleue
in him

Meaning, in
his Church

They shall be
called after y^e
people & be
of y^e same reli-
gion & vnder
Christ y^e digni-
tie of y^e an-
gels shall be gra-
nted the y^e Iewes
were at y^e time
g. Hereby he
maneth y^e spi-
ritual seruice
of God to who-
me y^e faithful
offer continuall
thanksgiving
yea the iustices
& all y^e they
haue as a liue-
ly & accepta-
ble sacrifice
Nor onely
for y^e Iewes but
for all others
Matt 21, 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare & hypocrites & to assure the faithful, that when this cometh, they may knowe it was tolde them before.
k He sheweth that his affliction shal come through the faule of the gouernours, Prophetes & pastors, whose ignorance, negligence, auarice & obstinacie prouoked Gods wrath against them. l We are wel yet, and tomorowe shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

- 8 The Lord God saith, which gathereth the scattered of Israël, Yet wil I gather to them those that are to be gathered to the.
9 All ye beasts of the field, come to deuoure, euen all ye beasts of the forest.
10 Their watchemen are all blinde: they haue no knowledge: they are all domme doggs: they can not barke: they lie & slepe and delite in sleping.
11 And these gredie doggs can neuer haue ynough: and these shepherds can not vnderstand; for they all loke to their owne way, euerie one for his aduantage, & for his owne purpose.
12 Come, I wil bring wine, and we wil fill our selues with strong drinke, and to morowe shalbe as this daye, and muche more abundant.

prouoked Gods wrath against them. l We are wel yet, and tomorowe shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

- God taketh awaie the good, that he shoulde not se the horrible plagues to come. 3 Of the wicked idolaters. 9 And their vaine confidence.

The righteous perisheth, and no man considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie from the euil to come.

Peace shal come: they shal rest in their beddes, euerie one that walketh before him.

But you witches children, come hither, the sede of the adulterer and of the whore.

On whome haue ye iested vpon whome haue ye gaped and thrust out your tongue: are not ye rebellious children; and a false sede?

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

Thy porcion is in the smooth stones of the riuier. they, they are thy lotte: euen to them hast thou powred a drinke offering: thou hast offred a sacrifice. Shulde I delite in these?

Thou hast made thy bed vpon a verie hie mountaine: thou wentest vp thether, euen the her wentest thou to offre sacrifice.

Behinde the dores also and postes hast thou set vp thy remembrance: for thou hast discovered thy self to another then me, and wentest vp and didest enlarge thy bed, & make a couenant betwene thee and them, and loudest their bed in euerie place

a From the plague that is at hand, & also because God wil punish the wicked.
b The soule of the righteous shal be in ioye & their bodie shal rest in the graue vnto the time of the resurrection: because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods worde & his promises: boasting openly that they were the children of Abraham, but because they were not faithful & obedient as Abraham was, he calleth the bastards, & the children of forcerers, who forsake God and fled to wicked means for succour.
d Read Leui 18, 21. 2. King 23, 10.
e Meaning, euerie place was polluted with their idolatrie: or euerie faire one that they founde, they made an idole of it.
f In the sacrifices which you, offering before these idoles, thought you did serue God.
g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.
h In stead of setting vp the worde of God in the open places on the postes & dores to haue it in remembrance, Deut. 6. 9. & 27, 1. thou hast set vp figures and markes of thine idolatrie in euerie place.
i That is, didst thou encrease thine idolatrie more and more.

where thou sawest it.

Thou wentest to the Kings with oyle, & didest increase thine oynmentes & send thy messengers farre of, and didest humble thy selfe vnto hel.

Thou weariedst thy self in thy manifold iourneys, yet saidst thou not, There is no hope: thou hast founde life by thine had, therefore thou wast not grieved.

And whome didest thou reuerence or feare, seing thou hast lied vnto me, and hast not remembred me, nether set thy minde thereon? is it not because I holde my peace, and that of long time? therefore thou fearest not me.

I wil declare thy righteousness & thy workes, and they shal not profite thee.

When thou cryest, let them that thou hast gathered together deliuer thee: but thy minde shal take the all away: vanitie shal pul them awaie: but he that trusteth in me, shal inherite the land, and shal possesse mine holie Mountaine.

And he shal saie, Cast vp, cast vp: prepare the waie: take vp the stumbling blockes out of the waie of my people.

For thus saith he, that is hie and excellent, he that inhabiteth eternitie, whose Name is the Holie one, I dwell in the hie & holie place: with him also that is of a contrite and humble spirit to reuue the spirit of the humble, and to giue life to them that are of a contrite heart.

For I wil not contende for euer, nether wil I be alwaies wrath, for my spirit shulde faile before me: and I haue made the breathe.

For his wicked couetousnes I am angrie with him, & haue smited him: I hid me & was angrie, yet he went awaie, & turned after the waie of his owne heart.

I haue sene his waies, and wil heale him: I wil leade him also, & restore comfort vnto him, and to those that lament him.

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

But the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dirt.

There is no peace, saith my God, to the wicked.

CHAP. LVIII.

- The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithful. 13 Of the true Sabbath.

Rye a loud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, & to the house of Iakob, their finnes.

Yet they seke me daily, & wil knowe my waies, euen as a nacion that did righte: they wil seme to worship me and haue outward holines.

k Thou didst seke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: & when they failed, thou soughtest to the Babylonians & more: and more didst torment thy self. l Although thou sawest all thy labours to be in vaine, yet wouldest thou neueracknowledge thy faule & leaue of. m He derideth their vnprofitable diligence & thought to haue made all sure, & yet were deceived. n Broken promises with me. o Meaning, the wicked abuse Gods lenitie & growe so farther wickednes.

p That is, thy naughtines, idolatries & impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians & others, whose helpe they looked for.

r God shal say to Darius and Cyrus.

s I wil not vse my power against fraile man whose life is but a blast: that is, for the vices & fautes of the people, which is ment here by couetousnes.

t Though they were obstinate, yet I did not withdraw my mercie from them.

x That is, I frame the speech & wordes of my messengers which shal bring peace.

y As wel to him which is in captiuitie as to him which remaineth at home.

z Their euil conscience doeth euer torment them, & therefore they can neuer haue rest, read Chap. 48, 22.

Chap. LVIII. a The Lord thus speaketh to the Prophet, willing him to vse all diligence & seruicence to rebuke the hypocrites.

ouly, and had not forsaken the statutes of their God: thei aske of me the ordinances of iustice: they wil draw nere vnto God, saying,

3 ^e Wherefore haue we fasted, & thou seest it not? we haue punished our selues, & thou regardest it not. Beholde, in y day of your fast you wil seke ^d your wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce be ^e heard aboue.

5 Is it suche a fast, that I haue chosē that a man shalde afflicte his soule for a day, & to bowe downe his head, as a bulle rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this y fasting, that I haue chosē, to loose the bands of wickednes, to take of the heauy burdens, & to let the oppressed go fre, and that ye breake euery ^f yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy self from ^g thine owne flesh?

8 Then shal thy ^h light breake forth as the morning, and thine health shal growe spedely: thy ⁱ righteousness shal go before thee, and the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the ^k finger, and wicked speaking:

10 If thou ^l powre out thy soule to the hungry, & refresh the troubled soule: then shal thy light spring out in the ^m darkenes, and thy darkenes shalbe as the none day.

11 And the Lord shal guide thee cōtinually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watred garden, and like a spring of water, whose waters faile not.

12 And they shalbe of thee, that shal buyld the olde ⁿ waste places: thou shalt raise vp the fundacions for manie generacions, & y shalt be called the repaier of y breache & the restorer of the paths to dwell in.

13 If thou ^o turne away thy fote from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrat it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seeking thine owne wil, nor speaking a vaine worde,

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

of the Lord hathe spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of finnes. 16 God alone wil preserve his Church, though all men faile.

1 Beholde, ^a the Lords hand is not shor- ^{Numb 11, 23.} tened, that it can not saue: nether is ^{chap, 30, 2.} his eare heauy, that it can not heare.

2 But ^a your iniquities haue separated be- ^{Isa 59, 2.} twene you and your God, and your finnes haue hid his face from you, that he wil not heare.

3 For your hands are defiled with ^a blood, ^a Read Chap. and your fingers with iniquitie: your lip- ^{2, 25} pes haue spoken lies & your tongue hathe murmured iniquitie.

4 No man calleth for iustice: no man ^b con- ^b tendeth for trueth: they trust in vanitie, & speake vaine things: thei cōceiue mischief, and ^c bring forth the iniquitie.

5 They hatche cockatrice ^d egges, & weaue the spiders ^e webbe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shalbe no garment, nether shal they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their fete runne to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: defolacion & destruction is in their paths.

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

9 Therefore is ^f iudgement farre from vs, ^f That is, nether doeth ^g iustice come nere vnto vs: ^g Gods venge- we waite for light, but lo, it is darkenes, for ^g Gods prote- our enemies. tion to deffend vs

10 We grope for the wall like the ^h blinde, ^h We are al- and we grope as one without eyes: we stō- together desti- ble at the none day as in the twilight: we ^h tute of coun- are in solitarie places, as dead men. sel and can finde no end of our miseries

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

12 For our trespasses are manie before thee, and our ^k finnes testifye against vs: for our ^k trespasses are with vs, and we knowe our iniquities

13 In trespassing & lying against the Lord, and we haue departed away frō our God, & haue spoken of crueltie and rebellion, concerning and vttering out of the heart false ^l matters.

14 Therefore ^m iudgement is turned bac- ^l To wit, a- keward, and iustice standeth farre of: for ^l gainst our ne- trueth is fallen in the strete, and equitie ^l ighours. can not enter. ^m There is ne- ther iustice nor vpr ghmes among men

15 Yea, trueth faileth, and he that refreineth from euil, maketh him self ⁿ a pray: and ⁿ The wicked wil destroye him. Fff.i.

e He setteth forth the malice and disdain of y hypocrites, w^{ch} grudge against God, if their workes be not accepted. Thus he cōmineth the hypocrites by the scōle table & by their ductu toward their neigh- bors: that he haue not fair nor reli- gion. So long as you vse contē- cion & oppres- sion, your fast- ing & pray- er shal not be heard.

f That you leaue of all your extor- sions.

g For in him thou seest thy self as in a glasse. h That is, the prosperous estate, where- with God wil blesse thee. i The testimo- nie of thy goodnes shal appeare before God & mā.

k Whereby is shēd all manner of iniurie. l That is, haue compas- sion on their miseries. m Thine ad- ueritie shalbe turned into prosperitie.

n Signifying y of the Iewes shulde come suche, as shul buyld againe y ruines of Ie- rusalem & Iu- daea but chief- ly this is ment of the spiri- tual Ierusalem: whose buyld- ers were the Apostles. o If thou re- fraine thy self from thy wic- ked workes.

b All mē wike at the iniuries & oppressions, & none go a- bout to reme- die them. c According to their wic- ked deuises, they hurt their neigh- bors. d Whatsoeuer cometh from the, is poyson and bringeth death. e They are pre- fitable to no purpose.

The Spirit & the worde.

Isaiâh. The Churchs glorie.

^o Meaning, to do iustice & to remedi. the things y were foultie out of order
^p That is, his Church or his arme did helpe it self, and did not haue aide of any other
^q Signifying y God hathe iust meases at hand to deliuer his Church, and to punish their enemies.
^r Toward your enemies, y dwell in diuers places, and beyonde the sea
^s He sheweth y there shalbe great affliction in y Church, but God wil neuer deliuer his
^t Whereby he declarath that the true deliuerance from sinne & Satan belongeth to none, but to y children of God, whome he iustifieth
^u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with y other, and promisseth to giue them bothe to his Church for euer
^v Chap LX
^w The time of thy prosperitie and felicitee where as speaking of Babylon he commended her to go downe,
^x Chap 47
^y Signifying y all men are in darkenes til God giue the light of his Spirit, and that this light shineth to none but to those that are in his Church
^z Meaning y Judea shulde be as the mercer bringing farrre & y the Gentiles shulde receiue light of her
^a An infinite number from all contraires, as Chap 49, 18.
^b For ioye, as y heart is drawen in for ioye
^c Meaning y euery one shal honour y Lord with that, wherewith he is able signifying that it is no true seruice of God, except we offer our felicitie to serue his glorie, & all that we haue
^d This is the Arabian y haue great abundance of cattell
^e Because the altar was a figure of Christ, Ebr 13, 10 be sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was bothe the offering and the altar & self.

when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when he saw that there was no mⁱ, he wondred that none wolde offer him self. Therefore his arme did p^rsaue it, & his righteousness it self did susteine it.

17 For he put on iugirousnes, as an habergeon, and an helmet of saluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

18 As to make recompence, as to requite the suite of the aduersaries with a recompence to his enemies: he wil fully repaire the rylands.

19 So shal they feare the Name of the Lord from the West, and his glorie from the rising of the sunne: for the enemy shal come like a flood: but the Spirit of the Lord shal chase him away.

20 And the Redemer shal come vnto Ziôn, and vnto them that turne from iniquitie in Iaakób, saith the Lord.

21 And I wil make this my couenant with them, saith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, shal not departe out of thy mouth, nor out of the mouth of thy fede, nor out of the mouth of the fede of thy fede, saith the Lord, from hence forth euen for euer

CHAP. LX.

2 The Gentiles shal come to the knowledge of the Gospell. 3 They shal come to the Church in abundance. 4 They shal haue abundance, though they suffer for a time.

A RISE, O IERUSALEM: be bought, for thy light is come, & the glorie of the Lord is risen vpon thee.

2 For beholde, darkenes shal couer y^e earth, and grosse darkenes the people: but the Lord shal arise vpon thee, and his glorie shalbe sene vpon thee.

3 And the Gentiles shal walke in thy light, & Kings at y^e brightness of thy rising vp.

4 Lift vp thine eyes rounde about, & beholde: all these are gathered, & come to thee: thy sonnes shal come from farrre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt se and shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The multitude of camels shal couer thee: and the dromedaries of Midian & of Ephath: all they of Shebá shal come: they shal bring golde & incense, and shewe forth the praises of the Lord.

7 All the shepe of Kedar shalbe gathered vnto thee: y^e rams of Nebat^h shal serue thee: they shal come vp to be accepted vpon mine altar: and I wil beautifie the house of my glorie. 8 Therefore shall the offering of the Gentiles be acceptable to him, which is not offered to him by this altar, who was bothe the offering and the altar & self.

house of my glorie.

8 Who are these that sit like a cloude, & as the doves to their windowes?

9 Surely the yle. shal waite for me, and the shippes of Tarshish, as at the beginning y^e they may bring thy sonnes from farrre, & their siluer, and then golde with the, vnto the Name of the Lord thy God, & to the holy one of Israel, because he hathe glorified thee.

10 And the sonnes of strangers shal buyld vpon thy walles, and their Kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

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

12 For the nation and the kingdome, that wil not serue thee, shal perish. & those nations shalbe vtterly destroyed.

13 The glorie of Lebanon shal come vnto thee, y^e fyre tre, the elme & y^e boxe tre together, to beautifie y^e place of my Sanctuarie: for I wil glorifie the place of my fete.

14 The sonnes also of them that afflicted thee, shal come and bowe vnto thee: and all they that despised thee, shal fall downe at the soles of thy fete: and they shal call thee, The cite of the Lord, Ziôn of the holy one of Israel.

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

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and y^e shalt knowe, that I the Lord am thy Saviour, & thy Redemer, y^e mightie one of Iaakób.

17 For brasie wil I bring golde, & for yron wil I bring siluer, & for wood brasie, & for stoneye. I wil also make thy gouernement peace, & thine exactours righteousness.

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

19 Thou shalt haue no more sunne to shine by day, nether shal the brightness of the moone shine vnto thee: for the Lord shalbe thine euertlasting light, and thy God, thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid. for the Lord shalbe thine euertlasting light, & the daies of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: they shal possesse the land for euer, the graffe of my planting shalbe the worke of mine hand,

1 Shearing what great number shal come to the Church & with what great diligence and zeale
^k The Gentiles that are now enemies, shal become friends & letters for one of the Church
^l Meaning, Cyrus and his successors but chiefly this is accomplished in them that serue Christ being conuerted by his Gospell
^m He sheweth y God hathe giue all power & autoritie here in earth for the vte of his Church: and that they which wil not serue and professe y same, shal be destroyed.
ⁿ There is nothing so excellent which shal not serue the necessity of y Church.
^o Signifying, that Gods maiestie is not included in y temple, w^h is but the place for his fete, y we may learne to rise vp to y heauens.
^p To worship their head Christ by obeying his doctrine
^q Bothe hie and lowe shal be realie to helpe and succour thee
^r Thy gouernours shal loue thee and secretly weale and profite
^s Meaning, noe a temporal felicitie, but a spiritual, w^h is fulfilled in Christs kingdome
^t Signifying that all worldly desires shal cease, & that Christ shalbe all in all, as Reuel 21, 22 & 23, 7

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1 To worship their head Christ by obeying his doctrine

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1 Meaning, noe a temporal felicitie, but a spiritual, w^h is fulfilled in Christs kingdome

1 Signifying that all worldly desires shal cease, & that Christ shalbe all in all, as Reuel 21, 22 & 23, 7

hands, that I maie be glorified.

22 A litle one shal become as a thousand, & a smale one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

1 He prophesyeth that Christ shal be anointed and sent to preache. 10 The roye of the faithfull.

Luk 4.18.

a This apper-
teueth to all
the Prophetes
and ministers
of God, but
chiefly to
Christ, of who
se abundāt gra-
ces euerie one
receiveth ac-
cording as it
pleaseth him
to distribute.
b To them
that are lively
touched with
the feeling of
their finnes
c Which are
in the boni-
ty of sūne
d The time
when it pleas-
ed God to
shewe his
good fauour
to man, which
s Paul cal-
leth the ful-
nes of time,
Gal 4.4
e For when
God deliue-
reth his
Church, he pu-
nished his e-
nemies
f Which was
the signe of
mourning
g Trees that
bring forth
good fruit, as
Mat 3.8
h That is, for
a long time
i They shalbe
readie to ser-
ue you in all
your necessi-
ties
k This is accō-
plished in the
time of Christ,
by whome all
faithfull are
made Priests
and Kings,
1 Pet 2.9,
reuel 1.6, &
5.10.
l Read Chap.
60.16, & chap.
60.11
m Abundāt re-
compence, as
this worde is
vied, Chap
40.2
n That is, the
Iewes.
o To wit, of
the Gentiles
p Where as
the Gentiles
had dominion
ouer the Iewes
in times past,
now they shal
haue double
autoritie ouer
them and posses-
sion of the same
q I wil not receiue their offering, which are extortioners, deceiuers,
hypocrites, or that deprive me of my glorie r That is, of the Church.
f He sheweth what shalbe the affection, when they seke this their deliue-
rance.

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

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

3 To appoint vnto them that mourne in Zión, & to giue vnto them beautie for ashes, the oyle of ioye for mourning, the garmēt of gladnes for the spirit of heauines, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shal buyld the olde waste places, & raise vp the former desolations, & they shal repaire the cities which were desolate and waste through manie generations.

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

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

7 For your shame you shal receiue double, and for confusion they shal reioyce in their porcion: for in their land they shal possesse the double: euerlasting ioye shalbe vnto them.

8 For I the Lord loue iudgement & hate a robberie for burnt offering, and I wil direct their worke in trueth, and wil make an euerlasting couenant with them.

9 And their sede shal be knowne among the Gentiles, & they buddes among the people. All that se the, shal knowe them, they thei are the sede which the Lord hath blessed.

10 I wil greatly reioyce in the Lord, and my soule shalbe ioyful in my God: for he hath clothed me with the garments of saluacion, and couered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tireth her self with her iewels.

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

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

CHAP. LXII.

1 The great desire that the Prophetes haue had for Christ, comming. 6 The diligence of the Pastors to deliuerance preache.

1 For Zions sake I wil not holde my tongue, and for Ieruselems sake I wil not rest, vntil the righteousness thereof breake forth as the light, and saluacion thereof as a burning lampe.

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

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

4 It shal no more be said vnto thee, Forsaken, nether shal it be said any more to thy lād, Desolate, but thou shalt be called Hephzibāh, and thy land Beulah: for the Lord deliureth in thee, and thy land shal haue an husband.

5 For as a yong man marieth a virgine, so shal thy sonnes marry thee: and as a bridegrome is glad of the bride, so shal thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walkes, O Ierusalem, which all the daie and all the night continually shal not cease: yee that are mindeful of the Lord, kepe not silence, and giue him no rest, til he repaire and vntil he set vpon Ierusalem the praise of the worlde.

7 The Lord hath sworne by his right hād & by his strong arme, Surely I wil no more giue thy corne to be meat for thine enemies, & surely the sonnes of the strangers shal not drinke thy wine, for the which thou hast labored.

8 But they that haue gathered it, shal eat it, & praise the Lord, & the gatherers thereof shal drinke it in the courts of my Sanctuary.

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

10 Beholde, the Lord hath proclaimed vnto the ends of the worlde: tel the daughter Zión, Beholde, thy Sauour commeth: beholde, his wages are with him, and his worke before him.

11 And they shal call the, The holie people, the redeemed of the Lord, and thou shalt be named, A citie sought out & not forsaken.

12 He shal haue all power to bring his purpose to passe, as Chap. 40.10
13 That is, one ouer whome God hath had a singular care to recouer her whiche was lost.

CHAP. LXIII.

1 God shal destroy his enemies for his Churches sake.
7 Gods benefites towards his Church.

a The Prophet saith that he wil neuer cease to declare vnto the people good tidings of their deliuerance
b Til they haue full deliuerance and thus the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d He shal esteeme thee as done & precious as a King doeth his crowne
e Thou shalt no more be termed as a woman forsaken of her husband
f Or, my desire to be
g Or, married
h That it may be replenished with children.
i For as much as they confessed one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him.
k Prophets, pastors, and ministers
l He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church and to reache others to do the same
m For the resurrection & he reof all the worlde shal praise him
n Signifying a great number
o Shalbe come to the Church, & what meanes he wolde prepare for the restitution of the same, as Chap. 57.14
p The Prophets and ministers shew people of this their deliuerance
q Was chiefly ment of our saluacion by Christ, Zach 9.9
r Mat. 21.5
s He shal haue all power to bring his purpose to passe, as Chap. 40.10
t That is, one ouer whome God hath had a singular care to recouer her whiche was lost.

2 This people
 is against
 I know and
 enemies which
 persecuted
 of Cliven, on
 whom God
 will take ven-
 geance, and is
 here for the
 all bloody af-
 ter that he
 hath destroy-
 ed them in
 Boazai, the
 chief cite of
 the Idumeans;
 for these were
 their greatest
 enemies, and
 vnder the title
 of Circumcisi-
 on, and the kindred
 of Abraham
 claimed to the
 selves of chie-
 feligion, and
 hated & cru-
 ell whippers,
 Plal 137.7

131 B 757
 b God an-
 swereth them
 that asked this
 question, Who
 is this? &c and
 saith, Ye be
 now performed
 in deede the
 vengeance, &
 my Prophetes
 threatened.
 c Another
 question, to
 the which y^e Lord
 answereth
 d Shewing, y^e
 when God pun-
 nisheth his e-
 nemies, it is
 for the profite
 and deliueran-
 ce of his
 Church
 e God sheweth
 that he hath
 no neede of
 manshelp for
 the deliueran-
 ce of his, and
 though men re-
 fuse to do their
 duty, yet through
 negligence, &
 ingratitude,
 yet he him self
 wil deliuer his
 Church, and
 punish the e-
 nemies, read cha.
 59. 16

I will so a-
 -some them,
 and make the
 so giddy, that
 they shal not
 knowe, which
 way to go
 The Prophet
 speaketh this
 to moue the
 people to re-
 member Gods
 benefites in ti-
 mes past, that
 they may be
 confirmed in
 their troubles
 h For I did
 chuse them to
 be mine, that
 they shulde
 beholly, & not
 deceiue mine
 expectation
 bene his own
 may be referre
 I That is, the
 benefites, which
 King, Moses
 some referre the
 early, as an he

Who is this that cometh^a from
Edóm, with red garments from
Bozrah^b he is glorious in his apparel and
walketh in his great strength:^b I speak in
righteousnes. ^c I am mightie to saue.

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

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

4 For the daie of vengeance is in mine
heart, & the daye of my redemed is come.
5 And I looked, & there was none to helpe,
& I wondered that there was none to vp-
holder: therefore mine owne arme helped
me, and my wrath it self susteined me.

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

7 I wil remembre the mercies of y Lord
 & the praises of the Lord according vnto
 all that the Lord hathe giuen vs, and for
 the great goodnes towards the house of
 Israél, which he hathe giuen them accord-
 ing to his tendre loue, and according to
 his great mercies.

is his great mercies.
 8 For he said, Surely they are my ^h people,
 an- children that will not lie: so he was their fa-
 urh- vour.

9 In all their troubles he was troubled,
& the Angel^k of his presence saved them:
in his loue and in his mercie he redeemed
them, and he bare them and caried them all
waies continually.

But thei rebelled and vexed his holie Spirit: therefore was he turned to be theiremie & he foght against them.

Then he¹ remembered the olde time of
Mofes and his people, saying, Where is he
that broght them vp out of the Sea with
the = shepherd of his shepe² where is he y³
put his holie Spirit withinⁿ him⁴

12 He led them by the right hand of Moses with his owne glorious arme, deviding the water before them, to make him self an everlasting Name.

He led the through the depe, as an horse in the wildernes, that thei shulde not stamble.

14. As the beast goeth downe into ſy valley,
the Spirit of the Lord gaue them reſt: ſo
didſt thou lead thy people, to make thy
ſelfe glorious Name.

He bore their afflictions and griefs as though they had
 Which was a witness of Gods presence and thus
 to whom belongeth the office of salvation
 being afflicted, called to remembrance Gods
 he had bestowed upon their fathers in times past in Mea-
 That is, in Moses that he might well governe the people
 in giving of the Spirit to the people. Peaceably and
 as his pasture.

P Loke downe from heauē, and beholde
fiō the dwelling place of thine holines, &
of thy glorie. Where is thy zeale and thy
strength, the multitude of thy mercies, &
of thy compassions? they are restrained
from me.

6 Doubtes ^y art our Father: though ^r Abraham be ignorant of vs, and Israël knowe vs not, yet thou, ^o Lord, art our Father, *and* our redemer: thy Name *is* for euer.

17 O Lord, why hast thou made vs to erre
from thy wayes *and* hardened our heart
from thy feare? Returne for thy seru-
ants sake, *and* for the tribes of thine in-
heritance.

18 The people of thine holines haue possessed it, but a litle ^x while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue bene as they, ouer whome y^e neuer barest rule, and vpon whome thy Name was not called.

me was not called. tride didet
 deliver vs to our owne concupiscence, & didst punish sinne by sinne according
 to this iust iudgement. u Meaning, for the covenants (ake made to Abra-
 ham, Ishak & Iacob his seruants. x That is, in respect of the promises, which
 is perpetual albeit their hadnow possessed the land of Canaā, a thousand, & four-
 score hundredth yere. and thus they lament, to moue God rather to remember his
 covenant then to punish their sinnes. \

CHAP LXIII.

3 The Prophet prayeth for the sinners of the people. 6 Man's
righteousness is like a filthy cloth.

OH, that thou woldest breake the
heauens, & come downe, and that thy
mountaines might melt at thy presence!

As ſmelting fy rebuindes, as the fyre cau-
fed the waters to boile, (that thou might-
eſt declare thy Name to thy auerſaries)
the people did tremble at thy preſence.

When thou didest terrible things, which we looked not for, thou camest downe, & the mountaines melted at thy presence.

4 For since the beginning of the worlde
they haue not heard nor vnderstand with
the eare, neither hathe the eye sene *another*
God beside thee, which doeth so to him
that waiteth for him.

5 Thou didest mete him,^d that reioyced
in thee, and did iustly: they remembred thee
in thy wayes: beholde, thou art angrie,
for we haue sinned: yet in them is conti-
nuance, and we shall be saued.

6 But we haue all bene as an vncleane thing
 & all our brighteousnes was filthy cloutes
 and we all do fade like a leafe, and our ini-
 quities like the winde haue taken vs away

7 And there is none that calleth vpon thy
Name, neither that stirreth vp him self to
take holde of thee: for thou hast hid thy
face from vs, and hast consumed vs becau-
se of our iniquities.

8 But now, ô Lord, thou art our Father: we
are the¹ claye, and thou art our potter, &

are the clay, and thou art loam potter, therefore
cause we have prouoked thee to anger, and though we were excused our be-
lieves, yet our righteousness, & best virtues are before thee as filthy cloths, &c.
(as some read) like the menstruous clothes of a woman, as *Alber, 10. 10.*
by thy iust judgement thou hast utterly destroyed us, as the potter may be-
pot, yet we appeal to thy mercies, whereby it hath pleased thee to mercy us
so by thy children.

p Having declared God's
benefites shew
wed to their
forefathers, he
turneth him
felt to God by
prayer, desir-
ing hito con-
tinue the same
graces toward
them.

q Thy great
affection which
thou barest
towards vs

r Meaning for
whole bodie of
the Church

s Though A-
braham wolde
refuse vs to be
his childre, yet
wilt not re-
fse to be our
father.

father.
 By taking
 away thy ho-
 lie Spirit from
 us, by whom
 we were go-
 uerned, and so
 for our ingra-
 titude didest
 me by sinne ac-
 tate made to Ab-
 of the promises, which
 a thousand, & low-
 er to remember his

the
and
nce!
tau-
gh-
ies)
e.
much
s &
rld
with
other
him
ved
the
gile,
onti-
thig

42

k For so ⁵ flesh
iudgeth when
God doeth not
immediatly
send succor.
l Which were
dedicat to thy
seruice and to
call vpon thy
Name.

m Wherein we
reioyced and
worshipped thee
n That is, at the
conceit of
thine owne glo
rie: though our
sinnes haue de
serued this,
yet thou wilt
not suffer thy
glorie thus
to be dimini
shed.

a Meaning, the
Gentiles which
knew not God,
shulde seke af
ter him when
he had moued
their hearts
with his holy
Spirit, Rom.
10, 20

b He sheweth
the cause of
the reuersion
of the Iewes,
because they
wolde not o
bey him for a
nie admonitio
of his Prophe
tes, by whome
he called them
c continually &
stretched out
his hand to
drawe them
d He sheweth
that to delite
in our owne
fantasies is the
declining from
God & the be
gynning of all
superstition &
idolatry
e Which were
dedicat to ido
les

f Meaning their
altars, & he
thus nameth by
contempt
g To consule
w spirits & to
conuere deuils
h was forbid
de, Deut. 18, 11.
i Which was
contrarie to
Gods comman
dement, Leu.
19, 7. deut. 14, 2.
h He sheweth
that hypocri
sie is euer ioy
ned with pri
de & contempt
i of others
l Their puni
shment shal
neuer haue
end

k So that ⁵ re
membrance the
reot can not be
forgotten
l Shalbe bothe
punished toge
ther: and this
declareth how
the children are
punished for their
fathers fautes: so
witt, when the
same fautes
or like are founde
in them. That is
it is prophesied
that God wil not
destroy the faith
full branches of
his vine: and when
he destroyeth
the rotten stucces,
that is the hy
pocrites. n Which
was a plentiful
place in Iudea to
feed shepe, as
Achôr was for
cattell

we all are the worke of thine hands.

9 Be not angrie, o Lord, ^k aboue measure, ne
ther remeber iniquitie for euer: lo, we be
seche thee beholde, we are all thy people.

10 ^l Thine holie cities lye waste: Zión is a
wildernes, & Ierusalém a desert.

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

12 Wilt thou holde thy self stil ^a at these
things, o Lord? wilt thou holde thy peace
and afflict vs aboue measure?

CHAP. LXV.

¹ The Vocation of the Gentiles and the reuersion of the
Iewes. ² The ioy of the elect and the punishment of the
wicked.

^l I have bene sought of them that ^a asked
me not: I said, Beholde me, beholde me,
vnto a nation that called not vpon my
Name.

2 I haue ^b spread out mine hands all the
day vnto a rebellious people, which wal
ked in a way that was not good, ^{euen} after
their owne ^c imaginacions:

3 A people that prouoked me euery vnto my
face: that sacrificeth in ^d gardens, and bur
neth incense vpon ^e bricke.

4 Which remaine among the ^f graues, and
lodge in the deserts, which eat ^g swines
flesh, and the broth of things polluted
are in their vessels.

5 Which say, ^h Stand aparte, come not nere
to me: for I am holier then thou: these are
a smoke in my wrath & a fyre that ⁱ burn
neth all the day.

6 Beholde, it is ^k written before me: I wil
not kepe silence, but wil rendre it and re
compense it into their bosome.

7 Your iniquities & the iniquities of your
fathers ^l shalbe together (saith the Lord)
which haue burnt incense vpon the mou
taines, and blasphemed me vpon the hil
les: therefore wil I measure their olde wor
ke into their bosome.

8 Thus saith the Lord, As the wine is fou
de in the cluster, and one saith, Destroy it
not, for a ^m blessing is in it, so wil I do for
my seruants sakes, that I may not destroy
them whole.

9 But I wil bring a sede out of Iakób, &
out of Iudáh, that shal enherit my moun
taine: and mine elect shal inherit it, & my
seruants shal dwell there.

10 And Sharón ^a shalbe a shepe folde,
and the valley of Achôr shalbe a resting
place for the cattel of my people, that ha
ue sought me.

11 But ye are thei that haue forsaken the
children are punished for their fathers fautes: so
witt, when the same fautes or like are founde
in them. That is it is prophesied that God wil not
destroy the faithful branches of his vine: and when he
destroyeth the rotten stucces, that is the hypocrites.
n Which was a plentiful place in Iudea to feed
shepe, as Achôr was for cattel

Lord and forgotten mine holie Mountai
ne, & haue prepared a table for the ^o mul
titude, & furnish the drinke offerings vnto
the number.

13 Therefore wil I ^p number you to the
sworde, and all you shal bowe downe to ^y
slaughter, because I called, and ye did not
answer: I ^q spake, & ye heard not, but did
euil in my sight and did chuse that thing
which I wolde not.

14 Therefore thus saith the Lord God, Be
holde, my seruants shal ^r eat, & ye shal be
hungrie: beholde, my seruants shal drinke,
and ye shal be thirstie: beholde, my seru
ants shal reioyce, and ye shalbe ashamed.

15 Beholde, my seruants shal sing for ioye
of heart, and ye shal crye for sorowe of
heart, & shal howle for vexation of minde.

16 And ye shal leaue your name as a curse
vnto my ^s chosen: for the Lord God shal
slaie you and call his seruants by ^t another
name.

17 He that shal blesse in the ^u earth, shal
blesse him self in the true God, and he that
sweareth in the earth, shal swear by the
true God: for the former ^x troubles are
forgotten, and shal surely hide them selues
from mine eyes.

18 For lo, I wil creat ^y newe heauens and a
newe earth: and the former shal not be re
membred nor come into minde.

19 But be you glad & reioyce for euer in ^y
things that I shal creat: for beholde, I wil
creat Ierusalém as a reioycing & her peo
ple as a ioye,

20 And I wil reioyce in Ierusalém, & ioye
in my people, and the voice of weping
shalbe no more heard in her, nor the voice
of crying.

21 There shalbe no more there a childe of
yeres, nor an olde man that hathe ^z not fil
led his daies: for he that shalbe an hūdreth
yeres olde, shal dye as a yong man: but the
sinner being ^a an hūdreth yeres olde shalbe
accursed.

22 And thei shal ^b buylde houses and inha
bit them, and thei shal plant vineyardes,
and eat the frute of them.

23 Thei shal not buylde, and another inha
bit: thei shal not plant, and another eat:
for as the daies of the tre are the daies of
my people, and mine elect shal inioye in
olde age the worke of their hands.

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

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

26 The ^c wolfe & the lambe shal fede toge
ther, and the lion shal eat strawe like the

a Whereby he sheweth that the infidels and vnrepentant sinners haue no
parte of this benedictio b He proposeth to the faithful the blessings which
are contened in the Law, and so vnder temporal things comprehendeth the
spiritual promises. c Read Chap 11, 6

o By the mul
titude & nomi
ber he mean
eth their in
numerable ido
les, of whome
they thought
they coulde ne
uer haue y
nough.
p Seing you ca
not number
your gods, I
wil number
you with the
sworde.
q By my Pro
phetes, whome
ye wolde not
obey.
r By these
wordes, Eat &
drinke, he
meaneth the
blessed life of
the faithful, w
haue alwaies
consolation, &
full contente
ment of all
things in their
God, though
some times
they lacke
these corporall
things.

s Meaning, ⁵
he wolde call
the Gentiles,
who shulde
abhorre, euen
the very na
me of the Ie
wes for their
infidelities sake
t Then by the
name of the
Iewes.

u By blessing
& by swearing,
is ment the
praising of
God for his
benefites, and
the true wor
ship of him,
which shal not
be onely in
Iudea, but
through all
the worlde.

x I wil no mo
re suffer my
Church to be
desolate as in
times past
y I wil so al
ter and chan
ge the state of
my Church,
that it shal se
me to dwell in
a newe worl
de.

z Meaning, in
this wonder
ful restauratio
of the Church
there shalbe
no vakenes of
youth, nor in
firmities of
age, but all
shulde be
fresh, and flo
rishing & this
is accomplished
in the heauen
lie Ierusalém,
when all sin
nes shal cease
and the teares
shalbe wiped
away.

IEREMIAH.

THE ARGUMENT.

THe Prophet Ieremiāh borne in the citie of Anathóth in the countrey of Benjamin, was the sonne of Hilkiāh, whome some thinke to be he that founde out the booke of the Lawe, and gave it to Iosiah. This Prophet had excellent giftes of God, and moste eudent reuelations of propheticie, so that by the commandement of the Lord he began very yong to propheticie, that is, in the thirtieth yere of Iosiah, and continued eightene yere vnder the said King, and thre moneths vnder Ichoaház, and vnder Iehoiakim eleuen yeres, and thre moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the tyme that they were carryed away into Babylon. So that this tyme amounteth to aboue forty yere, besides the tyme that he propheticied after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalém, and the captiuitie of the people, for their idolatrie, conetousnes, subtiltie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reuileth the iuste tyme of their deliuerance. And here chieflie are to be considered thre things. First the rebellion of the wicked, which waxe more stubberne and obstinate, when the Prophetes do admonish them moste plainly of their destruction. Next how the Prophetes and ministers of God ought not to be discouraged in their vocatio, though they be persecuted & rigorously handlede of the wicked for Gods cause. And thirdely, though God shewe his iuste iudgement against the wicked, yet wil he euer shewe him self a preseruer of his Church, and when all meanes seme to mans iudgement to be abolished, the wil he declare him self victorious in preseruing his.

CHAP. I.

In what time Ieremiāh propheticied. **6** He acknowledgeth his imperfection, and is strengthened of the Lord. **11** The Lord sheweth him the destruction of Ierusalim. **17** He commandeth him to preache his worde without feare.

^a That is, the sermons and prophecies.

^b Which is thought to be he y founde y booke of the Law vnder King Iosiah.

^c King 22.8.

^d This was a citie about thre miles distāt frō Ierusalém, and belonged to y

^e Priests y sonnes of Aaron, Iosh. 21.18.

^f This is spoken to cōfirme his vocatio & office. Ier. 1. muche as he did not presume of him self

^g To preache, & prophecies, but was called thercunto by God.

^h Meaning, y nephew of Iosiah: for Ichoaház was his father, who reigned but thre moneths

ⁱ and therefore is not mentioned. no more is Iochin that reigned no longer.

^j Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carryed away into Babylon by Nebuchadnezzar.

^k The Scripture vseth this manner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1. gal. 1.15.

^l For Ieremiāh did not onely prophecies against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

^m Considering the great iudgements of God, which according to his threatnings shulde come vpon the worlde, he was moued with a certeine compassion on the one side to pittie them that shulde thus perishe,

ⁿ & on the other side by y infirmitie of māns nature knowing how hard a thing it was to enterprise suche a charge, as Isa. 6.11. exod. 3.11. & 4.1.

TH E ^a wordes of Ieremiāh the sonne of ^b Hilkiāh one of the Priests that were at Anathóth in the land of Benjamin.

TO whome the ^d wordes of the Lord came in the daies of Iosiah the sonne of Amón King of Iudáh in the thirtieth yere of his reigne:

And also in the daies of Iehoiakim the sonne of Iosiah King of Iudáh vnto the end of the eleuenth yere of Zedekiah the sonne of Iosiah King of Iudáh, euen vnto the carying awaie of Ierusalém captiue in the fift ^f moneth.

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

Before I ^g formed thee in the wombe, I knewe thee; and before thou camest out of the wombe, I sanctified thee, & ordeined thee to be a Prophet vnto the ^h nations.

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

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

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

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

10 Beholde, this daie haue I set thee ouer y ^l nationes and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to buylde, and to plant.

11 After this ^m worde of the Lord came vnto me, saying, Ieremiāh, what seest thou? And I said, I see a ⁿ rod of an almonde tre.

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

13 Againe the wordes of the Lord came vnto me the seconde time, saying, What seest thou? And I said, I see a seething ^o por lokig out of the North.

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

15 For lo, I wil call all the families of the kingdomes of the North, saith the Lord, and they shal come, and euerie one shal set ^p his throne in the entring of the gates of Ierusalém, and on all the walles thereof rounde about, and in all y cities of Iudáh.

16 And I wil declare vnto them my ^q iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other gods, and worshiped the workes of their owne hands.

17 Thou therefore truffle vp thy loynes, & arise & speake vnto them all that I commande thee: be not afrayed of their faces, lest I destroye thee before them.

18 For I, beholde, I this day haue made thee a luster. ^r Syria & Assyris were North ward in respect of Ierusalém, which were the Caldeans dominion. ^s I wil giue them charge and power to execute my vengeance against the idolaters, w haue forsaken me for their idoles. ^t Which declareth y Gods vengeance is prepared against them, w dare not execute their dutie faithfully, ether for feare of mā, or for anie other cause, 1. Cor. 9.16.

^k Which declareth, y God maketh them mete, & assureth the, who me he calleth to set forth his glorie: giuing them all meanes necessarie for the same, Exod. 4.12. Isa. 6.7.

^l He sheweth, what is y autoritie of Gods true ministers, w by his worde haue power to beat downe whatsoever lieth it self vp against God: & to plant & assure the humble, & suche as giue them felices to the obedience of Gods worde, 2. Cor. 10.4. ebr. 4.12. and these are y keyes which Christ hath left to loose, Mat. 18.18.

^m He soyneth y signe with y worde for a more ample confirmation: signifying by the rod of the almonde tre, & first buddeth, y hastie coming of the Babylonians against the Iewes.

ⁿ Signifying, that the Caldeans, & Assyrians shulde be as a por to see the Iewes, which were to be destroyed in their pleasures, and

^o I wil giue them charge and power to execute my vengeance against the idolaters, w haue forsaken me for their idoles.

^p Which declareth y Gods vengeance is prepared against them, w dare not execute their dutie faithfully, ether for feare of mā, or for anie other cause, 1. Cor. 9.16.

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^y Which declareth y Gods vengeance is prepared against them, w dare not execute their dutie faithfully, ether for feare of mā, or for anie other cause, 1. Cor. 9.16.

The vnkindnes of man.

Ieremiáh. The peoples sinne.

r Signifying on y^e one parte, that the more that Satan, and the worlde rage against Gods ministers, the more present will he be to help the, Ios. 1.5. ebr. 13.5. & on the other parte, that they are vterly vnmet to serue God, and his Church, which are afrayde, and do not resist wickednes, whatsoeuer danger depende thereon, 1sa. 50.7, ezek. 3.8.

defenced citie, and an yron pillar & walles of brasse against the whole lād, against the Kings of Iudāh, & against the princes thereof, against the Priests thereof and against the people of the land.

19 For they shal fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

CHAP. II.

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

1 Moreouer, the worde of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierusalēm, saying, Thus saith the Lord, I remember thee, with the kindnesses of thy youth and y^e loue of thy marriage, when thou wentest after me in the wilddernes in a land that was not sowed.

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

4 Heare ye the worde of the Lord, o house of Iakób, and all the families of the house of Israël.

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

6 For they said not, Where is y^e Lord that brought vs vp out of the land of Egypt? that led vs through y^e wilddernes, through a desert, and waite land, through a drye land, and s^h by the shadowe of death, by a land that no man passed through, and where no man dwelt?

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

8 The Priests said not, i Where is the Lord? and they that shulde minister the Law, knewe me not: y^e i^h pastours also offended against me, and the prophetes prophesied in m^h Báal, and went after things that did not profite.

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

10 For go ye to the yles of c^hittim, & behold, and send vnto p^h Kedār, and take diligent hede, and se whether there be suche things.

11 Hathe anie nation changed their gods, That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Báal, which was the chief idole of the Moabites, are ment all idoles. n Signifying, that he wolde not as he might, & right way condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent. o Meaning, the Grecians & Italians. p Vnto Arabia.

which yet are no gods: but my people haue chāged their glorie, for that which doeth not profite.

12 O ye fleauent, be astonied at this: be afrayed and vterly cōfounded, saith the Lord.

13 For my people haue cōmitted two euils: they haue forsakē me: the fountaine of liuing waters, to digge the pittes, euen broken pittes, that can holde no water.

14 Is Israël a s^heruant, or is he borne in the house? why then is he spoiled?

15 The s^h Lyons roared vpon him & yelled, and they haue made his land waite: his cities are burnt without y^e inhabitant.

16 Also the children of c^h Noph and Tahanēs haue a broken thine head.

17 Hast not thou procured this vnto thy self, because thou hast forsaken the Lord thy God, when he b^h led thee by the way?

18 And what hast thou now to do in the way of c^h Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshūr? to drinke the water of the d^h Riuer?

19 Thine owne wickednes shal c^h correct thee, and thy turnings backe shal reprove thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue brokē thy yoke, & burst thy bōds, and thou saidest, I wil no more t^hāsgresse, but like an harlot thou runnest about vpon all hie hilles, and vnder all grene trees.

21 Yet I had plāted thee, a noble vine, whose s^h plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Thogh thou wash thee with s^h nitre, & take thee muche sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, nether haue I b^h followed Baalim: beholde thy wayes in the valley, and knowe, what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde k^haffe, vsed to the wilddernes, that snoffeth vp the winde by occasiō at her pleasure: who cā turne her backe? all thei that seke her, wil not weary them selves, but wil finde her in her l^h moneth.

ynough to defende thee, which is to drinke of the puddles, and to leaue the fountaine, read 1sa 31.1. d To wit, Euphrates. e Meaning, that the wicked are insensible til the punishment for their sinne waken them, as verse 16. 11a.39. f When I deliuered thee out of Egypt, Deu. 27.12. Ios. 24.16. ezra. 10. 12. nemem 3.7. "Ebr. sede was all true. g Thogh thou vie all y^e purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith, and repentance. h Meaning, that hypocrites denie y^e thei worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He compareth the idoles to these beastes, because they neuer cease running to and fro: for bothe valleys, and hills are full of their idolatrie. k He compareth the idolaters to a wilde asse: for the cā neuer be tamed, nor yet wearied: for as the rñther, she can take her winde at euery occasion. l That is, whē the rñ folle, & therefore the hunters waile their times: so thogh thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shal be at the ful, God wil meete with thee.

q That is, God which is their glorie, & who maketh them glorious about all other peoples: rebrouing the Iewes, that they were h^h to be dūgt to serue y^e true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal. 106.36.

s He sheweth, that the insensible creatures abhorre this vile ingratitudo, and as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, y^e when men forsake Gods worde, which is the fountaine of life, they reiect God himself, and so fall to their owne inuencions, & vaine confidence, and procure to thei selues destruction. Iona 2.8. zach. 10.2.

u Haue I ordered them like seruants, & not like derelict children? Exo. 4.22. therefore it is their fault only, if the euenie spoile them.

x The Babylonians, Chaldeans & Assyrians.

y Not one shal be left to dwell there.

z That is, the Egyptians: for thei were two great cities in Egypt.

a Haue grievously vexed thee at sondrie times.

b Shewing, y^e God wolde haue sil led them aright, if thei wolde haue followed h^h.

c To seke helpe of man, as thogh God were not able

m Hereby he warneth them that they shoulde not go into strange countreys to seke helpe: for they shoulde but spend their labour, & hurt them selves, which is here ment by the bare fote and thirst, Isa. 57. 10.

n As a thefe wil not acknowledge his fault, til he be taken with the dede, & ready to be punished, so they wil not confesse their idolatrie, til the plagues due to the same light vpon them.

o Meaning, y^e idolaters spoyl the God of his honour: & where as he hathe taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones coulde haue holpe thee, because they were many in number & present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 17. 13.

q As though I did you iniurie in punishing you, seeing that your fautes are so euident.

r That is, you haue killed your Prophetes, that exhort you to repentance, as Zechariah, I. saiah, &c.

s Haue I not giuen them abundance of all things? But wil trust in our owne power & policie.

u With strangers.

x The Prophetes and the faithfull are layne in euery corner of your countrey.

y For the Assyrians had taken away the ten tribes out of Israél, and destroyed Iuda, euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sondry sortes.

z In signe of lamentacion, as 2 Sam. 13. 19.

25 Kepe thou thy fete from barenes, and thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them wil I followe.

26 As the thefe is ashamed, when he is founde, so is the house of Israél ashamed, they, their Kings, their princes and their Priests, and their Prophetes.

27 Saying to a tre, Thou art my father, & to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in y^e time of their trouble they wil say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy gods, o Iudáh.

29 Wherefore wil ye pleade with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your owne sworde hathe deuoured your Prophetes like a destroying lyon.

31 O generacion, take hede to the worde of the Lord: haue I bene as a wilderness vnto Israél? or a land of darkenes? Wherefore saith my people then, We are lords, we wil come no more vnto thee.

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

33 Why dost thou prepare thy way, to forsake amitie? euen therefore wil I teache thee, that thy waies are wickednes.

34 Also in thy wings is founde the blood of the foules of the poore innocents: I haue not founde it in holes, but vpon all these places.

35 Yet thou saist, Because I am gileles, surely his wrath shal turne fro me: beholde, I wil entre with thee into iudgement, because thou saiest, I haue not sinned.

36 Why runnest thou about so muche to change thy waies? for thou shalt be confounded of Egypt, & as thou art confounded of Asshur.

37 For thou shalt go forth from thence, & thine hands vpon thine head, because the Lord hathe reiected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promisseth the restitution of his Church. 20 He reprobeth Iudáh & Israél, comparing them to a woman disobedient to her husband.

a According to it is writte, Deut. 24. 4.

THey say, If a mā put away his wife, and she go from him, and become another mans, shal he returne againe vnto

her? shal not this land be polluted? but y^e b If he takee suche one to wife againe: c That is, with idoles, & with them, whom thou hast put thy confidence in. d And I wil not cast thee off, but receiue thee, accordig to my mercie. e Which dwelleth in tents & waiteth for thee that passe by to spoyle them. f As God threatened by his Law, Deut. 28. 24. g Thou woldest neuer be ashamed of thine actes & repent: & this impudencie is comūe to idolaters, & wil not giue of, though they be neuer so manifestly conuicted. h He sheweth that y^e wicked in their miseries wil crye vnto God and vie outward praier as the godlie do, but because they turne not fro their euil, they are not heard. Isa. 12. 41. i Meaning, y^e ten tribes. k And gaue her vnto the hands of the Assyrians. l The Hebrew worde may either signifie lightnes & wa tones, or noise and brute. m Iudáh layned for a time as that she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince. n Israél hathe not declared her self so wicked, as Iudáh, which yet hathe had more admonitions and examples to call her to repentance. o Where as y^e Israelites were now kept in captiuitie by the Assyrians, to whome he promisseth mercie, if they wil repent. p There was no way, which thou didest not hante to seke after the idoles, and to trot a pilgrimage.

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1. Lift vp thine eyes vnto the high places, & beholde, where thou hast not plaid the harlot: thou hast sit waiting for them in the waies, as the Arabian in the wilderness: & y^e hast polluted the land with thy whoredomes, and with thy malice.

2. Therefore the showres haue bene restrained, and the latter raine came not, and thou haddest a s whores for head: thou woldest not be ashamed.

3. Didst thou not stil crye vnto me, Thou art my father, & the guide of my youth?

4. Wil he kepe his angre for euer? wil he reserve it to the end? thus hast thou spoken, but thou dost euil, euen more and more.

5. The Lord said also vnto me, in the daies of Iosiah the King, Hast thou sene what this rebel? Israél hathe done? for she hathe gone vp vpon euery high mountaine, and vnder euery grene tre, & there plaid the harlot.

6. And I said, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudáh sawe.

7. When I sawe, how that by all occasions rebellious Israél had plaid the harlot, I cast her away, and gaue her a byl of deuorcement: yet her rebellious sister Iudáh was not afraied, but she went also, & plaid the harlot.

8. So that for the lightnes of her whoredome she hathe euen defiled the land: for she hathe committed fornicaciō with stones and stockes.

9. Neuertheles for all this, her rebellious sister Iudáh hathe not returned vnto me with her whole heart, but fainedly, saith the Lord.

10. And the Lord said vnto me, The rebellious Israél hathe iustified her self more then the rebellious Iudáh.

11. Go and crye these wordes towarde the North and saie, Thou disobedient Israél, returne, saith the Lord, & I wil not let my wrath fall vpon you: for I am merciful, saith the Lord, & I wil not alway kepe mine angre.

12. But knowe thine iniquitie: for thou hast rebelled against the Lord thy God & hast scattered thy waies to the strange gods vnder euery grene tre, but ye wolde not obeye my voyce, saith the Lord.

13. O ye disobedient childre, turne againe, saith the Lord, for I am your Lord, and I wil take you one of a citie, and two of a tribe and wil bring you to Zión,

14. And I wil giue you pastours according

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

16 Moreouer, when ye be increased & multiplied in the land, in those daies, saith the Lord, thei shal say no more, The Arke of the couenant of the Lord: for it shal come no more to minde, nether shal they remember it, nether shal they visit it, for that shalbe no more done.

17 At that time they shal call Ierusalém, The throne of the Lord, & all the nations shalbe gathered vnto it, *euen* to y^e Name of the Lord in Ierusalém: and thence forth they shal followe no more the hardenes of their wicked heart.

18 In those daies the house of Iudáh shal walke with the house of Israël, & thei shal come together out of y^e land of y^e North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turne fró me?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israël, saith the Lord.

21 A voyce was heard vpon the high places, weeping and supplications of the children of Israël: for thei haue peruered their way, & forgotten the Lord their God.

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

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

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

25 We lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth: *euen* vnto this day, & haue not obeyed the voyce of the Lord our God.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudáh is prophesied, for the malice of their hearts. 19 The Prophet lamēteth it.

O Israël, if thou returne, a returne vnto me, saith the Lord: & if thou put away thine abominaciōs out of my sight, then shalt thou not remoue.

And thou shalt sweare, The Lord liueth in trueth, in iudgement, and in righteousness, and the nations shalbe blessed in him, and shal glorie in him.

For thus saith the Lord to the men of Iudáh, and to Ierusalém,

4 Breake vp your fallow grounde, & sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudáh, and inhabitants of Ierusalém, lest my wrath come forth like fyre, and burne, that none can quench it, because of the wickednes of your inuentions.

5 Declare in Iudáh, and shewe forth in Ierusalém, and say, Blowe the trumpet in the land: crye, and gather together, & say, Assemble your selues, and let vs go into strong citiēs.

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

7 The Lyon is come vp from his denne, and the destroyer of the Gentiles is departed, & gone forth of his place to lay thy land waste, and thy citiēs shalbe destroyed without an inhabitant.

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

9 And in that day, saith the Lord, the heart of the King shal perish, and the heart of the princes and the Priests shalbe astonished, and the Prophets shal wonder.

10 Then said I, Ah, Lord God, surely thou hast deceiued this people & Ierusalém, saying, Ye shal haue peace, and the sworde perceth vnto the heart.

11 At that time shal it be said to this people and to Ierusalém, A drye winde in the hie places of the wilderness cometh toward the daughter of my people, but nether to fan, nor to cleanse.

12 A mightie winde shal come vnto me fró those places, and now wil I also giue sentence vpon them.

13 Beholde, he shal come vp as the cloudes, and his charrets shalbe as a tempest: his horses are lighter then egles. Wo vnto vs, for we are destroyed.

14 O Ierusalém, wash thine heart from wickednes, that thou maiest be saued: how long shal thy wicked thoughts remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction fró mount Ephraim.

16 Make ye mentiō of the heathē, and publish in Ierusalém, Beholde, the skoutes come from a farre countrey, and crye out against the citiēs of Iudáh.

17 They haue compassed her about as the watchmen of the field, because it hath prouoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue prouoked me to wrath, saith the Lord.

o Which was in the midway betwene Dan and Ierusalém. p Which kepte the frutes so secretly, that nothing can come in nor out: so shulde the Babylonians compass Iudáh.

cured

q This is to be vnderstand of the coming of Christ. for then they shal not seke the Lord by ceremonies, & all figures shal cease.

r Meaning the Church, where the Lord wil be present to the worldes end, Mat. 28, 20.

s Where they are now in captiuitie.

t The Hebrew worde signifieth a friend or companio, & here may be taken for a husband, as it is vsed also Hoseah 3, 1.

u Signifying y^e God, whome they had forsaken, w^h bringeth the

smes of he, who shulde lead the captiue and make them to crye and lament.

x This is spoken in the person of Israël to the shame of Iudáh,

which staid so long to turne vnto God.

y For their idolatrie Gods vengeance hath the light vpon the & theirs.

z They misse not the selues, or say y^e they wolde follow their fathers,

but condemne their wicked doings and de fire forgiuenes of the same, 1.

Ezra 9, 7. 25

psal 106, 6. 12.

64, 6.

Chap. IIII.

a That is, who ly, & without hypocritie.

Isa. 2, 12, not dissembling to turne & serue God as they

do which serue him by halnes, as Hose. 7, 2

16.

b Thou shalt detest the name of idoles.

psal 106, 4. & shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glorie, & profite others, & here, by swearing he meaneth the true religion of God.

c He willett them to plucke vp the impietie and wicked affection and worldelie respectes out of their heart, that the true seide of Gods worde may be sown therein.

Hos. 10, 12. and this is the true circumcision of y^e heart, Deut. 10, 16. rom. 2, 29. col. 2, 11.

d He warneth them of the great dangers y^e shal come vpon them by the Caldeans, except they repent, and turne to y^e Lord.

e He speaketh this to admonish them of y^e great danger when euery mā shal prepare to saue him self, but it shal be to late, 2.

King 25, 4. f Meaning Nebuchadnezzar King of Babylon.

g That is, the false prophets which still prophesied peace and securitie.

h By the false prophetes, w^h promised peace and tranquillitie.

i and thus thou hast punished their rebellious stubbornes by causing them to hearken vnto lies which wolde not beleue thy trueth.

2. King 22, 23. ezek. 14, 9. 20. thess 2, 11.

j The North winde where-by he meaneth Nebuchadnezzar.

k But to cary away bothe corne and chaffe.

l Meaning, y^e Nebuchadnezzar shulde come as suddenly, as a cloude that is caryed with y^e winde.

m This is spoken in the person of all the people who in their affliction shulde crye thus.

n Which was a citie in the utmost border of Israël Northward

o Which was in the midway betwene Dan and Ierusalém.

p Which kepte the frutes so secretly, that nothing can come in nor out: so shulde the Babylonians compass Iudáh.

^q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the partes of their bodie fele the grief of their heart, albeit with zeale to Gods glorie they pronounce his iudgements against the people.

^r Meaning the cities, which were as easily cast downe as a tent.

^s Their wisdom and policie tende to their owne destruction, and pulleth them from God.

^t By these manner of speeches he sheweth the horrible destruction that shulde come vpon the land, and also condemneth the obstinacie of the people, who repented not at the feare of these terrible eydings, feare that y^e inuisible creatures are moued therewith, as if the order of nature shulde be chaged, Isa. 13, 10 and 24, 23. Ezek. 12, 7. 10cl. 2, 31. & 3, 15.

^u But for his mercie sake he wil reserve him selfe a residue to be his Church, and to praise him in earth, Isa. 2, 9. x Neither thy cercmonies nor riche gyftes shal deliuer thee.

^y As the Prophetes were moued to proue the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22, 4. chap. 9.

cured thee these things, such is thy wickednes: therefore it shalbe bitter, therefore it shal perce vnto thine heart.

¹⁹ My bely, my bely, I am pained, euen at the very heart: mine heart is troubled within me: I can not be styl: for my soule hathe heard the sounde of the trumpet, & the alarme of the battel.

²⁰ Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tentes destroyed, and my curteines in a moment.

²¹ How long shal I se the standart, & heare the sounde of the trumpet?

²² For my people is foolish, they haue not knowen me: they are foolish childre, & haue none vnderstanding: they are wise to do euil, but to do wel they haue no knowledge.

²³ I haue looked vpon the earth, and lo, it was without forme and voide: and to the heauens, and they had no light.

²⁴ I beheld the mountaines: & lo, they trembled and all the hilles shooke.

²⁵ I beheld, and lo, there was no man, and all the birdes of the heauen were departed.

²⁶ I beheld, and lo, the fruteful place was a wilderness, and all their cities thereof were broke downe at the presence of the Lord, and by his fierce wrath.

²⁷ For thus hathe y^e Lord said, The whole land shalbe desolate: yet wil I not make a ful end.

²⁸ Therefore shal the earth mourne, and the heauens aboute shalbe darkened, because I haue pronounced it: I haue thought it, and wil not repent, nether wil I turne backe from it.

²⁹ The whole citie shal flee, for the noise of the horsmen and bowe me: they shal go into thickets, and clime vp vpon the rockes: euerie citie shalbe forsaken, and not a man dwell therein.

³⁰ And when thou shalt be destroyed, what wilt thou do? Thogh thou x clovest thy self with skarlet, thogh thou deckest thee with ornamets of golde, thogh thou paintest thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee & seke thy life.

³¹ For I haue heard a noise as of a woman trauailing, or as one laboring of her first childe, euen the voice of the daughter Ziôn that sigheth and stretcheth out her hands: y^e wo is me now: for my soule fainteth because of the murderers.

CHAP. V.

¹ In Iudáh no righteous man found nether among the people nor the rulers. ² Wherefore Iudáh is destroyed of the Caldeans.

³ Vnto & fro by the firetes of Ierusalem, and beholde now, & knowe, &

inquire in the open places thereof, if ye can finde a man, or if there be any that excuteth iudgement, and seketh the trueth, and I wil spare it.

² For thogh they say, The Lord liueth, yet do they sweare falsely.

³ O Lord, are not thine eyes vpon y^e trueth: thou hast ^a striken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

⁴ Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lord, nor y^e iudgement of their God.

⁵ I wil get me vnto the great men, and wil speake vnto them: for they haue knowen y^e way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bondes.

⁶ Wherefore ^f a lion out of the forest shal slay them, and a wolfe of the wilderness shal destroye them: a leoparde shal watche ouer their cities: euerie one that goeth out thence, shalbe torne iⁿ pieces, because their trespasses are many, and their rebellions are encreased.

⁷ How shulde I spare thee for this: thy children haue forsake me, & s^worne by them y^e are no gods: thogh I fed them to y^e ful, yet they committed adulterie, and assembled them selues by companies in the hartottes houses.

⁸ They rose vp in y^e morning like fed horses: for euerie man neyed after his neighbours wife.

⁹ Shal I not visit for these things, saith the Lord? Shal not my soule be auenged on suche a nation, as this?

¹⁰ Clime vp vpon their walles, and destroy them, but make not a ful end: take away their batilmets, for they are not the Lords.

¹¹ For the house of Israél, and the house of Iudáh haue grieuouly trespassed against me, saith the Lord.

¹² They haue ^k denied the Lord, & said, It is not he, nether shal y^e plague come vpon vs, nether shal we se sword nor famine.

¹³ And the Prophetes shalbe as ^l winde, and the worde is ^m not in them: thus shal it come vnto them.

¹⁴ Wherefore thus saith the Lord God of hostes, Because ye speake suche wordes, beholde, I wil put my wordes ⁿ into thy mouth, like a fyre, and this people shalbe as wodge, and it shal deuoure them.

¹⁵ Lo, I wil bring a nation vpon you ^o from far, o house of Israél, saith the Lord, which is a mightie nacion, & an ancient nacion, a nacion whose language y^e knowest not, nether vnderstandest what they say.

¹⁶ Whose quiuer is as an open sepulchre: they are all very strong.

^a That is, the cite.

^b Thogh they pretend religion and holines, yet all is but hypocrisie for vnder this kinde of swearing is contained the true religion.

^c Doest not y^e loue vprightnes and faithfull dealing?

^d Thou hast oft times punished them,

^e but all is in vayne, Isa. 9, 13. He speaketh this to the reproche of the,

which shulde gouerne and teache others, & yet are farther out of y^e way then the simple people.

^f Meaning, Ne buchadnezzar and his armie.

^g He sheweth that to sweare by any thing sinned by God, is to forsake him.

^h Ezek. 22, 11.

ⁱ He commandeth the Babylonians and enemies to destroye them.

^j Read Chap. 4, 27.

^k Because they gaue no credit to the wordes of his Prophetes, as Isa. 28, 15. Their wordes shalbe of none effect, but vaine.

^l They are not feare of y^e Lord, & therefore that they threaten to vs, shal come vpon them.

^m Meaning Ieremiáh.

ⁿ To wit, the Babylonians & Caldeans.

^o Who shal kill many with their arrowes.

Gods benefites & plagues. Ieremiáh Vncircumcised eares.

17 And thei shal eat thine haruest and thy bread: thei shal deuoure thy sonnes & thy daughters: thei shal eat vp thy shepe and thy bullocks: thei shal eat thy vines & thy figtrees: thei shal destroe with y^e sworde thy fenced cities, wherein y^e didest trust.

18 Neuertheles at those daies, saith the Lord, I wil not make a ful end of y^e you.

19 And when y^e shal saie, Wherefore doeth y^e Lord our God do these things vnto vs? then shalt thou answer them, Like as ye haue forsaken me and serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakób & publish it in Iudáh, saying,

21 Heare now this, o foolish people, and without vnderstáding, which haue eyes and se not, which haue eares & heare not.

22 Feare ye not me, saith the Lord: or wil ye not be afraid at my presense, which haue placed the sande for the bondes of the sea by the perpetual decre that it can not passe it, and thogh the waues thereof rage, yet can thei not preuaile, thogh thei roare, yet can thei not passe ouer it?

23 But this people hath an vnfaithful and rebellious heart: thei are departed & gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine bothe early & late in due season: he referueth vnto vs the appointed wokes of the haruest.

25 Yet your iniquities haue turned awaie these things, and your sinnes haue hindred good things from you.

26 For among my people are founde wicked persones, that laie waite as he that setteth snares: thei haue made a pit to catche me.

27 As a cage is ful of birdes, so are their houses ful of deceit: thereby thei are become great and waxen riche.

28 Thei are waxen fat & shining: thei do ouerpasse the dedes of y^e wicked: thei execute no iudgement, no not the iudgement of the fatherles: yet thei prosper, thogh thei execute no iudgement for the poore.

29 Shal I not visite for these things, saith the Lord: or shal not my soule be auenged on suche a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The Prophetes Prophecie lies, and the Priestes receiue giftes in their hádes, and my people delite therein. What wil ye then do in the end thereof?

CHAP. VI.

The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Ye children of Beniamín, prepare to flee out of the middes of Ierusalem and blow the trumpet in Tekoá: set vp a standart vpon Beth-haccérem: for

a plague appeareth out of the North and great destruction.

I haue compared the daughter of Zión to a beautiful and deintie woman.

The pastors with their flockes shal come vnto her: thei shal pitch their tents round about by her, & euerie one shal fede in his place.

Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

Arise, and let vs go vp by night, and destroy her palaces.

For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.

As y^e fountaine casteth out her waters, so she casteth out her malice: & crueltie and spoile is continually heard in her before me with sorow and strokes.

Be thou instructed, o Ierusalem, lest my soule departe from thee, lest I make thee desolate as a land, that none inhabiteth.

Thus saith the Lord of hostes, Thei shal gather as a vine, the residue of Israél: turne backe thine hand as the grape gatherer into the baskets.

Vnto whome shal I speake, & admonish that thei may heare? beholde, their eares are vncircumcised, and thei can not hearken: beholde, the worde of y^e Lord is vnto them as a reproche: thei haue no delite in it.

Therefore I am ful of the wrath of the Lord: I am wearie with holding it: I wil powre it out vpon the childre in y^e strete, & likewise vpon y^e assemblie of the yong men: for the hous band shal euen be taken with the wife, & the aged with him that is ful of daies.

And their houses with their lands, and wiues also shalbe turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

For fro the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, thei all deale falsely.

Thei haue healed also the hurt of the daughter of my people with swete wordes, saying, Peace, peace, when there is no peace.

Werethei ashamed when they had committed abomination: nay, thei were not ashamed, no nether colde they haue anie shame: therefore thei shal fall among the flaine: when I shal visite them, they shalbe cast downe, saith the Lord.

Thus saith the Lord, Stand in the waies and beholde, and aske for the olde waye, which is the good waye & walke therein,

d I haue increased her greatly & giuen her abundance of all things.

e She shalbe so destroyed, y^e shepe may be fed in her.

f He speaketh this in y^e person of y^e Babylonians, who complain that the time faileth them before thei haue brought their enterprises to passe.

g He sheweth y^e cause why it shulde be destroyed & how it cometh of them selues.

h He warneth the to amend by his corrections, & to turne to him by repentance.

i He exhorteth y^e Babylonians to be diligent to searcho out all & to lase none.

k Thei delite to heare vayne things & to shut vp their eares to true doctrine.

l As the Lord had giuen him his worde to be as a fyre of his indignation to burne y^e wicked, Chap. 5. 14 so he killeth it now whē he seeth y^e all remedies are past.

m None shalbe spared.

n When y^e people began to feare Gods iudgements, y^e falsie Prophets comforted them by flatterings, shewing y^e God wolde send peace and not warre.

o Wherein the patriarches and Prophets walked, directed by y^e worde of God: signifying y^e there is no true way, but that y^e God prescribeth.

q Here y^e Lord declareth his unspeakable fauour toward his Church, as Chap. 4. 27. Chap. 16. 10. r Meaning the Prophet Ieremiáh.

r Ebr. without beari. Isa. 6. 9. Mat. 13. 14. Mat. 23. 49. Rom. 11. 8. Job. 36. 10.

f If there be anie say, that we receive not gods blessings in abundance, we must consider that it is for our owne iniquities. Isa. 59. 1.

Isa. 3. 23. Reg. 17. 7. 10. i Thei se not the plague of God for it. u Meaning, that there colde be nothing but disorder where y^e ministers were wicked persones & corrupt.

q Or. beare rule.

Chap. VI. a He speaketh to the chiefy because thei shuld take heed by y^e example of their brethren, y^e other halfe of their tribe, who were now carried away prisoners. b Which was a citie in Iudáh six miles from Bethléhem. 2. Chro. 11. 6. c Read Nebe. 1. 4.

and ye shal finde rest for your soules: but
thei said, We wil not walke therein.

p Prophetes &
shulde warne
you of the dan
gers that were
at hand.

q God taketh
all y worlde
to witnes and
the insensible
creatures of y
ingratitude of
the Iewes.

r Read Isa. 5. 1. &
Amos. 5. 21.

s From Baby-
lon by Dan. &
was Northfro
Jerusalem.

t For feare of
the enemy, he
speaketh this
in the person
of the Iewes.

u Meaning, Ie-
remiáh, whom
God had ap-
pointed to tise
out the godlie
from y wicked
as a founder
doeth y pure
mettal from y
droffe.

x All the pai-
ne & labour y
hathe bene ta-
ke with them,
is lost.

17 Also I set p watchmen ouer you, which
said, Take hede to y sound of the trumpet:
but thei said, We wil not take hede.

18 Heare therefore, ye Gentiles, and thou
Congregation knowe, what is among
them.

19 Heare, o earth, beholde, I wil cause a pla-
gue to come vpon this people; euen the
frute of their owne imaginacions: becau-
se thei haue not taken hede vnto my wor-
des, nor to my Law, but cast it of.

20 To what purpose bringest thou me in-
cense from Shebá, and swete calamus fró
a farre countrey? Your burnt offrings a-
re not pleasant, nor your sacrifices swete
vnto me.

21 Therefore thus saith the Lord, Behol-
de, I wil lay stumbling blockes before this
people, and the fathers and the sonnes to-
gether shal fall vpon them: the neighbour
and his friend shal perish.

22 Thus saith the Lord, Beholde, a people
cometh from the North countrey, and a
great nation shal arise from the sides of
the earth.

23 With bowe and shield shal they be wea-
poned: thei are cruel and wil haue no com-
pasion: their voyce roareth like the sea,
and they ride vpon horses, wel appointed,
like men of warre against thee, o daughter
Zión.

24 We haue heard their fame, & our hands
waxe feble: sorowe is come vpon vs, as
the sorowe of a woman in trauail.

25 Go not forthe into the field, nor walke
by the way: for the sworde of the enemy
& feare is on euerie side.

26 O daughter of my people, gird thee with
sackcloth, and wallowe thy self in the a-
shes: make lamentation, and bitter moun-
ning as for thine onely sonne: for the de-
stroyer shal suddenly come vpon vs.

27 I haue set u thee for a defence & for-
resse among my people, that thou maiest
knowe and trye their waies.

28 Thei are all rebellious traitors, walking
craftely: they are brasste, & yron, thei all are
destroyers.

29 The bellowes are burnt: the leade is
cōsumed in the fyre: the founder melteth
in vaine: for the wicked are not taken a-
way.

30 Thei shal call them reprobate siluer, be-
cause the Lord hathe reiected them.

CHAP. VII.

1 Ieremiáh is commanded to shewe vnto the people the
worde of God, which trusteth in the outward ser-
uice of the Temple. 13 The euils that shal come to
the Iewes for the despising of their Prophetes. 21 Sa-
crifices doeth not the Lord chiefly require of the Iewes,
but that they shoulde obeye his wordes.

THE wordes that came to Ieremiáh
from the Lord, saying,

2 Stand in the gate of the Lords House &
crye this worde there, and saie, Heare the
worde of the Lord, all ye of Iudáh that en-
tre in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God
of Israël, * Améd your waies & your wor-
kes, and I wil let you dwell in this place.

4 Trust not in a lying wordes, saying, The
Temple of the Lord, the Temple of the
Lord: this is the Temple of the Lord.

5 For if you amend & redresse your waies
and your workes: if you execute iudgemēt
betwene a man and his neighbour,

6 And oppresse not the stranger, the father-
les and the widdowe & shed no innocent
blood in this place, nether walke after o-
ther gods to your destruction,

7 Then wil I let you dwell in this place
in the land that I gaue vnto your fathers,
for euer and euer.

8 Beholde, you truste in lying wordes, that
can not profite.

9 Wil you steale, murder, and commit adul-
terie and swear falsely and burne incense
vnto Báal, & walke after other gods who-
me ye knowe not?

10 And come and stand before me in this
House, whereupon my Name is calle d, &
saie, We are deliuered, thogh we haue
done all these abominations?

11 Is this House become a dēne of theues,
whereupō my Name is called before your
eies? beholde, euen I see it, saith the Lord.

12 But go ye now vnto my place which was
in Shiló, & where I set my Name at the
beginning, and beholde, what I did to it
for the wickednes of my people Israël.

13 Therefore now because ye haue done
all these workes, saith the Lord, (& I rose
vp early and spake vnto you: but when I
spake, ye wolde not heare me, nether wē
I called, woldest ye answer)

14 Therefore wil I do vnto this House,
whereupō my Name is called, wherein al-
so ye trust, euen vnto the place that I gaue
to you and to your fathers, as I haue done
vnto Shiló.

15 And I wil cast s you out of my sight, as I
haue cast out all your brethren, euen the
whole sēde of Ephráim.

16 Therefore thou shalt not^h prae for this
people, nether lift vp cric or praiet for the
nether intreat me, for I wil not heare thee.

17 Seest thou nor what thei do in the cities
of Iudáh and in the stretes of Ierusalēm?

18 The children gather wood, and the fa-
thers kindle y fyre, and the women kneade
the dough to make cakes to the Queene

the y God had determined w him self to punish their wickednes, he sheweth
that y prayer of the godlie can nothing auale them, whiles they remaine in
their obstinacie against God, & wil not vse y means y he vseth to call the
to repentance, Chap. 11. 14 & 14. 11. i That is, thei sacrifice to y sunne, mo-
ne & starres, which thei called the Queene of heauen, Chap. 44. 17. 2 King. 23. 5.
Ggg. lii.

Chap. 26. 13.

a Belene not y
false Prophe-
tes. & say that
for y Tēples
sake, & the sa-
crifices there,
y Lord wil pre-
serue you, & so
nourish you in
your sinne, &
vaine cōfēde
b God sheweth
ou what cōdi-
tion he made
his promes to
this Temple: y
they shulde be
an holie peo-
ple vnto him,
as he wolde be
a faithful God
to them.

c As theues hid
in holes, and
denies thinke
the selues sa-
fe, so wē you
are in my Tē-
ple. you thinke
to be conser-
ued w y holi-
nes thereof, &
that I can not
se your wic-
kednes, Mat.
21. 12.

d Because thei
depended so
muche on the
Temple, w was
for his pmes,
that he wolde
be present, and
defend them
where y Arke
was: he sen-
derth them to
Gods iudge-
ments against
Shiló, where y
Arke had re-
mained about
300 yeres, and
after was take,
the Priests
flaine, & y peo-
ple miserably
discomfited, 1.
Sam. 4. 11. Cha.
26. 6.

e That is, I ne-
uer ceased to
warne you, as
Isa. 65. 2 pro-
uer. 1. 23.

f He sheweth
what is y one-
lie remedie to
redresse our
fautes: to suf-
fer God to lead
vs into y way,
& to obey his
calling, Isa.
66. 4.

g I wil send
you into capti-
uities as I haue
done Ephráim,
that is, the ten
tribes.

h To assure
the y God had determined w him self to punish their wickednes, he sheweth
that y prayer of the godlie can nothing auale them, whiles they remaine in
their obstinacie against God, & wil not vse y means y he vseth to call the
to repentance, Chap. 11. 14 & 14. 11. i That is, thei sacrifice to y sunne, mo-
ne & starres, which thei called the Queene of heauen, Chap. 44. 17. 2 King. 23. 5.
Ggg. lii.

of heauen & to powre out drinke offerings vnto other gods, that thei maie prouoke me vnto angre.

19 Do thei prouoke me to angre, saith the Lord, and not them selues to the confuſion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine angre and my wrath shalbe powred vpon this place, vpon man & vpon beaſt, and vpon the tre of the field and vpon the frute of the ground, and it ſhal burne and not be quenched.

21 Thus saith the Lord of hoſtes, the God of Iſraél, Put your burnt offerings vnto your ſacrifices, and eat the fleſh.

22 For I ſpake not vnto your fathers, nor commanded them, when I broght them out of the land of Egypt, concerning burnt offerings and ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voice, & I wil be your God, and ye ſhal be my people: and walke ye in all the waies which I haue commanded you, that it maie be wel vnto you.

24 But thei wolde not obey, nor incline their eare, but went after the counſels and the ſtubbornes of their wicked heart, & went backward and not forward.

25 Since the daie that your fathers came vp out of the Land of Egypt, vnto this day, I haue euen ſent vnto you all my ſeruants the Prophetes, riſing vp early euerie daie, and ſending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke and did worſe then their fathers.

27 Therefore ſhalt thou ſpeake all theſe wordes vnto the, but thei wil not heare thee: thou ſhalt alſo crye vnto the, but thei wil not anſwer thee.

28 But thou ſhalt ſaie vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiueth diſcipline: trueth is periſhed, and is cleane gone out of their mouth.

29 Cut of thine heere, o Ieruſalem, & caſt it awaie, and take vp a complaint on the hie places: for the Lord hath reieſted & forſaken the generation of his wrath.

30 For the children of Iuda have done euil in my ſight, ſaith the Lord: thei haue ſet their abominations in the Houſe, whereupon my Name is called, to pollute it.

31 And thei haue buylt the hie place of Topheth, which is in the vallei of Ben-Hinnom to burne their ſonnes & their daughters in the fyre, which I commanded the not, nether came it in mine heart.

32 Therefore beholde, thou daies come, ſaith the Lord, that it ſhal no more be called Topheth, nor the vallei of Ben-Hinnom, but the vallei of ſlaughter: for thei ſhal burye in Topheth til there be no place.

And the carkeiſes of this people ſhalbe meat for the foules of the heauen & for the beaſtes of the earth, and none ſhal fray them awaie.

34 The I wil cauſe to ceaſe from the cities of Iuda and from the ſtreets of Ieruſalem the voyce of mirth and the voyce of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land ſhalbe deſolate.

CHAP. VIII.

The deſtruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine & the couetouſnes of the Prophetes & Priests.

At that time, ſaith the Lord, thei ſhal bring out the bones of the Kings of Iuda, and the bones of their princes, and the bones of the Priests and the bones of the Prophetes, and the bones of the inhabitants of Ieruſalem out of their graues.

And thei ſhal ſpread the before the ſunne & the moone, and all the hoſte of heauen, whome they haue loued, and whome thei haue ſerued, & whome thei haue followed, & whome thei haue fought, and whome thei haue worſhiped: thei ſhal not be gathered nor be buried, but ſhal be as dung vpon the earth.

And death ſhalbe deſired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue ſcattered them, ſaith the Lord of hoſtes.

Thou ſhalt ſaie vnto them alſo, Thus ſaith the Lord, ſhal thei fall & not ariſe? ſhal he turne awaie and not turne againe?

Wherefore is this people of Ieruſalem turned backe by a perpetual rebellion? thei gaue the ſelues to deceit, & wolde not returne.

I hearkened and heard, but none ſpake aright: no man repented him of his wickednes, ſaying, What haue I done? euerie one turned to their race, as the horſe ruſteth into the battell.

Euen the ſtorcke in the aire knoweth her appointed times, & the turtle and the crane and the ſwallowe obſerue the time of their coming, but my people knoweth not the iudgement of the Lord.

How do ye ſaie, We are wiſe, & the Lawe of the Lord is with vs: Lo, certainly in vaine made he it, the pen of the ſcribes is in vaine.

The wiſe men are aſhamed: thei are afraid and taken. lo, thei haue reieſted the worde of the Lord, and what wiſdome is in them?

Therefore wil I giue their wiues vnto others, & their fields to the that ſhal poſſeſſe the: for euerie one from the leaſt euil vnto the greateſt is giuen to couetouſnes, & from the Prophet euil vnto the Priest, euerie one dealeth falſely.

For thei haue healed the hurt of the daughter of

Shewing that it was not his chief purpose and intent that thei should offer sacrifices: but that thei should regard, wherefore thei were ordained: to wit, to be joyued to the worde as ſeales and confirmations of remiſſion of ſins in Chriſt: for without the worde thei were vaine & vnprofitable.

1 Which was about foretenth hundredth years. 20 Read verſ. 13.

a Whereby he ſheweth that the paſſours ought not to leaue their ſtockes in their obſtinacie: for the Lord wil vie the means of his ſeruants to make the wicked more fauie and to proue his. b In ſigne of mourning, as Job. 1. 20. mich. 3. 16. c Against whom he had iuſt occasion to powre out his wrath.

q Of Topheth read 2. King 23. 10.

r But commanded the contra-rie, as Le. 18. 21 & 20. 1. deu. 18. 10.

a The enemies for gades of gaine ſhal riſe your graues, and laye you before thoſe idoles, which in your life you worſhiped, as if they can helpe you.

b Because of the afflictions that thei ſhal ſee through Gods iudgements.

c Is there no hope, that thei wil returne?

d They are full of hypocriſie, and euerie one followeth his owne fantaſie without any conſideration.

e He accuſeth them in that they are more ignorant of Gods iudgements then theſe birds are of their appointed ſeaſons to diſcerne the colde, and heat, as Iſa. 1. 3.

f The Lawe doeth not profit you, nether need it to haue bene written for ought that you haue learned by it.

g They that ſeue wiſe, may be aſhamed of their ignorance: for all wiſdome conſiſteth in Gods worde.

Iſa. 56. 12. chap. 5. 32. of 6. 13.

h Read Chap.
6.14

i He speaketh
in the person
of the people,
who when the
enemie cometh,
wil runne a-
bout to hide
them selues,
& acknowl-
edge that it is
Gods hand.
k That is, ha-
the brought vs
into extreme
affliction, and
thus they shal
not attribute
this plague to
fortune, but to
Gods iust iud-
gement, Chap.
9.15. & 21.15.

Chap. 14.19.

l Read Chap.
4.15.

m God threa-
teneth to send
ſ Babylonians
among them,
who shal vt-
terly destroye
them in ſuche
sorte as oꝝ no
meanes they
shal escape
n Read Chap.
4.19.

o Thus the
Lord speaketh.

p The people
wonder that
they haue so
long time lo-
ked for suc-
cour in vaine.

q The Prophet
speaketh this.

r Meaning, ſ
no mans hel-
pe or meanes
could saue the.
for in Gilead
was precious
balme, Chap.
46.11. or els
deriding the
vaine confide-
ce of the peo-
ple who looked
for helpe at
their Priests,
who shulde
haue bene the
philitions of
their soules, &
dwelt at Gi-
leada, Hose. 6.8.

of my people with swete wordes, saying,
h Peace, peace, when there is no peace.

12 Were they ashamed whe they had comit-
ted abominatioꝝ? nay, they were not asha-
med, nether colde they haue anie shame:
therefore shal they fall among the slaine:
when I shal visit them, they shalbe cast
downe, saith the Lord.

13 I wil surely consume them, saith ſ Lord:
there shalbe no grapes on the vine, nor
figs on the figtre, and the leaf shal fade, &
the things that I haue giuen them, shal
departe from them.

14 Why do we stay? assemble your selues,
& let vs entre into the strong cities, & let
vs be quiet there: for the Lord our God
hathe put vs to silence and giuen vs water
with gall to drinke, because we haue sin-
ned against the Lord.

15 We looked for peace, but no good came, &
for a time of health, & beholde troubles.

16 The neying of his horses was heard fro
Dan, the whole land trembled at the noi-
se of the neying of his strong horses: for they
are come, and haue deuoured the land with
all that is in it, the citie, and those that
owell therein.

17 For beholde, I wil send serpents, & coc-
katrices among you, which wil not be char-
med, & they shal sting you, saith ſ Lord.

18 I wolde haue comforted my self against
sorowe, but mine heart is heauie in me.

19 Beholde, the voyce of the crye of ſ daugh-
ter of my people for feare of the of a far-
re countrey, Is not ſ Lord in Zion? is not
her King in her? Why haue they prouo-
ked me to angre with their graue images,
and with the vanities of a strange god?

20 The haruest is past, the somer is ended
and we are not holpen.

21 I am sore vexed for ſ hurt of ſ daugh-
ter of my people: I am heauy, & astonish-
ment hath taken me.

22 Is there no balme at Gilead? is there
no Physick there? Why the is not ſ health
of the daughter of my people recovered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the
people. 24 In the knowledge of God ought we onely
to reioyce. 26 The Uncircumcision of the heart.

OH, that mine head were full of water
and mine eyes a fountaine of tea-
res, that I might wepe day and night for
the slaine of the daughter of my people.

2 Oh, that I had in the wilderness a cot-
tage of way faring men, that I might lea-
ue my people, & go from them: for they be
all adulterers & an assemblie of rebels,
And they bend their tongues like their bow-
es for lies: but they haue no courage
for the trueth vpon earth: for their pro-

cede from euil to worfe, and they haue not
known me, saith the Lord.

4 Let euerie one take hede of his neigh-
bour, & trust you not in anie brother: for
euerie brother wil vse deceit, and euerie
friend wil deale deceitfully,

5 And euerie one wil deceiue his friend, &
wil not speake the trueth: for they haue
taught their tongues to speake lies, and ta-
ke great paines to do wickedly.

6 Thine habitation is in the middes of de-
ceit: because of their deceit they refu-
se to knowe me, saith the Lord.

7 Therefore thus saith the Lord of hostes,
Beholde, I wil melt them, & trye the: for
what shulde I els do for the daughter of
my people?

8 Their tongue as an arrowe shot out, &
speaketh deceit: one speaketh peaceably
to his neighbour with his mouth, but in
his heart he layeth waite for him.

9 Shal I not visit the for these things, saith
the Lord? or shal not my soule be aduen-
ged on ſuche a nation as this?

10 Vpon the mountaines wil I take vp a
weeping and a lamentacion, and vpon the
faire places of the wilderness a mourning,
because they are burnt vp: so that none ca
passe through them, nether can men heare
the voyce of the flocke: bothe the foule of
ſ aire, & the beast are fled away & gone.

11 And I wil make Ierusalem an heape, & a
den of dragons, & I wil make the cities of
Iudah waste, without an inhabitant.

12 Who is wise, to vnderstand this, and to
whome ſ mouth of the Lord hath spokē,
euē he shal declare it. Why doeth ſ land
perish, & is burnt vp like a wilderness, that
none passeth through?

13 And the Lord saith, Because they haue
forsaken my Law, which I set before them,
& haue not obeyed my voice, nether wal-
ked there after,

14 But haue walked after the stubbernes of
their owne heart, and after Baalims, which
their fathers taught them,

15 Therefore thus saith the Lord of hostes,
the God of Israel, Beholde, I wil fede this
people with wormewodde, and giue them
waters of gall to drinke:

16 I wil scatre them also among the heathē,
whome nether they nor their fathers haue
known, and I wil send a sworde after the,
til I haue consumed them.

17 Thus saith the Lord of hostes, Take he-
de, & call for the mourning women, ſ they
may come, & send for skilful womē that
they may come,

18 And let the make haste, & let the take vp a
lamentation for vs, ſ our eyes may cast out
teares & our eye liddes gush out of water.

19 For a lamentable noyse is heard out
of Zion, How are we destroyed, and

Ggg.iiii.

e Meaning, ſ
all were cor-
rupt and none
coude finde an
honest man.

f They haue
so practised
deceit ſ they
cannot forsake
it.

g They had
rather forsake
God, then lea-
ue their wic-
ked trade.

h With the
fyre of affli-
ction.

Isal. 28.3.
& 120.4.

i Signifying
that all ſ pla-
ces about Ie-
rusalem shul-
de be destroy-
ed.

k Meaning, ſ
they are all
without ien-
de, and vnder-
standing, and that
God hath ta-
ken his Spi-
rit from them.

a The Pro-
phet sheweth
the great co-
passion that he
had toward
this people,
seeing, that he
coude neuer
sufficiently la-
ment the des-
truction that
he saw to ha-
gouer them.
Which is a
special note to
discerne the
true passions
from the hire-
figs, read chap.
4.19

b He sheweth that this were more quietnes, & greater safety for him
to dwell among the wilde beastes then among this wicked people, saue that
God hath enjoyned him this charge. c Viterly turned from God. d To
belye, and slander their neighbours.

l He sheweth
that the chil-
dren can not
excuse them-
selues by their
fathers: for bo
the father, &
childe if they
be wicked, shal
perish.
m Read Chap.
8.14

n Seeing you ca
not lament
your owne sin-
nes, call for
those foolish
women, who-
me of a super-
stition you ha-
ue to lament
for the dead, ſ
they by their
fained teares
may prouoke
you to some
sorrow.

Of true ioye.

Ieremian. What idoles are.

utterly confounded for we haue forsaken the land, and our dwellings have cast vs out.

Therefore heare the worde of γ Lord, δ ye womē, and let your eares regarde the wordes of his mouth, and ρ teache your daughters to mourne, and euerie one her neighbour to lament.

For death is come vp into our widowes, ϵ is entred into our palaces, to destroye γ children without, and the yong men in the stretes.

Speake, thus saith the Lord, The carkeises of men shal lie, euen as the dung vpon the field, & as the hādful after the mower, and none shal gather them.

Thus saith the Lord, Let not the wise man glorie in his wisdom, nor the strong man glorie in his strength, neither the riche man glorie in his riches.

But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which ϵ shewe mercie, iudgement, and righteousnes in the earth: for in these things I delite, saith the Lord.

Beholde, the dayes come, saith the Lord, that I wil visit all them, which are ϵ circumsised with the vncircumsised.

Egypt and Iudāh, and Edōm, and the children of Ammōn, and Moāb, & all the vtmost corners of them that dwell in the wilderness: for all these nations are vncircumsised, & all the house of Israhēl are vncircumsised in the heart.

Egypt and Iudāh, and Edōm, and the children of Ammōn, and Moāb, & all the vtmost corners of them that dwell in the wilderness: for all these nations are vncircumsised, & all the house of Israhēl are vncircumsised in the heart.

These three pointes are necessarie to knowe aright: his mercie wherein consisteth our saluation: his iudgement, & he executeth continually against the wicked, and his iustice, whereby he defendeth, and maintaineth the faithful.

Meaning bothe Iewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4.4.

CHAP. X.

The constellations of the starres are not to be feared. The weaknes of idoles, & of the power of God. Their pastours are become brute beasts.

Heare ye the worde of the Lord that he speaketh vnto you, δ house of Israhēl.

Thus saith the Lord, Learne not the way of the heathen, and be not afraide for the signes of heauen, though the heathen be afraide of suche.

For the customes of the people are vaine: for one cutteth a tre out of the forest (which is the worke of the hāds of the car-penter) with the axe.

And another decketh it with siluer, and with golde: they fasten it with nailes, and hammers, that it fall not.

The idoles stand vp as the palme tre, but speake not: they are borne because they can not go: feare them not, for they can not do euil, nether can they do good.

God forbidde his people to giue credit or feare the constellations & conuulsions of starres, and planets, which haue no power of the felues, but are gouerned by him, & their secret motions & influences are not knowen to mā, and therefore there can be no certaine iudgement thereof, Deut. 18.9.

Meaning not onely in the obseruation of the starres, but their laws and ceremonies whereby they confirme their idolatrie, which is forbidden, Deu. 12.30.

The Prophetes vsē thus plainly & simply to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of γ , whereunto their corrupt nature is moſte subiect, read Isa. 44.12.

There is none like vnto thee, δ Lord: thou art great, and thy Name is great in power.

Who wolde not feare thee, δ King of nations: for to thee apperteineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

But altogether thei dote, and are foolish: for the stocke is a doctrine of vanitie.

Siluer plates are broght from Tarsish, and golde ϵ from Vphāz, for the worke of the workeman, and the hands of the founder: the blewē filke, and the purple ϵ their clothing: all these things are made by cunning men.

But the Lord is the God of trueth: he is the liuing God, and an euēlasting King: at his angre the earth shal tremble, & the nations can not abide his wrath.

(Thus shal you say vnto them, The gods that haue not made the heauens and the earth, shal perish from the earth, and from vnder these heauens)

He hathe made the earth by his power, and established the worlde by his wisdom, and hathe stretched out the heauen by his discretion.

He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascēd from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

Euerie man is a beast by his owne knowledge: euerie fōlder is cōfounded by the grauen image: for his melting is but falsehode, and there is no breth therein.

They are vanitie, & γ worke of errours: in the time of their visitation they shal perish.

The portion of Israhēl is not like the: for he is the maker of all things, & Israhēl is the rod of his inherite: the Lord of hostes is his Name.

Gather vp thy wares out of the lād, & thou shalt dwellest in the strong place.

For thus saith the Lord, Beholde, at this time I wil throwe as with a sling the inhabitants of the land, and wil trouble them, and they shal finde it so.

Wo is me for my destruction, & my grievous plague: but I thought, Yet it is my sorowe, and I wil beare it.

My tabernacle is destroyed, and all my

as all the rest of his writing is Hebrew. h The more that man thinketh to do any thing wel by his owne wisdom, and not as God instructeth him, the more doeth he proue him self to be a vile beast. i By these wordes, Portion and rod, he signifieth their inheritance: meaning, that God shulde be all sufficient for them, and that their felicitie consisted in him alone, & therefore thei ought to renounce all other helpe, & succours as of idoles, &c. Dene. 32.9. psal. 16.5. k The Prophet willett the Iewes to prepare the felues to this captiuitie, shewing that it was now at hand, that they shulde fele the things, whereof he had tolde the. l It is my nife plague: & therefore I wil take it patiently: whereby he teacheth the people how to behaue the self toward God. m He sheweth how Ierusalem shal lament.

He teacheth γ people to lift vp their eyes to God, who hath the all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euil that they ought toeschew but the good, which they ought to follow Reuel. 15.4. e Because the people thought that to haue images was a meane to serue God and to bring them to γ knowledge of him, he sheweth that nothing more displeaith God, nor bringeth man into greater errors & ignorance of God: & therefore he calleth them the doctrine of vanities, γ worke of errors, etc. 15. & Habak 2.18. calleth them γ teachers of lies: contrarie to that wicked opinion, γ thei are the bookes of the laye people.

f Where as they founde γ best golde: shewing, γ thei thought nothing to deare for their idoles: some read Ophir, as 1 Kin. 9.28.

g This declarereth that all, γ hathe bene in this Chapter spoken of idoles, was to arme the Iewes whe they shulde be in Caldea among γ idolaters, and now γ one sentence he instructeth the how to protect their owne religion against γ idolaters, & how to answer the to their shame which shulde exhorthe the to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, where

coards are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set vp my courtaines.

^a The gener-
nours and mi-
nisters.

^o Read Chap.

^{4.15.}

^p He speaketh

this, because

^y Nebuchad-

azzár purpo-

sed to haue

made warre

against ^y Moa-

bites and Am-

monites, but

hearing of Ze-

dechiab's re-

belliõ, he tur-

ned his power

to go against

Ierusalém, E-

zek. 21. 21. the-

refore ^y Pro-

phet saith, ^y

this was the

Lords directi-

on.

^q Considering

that God had

reuiled vnto

him the certu-

tude of their

captiuitie,

Chap. 7. 16. he onely prayeth, that he wolde punish them with mercie, which

^r saith calleth, in measure, Chap. 27. 8. measuring his rodde by their infirmi-

tie, r. Cor. 10. 13. for here by iudgement is ment not onely the punishment, but

also the merciful moderacion of the same, as Chap. 30. 11. ^r For as muche

as God can not onely be knowne and glorified by his mercie, that he vseth

toward his Church, but also by his iustice in punishing his enemies, he praiseth

that his glorie may fully appeare bot he in the one and the other, P sal. 79. 6.

²¹ For the pastors ^a are become beastes, and haue not fought ^y Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scatered.

²² Beholde, the noise of the brute is come, and a great commotion out of the ^o North countrey to make the cities of Iudáh desolate, and a denne of dragons.

²³ O Lord, I knowe, that ^p the way of man is not in him self, nether ^u it in man to walke and to direct his steps.

²⁴ O Lord, correct me, but with ^q iudgement, not in thine angre, lest thou bring me to nothing.

²⁵ Powre out ^r thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy Name: for they haue eaten vp Iaakób & deuoured him & consumed him, and haue made his habitation desolate.

⁸ Neuertheles they wolde not obey, nor encline their eare: but every one walked in the stubbernes of his wicked ^a heart: therefore I wil bring vpon them all the ^e wordes of this couenant, which I commanded them to do, but thei did it not.

⁹ And the Lord said vnto me, A ^f conspiracie is founde among the men of Iudáh, & among the inhabitants of Ierusalém.

¹⁰ They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israël, and the house of Iudáh haue broken my couenant, which I made with their fathers.

¹¹ Therefore thus saith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and though they crye vnto me, ^s I wil not heare them.

¹² Then shal the cities of Iudáh, and the inhabitants of Ierusalém go, and crye vnto the gods vnto whome thei offer incense, but they shal not be able to helpe them in time of their trouble.

¹³ ^h For according to the number of thy cities were thy gods, ^o Iudáh, and according to the number of the stretes of Ierusalém haue ye set vp altars of confusion, ^{euen} altars to burne incense vnto Báal.

¹⁴ Therefore thou shalt not pray ⁱ for this people, nether lift vp a crye, or prayer for them: for when thei crye vnto me in their trouble, I wil not heare them.

¹⁵ What shulde my ^k beloued tary in mine house, seing they haue committed abominacion with many ^v and the holy flesh goeth away fro the: yet when thou doest euil, thou reioycest.

¹⁶ The Lord called thy name, A grene olive tre, faire, and of goodlie frute: but with ^m noise and great tumult he hath set fyre vpon it, and the branches of it are broken.

¹⁷ For the Lord of hostes that planted thee, hath pronounced a plague against thee, (for the wickednes of the house of Israël, and of the house of Iudáh) which thei haue done against them selues to proucke me to angre in offering incense vnto Báal.

¹⁸ And the Lord hath taught me, and I knowe it, ^{euen} then ^y shewedst me ^a their practises.

¹⁹ But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not ^y thei had deuised thus against me, saying, Let vs ^o destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

²⁰ But ^o Lord of hostes, that iudgeth righteously, and tryest the reines & the heart, let me see thy ^p vengeance on them: for vnto thee haue I opened my cause.

Hhh.i.

^d According to his owne fã-
tasticke, and not
as my worde
appointed him.

^e Meaning, the
menaces and
curses conten-
ned in ^y Lawe.
Leu. 26. 14.
Deut. 28. 16.

^f That is, a ge-
neral consent
to rebelle ^a
against me.

^g Because thei
will not pray
with true faith
& repentance,
but for the
faint & griefe,
which thei fe-
le, Prou. 1. 28.

^h Read Chap.
2. 28.

ⁱ Read Chap.
7. 16. & 14. 21.

^k My people
of Israël who-
me I haue he-
therto so grea-
tely loued.

^l Meaning, that
they offer not
in the Temple
to ^o God, but
vpon the al-
tars of Báal &
the idoles, and
so reioyced in
their wicked-
nes.

^m Of the Ba-
bylonians and
Caldeans.

ⁿ Which wẽt
about primely
to conspire my
death.

^o Let vs de-
stroy ^y Prophēt
& his doctrine.
Some read, let
vs corrupt his
meat with
wood, meaning,
poison.

^p Thus he spa-
ke not for ha-
red, but being
moued with
the Spirit of
God, he defi-
neth the aduā-
cemēt of Gods
glorie and the
verifying of
his worde, &
is by the de-
struction of his
enemies.

CHAP. XI.

⁸ A curse of them that obey not the wordes of Gods couenant. ¹⁰ The people of Iudáh, following the stepes of their fathers, worshipped strange gods. ¹⁵ The Lord forbiddeth Ieremiáh to praise for them.

¹ The worde that came to Ieremiáh fro the Lord, saying,

² Heare ye the wordes of this couenant, & speake vnto the men of Iudáh, and to the inhabitants of Ierusalém,

³ And say thou vnto them, Thus saith the Lord God of Israël, ^a Cursed be the man that obiecth not the wordes of this couenant,

⁴ Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornice, saying, Obey my voyce, and do according to all these things, which I commande you: so shal ye be my people, and I wil be your God,

⁵ That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered ^b I & said, So be it, ^o Lord.

⁶ Then the Lord said vnto me, Crye all these wordes in the cities of Iudáh, and in the stretes of Ierusalém, saying, Heare ye the wordes of this couenant, and do the.

⁷ For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, ^c rising early & protesting, saying, Obey my voyce.

^a He calleth ^y
& comes to the
consideracion
of Gods mer-
cies, who fre-
ly chose the,
made a coue-
nant of eternal
felicitie with
them, & how
he cuer perfor-
med it on his
behalf, & how
they ouer-
shewed them
selues rebelli-
ous & ingrate
toward him &
brake it on
their parte, &
so are subiect
to the curse of
the Lawe, Deut.
27. 26.

^b Thus he spea-
keth in ^y per-
sons of the
people, which
agreed to the
couenant.

^c Read Chap.
7. 4.

q To wit, be-
the priests
and the reke
of the people:
for this tow-
ne was the
priests, & they
dwelt in it, re-
ad Chap. 11.
r Nor y they
colde not abide
to heare
God named:
(for herei they
wolde shewe
them. felues
most holy) but
because they
colde not abide
to be shar-
pely reprocured
and therefore
desired to be
flattered, Isa.
30, 10, and to
be maintained
in their plea-
sures, Mich 2,
11, and not to
heare vice con-
demned, Amos
7, 13

Chap. XII.

a The prophet
obserueth God
to be iuste in
all his doings,
although man
be nor able to
give a reason
of all his ac-
tes
b This questi-
on hath bene al-
way a great
tentation to
godlie, to se
y wicked ene-
mies of God
in prosperitie,
and his dere
children in ad-
uersitie, as Job
21, 7 psal 37, 1.
71, 1 Haba 1, 3
c They profes-
se God in mou-
the, but denie
him in heare,
which is here
sent by the
reines, Isa 29,
13, mat 15, 8
d The Ebrewe
worde is, San-
ctifie them,
meaning, that
God wolde be
sanctified in y
destruction of
the wicked, to
whome God
for a while gi-
ueth prosperi-
tie, that alter-
warde they
shulde y more
fele his heauy
iudgement whe
they lacke
their riches, &
were a signe
of his mercie.
e Abusing
Gods lenitie
& his promi-
ses, they fla-
tered the fel-
ues as thogh

The Lord therefore speaketh thus of the
men of Anathóth, (that seke thy life, &
say, r Prophecie not in the Name of the
Lord, that thou dye not by our hands)

Thus therefore saith the Lord of hostes,
Beholde, I wil visit them: the yong men
shal dye by y sworde: their sonnes & their
daughters shal dye by famine,

And none of them shal remaine: for I wil
bring a plague vpo the men of Anathóth,
euen the yere of their visitacion.

CHAP. XII.

The Prophet marueleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The
Lewes are forsake of the Lord 10 He speaketh against
pastors and preachers, that seduce the people. 14 The
Lord threatneth destruction vnto the nations, that trou-
bled Iudah.

O Lord, if I dispute with thee, thou
art righteous: yet let me talke with
thee of thy iudgements: wherefore doeth
the waye of the wicked prosper? why are
all they in welth that rebelliously trans-
gress?

Thou hast planted them, and they haue
taken roote: they growe, and bring forth
fruite: thou art nere in their mouth, and
farre from their reines.

But thou, Lord, knowest me: thou hast se-
ne me, and tyled mine heart toward thee:
pul them out like shepe for the slaughter,
and prepare them for the day of slaugh-
ter.

How long shal the land mourne, and the
herbes of euery field wither, for the wic-
kednes of them that dwell therein? the
beasts are consumed and the byrdes, becau-
se they said, e He wil not se our last end.

If thou hast runne with the footmen, and
they haue wearied thee, then how canst
thou matche thy self with horses? & if thou
thoghtest thy self safe in a peaceable lād,
what wilt thou do in the swelling of Ior-
dén?

For euen thy brethren, and the house of
thy father, euen they haue delt vnfaithful-
ly with thee, and they haue cryed out alto-
gether vpon thee: but beleue them not,
thogh they speake faire to thee.

I haue forsaken mine house: I haue left
mine heritage: I haue giuen the derelie
beloued of my soule into the hands of her
enemies.

Mine heritage is vnto me, as a lyon in
the forest: it cryeth out against me, there-
fore haue I hated it.

Therefore they harde-
ned them (sues in fine, till at length the beasts and insensible creatures felt
the punishment of their stubberne rebellion against God f Some thinke
that God reprocureth Ieremiáh in that, that he wolde reason with him, saying,
that if he were not able to matche with men, that he were farre vnable to
dispute with God. Or hars, by the foremen, meane them of Anathóth, & by y
horse men them of Ierusalém, which shulde trouble the Prophet worse, then
his owne country men did. g God willett the Prophet to denounce his
iudgements against Ierusalém, notwithstanding that they shal bothe by
threatnings and flatteries labour to put him to silence. h Euen sampling
and raging against me and my Prophecies.

Shal mine heritage be vnto me, as a birde
of diuerse colours are not y birdes about
her, saying, Come, assemble all the beasts
of the field, come to eat her?

Many pastors haue destroyed my vine-
yard, and troden my porcion vnder fo-
te: of my pleasant porcion they haue made
a desolate wilderness.

They haue laid it waste, and it, being
waste, mourneth vnto me: and the whole
land lyeth waste, because no mā setteth his
minde on it.

The destroyers are come vpon all the
high places in the wilderness: for y sworde
of the Lord shal deuoure from the one
end of the land, euen to the other end of the
land: no flesh shal haue peace.

They haue sown wheat, and reaped
thornes: they were sicke, and had no pro-
fite: and they were ashamed of your fru-
tes, because of the fierce wrath of y Lord.

Thus saith the Lord against all mine eu-
il neighbours, that touche the inherita-
ce, which I haue caused my people Irael
to inherite, Beholde, I wil plucke them out
of their land, and plucke out the house of
Iudah from among them.

And after that I haue plucked them out,
I wil reurne, and haue compassion on
them, and wil bring againe euery man to
his heritage, and euery man to his land.

And if they wil karme the wayes of
my people, to sweare by my Name, (The
Lord liueth, as they taught my people to
sweare by Báal) then shal they be buylt in
the middes of my people.

But if they wil not obey, then wil I vt-
terly plucke vp, and destroye that nacion,
saith the Lord.

The true doctrine and maner to serue God. f Read Chap 4, 2. g They
shal be of the number of the faithful, and haue a place in my Church.

CHAP. XIII.

The destruction of the Lewes is prefigured 11 Why Irael
was reuained to be the people of God, and why they were
forsaken 15 He exhorteth them to repentance.

Thus saith the Lord vnto me, Go, and
bye thee a linnen girdle, and put it
vpon thy loynes, and put it not in water.

So I bought the girdle according to the
commandement of the Lord, and put it
vpon my loynes.

And the worde of the Lord came vnto
me the seconde time, saying,

Take the girdle that thou hast bought,
which is vpon thy loynes, and arise, go
toward Peráth, and hide it there in the
cleft of the rocke.

So I went, & hid it by Peráth, as the Lord
had commanded me.

And after many daies, the Lord said vnto
me, Arise, go toward Peráth, and take the
girdle from thence, which I commanded
thee

In stead of
bearing my
linerie & wea-
ring onely my
colours, they
haue change
and diuersitie
of colours of
their idoles &
superstitions,
therefore their
cognita, as
thicke as the
foules of the
ayre, shal co-
me about the
to destroy
them

He prophe-
cieth of the
destruction of
Ierusalém by
the capitaines
of Nebuchad-
nezzár, who-
me he calleth
pastors

Because no
man regardeth
my worde, or
the plagues y
I haue sent vp-
on the land

To wit, the
Prophetes.

They lamen-
ted the finnes
of the people.

For in stead
of amendement
you grewe
worse & wor-
se as Gods pla-
gues testified

Meanig, the
wicked ene-
mies of his
Church & blas-
phemed his na-
me, & whome
he wolde pu-
nish after that
he hath deli-
uered his peo-
ple.

After that
I haue puni-
shed y Geniles,
I wil haue
mercie vpon
them.

Because this
riuer Peráth
or Euphrates
was farre fro
Ierusalém, it
is euident, that
this was a vi-
sion, whereby
was signified
that the Le-
wes shulde
passe ouer Eu-
phrates to be
captiues in Ba-
bylon & there
for length of
time shulde se
me to be rotted:
although they
were ioyced
to the Lord
before as a
girdle about
a man.

thee to hide there.

7 Then wēt I to Peráth, and digged, & toke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, and was profitable for nothing.

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

9 Thus saith the Lord, After this maner wil I destroye the pride of Iudáh, & the great pride of Ierusalém.

10 This wicked people haue refused to heare my worde, & walke after the stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a man, so haue I tyed to me the whole house of Israël, and the whole house of Iudáh, saith the Lord, that they might be my people: that they might haue a name and praise, and glorie, but they wolde not heare!

12 Therefore thou shalt saie vnto them this worde, Thus saith y^e Lord God of Israël, Euerie^b bottel shalbe filled with wine, and they shal saie vnto thee, Do we not knowe that euerie bottle shalbe filled with wine?

13 Then shalt thou saie vnto them, Thus saith the Lord, Beholde, I wil fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests and the Prophetes, and all the inhabitants of Ierusalém with drunkenes.

14 And I^c wil dash them one against another, euen the fathers and the sonnes together, saith the Lord: I wil not spare, I wil not pitie nor haue compassiō, but destroye them.

15 Heare and giue eare, be not prouder: for the Lord hath spokē it.

16 Giue glorie to y^e Lord your God before he bring^d darknes, and or euer your fete stumble in the darke mountaines, and whiles you loke for^e light, he turne it into the shadowe of death and make it as darkenes.

17 But if ye wil not heare this, my soule shal wepe in secret for your pride, & mine eye shal wepe and drop downe teares, because the Lords flocke is caried awaie captiue.

18 Saie vnto the^g King and to the Queene, Humble your selues, sit downe, for the crowne of your glorie shal come downe from your heads.

19 The cities of^h the South shalbe shut vp, and no man shal open them: all Iudáh shalbe caried awaie captiue: it shalbe wholly caried awaie captiue.

20 Lift vp your eyes and beholde them yⁱ come from the North, where is y^j flocke y^k was giue thee, euen thy beautiful flocke.

21 What wilt thou saie, when he shal visit

thee? (for thou hast^k taught the to be captiues & as chief ouer thee) shal not sorow take thee as a woman in trauail?

22 And if thou saie in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts^l discovered & thy heles made bare.

23 Can the blacke More change his skin? or the leopard his spottednes? then maie ye also do good, that are accustomed to do euil.

24 Therefore wil I scatre the, as the stubble that is taken awaie with the South winde.

25 This is thy portion, and the parte of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue sene thine adulteries, & thyⁿ neyings, y^o filthines of thy whoredome on the hilles in^o the fields, and thine abominations. Wo vnto thee, o Ierusalém: wilt thou not be made cleane: when shalt it once be?

CHAP. XIII.

1 Of the dearth that shoulde come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaithful people are not heard. 12 Of prayer, fasting, and of false prophetes that seduce the people.

1 The worde of the Lord that came vnto Ieremiáh, concerning the^a dearth.

2 Iudáh hath mourned, and the gates thereof are desolate, they haue bene^b brought to heaunnes vnto the grounde, and the crye of Ierusalém goeth vp,

3 And their nobles haue sent their inferiours to the water, who came to the welles, and founde no water: they returned with their vessels emptie: they were ashamed & confounded, and^c couered their heads.

4 For the grounde was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heades.

5 Yea, the hinde also calued in the field, and forsoke^d it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like^e dragons: their eyes did faile, because there was no grasse.

7 O Lord, thogh our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are manie, we sinned against thee.

8 O the hope of Israël, the sauour thereof in the time of trouble, why art thou as a stranger in the lād, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as^h a strong man that can not helpe? yet thou, o Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

k By seeking to straggers for helpe thou hast made the skilful to fight against thee.

l Thy cloke of hypocrisie that be pulled of and thy shame sene.

m As thine iniquities haue bene manifest to all the world: so shal thy th me, & punishment. n He compareth idolaters to horses inflamed after mares.

o There is no place so high nor low, where as the markes and signes of thine idolatrie appeare not.

a Which came for lacke of raine, as ver. 4.

b The worde signifieth to be made blacke, and so is here taken for extreme sorowe.

c To wit, with ashes in token of sorowe.

d Meaning, y^e brute beasts for drought were compelled to forsake their yong, contrary to nature, & to go seke water, which they coude not finde.

e Which are so hote of nature, that they can not be cooled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs.

h As one thine hath strength to helpe, & yet is afraid to put to his hands

b Euerie one of you shalbe filled with spiritual drunkenes, and be without all knowledge to seke how to helpe your selues.

c It shalbe as easie for me to destroye y^e greatest, and y^e strongest, as it is for a man to breake earthe bottels.

d That is, affliction & miserie by the Babylonians, Isa. 8. 22

e Meaning, for helpe and support of the Egyptians.

f You shal surely be led away captiue & I, according to mine affection toward you, shal wepe, and lament for your stubbernes.

g For Ichozin, & his mother rendered them selues by Ieremiás counsel to the King of Babylon, 2. King. 24. 12.

h That is, of Iudáh which lieth Southward fro Babylon.

i He asketh y^e King, where his people is become.

Falle prophetes.

Ieremiáh. Praier reiected.

10 Thus saith the Lord vnto this people, Thus haue they delited to wādre: they haue not refrained their fete, therefore the Lord hathe no delite in the: but he wil now remember their iniquitie, and visit their finnes.

i Read Chap. 7, 16 & 21, 14.

11 Then said the Lord vnto me, i Thou shalt not praye to do this people good.

12 Whē ther fast, I wil not heare their crye, and when they offer burnt offering, and an oblation, I wil not accept them: but I wil consume them by the sworde, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the k Prophetes say vnto them, Ye shal not se the sworde, nether shal famine come vpon you, but I wil giue you assured peace in this place.

14 Then the Lord said vnto me, The Prophetes prophecie lies in my Name: i I haue not sent them, nether did I commande them, nether spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the Prophetes that prophecie in my Name, whome I haue not sent, yet they say, Sworde and famine shal not be in this land, by sworde & famine shal those Prophetes be consumed.

16 And the people to whome these Prophetes do prophecie, shalbe cast out in the strectes of Ierusalēm, because of the famine, & the sworde, & there shalbe none to burye them, but they, and their wiues, and their sonnes, & their daughters: for I wil powre their wickednes vpon them.

17 Therefore thou shalt say this worde vnto them, Let mine eyes drop downe i teares night and day without ceasing: for y virgine daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

18 For if I go into the field, beholde the slaine with the sworde: and if I entre into the citie, beholde the that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring m into a land that they know not.

19 Hast thou vtterly reiecte a Iudáh, or hathe thy soule abhorred Zión? Why hast thou smitten vs, that we can not be healed? We looked for peace, & there is no good, & for the time of health, & beholde trouble.

20 We acknowledge, o Lord, our wickednes & the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy Names sake cast not downe the thronē of thy glorie: remember and breake not thy couenant with vs.

22 Are there anie among y p vanities of the

Gentiles, that can giue raine, or can the heauē giue showers? is it not thou, o Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord wolde heare no prayer for the Iewes, 3 But threatneth to destroye them with foure plagues.

1 THE said the Lord vnto me, i Thogh Mosēs and Samuēl stode before me, yet mine affectiō colde not be toward this people: cast them out of my sight, and let them departe.

2 And if they say vnto thee, Whether shal we departe? then tel them, Thus saith the Lord, i Suche as are appointed to death, vnto death: & suche as are for the sworde, to the sworde, & suche as are for the famine to the famine, and suche as are for the captiuitie, to the captiuitie.

3 And I wil appointe ouer them foure kindes, saith the Lord, the sworde to slay, and the b doggs to teare in pieces, & the fowles of the heauen, & the beastes of the earth to deuoure, and to destroye.

4 I wil c scatter them also in all kingdomes of the earth, d because of Manassē the sōne of Hezekiāh King of Iudāh, for that which he did in Ierusalēm.

5 Who shal then haue pitie vpon thee, o Ierusalēm? or who shalbe sorie for thee? or who shal go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, & gone backward: therefore wil I stretch out mine hand against thee, and destroye thee: for I e am wearie with repenting.

7 And I wil scatre the with the fanne f in y gates of the earth: I haue wasted, & destroyed my people, yet they wolde not returne from their wayes.

8 Their widdowes g are increased by me aboute the sand of the sea: I haue brought vpon the, & against the h assemblie of the yong men a destroyer at none day: I haue caused h m to fall vpon them, & the citie suddenly, and i spedely.

9 She that hathe borne h seuen, hathe bene made weake: her heart hathe failed: the sunne hathe failed i her, whiles it was day: she hathe bene confounded, & ashamed, and the residue of them wil I deliuer vnto the sworde before their enemies, saith y Lord.

10 k Who is me, my mother, that thou hast borne me, a contentious man, & a mā that striueth with y whole earth: I haue nether lent on vsurie, nor mē haue lent vnto me on vsurie: yet euerie one doeth curse me.

11 The Lord said, m Surely thy remnant shal haue welth: surely I wil cause rhine enemye to increat thee in the time of trouble, and in the time of affliction.

Lord comforted me, & said y my last dayes shulde be quiet: & by y enemye he meaneth here, Nebuzardān the capitaine of Nebuchadnezzar, who gaue Ieremiāh y choise ether to remaine in his countrey, or to go whither he wolde: or by the enemye he meaneth the Iewes, whulde afterward knowe Ieremiāhs fidelitie, and therefore fauour him.

a Meaning, that if there were anie man liuing, moued with so great zeale toward y people, as were these two, yet that he wolde not grante this request, forasmuch as he had determined the contrarie, Ezek. 14, 14. Zach. 11, 9.

b The doggs, birdes & beastes shulde deuoure them, y were slaine.

c The worde signifieth to rūne to & fro for feare, and vniquietnes of conscience, as did Cain.

d Not that y people was punished for the Kings sinne onely, but for their owne finnes also, because they consented to his wickednes, 2. King. 21, 9.

e That is, I wil not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their houbands,

h Or, mother,

i Or, fearfully,

h She that had manie, lost all her children.

i She was destroyed in the middes of her prosperitie.

k These are y Prophetes wordes, complaining of y obstinacie of y people, & that he was referred to so wicked a time wherei also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against the, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this people there are

n

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ig

a As for the people though they ſemed ſtrong as yron, yet ſhulde they not be able to reſiſt y^e hard yron of Baby- lon, but ſhulde be led capti- ues

Or, ranſome. He ſpeaketh not this for de- ſire of reueged- ce, but wiſhing y^e God wolde deliuer his Church of the whome he knewe to be hardened and incorrigible p I receiued the v^e as great ioye as he, y^e is aſſured ca- teth meat q I had nothing to do with the wicked cōtem- ners of my worde, but la- mented bitter- ly for thy plag- ues ſhewing what the faith- ful ſhulde do wh^e they ſe to- kens of Gods angre r And haſt not aſſiſted me ac- cording to thy promiſe wher^e I appeareth, y^e in the Saints of God is imper- ſectio of faith, v^e through im- pacience is of- times failed as Chap 20, 7 f If thou for- get theſe car- nal conſidera- tions, & faith- fully execute thy charge t That is, ſeke to winne the good from the bad u To wit, as my mouth ha- the pronounced Chap 1, 18, & as here follow- eth verſ 20 x Coſorme not thy ſelf to their wicked- nes, but let them followe thy good ex- ample y I wil arme thee wth an in- uincible ſtrength & cōrancie, ſo that all the powers of the worlde ſhal not overcome thee

Chap XVI a Meaning, y^e the affliction ſhulde be ſo horrible in Je- ruſalem, that wife, and chil- dre ſhulde be- reade his ſawes.

12 Shal the yron breake the yron, and the braſſe that commeth from the North

13 Thy ſubſtance & thy treaſures wil I gi- ue to be ſpoiled without gaine, and that for all thy ſinnes euen in all thy borders.

14 And I wil make thee to go with thine enemies into a lād that thou knoweſt not; for a fyre is kindled in mine angre, which ſhal burne you.

15 O Lord, thou knoweſt, remembre me, & viſit me, and reuenge me of my^e perſe- cuters: take me not awaie in the continuance of thine angre: knowe that for thy ſake I haue ſuffred rebuke.

16 Thy wordes were founde by me, and I did eat them, and thy worde was vnto me the ioye and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoſtes.

17 I ſate not in the aſſembly of the moc- kers, nether did I reioyce, but ſate alone: because of thy plague; for thou haſt filled me with indignation.

18 Why is mine heavineſſe continual? & my plague deſperate? can not be healed: why art thou vnto me as a lyer, and as waters that faile.

19 Therefore thus ſaith the Lord, If thou returne, then wil I bring thee againe, & thou ſhalt ſtand before me: and if thou take awaie the precious from the vile, thou ſhalt be according to my worde: let them returne vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a ſtrong braſſe wall, and they ſhal fight againſt thee, but they ſhal not preuaile againſt thee: for I am with thee to ſaue thee & to deliuer thee, ſaith the Lord.

21 And I wil deliuer thee out of the hand of the wicked, and I wil redeme thee out of the hand of the tyrants.

CHAP. XVI.

The Lord forbidding Jeremiáh to marie, ſheweth him what ſhulde be the afflictions vpon Iudáh. 13 The capti- uity of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

The worde of the Lord came alſo vn- to me, ſaying,

2 Thou ſhalt not take thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning the ſonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concern- ing their fathers, that beget them in this land.

4 They ſhal dye of deaths & diſeaſes: they ſhal not be lamented, nether ſhal they be buried, but they ſhal be as dung vpon the earth, and they ſhal be conſumed by the ſworde, and by famine, and their carkeiſes ſhal be meat for the foules of the heauen, and for the beaſtes of the earth.

5 For thus ſaith the Lord, Entre not into the houſe of mourni^g, nether go to lamēt, nor be moued for them: for I haue taken my peace fro this people, ſaith the Lord, euen mercie and compaſſion.

6 Bothe y^e great, & the ſmale ſhal dye in this land: they ſhal not be buried, nether ſhal men lamēt for them, nor cut them ſelues, nor make them ſelues bald for them.

7 They ſhal not ſtretch out the hands for them in the mourning to cōfort them for the dead, nether ſhal they giue them the cup of conſolation to drinke for their fa- ther or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting to ſit with them to eat & to drinke.

9 For thus ſaith the Lord of hoſtes, the God of Iſraél, Beholde, I wil cauſe to ceaſe out of this place in your eyes, euen in your daies the voice of mirth, & the voice of gladneſſe, the voice of the bride grome and the voice of the bride.

10 And when thou ſhalt ſhewe this people all theſe wordes, & they ſhal ſaie vnto thee,

*Wherefore hathe the Lord pronounced all this great plague againſt vs, or what is our iniquitie? and what is our ſinne that we haue omitted againſt y^e Lord our God?

11 Then ſhalt thou ſaie vnto them, Becauſe your fathers haue forſaken me, ſaith the Lord, and haue walked after other gods, and haue ſerued them, & worſhiped them, & haue forſakē me, & haue not kept my Law,

12 (*And ye haue done worſe then your fa- thers: for beholde, you walke euerie one af- ter the ſtubborneſſe of his wicked heart, and wil not heare me)

13 Therefore wil I driue you out of this land into a land that ye knowe not, nether you, nor your fathers, and there ſhal ye ſerue other gods daie and night: for I wil ſhewe you no grace.

14 *Beholde, therefore, ſaith the Lord, the daies come that it ſhal no more be ſaid, The Lord liueth, which broght vp y^e chil- dren of Iſraél out of the land of Egypt,

15 But the Lord liueth, that broght vp the children of Iſraél from the land of the North, and from all the lands where he had ſcattered them, and I wil bring them againe into their land that I gaue vnto their fathers.

16 Beholde, ſaith the Lord, I wil ſend out many fiſhers, and they ſhal fiſh them, and after, wil I ſend out many hunters, & they ſhal hunt them from euerie mountaine and from euerie hill, and out of the cau- ces of the rockes.

17 For mine eyes are vpon all their waies: they are not hid from my face, nether is their iniquitie hid from mine eyes.

18 And fiſt I wil recompence their iniqui- tie and their ſinne double, becauſe they

b Signifying that y^e affliction ſhulde be ſo great y^e one ſhulde not haue leaſure to comort an- other.

c That is, ſhal de not rent their clothes in ſigne of mourning.

d For in theſe great extremi- ties all conſo- lation & com- fort ſhal be m- vaine.

e Becauſe the wicked are al- waies rebel- lous and diſ- ſemble their owne ſinnes, & murmur againſt Gods iudge- ments as though he had no iuſt cauſe to puniſh them, he ſhew- eth him what to answer.

Chap. 7, 25

Chap. 22, 7

f Signifying y^e benetic of their deliueran- ce out of Ba- bylon ſhul- de be ſo great, that it ſhulde aboliſh the re- membrance of their deliueran- ce fro Egypt: but he ſaith here chiefly reſpect to the ſpiritual deli- uerance vnder Chriſt

g By y^e fiſhers and hunters are meant y^e Ba- bylonians, and Children who ſhulde ce- ſtrof them in ſuch ſort that if they eſca- ped the one, y^e other ſhulde take them.

Shal man make gods.

Ieremiáh. I he learcher of hearts.

h That is, their sonnes & daughters, w^{ch} they offered to Molech.

i He wondereth at y^e great mercie of God in this deliuerance, w^{ch} shal not onely extend to the Iewes, but also the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he reformeth his promes, & hathe not vterly cast vs of. l They shal once againe fele my power, & mercie for their deliuerance, that thei may learne to worship me.

haue defiled my land, and haue filled mine inheritance with their filthie carions and their abominations.

19 O Lord, thou art my force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee fro^m the ends of the worlde, and shal say, Surely our fathers haue inherited lies, & vanitie, whereas there was no profite.

20 Shal a man make gods vnto him self, & they are no gods?

21 Beholde, therefore I wil this once reache the: I wil shew the mine had & my power, & thei shal know y^e my Name is the Lord.

They shal once againe fele my power, & mercie for their deliuerance, that thei may learne to worship me.

CHAP. XVII.

1 The forwardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The lying waters are forsaken. 21 The right keeping of the Sabbath commanded.

a The remembrance of their cōcept of God can not passe, albeit for a time he deferre the punishment, for it shalbe manifest to me & Angels.

b In stead of y^e Law of God, thei haue written idolatrie & all abominations in their heart.

c Your sinnes appear in all the altars that you haue erected to idoles.

d Some read, So that their children remēber their altars that is follow their fathers wickednes.

e Zion y^e was my mountaine, shal now be left as a waste field.

f Because thou woldest not giue the lād rest at such times, dayes, & yerres as I appointed.

g The Iewes were given to worldlie policies, & thought to make them selues strong by the friendship of the Egyptians, Isa. 31, 3, and strangers, & in the meane season did not depēd

on God, & therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal, Isa. 2, 22. chap. 48, 6.

h Read Psal. 1, 3. i Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, & bring the to these incoūtenances: but God wil examine their dedes by the malice of their hearts, 1. Sam. 16, 7. 1. chro. 28, 9. psal. 7, 10. chap. 15, 20. & 20, 12. psal. 2, 23.

THE sinne of Iudáh is written with a penne of syron, & with the point of a diamode, & graue vpon the table of their heart, & vpon the hornes of your altars.

2 They remēber their altars as their children, with their groues by the grene trees vpon the hie hilles.

3 O my mountaine in the field, I wil giue thy substance, & all thy treasures to be spoiled, for the sinne of thy high places through out all thy borders.

4 And thou shalt rest, & in thee shalbe arest fro^m thine heritage that I gaue thee, & I wil cause thee to serue thine enemies in the lād, which thou knowest not: for ye haue kindeled a fyre in mine angre, which shal burne for euer.

5 Thus saith the Lord, & Cursed be the mā that trusteth in mā, & maketh flesh his arme, & withdraweth his heart fro^m y^e Lord.

6 For he shalbe like the heath in the wilderness, and shal not se when any good cometh, but shal inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 For he shalbe as a tre that is planted by the water, which spreadeth out her rootes by the riuer, and shal not fele when the heat cometh, but her leaf shalbe grene, and shal not care for the yere of drought, neither shal cease from yelding frute.

9 The heart is deceitful and wicked about all things, who can knowe it?

10 I the Lord searche the heart, & trye the reins, euen to giue euerie man according to his wayes, and according to the frute of his workes.

11 As the partryche gathereth the yong, which she hathe not broght forth: so he that getteth riches, and not by right, shal leaue them in the middes of his dayes, and at his end shalbe a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written in the earth, because they haue forsakē the Lord, the fountaine of liuing waters.

14 Heale me, o Lord, and I shalbe whole: saue me, and I shal be saued: for thou art my praise.

15 Beholde, o they say vnto me, Where is the worde of the Lord? let it come now.

16 But I haue not thrust in my self for a pastor after thee, nether haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, & destroy them with double destruction.

19 Thus hathe the Lord said vnto me, Go and stand in the gate of the children of the people, whereby y^e Kings of Iudáh come in, and by the which thei go out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudáh, and all Iudáh, and all the inhabitants of Ierusalem, that entre in by these gates.

21 Thus saith the Lord, Take hede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Nether carye for the burdē out of your houses in the Sabbath day: nether do ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, nether inclined their eares, but made their neckes stiffe & wolde not heare, nor receiue correction.

24 Neuertheles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes entre in at the gates of this citie, and shal sit vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both thei and their princes, the men of Iudáh,

10 I the Lord searche the heart, & trye the reins, euen to giue euerie man according to his wayes, and according to the frute of his workes.

11 As the partryche gathereth the yong, which she hathe not broght forth: so he that getteth riches, and not by right, shal leaue them in the middes of his dayes, and at his end shalbe a foole.

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16 But I haue not thrust in my self for a pastor after thee, nether haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

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20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudáh, and all Iudáh, and all the inhabitants of Ierusalem, that entre in by these gates.

21 Thus saith the Lord, Take hede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Nether carye for the burdē out of your houses in the Sabbath day: nether do ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, nether inclined their eares, but made their neckes stiffe & wolde not heare, nor receiue correction.

24 Neuertheles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes entre in at the gates of this citie, and shal sit vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both thei and their princes, the men of Iudáh,

k As the partryche by calling gathereth others, which forsake her, when they se that she is not their dam. so the couetous man is forsaken of his riches, because he cometh by them falsely.

l Shewing that y^e godlie ought to glorie in nothing, but in God: who doeth exalt his, and hathe left a signe of his fauour in his Temple.

m Their names shal not be registred in the booke of life.

n He desireth God to preferre him that he fall not into temptation considering the great contempt of Gods worde, & the multitude that fall from God.

o The wicked say y^e my prophetic shal not come to passe because thou deferrest the time of thy vengeance.

p I am assured of my vocatio, and therefore knowe that y^e thing which thou speakest by me, shal come to passe, & that I speake not of any worldlie affliction.

q How soeuer y^e wicked deale rigorously with me, yet let me finde comfort in thee.

r Read Chap. 11, 20.

s Where as thy doctrine may be best vnderstand both of hie & lowe.

t By naming the Sabbath day, he cōprehendeth the thing, that is thereby signified for if they transgressed in the ceremony, they must needs be culpable of y^e rest, read Exo. 20, 8. and by y^e breaking of this one commandment, he maketh them transgressors of the whole Lawe, for as muche as the first and seconde table are contained therein.

u Read Chap. 11, 20.

v Where as thy doctrine may be best vnderstand both of hie & lowe.

w By naming the Sabbath day, he cōprehendeth the thing, that is thereby signified for if they transgressed in the ceremony, they must needs be culpable of y^e rest, read Exo. 20, 8. and by y^e breaking of this one commandment, he maketh them transgressors of the whole Lawe, for as muche as the first and seconde table are contained therein.

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Chap. 22, 4.

and the inhabitants of Ierusalém: and this citie shal remaine for euer.

26 And ther shal come from the cities of Iudáh, and from about Ierusalém, and from the land of Beniamín, and from the plaine, and from the mountaines, and from y^e South, which shal bring burnt offerings, & sacrifices, and meat offerings, and incense, & shal bring sacrifice of praise into the House of the Lord.

27 But if ye wil not heare me to sanctifie y^e Sabbath daie, and not to beare a burden nor to go through the gates of Ierusalém in y^e Sabbath daie, then wil I kindle a fyre in the gates thercof, and it shal deuoure the palaces of Ierusalém, and it shal not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destitute the dispensers of his worde. 12 The conspuration of the Iewes against Ieremiáh. 19 His prayer against his aduersaries.

1 The worde which came to Ieremiáh from the Lord, sayng,

2 Arise, & go downe into the potters house, and there shal I shewe thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheelles.

4 And the vessel that he made of a claie, was broken in the hand of the potter. so he returned, & made it another vessel, as seemed good to the potter to make it.

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

6 O house of Israél, can not I do with you as this potter, saith the Lord: holde, as y^e claie is in the potters hand, so are you in mine hand, o house of Israél.

7 I wil speake suddely against a nation or a against a kingdome to plucke it vp, & to roote it out and to destitute it.

8 But if this nation, against whom I haue pronounced, turne fro their wickednes, I wil repent of y^e plague that I thought to bring vpon them.

9 And I wil speake suddenly concerning a nation, and concerning a kingdome to buylde it and to plant it.

10 But if it do euil in my sight and heare not my voice, I wil repēt of the good that I thought to do for them.

11 Speake y^e now therefore vnto the men of Iudáh, and to the inhabitants of Ierusalém, saying, Thus saith y^e Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euerie one from his euil waie, and make your waies and your workes good.

12 But ther said euery speratly, Surely we wil walke after our owne imaginacions & do euerie man after the stubbernes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard suche things: the virgine of Israél hath done verie filthily.

14 Wil a man forsake the snowe of Libanon, which cometh from y^e rocke of the field?

15 Or shal the colde flowing waters, that come from another place, be forsaken?

16 Because my people hath forgotten me, & haue burnt incense to vanitie, and their

Prophetes haue caused them to stumble in their waies from the ancient waies to walke in the paths and waie that is not trodden,

17 To make their land desolate & a perpetual derision, so that euerie one that passeth thereby, shalbe astonished and wagge his head,

18 I wil scattre them with an East winde before the enemy: I wil shewe them the backe, and not the face in the day of their destruction.

19 Then said they, Come, and let vs imagine some deuise against Ieremiáh: for the Lawe shal not perish from the Priest, nor counsel from the wise, nor the worde from the Prophet: come, and let vs smite him with the tongue, and let vs not greeue hede to any of his wordes.

20 Hearken vnto me, o Lord, and heare the voyce of them that contend with me.

21 Shal euil be recompensed for good? for they haue digged a pit for my soule: remembre that I stood before thee, to speake good for them, and to turne away thy wrath from them.

22 Therefore, deliver vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slayne by the sworde in the battell.

23 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my fete.

24 Yet Lord thou knowest all their counsel against me tendeth to death: forgie not their iniquitie, nether put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine angre.

CHAP. XIX.

He prophesieth the destruction of Ierusalém for the contempt and despising of the worde of God.

1 Thus said the Lord, Go, and bye an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And go forthe vnto y^e vallei of Ben-hinn. Hhh. iiii.

a As the potter hath power ouer the clay to make what pot he wil, so to breake the, when he hath made them: so haue I power ouer you to do with you as seemeth good to me, Isa 43.9 wild 15.7 rom 9.20

b When y^e Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordered in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giveth man grace to repent, y^e threatening (which euercōteth a condition in y^e creature) hath no place: and thus the Scripture calleth repentance in God, because it so appeareth to mans iudgement

c As men that had no remorse, but were altogether bent so rebellious and to their owne self wil.

d As no man hath thurst, refuseth fresh cōduit waters which he hath at home, to go and seke waters abroad to quench his thirst: so they ought not to seke for helpe & succour at strangers and leaue God, which was present with them. That is, the way of truth, which God had taught by his Law, read chap 6.16 f I wil thew mine angre & not my fauour toward them.

g This argument y^e wicked haue euer vsed against the seruants of God, the Church can not erie: we are the Church, and therefore who soeuer speake against vs, they ought to dye. 1. King 22.24, cha 7.4 & 20.2 mala 2.4 and thus the false Church persecuteth y^e true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holie Ghost. Let vs scander him, and accuse him: for we shalbe beleeued. 1. Scm the obstinate malice of the aduersaries, which grewe daily more & more, the Prophet being moued with Gods Spirit, without any carnal affection praeth for their destruction because he knew that it shoulde tend to Gods glorie, & praise of his Church.

The blood of innocents. Ieremiáh. A burning fyre.

634/1224

*Or, gate of the
fence.*

*a By Kings he-
re and in other
places are
ment counsel-
Jours & gouer-
nours of y peo-
ple: which he
called the An-
cients, ver. 1.
b Read of this
phrase, 1. Sam.
8, 15.*

*c Whereby is
declared that
what so ener
is not coman-
ded by Gods
word touchig
his seruice, is
against his
worde
d Read Chap
7, 31 & 2 king.
24, 10 isa 30, 33.*

*Chap 18, 16.
& 49, 30.
& 50, 18.*

*Deut. 28, 23
Leuit. 4, 10*

*e This visible
signe was to
confirm them
touching y as-
surce of this
plague, which
y Lord threat-
ened by his
Prophet
f He noteth
the great rage
of the idola-
ters, which left
no place free
fro their abo-
minations, in-
somuche as
they polluted
their owne
houses there-
with, as we se
yet among the
papistes
g Read Deut.
22, 8.*

nóm, which is by the entrie of the East gate: & thou shalt preache there the wordes, that I shal tel thee,

3 And shalt say, Heare ye the worde of the Lord, o Kings of Iudáh, and inhabitants of Ierusalém, Thus saith the Lord of hostes, y God of Israël, Beholde, I wil bring a plague vpon this place, the which whoso euer heareth, his eares shal tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the Kings of Iudáh (they haue filled this place also with the blood of innocents,

5 And they haue buylt the hie places of Báal, to burne their sonnes with fyre for burnt offrings vnto Báal, which I commanded not, nor spake it, nether came it into my minde)

6 Therefore beholde, the dayes come, saith the Lord, that this place shal nomore be called Tópheth, nor the vallei of Ben-hinnóm, but the vallei of slaughter.

7 And I wil bring the counfel of Iudáh & Ierusalém to noght in this place, and I wil cause the to fall by the sworde before their enemies, & by the hand of them that seke their liues: & their carkeises wil I giue to be meat for the foules of y heauen, and to the beastes of the field.

8 *And I wil make this citie desolate & an hissing, so that euerie one y passeth thereby, shalbe astonished & chaffe because of all the plagues thereof.

9 *And I wil fede thē with y flesh of their sonnes and with the flesh of their daughters, and euerie one shal eat the flesh of his friend in the siege and stretnes, where-with their enemies that seke their liues, shal holde them streit.

10 Then shalt thou breake the bottle in the sight of the men that go with thee,

11 And shalt saie vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this citie, as one breaketh a potters vessel, that can not be made whole againe, & thei shal burye them in Tópheth til there be no place to burye.

12 Thus wil I do vnto this place, saith the Lord, and to the inhabitants thereof, and I wil make this citie like Tópheth.

13 For the houses of Ierusalém, and the houses of the Kings of Iudáh shalbe defiled as the place of Tópheth, because of all the houses vpon whose rofes thei haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiáh from Tópheth, where the Lord had sent him to prophetic, and he stode in the court of the Lords house, and said to all the people,

Thus saith the Lord of hostes, the God of Israël, Beholde, I wil bring vpon this citie, and vpon all her townes, all the plagues y I haue pronounced against it, because they haue hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

a Ieremiáh is smitten and cast into prison for preaching of the worde of God. 3 He prophesieth the captiuitie of Babylon. 7 He complaneth that he is a mocking stocke for the worde of God 9 He is compelled by the spirit to preache the worde.

WHEN Pashúr, the sonne of Immér, the Priest, which was appointed gouernour in y House of the Lord, heard that Ieremiáh prophecied these things,

2 Then Pashúr smote Ieremiáh the Prophet, and put him in the stocks that were in the hie gate of Beniamín which was by the House of the Lord.

3 And on the morning, Pashúr broght Ieremiáh out of the stocks. Then said Ieremiáh vnto him, The Lord hath not called thy name Pashúr, but Magór-missabib.

4 For thus saith the Lord, Beholde, I wil make thee to be a terrour to thy self, & to all thy friends, and thei shal fall by the sworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudáh into the hand of the King of Babel, and he shal carie them captiue into Babel, and shal slae them with the sworde.

5 Moreover I wil deliuer all the substance of this citie, and all the labours thereof & all the precious things thereof, and all y treasures of the Kings of Iudáh wil I giue into the hand of their enemies, which shal spoyle them, and take them awaie and carie them to Babel.

6 And thou Pashúr, & all that dwell in thine house, shal go into captiuitie, and thou shalt come to Babel, and there thou shalt dye, and shalt be buried there, thou & all thy friends, to whome thou hast prophecied lies.

7 O Lord, thou hast deceiued me, and I am deceiued: thou art stronger then I, and hast preuailed: I am in derision daiely: euerie one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the worde of the Lord was made a reproche vnto me, and in derision daiely.

9 Then I said, I wil not make mencion of him, nor speake any more in his Name. But his worde was in mine hēart as a burning fyre shut vp in my bones, and I was wearie with forbearing, & I colde not stay.

10 For I had heard the railing of many, & feare on euerie side. Declare, said thei, & we wil declare it: all my familiars watched for mine

*a Thus we se that the thing which neither the King, nor the princes nor the people durst entrepryse against y Prophet of God, this priest as a chiefe instrument of Sarao first accepted, read Chap 18, 18
b Or, feare round about.*

b Which haue suffered the felues to be abused by thy false propheticies.

*c Herein appeareth y impatiencie, & oftentimes ouercometh the seruants of God, who thet se not their labours to profite, and also fele their owne weaknes, read cha 15, 18.
d Thou didst thrust me forth to this worke against my wil. He sheweth that he did his office in that he reproofed y people of their vices & threatened them w Gods iudgements: but because he was derided and persecuted for this, he was discouraged & thought to haue ceased to preache, saue that Gods Spirit did force him thereunto.
e Thus the enemies conferred together to knowe what they had heard him say y they might accuse him thereof, read Isa. 29, 24.*

mine halting, *saying*, It may be that he is deceiued: so we shal preuaile against him, and we shal execute our vengeance vpon him.

g Here he sheweth how his faith did stirre against temptation and fought to the Lord for strength.

1 Sam 16, 7.
1 Chron 28, 9.
psal 7, 10.
chap 11, 29.
& 17, 10.

11 But the Lord is with me like a mightie gyant: therefore my persecuters sha be ouerthrowen, and shal not preuaile, & shal be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 * But, o Lord of hostes, that tryest the righteous, & seest the reines & the heart, let me se thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

h How the children of God are ouercome in this battel of the flesh and the Spirit, and in to what inco-
nveniences they fall til God raise them vp againe, read
Iob 3, 1. and
chap 15, 10.
i Alluding to the destruction of Sodom and Gomorah, Ge. 19, 25

14 *¶* Cursed be the day wherein I was borne: & let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouer turned and reuernted not: & let him heare the crye in the morning, and the shewing at noone tide,

17 Because he hath not slayne me, *euen* fro the wombe, or that my mother might haue bene my graue, or her wombe a perpetual^k conception.

k Meaning, that the fruit thereof might neuer come to profite.

18 How is it, that I came forth of the wombe, to se labour and sorrowe, that my daies shulde be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shal be taken, and the citie burned.

1 The worde which came vnto Jeremiáh from the Lord, when King Zedekiah sent vnto him Pashúr, the sonne of Malchiáh, & Zephaniáh, the sonne of Maseáh the Priest, saying,

a Not that the King was touched with repentance of his finnes and so fought to God, as did Hezekiah when he sent to Ishaiah, 2 King 19, 1
11 37, 2, but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod 9, 28
b To wit, from your enemies to destroye your selues.

2 *a* Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzár King of Babel maketh warre against vs) if so be that the Lord wil deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Jeremiáh, Thus shal you say to Zedekiah,

4 Thus saith the Lord God of Israél, Beholde, I wil^b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I wil assemble them into the middes of this citie.

5 And I my self wil fight against you with an outstretched hand, and with a mightie arme, euen in angre and in wrath, and in great indignacion.

6 And I wil smite the inhabitants of this citie, bothe man, and beast: they shal dye of

a great pestilence.

7 And after this, saith the Lord, I wil deliuer Zedekiah the King of Iudah, and his seruants, and the people, and suche as are left in this citie, from the pestilence, from the sworde and from the famine into the had of Nebuchad-nezzár King of Babel, and into the hand of their enemies, and into the hand of those that seke their liues, and he shal smite them with the edge of the sworde: he shal nor spare them, neither haue pitie nor compassion.

8 *¶* And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, & the way of^d death.

9 * He that abideth in this citie, shal dye by the sworde and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shal liue, and his life shal be vnto him for a^e pray.

c By yielding your selues to Nebuchadnezzár
d By resisting him
Chap 38, 2.

10 For I haue set my face against this citie, for euil and not for good, saith the Lord: it shal be giuen into the hand of the King of Babel, and he shal burne it with fyre.

e As a thing recovered fro extreme danger, Chap 37, 2 & 39, 18, & 46, 5

11 *¶* And say vnto the house of the King of Iudah, Heare ye the worde of y Lord.

12 O house of Dauid, thus saith the Lord, *Execute iudgement^f in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fyre and burne, that none can quenche it, because of the wickednes of your workes.

Chap 22, 3.
f Be diligens to do iustice.

13 Beholde, I come against thee, o inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shal come downe against vs? or who shal enter into our habitacions?

g Meaning, Jerusalem, which was buylded parte on the hill and parte in y valley, & was compassed about with mountaines.

14 But I wil visite you according to y frute of your workes, saith the Lord, and I wil kindle a fyre^h in the forest thereof, and it shal deuoure rounde about it.

h That is, in y houses thereof, which stode as thicke as trees in the forest.

CHAP. XXII.

a He exhorteth the King to iudgement and righteousness.
9 Why Jerusalem is brought into captiuitie
11 The death of Shaluum the sonne of Ioshiah is prophesied.

1 Thus said the Lord, Go downe to the house of the King of Iudah, and speake there this thing,

2 And say. Heare the worde of the Lord, o King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, *Execute ye iudgement and^a righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherles, nor the widdowe: do no violence, nor shed innocent blood in this place.

Chap 33, 12.

4 For if ye do this thing, then shal the Kings sitting vpon the throne of Dauid enter in by the gates of this house, * and ride vpon charets, and vpon horses, bothe he

a Thus was his ordinarie manner of preaching before y Kings from Ioshiah vnto Zedekiah, which was about fourtie yeres.

Chap 17, 25.

b Shewing y there his none greater then he is, Ebr 6, 13, and that he wil moste certainly performe his othe
c He comparereth Ierusalem to Gilead, & was beyonde Iordén, and y beautie of Iudeáh to Lebanón.
d The Ebrewe worde signifieth to sanctifie, because y Lord doeth dedicate to his vic & purpose such as he preparereth to execute his worke, 1sa. 13, chap 6, 4, and 12, 3
e Thy buyldings made of cedre trees.
f As they that wonder at a thing which they thoght wolde neuer haue come so to passe, Deut. 29, 24
g Signifying y they shulde lose their King: for Iehoiachin went forth to mete Nebuchad-nezzár & yielded hi self and was carryed into Babylon, 2 King 24, 12
h Whome some thinke to be Iehoiachin & y Iosiáh was his grand father: but as semeth, this was Echiakim, as vers 18
i By bribes & extortion
k Meaning, Iosiáh, who was not given to ambition and superfluitie, but was content with mediocritie and did opely delight in setting forth the Gods glorie & to do iustice to all
l For euery one that haue yongh to lament for him self
m Not honorably among his fathers, but as carions are cast in a hole because they stinke shulde not infect, read 2. King 24, 9
n Iosephus Antiq. 10, 8 writeth that the enemy slew him in the citie & commanded him to be cast before the walles emburyed. a To call to the Assyrians for helpe.

and his seruants and his people.

But if ye wil not heare these wordes, I b swear by my self, saith y Lord, that this House shalbe waste.

For thus hathe the Lord spoken vpon the Kings house of Iudah, Thou art c Gileád vnto me, and the head of Lebanón, yet surely I wil make thee a wildernes & as cities not inhabited,

And I wil d prepare destroyers against thee, euery one with his weapons, and they shal cut downe thy chief e cedre trees, and cast them in the fyre.

f And many nations shal passe by this citie, & they shal say euery man to his neighbour, Wherefore hathe y Lord done thus vnto this great citie?

Then shal they answer, Because they haue forsaken the couenant of y Lord their God, and worshipped other gods & serued them.

¶ Wepe not for the dead, & be not moued for them, but wepe for him s that goeth out: for he shal returne no more, nor se his natie countrey.

For thus saith the Lord, As touching b Shallúm the sonne of Iosiáh King of Iudáh, which reigned for Iosiáh his father, which wēt out of this place, he shal not returne thether,

But he shal dye in y place, whether they haue led him captiue, and shal se this land no more.

¶ Wo vnto him y buyldeth his house by vnrighteousnes, & his chambers without equitie: he vseth his neighbour without wages and giueth him not for his worke.

He saith, I wil buyld me a wide house and large chambers: so he wil make him self large windowes, and siling with cedre and pante them with vermelon.

Shalt thou reigne, because thou closest thy self in cedre? did not thy k father eat and drinke and prosper, when he executed iudgement and iustice?

When he iudged the cause of y afflicted & the poore, he prospered: was not this because he knewe me, saith the Lord?

But thine eyes and thine heart are but o-nely for thy couetousnes, and for to shed innocent blood, & for oppression, and for destruction, euen to do this.

Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiáh King of Iudáh, They shal l not lamēt him, saying, Ah, my brother, or ah, sister: nether shal they mourne for him, saying, Ah, lord, or ah, his glorie.

He shalbe buryed as an asse m is buryed, eue drawnen and cast forth without the gates of Ierusalem.

¶ Go vp to a Lebanón, & crye: showte in

o Bashán & crye by the passages: for all thy louers are destroyed.

I spake vnto thee whē thou wast in prosperitie: but thou saidst, I wil not heare: this hathe bene thy maner from thy youth that thou woldest not obey my voyce.

The winde shal fede all thy pastors, p & thy louers shal go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

Thou that dwellest in Lebanón, and makest thy nest in the cedies, how beautiful shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauail?

As I liue, saith the Lord, though r Coniáh the sonne of Iehoiakim King of Iudáh, were the signet of my right hand, yet wolde I plucke thee thence.

And I wil giue thee into the hand of the that seke thy life, and into the hand of them, whose face thou fearest, eue into the hand of Nebuchad nezzá King of Babel, and into the hand of the Caldeans.

And I wil cause them to cary thee away, and thy mother that bare thee, into another countrey, where ye were not borne, & there shal ye dye.

But to the land, whereunto they desire to returne, they shal not returne thether.

Is not this man Coniáh as a despised and broken idole? or as a vessel, wherein is no pleasure? Wherefore are they carryed away, he and his fede, & cast out into a land that they knowe not?

O earth, earth, earth, heare the worde of the Lord.

Thus saith the Lord, Write this s man delirute of children, a man that shal not prosper in his dayes: for there shalbe no man of his fede that shal prosper and sit vpo the throne of Dauid, or beare rule any more in Iudáh.

CHAP. XXIII.

Against false Pastors. s A prophete of the great Pastor Iesús Christ.

W O vnto a the Pastors that delirute and scatter b the shepe of my pasture, saith the Lord.

Therefore thus saith the Lord God of Iisraél vnto the Pastors that c feede my people, Ye haue scattred my flocke and thrust them out, & haue not visited the: behold, I wil visite you for the wickednes of your worke, saith the Lord.

And I wil gather the d rénant of my shepe out of all countreys, whether I had driuen them, and wil bring them againe to their foldes, and they shal growe and encrease.

And I wil set vp shepherdes ouer them, which shal fede them: and they shal dread no more nor be afraid, nether shal any of them be lacking, saith the Lord.

he sheweth how God wil gather his Church after this dispersion.

o For this was the way out of Iudeáh to Assyria where-by is met that all helpe shulde failer for the Caldeans haue subdued bo- the them and the Egyptians.
p Bothe thy gouernours & they y shulde helpe thee, shal vanish a- way as wind
q Thou that art buyt of y faire cedre trees of Lebanón.

r Who was called Iehoiachin or Ieconiah, whome he calleth here Coniáh in contempt, who thought his kingdome colde neuer departe fro him, because he came of y Ro- ke of Dauid, and therefore for y promes sake colde not be taken from his house: but he abused Gods promes, and therefore was iustly de- prived of the kingdome
s He sheweth that all posteritie shalbe witnesses of this iuste plague as thogh it were registred for perpetual memo- rie

t Not that he had no children (for after he begate Sala- thiel in the captiuitie, Ma- 1, 12) but that none shulde reigne after him as King.

Chap XXIII a Meaning, the princes, gouernours & false prophetes, as Ezek 34, 2
b For the which I haue especial care and haue prepared good pastures for them
c Whose charge is to fede the flocke, but they eat the frute hereof, Ezek 34, 3
d Thus the Prophets euen vnto mixt the promes with y threatnings, lest the godlie shulde be to muche bearen downe, and therefore

^e This prophe-
cie is of the
restitucion of
the Church in
the time of Je-
sus Christ, who
is y true bran-
che, read Isa.
11, 1 & 45, 8.
chap 33, 15 da-
ni 9, 24.

^f Deut 33, 28.
chap 33, 16.

^f Read Chap.
16, 13.

^g Meaning, the
false prophe-
cies which deceiue
y people: whe-
rein appeareth
his great loue
toward his na-
tio, read Chap
14, 13

^h Ebr passed ouer
or troubled.
h They runne
head long to
wickednes, and
seke vaine hel-
pe

ⁱ Or, are hypo-
crites
i My Temple
is ful of their
scolatrie and
superstitions.

^k They which
shulde haue
profited by my
rodde against
Samaria, are
become worse
then they
I thogh to y
worlde they
seme holy fa-
thers, yet I de-
test them as I
did these abo-
minable curies.
m Read Chap.
8, 14

ⁿ Or, hypocrite.

^a Which thei
haue inuented
of their ow-
ne biaise
o Read Chap
6, 14, & 8, 11
p Thus thei did
deride Iere-
miáh as though
the worde of
God were not
reueiled vnto
him. so also
spake Zede-
kiáh to Mi-
cháh, 1. King.
22, 24.

3 Beholde, The daies come, saith the Lord, that I wil raise vnto Daud a righte-
teous^e branche, & a King shal reigne, and
prosper, and shal execute iudgement, and
iustice in the earth.

6 In his daies^{*} Iudáh shalbe saued, and Is-
raél shal dwell safely, and this is the name
whereby thei shal call him, ^{*} The Lord
our righteousness.

7 Therefore beholde, the daies come,
saith the Lord, that thei shal no more say,
The^f Lord liueth, which brought vp the
children of Israél out of y land of Egypt,

8 But the Lord liueth, which brought vp and
led the sede of the house of Israél out of
the North countrey & from all contreys
where I had scattered them, and thei shal
dwell in their owne land.

9 Mine heart breaketh within me, because of
the^e Prophetes, all my bones shake: I am
like a drunken man (& like a man whome
wine hathe^o ouercome) for the ptesence
of the Lord and for his holie wordes.

10 For the land is ful of adulterers, and be-
cause of othes y land mourneth, the plea-
sant places of the wildeynes are dryed vp,
and their^b course is euil, and their force is
not right.

11 For bothe the Prophet and the Priest
do wickedly: and their wickednes haue I
founde in mineⁱ House, saith the Lord.

12 Wherefore their waie shalbe vnto them
as superie^r waies in the darkenes: thei shal
be driuen forth and fall therein: for I wil
bring a plague vpon them, euen the yere
of their visitacion, saith the Lord.

13 And I haue sene foolishnes in the Pro-
phetes of Samaria, y prophecied in Báal
and caused my people Israél to erre.

14 I haue sene also in the Prophetes of Ieru-
salém^k filthines: thei commit adulterie &
walke in lies: thei strengthen also the háds
of the wicked that none can returne from
his wickednes: thei are all vnto me as So-
dóm, and the inhabitants thereof as Go-
moráh.

15 Therefore thus saith the Lord of hostes
concerning the Prophetes, Beholde, I wil
fede them with^m wormewood, and make
them drinke the water of gall: for from y
Prophetes of Ierusalém is wickednes gone
forth into all the land.

16 Thus saith the Lord of hostes, Heare
not the wordes of the Prophetes that pro-
phecie vnto you, and teache you vanitie:
thei speake the visiõ of their owneⁿ heart
& not out of the mouth of the Lord.

17 Thei saie stil vnto them that despise me,
The Lord hath said, Ye^o shal haue peace:
& thei saie vnto euerie one that walketh
after the stubbernes of his owne heart,
No euil shal come vpon you.

18 For p who hathe stand in the counsel of

the Lord that he hathe perceiued & heard
his wordes: Who hathe marked his worde
and heard it?

19 Beholde, the tempest of the Lord goeth
forthe in his wrath, & a violent whirlwin-
de shal fall downe vpon the head of the
wicked.

20 The angre of the Lord shal not returne
vntil he haue executed, and til he haue
performed the thoghts of his heart: in the
latter daies yeⁱ shal vnderstand it plain-
ly.

21 ^{*} I haue not sent these Prophetes, saith
the Lord, yet thei ranne: I haue not spoke
to them, and yet thei prophecied.

22 But if thei had stand in my counsel, and
had declared my wordes to my people,
then they shulde haue turned them from
their euil waie, and from the wickednes
of their inuentions.

23 Am I a God at hand, saith the Lord, and
not a God^f farre off?

24 Can anie hide him self in secret places,
that I shal not se him, saith the Lord?
Do not I fil heauen and earth, saith the
Lord?

25 I haue heard what the Prophetes said,
that prophecie lies in my Name, saying, I
haue dreamed, I haue dreamed.

26 How long^o Do the Prophetes delite
in prophecie lies, euen prophecying the
deceit of their owne heart?

27 Thinke thei to cause^a my people to
forget my Name by their dicames, which
thei tel euerie man to his neighbour, as
their forefathers haue forgottē my Name
for Báal?

28 The Prophet that hathe a dreame, let
him^a tel a dreame, and he that hathe my
worde, let him speake my worde faith-
fully: y what is y chaffe to the wheat, saith
the Lord?

29 Is not my worde euen like a fyre, saith
the Lord? and like an hammer, that brea-
keth the stone?

30 Therefore beholde, I wil come against the
Prophetes, saith the Lord, that^a steale my
worde euerie one from his neighbour.

31 Beholde, I wil come against the Prophe-
tes, saith the Lord, which haue swete ton-
gues, and saye, ^a He saith.

32 Beholde, ^k I wil come against them that
prophecie false dreames, saith the Lord, &
do tel them, and cause my people to erre
by their lies, and by their flatteries, and I
send them not, nor cõmanded them: the-
fore thei bring no profite vnto this peo-
ple, saith the Lord.

33 And when this people, or the Prophet, or
a Priest shal aske thee, saying, What is the
burden of the Lord^b thou shalt then say
vnto them, What burden? I wil euen for-
sake you, saith the Lord.

^g Bothe that
God hathe sent
me, and that
my wordes
shal be true.

Chap. 1, 4, 13.
Ez 27, 21.

Or 29, 8

^r He sheweth
the difference
betwene the
true Prophetes
and the false,
betwene the
hiring and
the true mini-
ster

^s Do not p se
your falscho-
de, how soeuer
you cloke it,
and where soe-
uer you com-
mit it?

^t I haue a pro-
phecie reueiled
vnto me, as
Nomb 12, 6
Ebr 12 11 m
the heart of the
prophetes?

^u He sheweth
that Satan rais-
eth vp false
prophetes to
bring the peo-
ple from God.
^x Let the false
prophet decla-
re that it is
his owne fan-
tasie, & not scilä
der my wor-
de as though it
were a cloke
to couer his
eyes

^y Meaning, y
it is not suffi-
cient for Gods
ministers to
abstaine from
lies, & to spea-
ke the worde
of God, but
that there be
iudgement in
alledging it, &
that it may ap-
peare to be ap-
plied to the sa-
me purpose y
it was spoken,
Ezek. 3, 17. 1
cor 2, 17 & 4
2 2 Tim 2, 15. 1.
pet. 4, 11

^z Which set
forthe in my
Name y which
I haue not cõ-
manded

^a To wit, the
Lord

^b The Prophe-
tes called their
threatenings
Goas burden,
which the sin-
ners were not
able to suste-
ne: therefore y
wicked an de-
riding the wor-
de, wolde aske
of the Prophe-
tes, what was
the burden, as
though thei wol-
de say, You see
ke nothing els,
but to lay bur-
dens on our
shoulders. and
thus thei reie-
ced the wor-
de of God, as a
gracious bur-
den.

^c Because this worde was brought to contempt & derision, he wil teache them another maner of speache, and wil cause this worde Burden to cease, and teache them to aske with reuerence, What saith ^g the Lord? The thing which they mocke & contemne, shal come vpon them.

^{or, take you away.}

^{Chap. 20. 22.}

^a The good figgs signified the that were gone into captiuitie, and so saued their liues, as chap. 21. 8 and the noghtie figgs them ^g remained, which were yet subiect to the sword, famine and pestilence.

^b Whereby he approueth the yielding of Ieremiáh, & his companie, because they obeyed the Prophet, who exhorted them to reuerence.

34 And the Prophet, or the Priest, or the people that shal say, The burden of the Lord, I wil euen visit euerie suche one, & his house.

35 Thus shal ye say euerie one to his neighbour, and euerie one to his brother, What hathe the Lord answered? and what hathe the Lord spoken?

36 And ^g the burden of the Lord shal ye mention no more: for euerie mans worde shal be his burden: for ye haue peruered the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to ^g the Prophet, What hathe the Lord answered thee? and what hathe the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde I, euen I, wil vtterly forget you, and I wil forsake you, & the cite that I gaue you & your fathers, and cast you out of my presence,

40 And wil bring *an euerlasting reproche vpon you, & a perpetual shame which shal neuer be forgotten.

CHAP. XXIII.

¹ The vision of the baskets of figges ² Signifieth that parte of the people shoulde be brought againe from captiuitie. ³ And that Zedekiah and the rest of the people shoulde be carryed away.

1 The Lord shewed me, & beholde, two baskets of figges were set before ^g the Temple of the Lord, after that Nebuchadnezzár King of Babel had caried away captiue Ieconiah ^g sonne of Iehoiakim King of Iudáh, and the princes of Iudáh with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had verie good figges, euen like the figges that are first ripe: & the other basket had verie noghtie figges which coulde not be eaten, they were so euil.

3 Then said the Lord vnto me, What seest thou, Ieremiáh? And I said, Figges: the good figges verie good, & the noghtie verie noghtie, which can not be eaten, they are so euil.

4 Again the worde of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges, so wil I knowe them that are caried away captiue of Iudáh to be good, whome I haue sent out of this place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buyld them, and not destroy them, and I wil plant them, and not roote them out,

And I wil giue them an heart to knowe me, that I am the Lord, and they shal be my people, and I wil be their God: for they shal returne vnto me with their whole heart.

*And as the noghtie figges which can not be eaten, they are so euil (saith the Lord) so wil I giue Zedekiah the King of Iudáh, and his princes, and the residue of Ierusalem, that remaine in this land, & them that dwell in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a prouerbe, for a commune talke, and for a curse, in all places, where I shal cast them.

10 And I wil send the sword, the famine, and the pestilence among them, til they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

¹ He prophesieth that they shalbe in captiuitie seuentie yeres, 12 And that after the seuentie yeres the Babylonians shoulde be destroyed. 14 The destruction of all nations is prophesied.

1 The worde that came to Ieremiáh, concerning all the people of Iudáh in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudáh that was in the first yere of Nebuchadnezzár King of Babel:

2 The which Ieremiáh the Prophet spake vnto all the people of Iudáh, & to all the inhabitants of Ierusalem, saying,

3 From the thirteth yere of Iosiah the sonne of Ammon King of Iudáh, euen vnto this daye (that is the thre and twentieth yere) the worde of the Lord hathe come vnto me, & I haue spoken vnto you ^c 11-
sing early and speaking, but ye wolde not heare.

4 And the Lord hathe sent vnto you all his seruants the Prophetes, rising early and finding them, but ye wolde not heare, nor encline your eares to obeye.

5 Then ^d said, Turne againe now euerie one from his euil waie, and from the wickednes of your inuencions, & ye shal dwell in the land that the Lord hathe giuen vnto you, and to your fathers for euer and euer.

6 And go not after other gods to serue them, & to worship them, and prouoke me not to angre with the workes of your hands, & I wil not punish you.

7 Neuertheles ye wolde not heare me, saith the Lord, but haue prouoked me to angre with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

9 Beholde, I wil send and take to me all the

^c Which declareth that man of him selfe can knowe nothing, til God giue the heart and vnderstanding

^{Chap. 31. 33.}

^{Chap. 8. 10.}

^{Chap. 29. 17.}

^d Which sheweth that they shal be together for iudgement.

^a That is, in the third yere accomplished, & in the beginning of the fourth: for though Nebuchadnezzár began to reigne in the end of the thirde yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, Dan 1. 1. b Which was the fift yere & the ninth moneth of Iehoiakims reigne

^c That is, I haue spared no diligence or labour, Chap. 7. 13

^d He sheweth that the Prophetes wholly with one consent did labour to pul the people from those vices, which they reigned: rowit, fro idolatrie, and the vaine confidence of men. for vnder these two all other were contained 2 King 17. 13 cha 18. 11 & 35. 15, Iosiah. 3. 8

^e fami-

^e The Calde-
ans, & all their
power

^f So the wic-
ked and Satan
him selfe are
Gods seruants,
because he ma-
keth them to
serue him by
constraine and
ruineth that
which they do
of malice, to
his honour &
glorie
^g As the Phi-
listims, Ammo-
nites, Egyptians
and others

Chap 16. 9.

^h Or, destroy

ⁱ Meaning, y
bread and all
things that
shulde serue
vnto their fea-
res, shulde be
taken away.

^j This reuelat-
cion was for
the confirma-
cion of his
prophecie, be-
cause he tolde
the of y time,
that they shuld
entre & rema-
ine in captiui-
tie, 2 Chro 36,

22, ezra 1, 1
chap 29, 10 da-
ni 9, 2

^k For seeing
the iudgement
began at his
owne house,
the enemies
must needs
be punished
most grievous-
ly, Ezek 9, 6 1
pet 4, 17
^l That is, of
the Babylonians,
as Chap
27, 7

^m Signifying
the extreme of
fictions that
God had ap-
pointed for e-
uerie one, as
Psal 75, 8 ita.
51, 17 and this
cup, which the
wicked dranke
is more bitter
the that which
he giueth to
his children,
for he measu-
reth y one by
mercie, and
the other by
iustice

ⁿ For now it
beginneth and
shal so contin-
ue til it be ac-
complished
^o Read Iob 1,

11.
^p Which we-
re cities of the
Philistims

^q Edom is here
taken for the
whole coun-
trei and Vz
for a part the-
reof

^r As Grecia,
Italie, and the
rest of those
countreies

^s These were
people of Aia-
bia, which came

of families of the North, saith the Lord, & Nebuchad-nezzár the King of Babél my seruant, and wil bring them against this land, and against the inhabitants thereof, & against all these nations rounde about, and wil destroye them, and make them an astonishment and an hissing, and a continual desolation.

10 * Moreouer I wil take from them the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shal be desolate, and an astonishment, & these nacions shal serue the King of Babél seuentie yeres.

12 And when the seuentie yeres are accom-
plished, I wil visite^k the King of Babél and that nacion, saith the Lord, for their iniquities, euen the land of the Caldeans, and wil make it a perpetual desolation,

13 And I wil bring vpon that land all my wordes which I haue pronounced against it, euen all y is writen in this boke, which Jeremiáh hathe prophesied against all nations.

14 For many nacions, and great Kings shal euen^l serue them selues of them: thus wil I recompéce them according to their dedes, and according to the workes of their owne hands.

15 For thus hathe the Lord God of Israël spoken vnto me, ^m Take the cup of wine of this mine indignacion at mine hand, and cause all the nacions, to whome I send thee, to drinke it.

16 And they shal drinke, and be moued & be madde, because of the sworde, that I wil send among them.

17 Then toke I the cuppe at y Lords hand, and made all people to drinke, vnto whome the Lord had sent me:

18 Euen Ierusalém, and the cities of Iudáh, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, ⁿ as appeareth this day:

19 Pharaóh also, King of Egypt, and his seruantes, and his princes, and all his people:

20 And all sortes of people, and all the Kings of the land^o of Vz: and all the Kings of the land of the Philistims, & Ashtakelón, and Azzáh, & Ekrón, and y remnant of Ashtód:

21 Edóm, and Moáb, and the Ammonites,

22 And all the Kings of Tyrus, and all the Kings of Zidon, & the Kings of y^r Yles, that are beyonde the sea,

23 And Dedán, and^t Temá, & Buz, and all that dwell in the vttermoost corners,

of Dedán the sonnes of Abraham and Keturáh.

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the desert, 25 And all the Kings of Zimrí, and all the Kings of Elám, and all the Kings of the Medes.

26 And all y Kings of the North farre, and nere one to another, and all the kingdomes of the worlde, which are vpon the earth, & the King of^u Sheshách shal drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israél, Drinke and be drunken, and spewe and fall, and rise no more, because of the sworde, which I wil send among you.

28 ¶ But if they refuse to take y cup at thine hand to drinke, then tel them, Thus saith y Lord of hostes, ye shal certainly drinke.

29 For lo, ^x I beginne to plague the citie, where my Name is called vpon, & shulde you go free? Ye shal not go quite: for I wil call for a sworde vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them all these wordes, and saie vnto them, ^y The Lord shal roare from aboue, and thrust out his voice from his holie habitacion: he shal roare vpon his habitacion, & crye aloud, as they that presse the grapes against all y inhabitants of the earth,

31 The sounde shal come to the ends of the earth: for the Lord hathe a controuersie wth the natiós, and wil entre into iudgement with all flesh, & he wil giue them that are wicked, to the sworde, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Beholde, a plague shal goe forthe from nation to nation, and a^z great whirlewinde shalbe raised vp from the coastes of the earth,

33 And y^z the slaine of the Lord shalbe at y daie, from one end of the earth, euen vnto the other end of the earth. they shal not be mourned, nether gathered nor buried, but shalbe as the dogue vpon the ground.

34 Howle, ye shepherds, and crye, and wallowe your selues in the ashes, ye principal of the flocke: for your daies of slaughter are accomplished, and of your dispercion, and ye shal fall like^a precious vessels.

35 And the^b flight shal faile from the shepherds, and the escaping from the principal of the flocke.

36 A voice of the crye of the shepherds, and an howling of the principal of the flocke shalbe heard: for the Lord hathe destroyed their pasture.

37 And the^c best pastures are destroyed because of the wrath and indignacion of the Lord.

38 He hathe forsaken his couert, as the lion: for their land is waste, because of y wrath of the oppressor, and because of the wrath of his indignacion.

^e For there were two countreies so named the one called plentiful, and the other barren, or desert
^f Or, Persia

^u That is, of Babylon, as Chap 54, 46

^x That is, Ierusalém, read vers 12

Isa 3, 16
Amos 1, 2

Chap 30, 23.

^y They which are slaine at y Lords appointment.

^z Ye that are chief rulers, & gouernours.

^a Which are moste easily broken
^b It shal not helpe them to seeke to flee.

^c Ebi, peaceable

CHAP. XXVI.

Jeremiáh moueth the people to repentance. He is taken of the false Prophetes and Priestes and brought to iudgement. 23 Uriáh the Prophet is killed of Iehoiakim contrary to the wil of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiáh King of Iudáh, came this worde from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudáh, which come to worship in the Lords House, all the wordes y I commad thee to speake: kepe not a worde backe,

3 If so be they wil hearken, and turne euerie man from his euil way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And y shalt say vnto thé, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophetes, whome I sent vnto you, both rising vp early, and sending them, and wil not obeye them,

6 Then wil I make this House like a Shiloh, and wil make this citie a curse to all the nations of the earth.

7 So the Priestes, and the Prophetes, and all the people heard Jeremiáh speaking these wordes in the House of the Lord.

8 Now when Jeremiáh had made an end of speaking all that the Lord had commanded him to speake vnto all the people, thé the Priestes, and the Prophetes, and all the people toke him, and said, Thou shalt dye the death.

9 Why hast thou prophecied in the Name of y Lord, saying, This House shalbe like Shiloh, & this citie shalbe desolate without an inhabitant: & all the people were gathered against Jeremiáh in the House of the Lord.

10 And when the princes of Iudáh heard of these things, they came vp from y Kings house into the House of the Lord, & sate downe in the entre of the newe gate of the Lords House.

11 Then spake the Priestes, and the Prophetes vnto the princes, & to all y people, saying, " This man is worthie to dye: for he hathe prophecied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiáh vnto all the princes, & to all the people, saying, The Lord hathe sent me to prophecie against this House and against this citie all the things that ye haue heard.

13 Therefore now améd your waies & your workes, & heare the voice of y Lord your God, y the Lord may repent him of y plague, y he hathe pronounced against you:

14 As for me, beholde, I am in your hands: do with me as ye thinke good and right.

15 But knowe ye for certeine, y if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truerh y Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the princes and all the people vnto the Priestes & to the Prophetes, This man is not worthie to dye: for he hathe spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certeine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Micháh the Morashite *propheciéd in y dayes of Hezekiáh King of Iudáh, and spake to all the people of Iudáh, saying,

Thus saith y Lord of hostes, Zíon shalbe plowed like a field, and Ierusalém shalbe an heape, & the mountaine of the House shalbe as the high places of the forest.

19 Did Hezekiáh King of Iudáh, and all Iudáh put him to death: did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronouced against them: thus might we procure great euil against our soules.

20 And there was also a man that prophecied in y Name of the Lord, one Vriáh the sonne of Shemaiáh, of Kiríath-iaírem, who prophecied against this citie, and against this land, according to all the wordes of Jeremiáh.

21 Now when Iehoiakim the King with all his men of power, & all the princes heard his wordes, the King soght to slae him. But when Vriáh heard it, he was afraied and fled, and went into Egypt.

22 Thé Iehoiakim the King sent men into Egypt, euen Elnathán the sonne of Achbár, and certeine with him into Egypt.

23 And they fet Vriáh out of Egypt, and brought him vnto Iehoiakim the King, who slewe him with the sworde, and cast his dead bodie into the graues of the children of the people.

24 But the hand of Ahikám the sonne of Shaphán was with Jeremiáh y they shulde not giue him into the hand of the people to put him to death.

CHAP. XXVII.

Jeremiáh as the commandement of the Lord sendeth bondes to the King of Iudáh and to the other Kings that were nere, whereby they are manifested to be subserues Unto Nebuchad-nazár: He warneth the people & the Kings & rulers that they beleue not false Prophetes.

IN the beginning of the reigne of Iehoiakim y sonne of Iosiáh King of Iudáh, did not altogether obserue the order of times, but did set some afore, which shulde be after, and contrarie wise: which if the reader marke wel, it shal auoide many doubts, & make the readinge muche easier.

Micháh 1, 2. & 3, 12.

1 That is, of the House of y Lords: to wit, Zíon, and these examples the goulie alledged to deliner Jeremiáh out of the Priestes hands whose rage would not haue bene satisfied, but by his death.

2 So that the citie was not destroyed, but by miracle was deliuered out of the hands of Saneherib. 1 Here is declared the furie of tyrants, who can not abide to heare Gods worde declared, but persecute the ministers thereof, and yet in the end they procure nothing, but proue Gods iudgements so muche y more. 3 As in the first Hezekiás example is to be followed. 4 In this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his house holde.

5 Which declareth that nothing colde haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

6 As touching the dispositiō of these propheties, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which shulde be after, and contrarie wise: which if the reader marke wel, it shal auoide many doubts, & make the readinge muche easier.

a That is, in that place of the Temple whereunto the people resort out of all Iudáh to sacrifice. b To the intent that they shulde pretend no ignorance, as Act 20, 27. c Read Chap 22, 2.

d Read Chap 7, 12. e So y when they wolde curse any, they shal say, God do to thee as to Ierusalém.

f Because of Gods promise to the Temple, Psal. 132, 14. y he wolde for euer remaine there, y hypocrites thought this Temple colde neuer perishe, and therefore thought blasphemie to speake against it. Mar 26, 61. act 6, 13, not considering y this was ment of y Church, where God wil remaine forever. g So called, because it was repaired by Ioshafat, 2 Kings 19, 35. h By iudgements of death bestowed on thirman. h He bothe sheweth the cause of his doings plainly, and also threatneth them y they shulde nothing auoide, though they shulde put him to death, but heepegreater vengeance vpon their heads.

dáh came this worde vnto Ieremiáh from the Lord, saying,

2 Thus saith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

3 And send them to the King of Edóm, & to the King of Moáb, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidón, by the hád of the messengers which come to Ierusalém vnto Zedekiah the King of Iudáh,

4 And commande them to say vnto their masters, Thus saith the Lord of hostes the God of Israél, Thus shal ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the grounde, by my great power, & by my outstretched arme, & haue giuen it vnto whome it pleased me.

6 But now I haue giuen all these lands into the hád of Nebuchad-nezzár the King of Babél my seruant, and the beastes of the field haue I also giuen him to serue him.

7 And all nations shal serue him, and his sonne, and his sonnes sonne vntil the verie time of his land come also: then manie nations and great Kings shal serue them selues of him.

8 And the nation & kingdome which wil not serue y same Nebuchad-nezzár King of Babél, and that wil not put their necke vnder the yoke of the King of Babél, the same nation wil I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntil I haue wholly giuen them into his hands.

9 Therefore heare not your Prophetes nor your soothsayers, nor your dreamers, nor your inchanters, nor your forceiers, which saie vnto you thus, Ye shal not serue the King of Babél.

10 For their prophecie a lie vnto you to cause you to go farre from your land, and that I shulde cast you out, and you shulde perish.

11 But the nation that put their neckes vnder the yoke of the King of Babél, & serue him, those wil I let remaine stil in their owne land, saith the Lord, and they shal occupie it and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudáh according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babél, and serue him and his people, that ye may liue.

13 Why wil ye dye, thou, & thy people by the sword, by the famine, and by the pestilence, as the Lord hath spokē against y nation, that wil not serue y King of Babél?

14 Therefore heare not the wordes of the Prophetes, that speake vnto you, saying, Ye shal not serue the King of Babél: for they prophecie a lie vnto you.

15 For I haue not sent the, saith the Lord, yet they prophecie a lie in my Name, that I might cast you out, and that ye might perish, bothe you, & the Prophetes that prophecie vnto you.

16 ¶ Also I spake to y Priestes, & to all this people, saying, Thus saith the Lord, Heare not the wordes of your Prophetes that prophecie vnto you, saying, Beholde, the vessels of the House of the Lord shal now shortly be brought againe from Babél, for they prophecie a lie vnto you.

17 Heare the not, but serue the King of Babél, that ye may liue: wherefore shulde this cite be desolate?

18 But if they be Prophetes, and if the worde of the Lord be with the, let them treat the Lord of hostes, that the vessels, which are left in the House of the Lord, & in the house of the King of Iudáh, & at Ierusalém, go not to Babél.

19 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzár King of Babél toke not, when he caryed away captiue Ieconiah the sonne of Iehoiakim King of Iudáh from Ierusalém to Babél, with all the nobles of Iudáh and Ierusalém.

21 For thus saith the Lord of hostes y God of Israél, concerning the vessels y remaine in the House of the Lord, & in y house of the King of Iudáh, and at Ierusalém,

22 They shalbe brought to Babél, and there they shalbe vntil the day that I visite the, saith the Lord: then wil I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophecie of Hananiah 2 Ieremiáh reproveth Hananiah, and prophesieth.

1 And that same yere in the beginning of the reigne of Zedekiah King of Iudáh in the fourth yere, and in the fifth moneth Hananiah the sonne of Azúr the Prophet, w was of Gibeón, spake to me in the House of the Lord in the presence of the Priestes, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israél, saying, I haue broken the yoke of the King of Babél.

3 Within two yeres space I wil bring into this place all the vessels of the Lords House, y Nebuchad-nezzár King of Babél toke away from this place, and caryed them into Babél.

4 And I wil bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudáh, with all the that were caryed away captiue of Iudáh, and wēt into Babél, saith the Lord: for I wil breake the yoke of the King of Babél.

b By suche signes y Prophetes vied some times to confirme their prophecies, w notwithstanding they coulde not do of them selues, but insinuche as they had a reuelation for the same, Isa. 20. 2. and therefore the false prophetes to get more credit did vse also suche visible signes, but they had no reuelation, s. King 22. 11.

c Read Chap. 26. 9.

d Meaning, Belshazzar, and his sonne Belshazzar. e They shal bring him, and this kingdome an subjection, s. Chap 25. 14.

Chap. 28. 3.

f Which were taken whe Ieconiah was led captiue into Babél.

g For it was not onely the Prophetes office to shewe the worde of God, but also to pray for the finnes of the people. Gen. 20. 7 Which these coulde not do because they had no expresse worde for God had pronounced y contrarie.

2 King 25. 13 2 King 24. 18

h That is, for the space of seuen. 10 yeres, til I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiáh began to beare these bondes and yokes b After that the land had rested, as Leu. 25. 1 deu 15. 1 c This was a cite in Benjamin belonging to the sonne of Aaron, 10th. 21. 17. d For two yeres of dayes.

again vnto the place, whence I caused you to be caryed away captiue.

^g As Aháb, Zedekiah, and Shemaiah,

15 ¶ Because ye haue said, The Lord hath raised vs vp & Prophetes in Babél,
16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, & of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie;

^h Whereby he assureth them, & there shalbe no hope of returning before the time appointed

ⁱ According to comparison, Chap. 24, 1

^k Read Chap. 26, 6.

17 Euen thus saith the Lord of hostes, Beholde, I wil send vpon them the ^h sworde, the famine, and the pestilence, & wil make them like vile figges, that can not be eaté, they are lo nohtie.

18 And I wil persecute them with the sworde, with the famine, & with the pestilence: & I wil make them a terror to all kingdomes of the earth, & a curse, and astonishment, and an hissing, and a reproche among all the nations whether I haue cast them,

ⁱ Read Chap. 7, 13 & 25, 1 & 26, 5.

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophetes, ⁱ rising vp early, & sending them, but ye wolde not heare, saith the Lord.

20 ¶ Heare ye therefore the wordes of the Lord all ye of the captiuitie, whome I haue sent from Ierusalém to Babél.

21 Thus saith the Lord of hostes, the God of Israél, of Aháb the sonne of Kolaiáh, & of Zedekiah the sonne of Maaseiah, which prophetic lies vnto you in my Name, Beholde, I wil deliuer them into the hand of Nebuchad-nezzár Kig of Babél & he shal slay e them before your eyes.

22 And all they of the captiuitie of Iudáh, that are in Babél, shal take vp this curse against them, & say, The Lord make thee like Zedekiah and like Aháb, whome the King of Babél burnt in the fyre,

^m Because they gaue the people hope of speedy returning.

ⁿ Which was adulterie, and falsifying the wordes of God.

23 Because they haue committed a vilenie in Israél, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, & testifie it, saith the Lord.

^o Or, dreamer

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh ^y Lord of hostes, the God of Israél, saying, Because thou hast set letters in thy name vnto all the people, that are at Ierusalém, & to Zephaniáh the sonne of Maaseiah the Priest, and to all the Priests, saying,

^o Shemaiah ^y false prophet flattereth Zephaniáh the chief Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoever trespassed against the wordes of God, of the ^w he wolde haue made Ieremiáh one, calling him a rauer & a false pphet

26 The Lord hath made thee Priest, for ^o Iehoiada the Priest, that ye shulde be officers in the House of ^y Lord, for euery mā that raueth & maketh him self a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Ieremiáh of Anathóth, which propheticth vnto you?

28 For, for this cause he sent vnto vs in Ba-

bél, saying, This captiuitie is long: buylde houses to dwell in, and plant gardens, and eat the frutes of them.

29 And Zephaniáh the Priest red this letter in the eares of Ieremiáh the Prophet.

30 Then came the wordes of the Lord vnto Ieremiáh, saying,

31 Send to all the of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath propheticd vnto you, & I sent him not, & he caused you to trust in a lye,

32 Therefore thus saith the Lord, Beholde, I wil visite Shemaiah the Nehelamite, and his fede: he shal not haue a man ^p to dwell among this people, nether shal he beholde the good, that I wil do for my people, saith ^y Lord, because he hath spoken rebelliously against the Lord.

^p He & his fede shalbe destroyed, so that none of the shulde se the benefite of this deliuerance.

CHAP. XXX.

ⁱ The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

1 The wordes, that came to Ieremiáh from the Lord, saying,

2 Thus speaketh the Lord God of Israél, saying, Write thee all the wordes, that I haue spoken vnto thee in a booke.

3 For lo, the daies come, saith the Lord, that I wil bring againe ^y captiuitie of my people Israél and Iudáh, saith the Lord: for I wil restore them vnto the land, that I gaue to their fathers, & they shal possesse it.

^a Because they shulde be assured and their posteritie confirmed in the hope of this deliuerance promised.

4 Again, these are the wordes ^y the Lord spake concerning Israél, and concernig Iudáh.

5 For thus saith the Lord, We haue heard a terrible voyce, of feare & not of peace.

6 Demande now & beholde, if man trauail with child: wherefore do I beholde euery man with his hands on his loines as a woman in trauail, & all faces are turned into a palenes?

^b He sheweth that before ^y this deliuerance shal come, the Caldeans shulde be extremely afflicted by their enemies, and ^y they shulde be in such perplexitie & sorrow as a woman in her trauail, as Isa. 13, 8.

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iakobs trouble, yet shal he be deliuered from it.

8 For in that ^d day, saith the Lord of hostes, I wil breake ^e his yoke from thy necke, and breake thy bondes, and strangers shal no more serue them selues ^f of him.

^c Meaning, ^y the time of their captiuitie shulde be gracious ^d When I shal visit Babylon.

9 But they shal serue the Lord their God, & Dauid their King, whome I wil raise vp vnto them.

10 Therefore feare not, ^o my seruāt Iakób, saith the Lord, nether be afraied, ^o Israél: for lo, I wil deliuer thee from a farre country, and thy fede from the land of their captiuitie, & Iakób shal turne againe, & shalbe in rest and prosperitie & none shal make him afraid.

^e Of the King of Babylon ^f To wit, of Iakób ^g That is, Messiah, ^w shulde come of ^y stocke of Dauid, according to the flesh and shulde be the true pastor, as Ezek. 34, 23 who is set forth and his kingdom shall be everlasting in the persone of Dauid, Hof. 3, 5.

11 For I am with thee, saith the Lord, to saue thee, though I utterly destroy all the nations where I haue scattered thee: yet wil I not utterly destroy thee, but I wil correct

Deliuernce promised.

Jeremiáh. Gods euerlasting loue.

b Read Chap
30, 24.

thee by iudgement, and not ^b vitterly cut
thee of.

12 For thus saith the Lord, Thy bruising is
incurable, and ^a thy wounde is dolorous.

i Meaning, that
no man is a-
ble to finde
out a meane to
deliuer them,
but ^y it must
be the worke
of God
k The Assy-
rians & Eglyp-
tians whome
thou didest en-
tertaine with
giftes, whylest
thee in thine
affliction.

13 There is none to iudge thy cause, or ^{to lay}
a plaister: there are no medecines, nor hel-
pe for thee.

14 All thy ^k louers haue forgotten thee: they
seke thee not: for I haue stricken thee with
the wounde of an enemye, & with a sharpe
chastisement for the multitude of thine in-
quities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy
sorowe is incurable, for the multitude of
thine iniquities: because thy sinnes were in-
creased, I haue done these things vnto thee.

i Herein is
commended
Gods great
mercie toward
his, who doeth
not destroye
them for their
sinnes, but
correct and
chastise them,
til he haue
purged & par-
doned them, &
so burneth the
rodde by the
which he did
punish them,
Isa 55.1.

16 Therefore all they that deuoure thee,
shal be deuoured, and all thine enemies
euery one shal go into captiuitie: and they
that spoyle thee, shal be spoyled, & all they
that robbe thee, wil I giue to be robbed.

17 For I wil restore helth vnto thee, & I wil
heale thee of thy woundes, saith the Lord,
because they called thee, The cast away,
saying, This is Ziön, whome no man seketh
after.

18 Thus saith the Lord, Beholde, I wil bring
again the captiuitie of Iakobs tentes,
and haue compasfion on his dwelling pla-
ces: and the citie shal be buylded vpon her
owne heape, ^m and the palace shal remai-
ne after the maner thereof.

m Meaning, ^y
the citie and
the Temple
shulde be re-
stored to their
former state.
n He sheweth
how the peo-
ple shal with
praise and than-
kefing ac-
knowledge
this benefite.
o Meaning, Ze-
rubabél, who
was the figure
of Christ, in
whome this
was accom-
plished
p Signifying, ^y
Christ doeth
willingly sub-
mit him self to
the obedience
of God his Fa-
ther

19 And out of them shal procede ^a than-
kefing, and the voyce of them that are
ioyous, and I wil multiplie them, and they
shal not be fewe: I wil also glorifie them,
and they shal not be diminished.

20 Their childre also shal be as afore time,
and their congregacion shal be established
before me: & I wil visite all that vexed the.

21 And their ^o noble ruler shal be of them
selues, and their gouernour shal procede
from the middes of them, and I wil cause
him to drawe nere, and approche vnto me:
for who is this that directeth his ^p heart to
come vnto me, saith the Lord?

22 And ye shal be my people, and I wil be
your God.

23 Beholde, ^q the repest of the Lord goeth
forth with wrath: the whirlwinde ^y hang-
eth ouer, shal light vpon the head of the
wicked.

24 The fierce wrath of the Lord shal not
returne, vntil he haue done, and vntil he
haue performed the intents of his heart: in
the ^r latter daies ye shal vnderstand it.

CHAP. XXXI.

a When this
noble gover-
nour shal co-
me: meaning
Christ, not o-
nely Iudáh &
Israél, but the
rest of ^y worl-
de shal be cal-
led.

At the ^a same time, saith the Lord,
wil I be the God of all the families
of Israél, and they shal be my people.

Thus saith the Lord, The people which
escaped the sworde, founde grace in the
wildernes: ^c he walked before Israél to cause
him to rest.

The Lord hath appeared vnto me ^d of
olde, say they: Yea, I haue loued thee with
an euerlasting loue, therefore with mercie
I haue drawn thee.

4 Again I wil buyld thee, and thou shalt
be buyded, ^e virgine Israél: thou shalt stil
be adorned with thy tymbrels, and shalt
go forth in the dance of the that be ioyful.

5 Thou shalt yet plant vines vpon the moun-
taines of Samaria, and the planters that
plant them, ^f shal make them commune.

6 For the daies shal come that the watch-
men vpon the mount of Ephráim shal crye,
Arise, and let vs go vnto ^g Ziön to the
Lord our God.

7 For thus saith the Lord, Reioyce with
giadnes for Iakób, and shoute for ioye a-
mong the chief of the ^h Gentiles: publish
praise, an ⁱ say, O Lord, saue thy people,
the remnant of Israél.

8 Beholde, I wil bring the from the North
countrie, and gather them from the coa-
stes of the worlde, with the blinde & the
lame among them, with the woman with
childe, & her that is deliuered also: a great
companie shal returne hether.

9 They shal come ^m weeping, and with mer-
cie wil I bring them againe: I wil leade
them by the riuers of ⁿ water in a straight
way, wherein they shal not stumble: for I
am a Father to Israél, and Ephráim is ^o my
first borne.

10 Hear the worde of the Lord, ^p ye Gé-
tiles, and declare in the yles a farre of, &
say, He ^y scattered Israél, wil gather him
and wil kepe him, as a shepherd doeth his
flocke.

11 For the Lord hath redeemed Iakób, &
ransomed him from the hand ^r of him, that
was stronger then he.

12 Therefore they shal come, and reioyce
in the light of Ziön, and shal runne to the
beautifullnes of the Lord, ^s even for ^y wheat
and for the wine, and for the oyle, and for
the increase of shepe, and bullockes: and
they shal haue no more sorow.

13 The shal the virgine reioyce in the ^t dā-
ce, and the yong men, & the olde men to-
gether: for I wil turne their mourning into
ioye, and wil comforte them, & giue them
ioye for their sorowes.

14 And I wil replenish the soule of the
Priests with ^u farnes, and my people shal be
satisfied with my goodnes, saith the Lord.

b Which we-
re deliuered
fro the crue-
tie of Pha-
raoh

c To wit, God.
d The people
thus reason as
though he were
not so benefi-
cial to them
now, as he had
bene of olde.

e Thus the
Lord answer-
eth that his
loue is not
changeable

f Thou shalt
haue still occa-
sion to reioyce:
which is met
by tabrets and
dancing, as
their custome
was after no-
table victories,
Exod 15, 20.

g Iudg 5, 2 and
chap. 11, 34
h Because the
Israelites, w
were the ten
tribes, neuer
returned to
Samaria, the-
fore this
must be spiri-
tually vnder-
stand vnder ^y
kingdome of
Christ, which
was ^y restau-
racion of the
true Israél.

i That is, shal
eat the frute
therof, as Leu.
19, 23 dan 20, 6

k They shal
exhorte all to
the imbracing
of the Gospell,
as Isa 23.

l He sheweth
what shal be
the concorde
and loue of all
vnder the
Gospell, where
none shal be
refused for
their infirmities:
e & euery o-
ne shal exhort
one another
to embrace it.

m That is, la-
menting their
sinnes, which
had not giuen
care to the
Prophetes, &
therefore it
followeth ^y
God receiued
them to mercie,
Chap 30, 4

n Some take it
f they shulde
wepe for ioye.
o Where they
founde no ma-
pediments, but
abundance of
all things.

p That is, my
dearly bele-
ued, as ^y first
childe is to

q That is, from the Babylonians, and other enemies
r By these temporal benefites he meaneth the spiritual graces, which are in
the Church, and whereof there shulde be euery plenty, Isa 58 21

s In the
companie of the faithful, which euery praise God for his benefites.

t Meaning the Spirit of wisdom, knowledge and zeale.

u Thus

the father

p That is, from the Babylonians, and other enemies

q By these temporal benefites he meaneth the spiritual graces, which are in

r In the

s Meaning the Spirit of wisdom, knowledge and zeale.

15 Thus

^c To declare the greatnes of Gods mercie in deliuering the Iewes he sheweth them that they were like to the Beniamites, or Israelites: that is, utterly destroyed, and carryed away in so much that if Rahel the mother of Benjamin coulde haue risen againe to seeke for her childre she shulde haue founde none remaining. That is, the people that were led captiue.

^x Which was wanton and colde not be subiect to the yoke.

^y He sheweth how ffaithfulv to pray: that is, desire God to turne them, for as much as they can not turne of them selues.

^z In signe of repentance, & detestation of my sinne.

^a As though he wolde say, No: for by his iniquitie he did what laye in him to caste me of.

^b So wit, in pitying him for my promes sake.

^c Marke by what way thou didest go into captiuitie, and thou shalt turne againe by the same.

^d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this shulde be pured, to wit by Iesus Christ whome a woman shulde conceiue, & beare in her womb. Which is a strange thing in earth, because he shulde be borne of a virgine with our man or, he meaneth, that Ierusalém which was like a bare woman in her captiuitie shulde be fruitful as she, that is ioyned in marriage, and whome God blesteth with children.

^e Having vnderstand this visio of the Messias to come in whome the two houses of Israel, and Iudah shulde be ioyned, I reioyced.

^f I wil multiplye, and enriche them with people and cattel.

15 Thus saith the Lord, A voice was heard on hie, a mourning and bitter weping. Rahel weping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weping, and thine eyes from teares: for thy worke shalbe rewarded, saith y Lord, and they shal come againe from the land of the enemye:

17 And there is hope in thine end, saith the Lord, that thy children shal come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe: y conuert thou me, and I shalbe conuerted: for thou art y Lord my God.

19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim my dere sonne or pleasant childe? yet since I spake vnto him, I stil remembred him: therefore my bowelles are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heapes: set thine heart toward the path and waie, that thou hast walked: turne againe, o virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astraye, o thou rebellious daughter? for the Lord hath created a newe thing in the earth: a woman shal compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yt shal thei saie this thing in the land of Iudah, and in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, o habitation of iustice & holie mountaine.

24 And Iudah shal dwell in it, & all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiat the weary soule, and I haue replenished euerie sorowful soule.

26 Therefore I awaked and behelde, and my slepe was swete vnto me.

27 Beholde, the daies come, saith the Lord, that I wil sowe the house of Israel, and the house of Iudah with the sede of man and with the sede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throwe downe, and to destroye, and to plague them, so wil I wathe ouer them, to buylde and to plant them, saith the Lord.

29 In those dayes shal they say no more, The fathers haue seaten a sowe grape, & the childrens teeth are set on edge.

30 But euerie one shal dye for his owne iniquitie: euerie man that eateth the sowe grape, his teeth shalbe set on edge.

31 Beholde, the daies come, saith y Lord, that I wil make a newe couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I toke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shalbe the couenant that I wil make with the house of Israel, After those daies, saith the Lord, I wil put my Law in their inward partes, & write it in their hearts, & wil be their God, and they shalbe my people.

34 And they shal teache nomore euerie man his neighbour and euerie man his brother, saying, Knowe the Lord: for they shal all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgiue their iniquitie, and wil remember their sinnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of y moone and of the starres for a light to the night, which breaketh the sea, whe the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances departe out of my sight, saith the Lord, then shal the sede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the fundacions of the earth be searched out beneath, then wil I cast of all the sede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith the Lord, that the cite shalbe buylt to the Lord fro the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shal goe forth in his presence vpon the hill Garéb, & shal compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields: vnto the broke of Kidron, and vnto the corner of the horsagate toward the East, shalbe holie vnto the Lord, nether shal it be plucked vp nor destroyed anie more for euer.

but giue light according to mine ordinance, so long as this world lasteth: so shal my Church neuer faile, nether shal anie thing hinder it: and as sure as I wil haue a people, so certaine is it, that I wil leaue them my worde for euer to gouerne them with.

^o The one and the other is impossible.

^p As it was performed, Nehemiáh 3, 1.

By this description he sheweth that the cite shulde be as ample, and beautiful as euer it was: but he alludeth to the spiritual Ierusalém, whose beaue shulde be incomparable.

^g The wicked vied this proverb, when they did murmur against Gods iudgements pronounced by the Prophetes, saying, That their fathers had committed the faule, and that the children were punished, Eze. 18, 3.

^h Though the couenant of redemption made to the fathers, & this which was giuen after, seme diuers, yet they are all one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundant graces of the holie God giuen to his Church vnder the Gospell.

ⁱ And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50, 1.

^j Or, master.

^k In the time of Christ my Law shal in stead of tables of stone be written in their heartes by mine holie Spirit. Ebr 8, 8.

^l Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I wil giue the faith, & knowledge of God for remission of their sinnes, and daily increase the same: so that it shal not seme to come so much by the preaching of my ministers, as by the instruction of mine holie Spirit. Isa 54, 13.

^m but the full accomplishing hereof is referred to the kingdome of Christ, when we shalbe ioyned with our head.

ⁿ If the sunne, moone, and starres can not be giue light according to mine ordinance, so long as this world lasteth: so shal my Church neuer faile, nether shal anie thing hinder it: and as sure as I wil haue a people, so certaine is it, that I wil leaue them my worde for euer to gouerne them with.

CHAP. XXXII.

Jeremiáh is cast into prison because he prophesied that the citie shoulde be take of the King of Babylon. 7 He sheweth, that the people shoulde come againe to their owne possession. 35 The people of God are his seruants, and he is their Lord.

THe worde that came vnto Jeremiáh from the Lord, in the tenth yere of Zedekiáh King of Iudáh, which was the eighteenth yere of Nebuchad-nezzár.

For then the King of Babels hoste besieged Ierusalem: and Jeremiáh the Prophet was shut vp in the court of the prison, & was in the King of Iudahs house.

For Zedekiáh King of Iudáh had shut him vp, saying, Wherefore dost thou prophesie, & say, Thus saith the Lord, Beholde, I wil giue this citie into the hands of the King of Babel, and he shal take it?

And Zedekiáh the King of Iudáh shal not escape out of the hand of y Caldeans, but shal surely be deliuered into the háds of the King of Babel, and shal speake with him mouthe to mouthe, and his eyes shal beholde his face,

And he shal lead Zedekiáh to Babel, and there shal he be, vntil I visite him, saith the Lord: thogh ye fight with the Caldeans, ye shal not prosper.

¶ And Jeremiáh said, The worde of the Lord came vnto me, saying, Beholde, Hanameél, the sonne of Shalúm thine vncle, shal come vnto thee and saie, Bye vnto thee my field, that is in Anathóth: for the title by kinred apperteineth vnto thee to bye it.

So Hanameél, mine vncles sonne, came to me in the court of the prison, according to the worde of the Lord, and said vnto me, Bye my field, I praie thee, that is in Anathóth, which is in the counrei of Beniamín: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

And I bought the field of Hanameél, mine vncles sonne, that was in Anathóth and weighed him y siluer, euen seuē shekels, and ten peces of siluer.

And I writ it in the boke and signed it, & toke witnesses, and weighed him the siluer in the balances.

So I toke the boke of the possession, being sealed according to the Law, and custome, with the boke that was open,

And I gaue the boke of the possession vnto Barúch the sonne of Neriáh, the sonne of Maaseráh, in the sight of Hanameél mine vncles sonne, and in y presence of the witnesses, written in the boke of the possession, before all the Iewes that sate in the court of the prison.

And I charged Barúch before them, saying,

Thus saith the Lord of hostes, the God of Israël, Take the writings, euen this boke of the possession, bothe that is sealed, and this boke that is open, and put them in an earthen vessel, that thei maie continue a long time.

For the Lord of hostes, the God of Israël saith thus, Houses and fields, and vineyardes shalbe possessed againe in this land.

¶ Now when I had deliuered the boke of the possession vnto Barúch, the sonne of Neriáh, I prayed vnto the Lord, saying,

Ah Lord God, beholde, thou hast made the heauē and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.

* Thou shewest mercie vnto thousands, and recompencest the iniquitie of the fathers into y bosome of their childre after them: o God the great and mightie, whose Name is the Lord of hostes,

Great in counsel, and mightie in worke, (for thine eyes are opē vpon all the waies of the sonnes of men, to giue to euerie one according to his waies, and according to the frute of his workes)

Which hast set signes and wonders in the land of Egypt vnto this day, & in Israël, and among all men, and hast made thee a Name, as appeareth this daie,

And hast broght thy people Israël out of the lād of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

And hast giuen them this land, which thou didest sweare to their fathers to giue them, euen a land, that floweth with milke and honie,

And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

Beholde, the mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sworde, and of the famiue, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

And thou hast said vnto me, o Lord God, Bye vnto thee the field for siluer, and take witnesses: for the citie shalbe giuen into the hand of the Caldeans.

¶ The came the worde of the Lord vnto Jeremiáh, saying,

Beholde, I am the Lord God of all flesh: is there anie thing to hard for me?

Therefore thus saith the Lord, Beholde, I wil giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzár

And so to hide them in the ground, that they might be preferred as a token of their deliuerance.

Or, hid
Exod 34.7.
Deut 5.9.

Because the wicked are subiect to the curse of God, he sheweth, y their posteritie, which by nature are vnder this malediction, shalbe punished bothe for their owne wickednes & that the iniquitie of their fathers, w is likewise in the, shal be also reuenged on their head.
k Meaning, y his miracles in deliuering his people, shulde neuer be forgotten.

The wordē signifieth anie thing that is cast vp, as a mount or rampart, and is also vnto for engines of warre, which were layed on an hie place to shoot into a citie, before that gonnes were in vse
m That is, of euerie creature: who as thei are his worke, so doeth he gouerne and guide them as pleaseth him, whereby he sheweth y, as he is the autor of this their captiuitie for their sinnes, so will he for his mercies be their redemer to restore the againe to libertie.

a So that Iere miáh had now prophesied fro the thirteenth yere of Iosiáh vnto the last yere sauejone of Zedekiahs reigne, which was almost fourtie yeres.

Chap. 29. 16.
34.2.

b Til I take Zedekiáh awaye by death: for he shal not dye by the sworde, as Chap 34.4.
c Whereby was meant that the people shulde returne againe out of captiuitie and enioye their possessions & vineyardes, as ver 15, & 44.
Or, right to redeme it.

d Because he was next of y kinred, as Ruth 4.4.

e Of the possession of the Leuites read Lev. 25.33.

f Which moueth to of our money, about ten shillings six pence, if this shekel were y commune shekel, read Gen. 33.15. for the shekel of the Temple was of double value & 16 peces of siluer were halfe a shekel: for twentie made the shekel

g According to the custome the instrumēt or euidece was sealed vp with y commune scale, and a copie thereof remained, which contained the same in effect, but was not so authenticall as the other, but was left open to be seene if any thig shulde be called into doubt.

chad-nezzár, King of Babel, and he shal take it.

29 And the Caldeans shal come and fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose roofes they haue offered incense vnto Báal, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israél, and the children of Iudáh haue surely done euil before me from their youth: for the children of Israél haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hathe bene vnto me as a prouocation of mine angre, and of my wrath, from the daye, that they buyt it, euen vnto this daye, that I shulde remoue it out of my sight,

32 Because of all the euil of the children of Israél, and of the children of Iudáh, which they haue done to prouoke me to angre, euen they, their Kings, their princes, their Priests, and their Prophetes, and the mé of Iudáh, and the inhabitáts of Ierusalém.

33 And they haue turned vnto me the backe & not the face: thogh I taught them, rising vp early, and instructing them, yet they were not obediēt to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they buyt the hye places of Báal, which are in the valley of Ben-hinnóm, to cause their sonnes, and their daughters to passe through the fyre vnto Moléch, & I commaunded them not, nether came it into my minde, that they shulde do suche abomination, to cause Iudáh to sinne.

36 And now therefore, thus hathe the Lord God of Israél spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sworde, and by the famine, and by the pestilence,

37 Beholde, I wil gather the out of all countreys, wherein I haue scatred them in mine angre, & in my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shal be my people, and I wil be their God.

39 And I wil giue the one heart & one way, y thei may feare me for euer for the welth of them, & of their children after them.

40 And I wil make an euerlasting couenāt w the, that I wil neuer turne away frō the to do the good, but I wil put my feare in their hearts, y thei shal not departe frō me.

41 Yea, I wil delité in the to do the good, & I wil plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shal be possessed in this land, whereof ye say, It is desolate without man or beaft, and shalbe giuen into the hand of the Caldeans.

44 Mé shal bye fields for siluer, and make writings, and seale them, and take witness in the land of Beniamín, and round about Ierusalém, & in the cities of Iudáh, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. A God for giueth sinnes for his owne glorie. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shal neuer be ended.

Moreover, the worde of the Lord came vnto Ieremiáh, the seconde time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israél, concerning the houses of this citie, and concerning the houses of the Kings of Iudáh, which are destioied by the mountes, and by the sworde,

5 They come to fight with the Caldeans, but it is to fil the selues with the dead bodies of men, whome I haue slaine in mine angre and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Beholde, I wil giue it helth & amendment: for I wil cure them, and wil reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captiuitie of Iudáh, and the captiuitie of Israél to returne, & wil buylde them as at the first.

8 And I wil cleanse them from all their iniquities, whereby they haue sinned against me: yea, I wil pardone all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a joy, a praise, and an honour before all the nacions of the earth, which shal heare all the good that I do vnto them: and they shal feare, & tremble for all the goodnes, and for all the welth, that I shewe vnto this citie.

10 Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe

This is the declaration of that, which was spoken ver 8.

Which was in the Kings house at Ierusalém, as Chap 32, 1

To wit, of Ierusalém, who as he made it, so wil he preiue it, ead 1sa. 37, 26.

Read Chap. 32, 24

The Iewes thinke to ouer come the Caldeans, but they seeke their owne destruction.

He sheweth Gods fauouris cause of all prosperitie, as his angre is of all aduersitie. In the mides of his three attings God remembreth his and comforteth them.

Declaring y there is no deliuerance nor joye, but where as we fele remissio of sinnes

Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glorie, to y whoe soeuer is enemie to it, laboureth to dishonour God.

From the time, y I brought them out of Egypt, & made them my people, & called them my first borne.

Read Prou 1, 23 1ia 65, 2 chap 7, 13 and 19, 7 & 25, 3 & 26, 5 & 29, 19.

That is, the altars, which were made to offer sacrifice vpon to their idoles

Read Chap. 7, 30 2 King 21, 4

Read 2 Kin 16, 3

Read Chap 30, 16.

Deut. 30, 3.

Chap. 30, 22.

One consent and one religion, as Ezek. 11, 19, & 39, 27.

Read Chap. 30, 22.

desolote, without man, and without beaft, *euēn* in the cities of Iudáh, & in the stretes of Ierusalém, that are desolate without man, and without inhabitant, and without beaft)

11 The voyce of ioye & the voyce of gladnes, the voice of the bridegrome, and the voyce of the bride, the voyce of them that shal say, ' Praise the Lord of hostes, because the Lord is good: for his mercie *endureth* for euer, & of them that offere the sacrifice of praise in y^e House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beaft, and in all the citiesthereof there shalbe dwelling for shepherdes to rest their flockes.

13 In the cities of the ^k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalém, and in the cities of Iudáh shal the shepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I wil performe y^e good thing, which I haue promised vnto the house of Israél, and to the house of Iudáh.

15 In those daies and at that time, wil I cause ^l the bráche of righteousness to growe vp vnto Dauid, & he shal execute iudgement, and righteousness in the land.

16 In those dayes shal Iudáh be saued, and Ierusalém shal dwell safely, & he that shal call ^m her, is the Lord our ⁿ righteousness.

17 For thus saith the Lord, Dauid shal neuer want a man to sit vpō the throne of the house of Israél.

18 Nether shal the Priests and Leuites wāt a man before me to offer ^o burnt offerings, and to offer meat offerings, and to do sacrifice continually.

19 ¶ And the worde of the Lord came vnto Ieremiáh, saying,

20 Thus saith the Lord, If you can breake my couenāt of the ^p day, and my couenāt of the night, that there shulde not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruāt, that he shulde not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As y^e armie of heauen can not be nobred, nether the sand of the sea measured: so wil I multiplie the sede of Dauid my seruāt, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the worde of the Lord came to Ieremiáh, saying,

24 Considereſt thou not what ^q this people haue spoken, saying, The two families, which the Lord hath chosen, he hath euen cast them off? thus they haue despised

my people, that they shulde be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the ordre of heauen and earth,

26 Then wil I cast away the sede of Iakób and Dauid my seruāt, & not take of his sede to be rulers ouer the sede of Abraham, Izhák, and Iakób: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

^a He threatneth that the citie, and the King Zedekiah shalbe giuen into the hands of the King of Babylon.

^b He rebuketh their crueltie towards their seruants.

^c The worde w^h came vnto Ieremiáh frō the Lord (when ^a Nebuchad-nezzár King of Babél, and all his hoste, & all the kingdomes of the earth, that were vnder the power of his hand, and all people foght against Ierusalém, and against all the cities thereof) saying,

^d Thus saith the Lord God of Israél, Go, and speake to Zedekiah King of Iudáh, & tel him, Thus saith the Lord, Behold,

^e I wil giue this citie into the hand of the King of Babél, and he shal burne it w^h fyre,

^f And thou shalt not escape out of his hād, but shalt surely be taken, and deliuered into his hand, and thine eyes shal beholde the face of the King of Babél, and he shal speake with thee mouthe to mouthe, and thou shalt go to Babél.

^g Yet heare the worde of the Lord, o Zedekiah, King of Iudáh: thus saith the Lord of thee, Thou shalt not dye by y^e sworde,

^h But thou shalt dye in ^b peace: & according to the burning for thy fathers the former Kings which were before thee, so shal thei burne *odours* for thee, and thei shal lament thee, saying, Oh ^c lord: for I haue pronounced the worde, saith the Lord.

ⁱ Then Ieremiáh y^e Prophet spake all these wordes vnto Zedekiah King of Iudáh in Ierusalém,

^j (When the King of Babels hoste foght against Ierusalém, and against all the cities of Iudáh, that were left, *euēn* against Lachish, & against Azekáh: for these strong cities remained of the cities of Iudáh)

^k This is the worde that came vnto Ieremiáh from the Lord, after that the King Zedekiah had made a couenant with all y^e people, which were at Ierusalém, ^d to proclaime libertie vnto them,

^e That euerie man shulde let his ^e seruāt go free, & euerie man his handmaide, which was an Ebrue or an Ebrueſſe, & that none shulde serue him selue of them, *to wit*, of a Iewe his brother.

^f Now when all the princes, & all the people which had agreed to y^e couenant, heard that euerie one shulde let his seruāt go free,

^a Who commonly of Ieremiáh was called Nebuchad-nezzár and of others Nebuchad-nezzár.

^e Chr. 36, 19. chap. 29, 16. & 23, 3.

^b Not of any violent death.

^c The Iewes shal lament for thee their lord & King.

^d When the cōmēcie was at hand, and thei saue them selues in danger, thei wolde ſeme holy, & ſo began ſome kinde of reformation: but ſome after they vittered their hypocriſie

^e According to y^e Lawe, Exod. 21, 2 deuter 15, 12

&

^g Which was a ſong appointed for the Leuites to praife God by, 1 Chro. 16, 8 pſal 105, 1. ſa. 42, 4.

^k Meaning, y^e all the countres of Iudáh ſhal be inhabited & gaue.

^l That is, I wil ſende the Meſſiah, which ſhal come of y^e houſe of Dauid, of whome this prophecie is ment, as teſtiſie all the Jewes, and that which is written Chap 23, 6 m To wit, Chriſt that ſhal call his Church.
ⁿ That is, Chriſt is our Lord God, our righteousness, ſanctification, & redemption.
^o 1 Cor 13, 10
^p This is chiefly ment of the ſpiritual ſacrifice of thankes giuing, which as left to the Church in the time of Chriſt, who was the euerlaſting Priſt and the euerlaſting ſacrifice figured by the ſacrifices of y^e Law
^q Read Chap. 31, 35.

^q Meaning, the Caldeans and other infidels which thought God had verily caſt of Iudáh and Iſraél or Beniamin, becauſe he did correct them for a time for their amendment.

CHAP. XXXV.

He propoſeth the obedience of the Rechabites, & thereby confoundeth the pride of the Iewes.

100 *He returned.* 11 But afterwarde thei^r repented and cau-

and euerie one his handmaide, and that none ſhulde ſerue them ſelues of them any more, thei obeyed and let them go.

ſed the ſeruants & the handmaids, whome thei had let go ſie to returne & helde the in ſubiection as ſeruants and handmaidens.

12 Therefore the worde of the Lord came vnto Ieremiáh from the Lord, ſaying,

13 Thus ſaith \hat{y} Lord God of Iſraél, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ſeruants, ſaying,

Dr. bondage.

Deut 15, 1.

14 *At the terme of ſeuē yeres let ye go, euerie mā his brother an Ebrewe which hath bene ſolde vnto thee: & when he hath ſerued thee ſix yeres, thou ſhalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my ſight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenant before me in ^e the Houſe, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a moſt ſolemne & ſtreit couenant, made in the Name of \hat{y} Lord.

16 But ye repented, and polluted my Name: for ye haue cauſed euerie man his ſeruant, & euerie man his handmaide, whome ye had ſet at libertie at their pleaſure, to returne, and holde them in ſubiection to be vnto you as ſeruants and as handmaidens.

17 Therefore thus ſaith the Lord, Ye haue not obeyed me, in proclaiming ſedome euerie man to his brother, and euerie man to his neighbour: beholde, I proclaime a libertie for you, ſaith \hat{y} Lord, to the ſworde, to the peſtilence, and to the famine, & I wil make you a terrour to all the kingdoms of the earth.

g That is, I giue the ſworde libertie to deſtroy you.

18 And I wil giue thoſe men that haue broken my couenant, and haue not kept the wordes of the couenant, which thei had made before me, when thei^h cut the calfe in twaine, and paſſed betwene the partes thereof.

h As touching this manner of ſolemne couenant which the Ancients vſed by paſſing betwene the two partes of a beaſt, to ſignifie that \hat{y} transgreſſor of the ſame couenant ſhulde be ſo diuided in pieces, read Ge 37, 10.

19 The princes of Iudáh, and the princes of Ieruſalém, the Eunuches, and the Priſtes, and all the people of the land, which paſſed betwene the partes of the calfe,

20 I wil euē giue them into the hand of their enemies, and into the hands of the that ſeke their life: and their dead bodies ſhalbe for meat vnto the ſoules of the heauen, and to the beaſtes of the earth.

21 And Zedekiah King of Iudáh, and his princes wil I giue into the hand of their enemies, and into the hand of the that ſeke their life, & into the hand of the King of Babels hoſte, who are gone vp from you.

i To fight againſt Egypt, as Chap. 37, 11.

22 Beholde, I wil comāde, ſaith the Lord, and cauſe them to returne to this citie, and thei ſhal fight againſt it, and take it, and burne it with fire: and I wil make \hat{y} cities of Iudáh deſolate without an inhabitant.

The worde which came vnto Ieremiáh from the Lord, in the daies^a of Iehoiakim the ſonne of Joſiah King of Iudáh, ſaying,

a For the diſpoſition and order of theſe prophecies, read Chap 27.

2 Go vnto the houſe of the^b Rechabites, & ſpeake vnto them, & bring them into the Houſe of \hat{y} Lord into one of the chambers, and giue them wine to drinke.

b Thei came of Hobab Moſes father in law, who was no Iſraelite, but after joyned with them in the ſeruaice of God.

3 Then toke I Iazaniáh, the ſonne of Ieremiáh the ſonne of Habazzaniáh, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites,

4 And I brought them into \hat{y} Houſe of the Lord, into the chamber of the ſonnes of Hanán, the ſonne of Igdaliah a man^c of God, which was by the chamber of the princes, which was aboute the chamber of Maafaiáh the ſonne of Shallúm, the keeper of the^d treaſure.

c That is, a Prophete.

5 And I ſet before the ſonnes of the houſe of the Rechabites, pottes ful of wine, and cuppes, and^e ſaid vnto them, Drinke wine.

d Or, deere.

6 But thei ſaid, We wil drinke no wine: for^f Ionadáb the ſonne of Recháb our father commanded vs, ſaying, ^g Ye ſhal drinke no wine, neither you nor your ſonnes for euer.

e The Prophet ſaith not, The Lord ſaith thus: for then thei ought to haue obeyed. but he tendereth to another end: is, to declare their obedience to man, ſeing the Iewes wolde not obey God him ſelfe. *f* Whome Iehu the King of Iſraél ſauored for his zeale, 2 King 10, 15. *g* Teaching them hereby to ſee all occaſions of intemperancie, ambition and auarice, and that thei might knowe that thei were ſtrangers in \hat{y} earth, and be ready to depart at all occaſions.

7 Neither ſhal ye buylde houſe, nor ſowe ſede, nor plant vineyarde, nor haue any, but all your daies ye ſhal dwell in tentes, that ye may liue a long time in the land where ye be ſtrangers.

8 Thus haue we obeyed \hat{y} voice of Ionadáb the ſonne of Recháb our father, in all that he hath charged vs, and we drinke no wine all our daies, neither we, our wiues, our ſonnes, nor our daughters.

9 Neither buylde we houſes for vs to dwell in, neither haue we vineyarde, nor field, nor ſede,

10 But we haue remained in tētes, and haue obeyed, & done according to^h all that Ionadáb our father commanded vs.

11 But when Nebuchadnezzár King of Babel came vp into the land, we ſaid, Come, and let vs go to Ieruſalém, from the hoſte of the Caldeans, and from the hoſte of Arám: ſo weⁱ dwell at Ieruſalém.

h Which declareth that thei were not ſo bound to their vowe, that it coulde not be broke for any neceſſitie: for where thei were recomanded to dwell in tētes, thei dwell now at Ieruſalém for feare of \hat{y} warres.

12 Then came the worde of the Lord vnto Ieremiáh, ſaying,

13 Thus ſaith the Lord of hoſtes, the God of Iſraél, Go, and tel the men of Iudáh, and the inhabitants of Ieruſalém, Wil ye not receiue doctrine to obey my wordes, ſaith the Lord?

14 The comādemēt of Ionadáb the ſonne of Recháb that he comāded his ſonnes, that thei ſhulde drinke no wine, is ſurely kept: for vnto this day thei drinke none, but obey their fathers comādemēt:

i Whome I haue choſen to be my childre, ſeing theſe were the children of an heathen man, obeyed the comādemēt of their fathers.

I have most diligently exhortet & warned you bothe by my selfe & my Prophets. Chap. 18, 11. 23, 24.

notwithstanding I haue spoken vnto you, rising early, and speaking, but ye wolde not obcie me.

15 I haue sent also vnto you all my seruantes the Prophetes, rising vp early, and sending them, saying, *Returne now euerie mā from his euil waie, and amende your workes, and go not after other gods to serue them, & ye shal dwell in the land which I haue giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor obcie me.

16 Surely the sonnes of Ionadáb the sonne of Recháb, haue kept y^e cōmandement of their father, which he gaue them, but this people hathe not obciēd me.

17 Therefore thus saith the Lord of hostes, y^e God of Israél, Beholde, I wil bring vpon Iudáh, and vpon all the inhabitants of Ierusalém, all y^e euil that I haue pronounced against them, because I haue¹ spoken vnto them, but thei wolde not heare, and I haue called vnto them, but thei wolde not answer.

18 And Ieremiáh said to the house of the Rechabites, Thus saith y^e Lord of hostes the God of Israél, Because ye haue obciēd the commandement of Ionadáb your father, and kept all his precepts, and done according vnto all that he hathe commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israél, Ionadáb the sonne of Recháb shal^m not want a man, to stād before me for euer.

CHAP. XXXVI.

1 Barúch writeth, as Ieremiáh enditeth, the booke of the curses against Iudáh and Israél. 9 He is sent with the booke vnto the people and readeth it before them all, 14 He is called before the rulers and readeth it before the also. 23 The King casteth it in the fyre. 28 There is another written as the commandement of the Lord.

a Read Chap. I 25.

And in the fourth^a yere of Iehoiakim the sonne of Iosiáh King of Iudáh, came this worde vnto Ieremiáh from the Lord, saying,

2 Take thee a roole or boke, and write therein all the wordes that I haue spoken to thee against Israél, & against Iudáh, and against all the nations, from the daie that I spake vnto thee, *euē*^b from the daies of Iosiáh vnto this daie.

b Which were twenty and thre yere, as Cha 25, 3 counting from the thirteenth yere of Iosiáhs reigne.

3 It maie be that the house of Iudáh wil heare of all the euil, which I determined to do vnto them that thei may returne euerie man from his euil waie, that I maie forgiue their inquitie and their sinnes.

c As he did tude.

4 Then Ieremiáh called Barúch the sonne of Neriáh, and Barúch wrote^c at y^e mouth of Ieremiáh all the wordes of the Lord, which he had spoken vnto him, vpon a roole or boke.

5 And Ieremiáh cōmanded Barúch, saying,

I am shut vp,^d & can not go into y^e House of the Lord.

d Meaning, in priso, through the malice of the Priestes.

6 Therefore go thou, and read the roole wherein thou hast written at my mouth the wordes of the Lord in the audience of the people in the Lords House vpon the^e fasting day: also thou shalt read them in the hearing of all Iudáh, y^e come out of their cities.

e Which was proclaimed for feare of the Babylonians, as their custome was when this redwarre or any great plague of God t He sheweth that fasting without prayer and repentance auaileth nothing, but is mere hypocritie.

7 It may be that thei wil^f pray before the Lord, and euerie one returne from his euil way, for the angre & the wrath, that the Lord hathe declared against this people.

So Barúch the sonne of Neriáh did according vnto all, that Ieremiáh y^e Prophet commanded him, reading in the boke the wordes of the Lord in the Lords House.

g The fast was then proclaimed, and Barúch red this roole, which was a litle before that Ierusalém was first taken, and then Iehoiakim and Daniel, and his cōpanions were led away captiues.

9 ¶ And in the fift^s yere of Iehoiakim the sonne of Iosiáh King of Iudáh, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalém, and to all the people that came from the cities of Iudáh vnto Ierusalém.

10 Then red Barúch in the boke the wordes of Ieremiáh in the House of the Lord, in the chambre of Gemariáh the sonne of Shaphán the secretarie, in the hier court at the entrie of the^h newe gate of the Lords House, in the hearing of all the people.

h Which is y^e East gate of the Temple.

11 When Michaiáh the sonne of Gemariáh, the sonne of Shaphán had heard out of the boke all the wordes of the Lord,

12 Then he went downe to the Kings house into the Chancellours chamber, and lo, all y^e princes sate there, *euē* Elishamá the Chancellour, & Delaiáh the sonne of Shemaiáh, and Elnathán y^e sonne of Achbór, and Gemariáh the sonne of Shaphán, and Zedekiáh the sonne of Hananiáh, and all the princes.

13 Then Michaiáh declared vnto them all the wordes that he had heard whē Barúch red in the boke in the audience of the people.

14 Therefore all the princes sent Iehudí the sonne of Nethaniáh, the sonne of Shelemiáh, the sonne of Chushí, vnto Barúch, saying, Take in thine hand the roole, wherein thou hast red in the audience of the people, and come. So Barúch the sonne of Neriáh, toke the roole in his hand, and came vnto them.

15 And thei said vnto him, Sit downe now, and read it, that we may heare. So Barúch red it in their audience.

16 Now when thei had heard all the wordes, they whereⁱ afrased bothe one and other, and said vnto Barúch, We wil certifie the King of all these wordes.

i The godhe were afrased, seing God so offend. d. & the wicked were anonied for y^e horror of the punishment.

17 And thei examined Barúch, saying, Tell vs now, how didest y^e write all these wordes at his mouth.

18 Then

18 Then Barúch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with yncke in the booke.

19 Then said the princes vnto Barúch, Go, ^hhide thee, thou and Ieremiáh, and let no man knowe where ye be.

20 ¶ And they wēt in to the Kig to ŷ court, but they laied vp ŷ roole in the chābre of Elishamá the Chancellour & tolde ŷ King all the wordes, that he might heare.

21 So the King sent Iehudi to ŷ roole, & he toke it out of Elishamá the Chancellors chambre, and Iehudi red it in the audience of the King, and in the audience of all the princis, which stode beside the King.

22 Now the King sate in the winter house, in the ninth moneth, and there was a fyre burning before him.

23 And when Iehudi had red thre, or foure sides, he cut it with the penknife, and cast it into the fyre, that was on the herth vntil all the roole was consumed in the fyre, that was on the herth.

24 Yet they were not afraid, nor rent their garments, ^mneither the King, nor any of his seruants, that heard all these wordes.

25 Neuertheles, Elnathán, and Delaiáh, and Gemariáh had besought the King, that he wolde not burne the roole: but he wolde not heare them.

26 But the King commanded Ierahmeél the sonne of Hammélech, & Seraiáh the sonne of Azriél, & Shelemiáh the sonne of Abdiél, to take Baruch the scribe, and Ieremiáh the Prophet, but the Lord ^ahid them.

27 ¶ Then the worde of the Lord came to Ieremiáh (after that the King had burnt the roole and the wordes w^t Barúch wrote at the mouth of Ieremiáh) saying,

28 Take thee againe ^oanother roole and write in it all ŷ former wordes that were in the first roole which Iehoiakim ŷ King of Iudáh hath burnt,

29 And ŷ shalt say to Iehoiakim Kig of Iudáh, Thus saith ŷ Lord, Thou hast burnt this roole, saying, Why hast thou written therein, saying, that the King of Babel shal certainly come and destroye this land, and shal take thence *bothe* man and beast?

30 Therefore thus saith the Lord of Iehoiakim King of Iudáh, He shal haue none to sit vpon the throne of Daud, and his dead bodie shalbe cast out in the day to the heate, and in the night to the frost.

31 And I wil visite him and his sede, and his seruantes for their iniquitie, & I wil bring vpon them, and vpon the inhabitants of Ierusalém, & vpon the men of Iudáh all the euil that I haue pronounced against them: but they wolde not heare.

32 Then toke Ieremiáh another roole, and

gaue it Barúch the scribe ŷ sonne of Neriah, which wrote therein at the mouth of Ieremiáh all the wordes of the booke which Iehoiakim Kig of Iudáh had burnt in the fyre, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeded Ieconiah. 9 He sendeth vnto Ieremiáh to praye for him. 12 Ieremiáh, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

1 **A**ND Kig Zedekiah the sonne of Iosiah reigned for ^aConiah the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel ^bmade King in the land of Iudáh.

2 But nether he, nor his seruants, nor the people of the land wolde obey the wordes of the Lord, which he spake by the ^mministerie of the Prophet Ieremiáh.

3 And Zedekiah the King ^csent Iehucál the sonne of Shelemiáh, and Zephaniáh the sonne of Maaseriáh the Priest to the Prophet Ieremiáh, saying, Pray now vnto the Lord our God for vs.

4 (Now I. remiáh ^dwent in and out among the people: for they had not put him into the prison.

5 The Pharaohs hoste was ^ecome out of Egypt: and whē the Caldeans that besieged Ierusalém, heard tidings of them, they ^fdeparted from Ierusalém.)

6 Then came the worde of the Lord vnto the Prophet Ieremiáh, saying,

7 Thus saith the Lord God of Israël, Thus shal ye say to the King of Iudáh, ŷ sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shal returne to Egypt into their owne land.

8 And the Caldeans shal come againe, and fight against this citie, and take it & burne it with fyre.

9 Thus saith the Lord, ^gDeceiue not your selues, saying, The Caldeans shal surely departe from vs: for they shal not departe.

10 For though ye had smiten the whole hoste of the Caldeans that fight against you, & there remained *but* wounded men among them, yet shulde euery man rise vp in his tent, and burne this citie with fyre.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalém, because of Pharaohs armie,

12 Then Ieremiáh went out of Ierusalém to go into the ^fland of Benjamin, separating him self thence from among the people.

13 And when he was in the ^ggate of Benjamin, there was a chief officer, whose name was Irisáh, the sonne of Shelemiáh, the sonne of Hananiáh, and he toke Ieremiáh the Prophet, saying, Thou ^hfleest to the Caldeans.

^h These ŷ were godlie among the princes, gaue this counsell, by whose means it is like that Ieremiáh was delivered: for they knewe the rage of ŷ King and of ŷ wicked to be such that they coulde not escape without danger of their liues.

ⁱ Which continued parte of November & parte of December.

^m Shewing, ŷ the wicked instead of repenting, when they heare Gods iudgements, grow into farther malice against him and his worde.

^a Thus we see the continual care, that God hath euer ouer his to preserve them from the rage of the wicked.

^o Though the wicked chike to haue abolished the worde of God, when they haue burnt the booke thereof: yet this declarerh that God wil not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as vers. 32.

^p These are Iehoiakims wordes.

^q Though Iehoiachin his sonne succeded hi, yet because he reigned but thre moneths, it was esteemed as no reigne.

^r It ad Chap. 23. 19.

2. King 24. 17. 2 chro. 36. 10. chap 33. 1. a Who was called Iehoiachin or Ieconiah b And called him Zedekiah where as before his name was Mattaniah 2 King 24. 17. c Because he was afraid of the Caldeans that came against him

d That is, was out of prison and at liberty.

e To helpe the Iewes.

^f Ebr. went up

^g Or, lift not up your misdeeds.

f As some thinke, to go to Anathoth his owne towne. g By ŷ which men went into the countrey of Benjamin.

^h Ebr. fleest.

14 Then said Jeremiáh, That is false, I flee not to the Caldeas: but he woldenot heare him: so Iriiáh toke Jeremiáh, and broght him to the princes.

15 Wherefore the princes were angry with Jeremiáh, and smote him, and laid him in prison in the house of Iehonathán the scribe: for they had made that the ^h prison.

^h Because it was a vile and filthy prison.

16 When Jeremiáh was entred into the dongeon, and into the prisons, and had remained there a long time,

17 Then Zedekiáh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Jeremiáh said, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreover, Jeremiáh said vnto King Zedekiáh, What haue I offended agáist thee, or agáist thy seruants, or agáist this people, that ye haue put me in prison?

Chap. 28. 4.

19 *Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come agáist you, nor agáist this land?

*Ebr. fall.

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathán the scribe, lest I dye there.

21 Then Zedekiáh the King commanded, that they shulde put Jeremiáh in the court of the prison, and that they shulde giue him daiely a piece of bread out of the bakers strete vntil all the ⁱ bread in the citie were eaten vp. Thus Jeremiáh remained in the court of the prison.

ⁱ That is, so long as there was any bread, in the citie: thus God promised for his ^y he wil cause their enemies to preferre them to ^y end whereunto he hathe appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Jeremiáh is put into a dongeon. 14 At the request of Ebed-melech the King commandeth Jeremiáh to be broght forth of the dongeon. 17 Jeremiáh sheweth the King how he might escape death.

1 Then Shephatiáh the sonne of Matán, and Gedaliáh the sonne of Pashúr, and Iucál the sonne of Shelemiáh, & Pashúr the sonne of Malchiáh, heard the wordes that Jeremiáh had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie, shal dye by the sworde, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shal liue: for he shal haue his life for ^b a pray, and shal liue.

3 Thus saith the Lord, This citie shal surely be giuen into the hand of the King of Babels armie, which shal take it.

4 Therefore the princes said vnto ^y King, We beseeche you, let this man be put to death: for thus he^c weakeneth the hands of the men of warre: & char remaine in this citie; and the hands of all the people, in

speaking suche wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiáh the King said, Beholde, he is in your hands, for the King can denie ^d you nothing.

6 Then toke they Jeremiáh, and cast him into the dongeon of Malchiáh the sonne of Hammélech, that was in the ^e part of the prison: and they let downe Jeremiáh with coards: and in the dongeon there was no water but myre: so Jeremiáh sticke fast in the myre.

7 Now when Ebed-melech the ^f blacke More one of the Eunuches, which was in the Kings house, heard that they had put Jeremiáh in the dongeon (then the King fate in the ^g gate of Beniamín)

8 And Ebed-melech wét out of the Kings house, and spake to the King, saying,

9 My lord the King, these men haue done euil in all ^y they haue done to Jeremiáh the Prophet, whome they haue cast into ^y dongeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech ^y blacke More, saying, Take fró hence thirtie men ^h with thee, and take Jeremiáh the Prophet out of the dongeon before he dye.

11 So Ebed-melech toke the men with him and went to the house of the King vnder the treasurie, and toke there olde rotten ragges, and olde worne cloutes, and let them downe by coardes into the dongeon to Jeremiáh.

12 And Ebed-melech the blacke More said vnto Jeremiáh, Put now these olde rotten ragges and worne vnder thine arme holes, betwene the coardes. And Jeremiáh did so.

13 So they drewe vp Jeremiáh with coardes and toke him vp out of the dongeon, and Jeremiáh remained in ⁱ the court of the prison.

14 ¶ Then Zedekiáh the King sent, and toke Jeremiáh the Prophet vnto him, into the third entrie that is in the House of the Lord, & the King said vnto Jeremiáh, I wil aske thee a thing: hide nothing from me.

15 Then Jeremiáh said to Zedekiáh, If I declare it vnto thee, wilt not thou slaye me? and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Jeremiáh, saying, As the Lord liueth, that made vs these soules, I wil not slaye thee, nor giue thee into the hands of those men that seke thy life.

17 Then said Jeremiáh vnto Zedekiáh, Thus saith the Lord God of hostes, ^y God of Israël, If thou wilt go forth vnto the King

^d Wherein he grievously offended in that that not onely he wolde not heare the truth spoken by the Prophet, but also gaue him to ^y lusts of the wicked to be cruelly intreated ^e Ebr. Cushite, or Ethiopians.

^e To heare matters & giue sentence.

^f Herby is declared that the Prophet founde more fauour at this strangers hands then he did by all them of his countrey which was to their great condemnation. ^h Ebr. under thine hand.

^g Where the King had set him before to be at more liberty, as Chap 37. 21.

^a For Zedekiáh had sent these to Jeremiáh to inquire at the Lord for the state of the countrey now whé Nebuchad-nezár came, as Chap 21. 1 b Read Chap. 21. 9.

^c Or, discourse.

^d Thus we see how the wicked whé they can not abide to heare ^y truth of Gods wordes, seke to put the ministers to death as tyrants for of poli tics.

^h And yelde
thy self vnto
them.

King of Babels ^h princes, then thy soule
shal liue, and this citie shal not be burnt
vp with fyre, and thou shalt liue, and thine
house.

18 But if thou wilt not go forth to ^g King
of Babels princes, then shal this citie be
giuen into the hand of the Caldeans, and
thei shal burne it with fyre, and thou shalt
not escape out of their hands.

19 And Zedekiáh the King said vnto Iere-
miáh, I am careful for the Iewes that are
fled vnto the Caldeans, lest thei deliuer
me into their hands, and thei mocke me.

ⁱ Which decla-
reth that he
more feared
the reproche
of men, then
the threatnings
of God.

20 But Jeremiáh said, Thei shal not deli-
uer thee: hearken vnto the voice of the
Lord, I beseeche thee, which I speake vn-
to thee: so shal it be wel vnto thee, and
thy soule shal liue.

21 But if thou wilt refuse to go forth, this
is the worde ^g the Lord hath shewed me.

22 And beholde, all the women that are
^k left in the King of Iudahs house, shal be
brought forth to ^g King of Babels prin-
ces: and those women shal say, Thy frien-
des haue perswaded thee, and haue preui-
led against thee: thy fete are fastened in the
myre, and thei are turned backe.

^k When Iero-
niáh and his
mother with
others were ca-
ried away, the
fewe of the
Kings house
were left: &
shal be taken,
saith the Pro-
phet, and tel ^g
King of Babel
how Zedekiáh
hath bene se-
duced by his
familiar friends
and false Pro-
phets, which
haue leit him
in the myre.

23 So thei shal bring out all thy wiues, and
thy children to the Caldeans, and thou
shalt not escape out of their hands, but
shalt be taken by the hand of the King of
Babel: and this citie shalt thou cause to be
burnt with fyre.

24 Then said Zedekiáh vnto Jeremiáh, Let
no man knowe of these wordes, and thou
shalt not dye.

25 But if the princes vnderstand that I ha-
ue talked with thee, and thei come vnto
thee, and say vnto thee, Declare vnto vs
now, what thou hast said vnto the King,
hide it not from vs; and we wil not slay
thee: also what the King said vnto thee,

ⁱ Herein, ap-
peareth the in-
firmite of the
Prophet, who
did dissemble
to saue his life
albeit it was
not to the de-
nial of his do-
ctrine, or to ^g
harm of any.

26 Then shalt thou say vnto them, I hum-
bly ^l besoght the King that he wolde not
cause me to returne to Iehonathans house,
to dye there.

27 The came all the princes vnto Jeremiáh
and asked him. And he tolde them accord-
ing to all these wordes that ^g King had
commanded: so thei left of speaking with
him, for the matter was not perceiued.

28 So Jeremiáh abode still in ^g court of the
prison, vntil the day that Ierusalém was
taken: and he was there, when Ierusalém
was taken.

CHAP. XXXIX.

*Nebuchad-nezzár besiegeth Ierusalém, 4 Zede-
kiáh fleeing is taken of the Caldeans. 6 His sonnes
are slaine. 7 His eyes are thrust out. 11 Jeremiáh
is prouided for. 15 Ebed-melech is deliuered from
captiuitie.*

^g King. 25. 1.
chap. 33. 4.

IN the ninth yere of Zedekiáh King
of Iudah in ^g tenth moneth, came Ne-

buchad-nezzár King of Babel and all his
hoste against Ierusalém, and thei beset-
ged it.

2 And in the eleuenth yere of Zedekiáh in
the fourth moneth, the ninth ^g daie of the
moneth, the citie was broken ^a vp.

^a The gates &
walles were bre-
ken downe.

3 And all the princes of the King of Ba-
bél came in, and sate in the middle gate,
euen Neregál, Sharézer, Samgar-nebo,
Saršechím, Rab-saris, Neiegál, Sharézer,
Rab-mag with all the residue of the prin-
ces of the King of Babel.

4 And when Zedekiáh the King of Iudáh
sawe them, and all the men of warre, then
thei fled, & went out of the citie by night,
through the Kings garden, & by the ^g ga-
te betwene the two walles, and he went
toward the wilderness.

^b Which was
a postern do-
ore, read 2. Reg.
25. 4.

5 But the Caldeans hoste pursued after
them, and ouertoke Zedekiáh in the de-
sert of Ierichó: and when thei had taken
him, thei broght him to Nebuchad-nez-
zár King of Babel vnto ^c Ribláh in the
land of Hamáth, where he gaue iudgemēt
vpon him.

^c Which is cal-
led Antiochia
in Syria.

6 Then the King of Babel slewe the sonnes
of Zedekiáh in Ribláh before his eyes:
also the King of Babel slewe all the no-
bles of Iudáh.

7 Moreouer he put out Zedekiahs eyes,
and bounde him in chames, to carye him
to Babel.

8 And the Caldeans burnt the Kings hou-
se, and the houses of the people with fyre,
and brake downe the walles of Ierusalém.

9 Then Nebuzar-adán the ^g chief steward
caryed away captiue into Babel the rem-
nant of the people, that remained in the ci-
tie, and those that were fled and fallen vn-
to him, with the rest of the people that re-
mained.

^g Mr. captain
of the garde.

10 But Nebuzar-adán ^g chief steward left
the ^d poore that had nothing in the land
of Iudáh, and gaue them vineyardes and
fields at the same time.

^d For ^g riches
& the mightie
put their trust
in their riches & mea-
nes, were by
Gods iust iud-
gements moste
rigorously han-
deled

11 Now Nebuchad-nezzár King of Ba-
bél gaue charge concerning Jeremiáh ^g vn-
to Nebuzar-adán ^g chief steward, saying,
12 Take him, and ^g loke wel to him, and do
him no harme, but do vnto him ^e euen as
he shal say vnto thee.

^e For by the
hand of
"Eli for thine
eyes vpon him."
e Thus God
preserued his
Prophet by his
meanes, who-
me he made ^g
scourge to pu-
nish the King,
and them that
were his ene-
mies.

13 So Nebuzar-adán the chief steward sent
and Nebushazbán, Rab-saris, & Neregál,
Sharézer, Rab-mag, and all the King of
Babels princes:

14 Euen thei sent, and toke Jeremiáh out of
the court of the prison, and committed him
vnto ^f Gedaliáh the sonne of Ahikám the
sonne of Shaphán, that he shulde carie him
home: so he dwelt among the people.

^f Whome the
King of Babel
had now appoi-
nted gouernour
ouer the rest
of the Iewes
that he left be-
hind.

15 Now ^g worde of the Lord came vnto Je-
remiáh, while he was shut vp in ^g court of
Ier. ii.

the prison, saying,

16 Go & speake to Ebed-mélech the blacke More, saying, Thus saith the Lord of hostes the God of Israël, Beholde, I wil bring my wordes vpon this citie for euil, and not for good, and thei shalbe accomplished in that daie before thee.

17 But I wil deliuer thee in that daie, saith the Lord, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sworde, but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles,

CHAP. XL.

1 Jeremiáh hath licence to go whether he wil. & He dwelleth with the people that remaine with Gedaliáh.

THE worde which came to Jeremiáh from the Lord after that Nebuzaradan the chief steward had let him go fro Ramáth, when he had taken him being bounde in chaines among all that were caryed awaie captiue of Ierusalém and Iudáh, which were caryed awaie captiue vnto Babél.

a From this se code vers vnto chap 43, 7 it seemeth to be as a parenthesis, and separated matter: & there this storie begunneth againe, & this visio is declared what it was. b God moued this insoule to speake this, to declare the great blindness and obdurance of the Iewes, which coulde not see that which their heathen man coufessed. c Or, as thy commandment.

2 And the chief steward toke Jeremiáh, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath broght it, & done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now beholde, I lose thee this daie from the chaines which were on thine handes, if it please thee to come with me into Babél, come, and I wil loke wel vnto thee: but if it please thee not to come with me into Babél, tary stil: beholde, all the land is before thee: whether it seemeth good, and conuenient for thee to go, thether go.

5 For yet he was not returned: therefore he said, Returne to Gedaliáh the sonne of Ahikám, the sonne of Shaphán, whome the King of Babél hath made gouernour ouer all the cities of Iudáh, and dwell with him among the people, or go wheresoeuer it pleaseth thee to go. So the chief steward gaue him vitayles and a rewarde, and let him go.

c Which was a citie of Iudáh.

6 Then went Jeremiáh vnto Gedaliáh the sonne of Ahikám, to Mizpáh, and dwelt there with him among the people that were left in the land.

d Which were scattered abroad for feare of the Caldeans.

7 Now when all the captaynes of the hoste, which were in the fields, euen thei and their men heard, that the King of Babél had made Gedaliáh the sonne of Ahikám

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not caryed away captiue to Babél,

Then they came to Gedaliáh to Mizpáh, euen Ishmaél the sonne of Nethaniáh, and Iohanán, and Ionathán the sonnes of Karéah, and Seraiáh the sonne of Tanhuméth, and the sonnes of Ephái, the Netophathite, and Iezaniáh the sonne of Maachathí, thei and their men.

e Who was of Kings blood and after slew him, Cha. 41.

9 And Gedaliáh the sonne of Ahikám, the sonne of Shaphán sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babél, and it shalbe wel with you.

f King. 23, 24

10 As for me, beholde, I wil dwell at Mizpáh to serue the Caldeans, which wil come vnto vs: but you, gather you wine, and sommer frutes, and oyle, and put them in your vessels, & dwell in your cities, that ye haue taken.

Or, to receiue them, or to treat them for you.

11 Likewise when all the Iewes that were in Moáb, and among the Ammonites, and in Edóm, and that were in all the countreis, heard that the King of Babél had left a remnant of Iudáh, and that he had set ouer them Gedaliáh the sonne of Ahikám the sonne of Shaphán,

Or, chosen to dwell in. Which were fled also for feare of the Caldeans.

12 Euen all the Iewes returned out of all places where thei were driuen, and came to the land of Iudáh to Gedaliáh vnto Mizpáh, and gathered wine and sommer frutes, very muche.

13 Moreouer Iohanán the sonne of Karéah, and all the captaynes of the hoste, that were in the fields, came to Gedaliáh to Mizpáh,

14 And said vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmaél the sonne of Nethaniáh to slay thee? But Gedaliáh the sonne of Ahikám beleued them not.

g For vnder colour of intertaining of Ishmaél he sought only to make the to destroy one another.

15 Then Iohanán the sonne of Karéah spake to Gedaliáh in Mizpáh secretly, saying, Let me go, I pray thee, and I wil slay Ishmaél the sonne of Nethaniáh, and no man shal knowe it. Wherefore shulde he kyl thee, that all the Iewes, which are gathered vnto thee, shulde be scattered, and the remnant in Iudáh perishe?

h Thus the godlie, which thinke no harme to others, are somtyme deceiued & neuer lacke such as conspire their destruction.

16 But Gedaliáh the sonne of Ahikám said vnto Iohanán the sonne of Karéah, Thou shalt not do this thing: for thou speakest falsely of Ishmaél.

CHAP. XLI.

Ishmaél killeth Gedaliáh guilefully, and many other with him. Iohanán flieth after Ishmaél.

But in the seventh month came Ishmaél the sonne of Nethaniáh, the

i Thus the citie was destroyed in the fourth month and in the seventh month, which contained part of September, & part of October, was the gouernour Gedaliáh slaine.

^b Mesolag.
Zedekiah.

^c They did eat
together as fa-
miliar friends.

sonne of Elishamá of the sede royal, and the princes of the ^b King, & ten men with him, vnto Gedaliáh the sonne of Ahikám to Mizpáh, and there thei did ^c eat bread together in Mizpáh.

2 Then arose Ishmaél the sonne of Nethaniáh with these ten men that were with him, and smote Gedaliáh the sonne of Ahikám the sonne of Shaphán with the sword, and slew him, whome the King of Babel had made gouernour ouer the land.

3 Ishmaél also slewe all the Iewes that were with Gedaliáh at Mizpáh, & all the Caldeans that were founde there, & the men of warre.

4 Now the seconde daie that he had slaine Gedaliáh, and no man knewe it,

5 There came men from Shechem, fró Shilóh, & from Samaria, *euen* foure scoremen, hauing their beades shauen, and their clothes rent and cut, with ^d offerings and incense in their hands to offre in the House of the Lord.

^d For they thought that the Temple had not bene destroyed, & therefore came vnto the least of Tabernacles, but hearing of the burning thereof in the way, they shewed these signes of sorrowe.

^e For his death was kept secret, & he feared that he lamented for the destruction of Ierusalem & the Temple: but after slewe she when thei seemed to sorrowe Gedaliáh

6 And Ishmaél the sonne of Nethaniáh went forth from Mizpáh to mete them, weping as he went: & when he met them, he said vnto them, Come ^e to Gedaliáh the sonne of Ahikám.

7 And when thei came into the middes of the citie, Ishmaél the sonne of Nethaniáh slewe the, and cast them into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that said vnto Ishmaél, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he staied, and slewe them not among their brethren.

9 Now the pit wherein Ishmaél had cast the dead bodies of the men (whome he had slaine because of Gedaliáh) is it, which Asá the King had ^f made because of Balthá King of Israël, and Ishmaél the sonne of Nethaniáh filled it with them that were slaine.

^f As a fortified Mizpáh for feare of the enemy, and cast dyches & trenches, i. King. 15. 22.

10 Then Ishmaél caryed away captiue all the residue of the people that were in Mizpáh, *euen* the Kings daughters, and all the people that remained in Mizpáh, whome Nebuzar-adán the chief steward had committed to Gedaliáh the sonne of Ahikám, and Ishmaél the sonne of Nethaniáh caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanán the sonne of Karéah, & all the ^g captaines of the hoste that were with him, heard of all the euil that Ishmaél the sonne of Nethaniáh had done,

^g Which had bene captaines vnder Zedekiah.

12 Then they all toke *their* men, and went to fight with Ishmaél ^h sonne of Nethaniáh,

and founde him by the great waters that are in Gibeón.

13 Now when all the people whome Ishmaél caryed away captiue, sawe Iohanán the sonne of Karéah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmaél had caryed away captiue from Mizpáh, returned and came againe, and went vnto Iohanán the sonne of Karéah.

15 But Ishmaél the sonne of Nethaniáh, escaped from Iohanán with eight men, and went to the ⁱ Ammonites.

16 The he toke Iohanán the sonne of Karéah, & all the captaines of the hoste, that were with him all the remnant of the people, whome Ishmaél the sonne of Nethaniáh, had caryed away captiue from Mizpáh, (after that he had slaine Gedaliáh the sonne of Ahikám) *euen* the strong men of warre, and the women, and the children, & the eunuches, whome he had brought againe from Gibeón:

^h For Balthá King of the Ammonites was the cause of this warre ther.

17 And thei departed and dwelt in Gerúth Chimham, which is by Beth-léhem, to go ⁱ to entre into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmaél the sonne of Nethaniáh had slaine Gedaliáh the sonne of Ahikám, whome the King of Babel made gouernour in the land.

ⁱ Which place David of olde had giuen to Chimham the sonne of Barzilai the Gileadite, 2. Sam. 33. 38.

CHAP. XLII.

^j The captaines aske counsell of Jeremiáh what they ought to do. 7. He admonisheth the remnant of the people not to go into Egypt.

1 Then all the captaines of the hoste, and Iohanán the sonne of Karéah, & Iezaniáh the sonne of Hoshaiáh, and all the people from the least vnto the moste

2 And said vnto Jeremiáh ^k Prophet, "Hear our prayer, we beseeche thee, & pray for vs vnto the Lord thy God, *euen* for all this remnant (for we are left, but a fewe of manie, as thine eyes do beholde)

3 That the Lord thy God may shewe vs the way wherein we may walke, and the thing that we may ^l do.

4 Then Jeremiáh the Prophet said vnto them, I haue heard *you*: beholde, I wil pray vnto the Lord your God according to your wordes, and whatsoeuer thing the Lord shal answer you, I wil declare it vnto you: I wil kepe nothing backe fró you.

5 Then they said to Jeremiáh, ^m The Lord be a witness of trueth, and faith betwene vs, if we do not, *euen* according to all things for the which the Lord thy God shal send thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lord God, to whome we

^k Let our prayer fall be fore thee, as Chap 36. 7 a this declarereth the nature of hypocrites, which wolde knowe of Gods worde what they shulde do, but wil not follow it, but in as muche as it agreeth with thing which they haue purposed to do.

^l There are none more ready to abuse the Name of God and take it in vaine, the hypocrites, to colour their falsehood vnto without all reverence, and make it a meanes for them to decerne the simple, and the godlie.

Dissembling hypocrites. Jeremiáh. Railings and Sclander.

send thee that it may be well with vs, when we obey the voyce of the Lord our God.

¶ And so after ten dayes came y^e worde of the Lord vnto Ieremiáh.

Then called he Iohanán the sonne of Karéah, and all the captaines of the hoste, which were with him, and all the people from the least to the moste.

And said vnto the, Thus saith the Lord God of Israël, vnto whome ye sent me to present your prayers before him.

If ye wil dwell in this land, then I wil buyld you, and not destroye you, and I wil plant you, and not roote you out: for I repent me of the euil that I haue done vnto you.

Feare not for the King of Babel, of whome ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand,

And I wil grant you mercie that he may haue compassion vpon you, and he shal cause you to dwell in your owne land.

But if ye say, We wil not dwell in this land, nether heare the voyce of the Lord your God,

Saying, Nay, but we wil go into the lād of Egypt, where we shal se no warre, nor heare the sounde of the trumpet, nor haue hungre of bread, and there wil we dwell,

(And now therefore heare the worde of the Lord, ye remnant of Iudáh: thus saith the Lord of hostes the God of Israël, If ye set your faces to entre into Egypt, and go to dwell there)

Then the sworde that ye feared, shal take you there in the land of Egypt, and the famine, for y^e which ye care, shal there háge vpon you in Egypt, & there shal ye dye.

And all the men that set their faces to entre into Egypt to dwell there, shal dye by the sworde, by the famine & by y^e pestilence, & none of them shal remaine nor escape from the plague, that I wil bring vpon them.

For thus saith the Lord of hostes y^e God of Israël, As mine angre and my wrath hath bene powred forth vpon the inhabitants of Ierusalém: so shal my wrath be powred forth vpon you, when ye shal entre into Egypt, & ye shal be a detestation, & an astonishment, and a curse, and a reproche, and ye shal se this place no more.

O ye remnant of Iudáh, the Lord hath said concerning you, Go not into Egypt: knowe certainly that I haue admonished you this day.

Surely ye haue dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto y^e Lord our God and declare vnto vs euen according vnto all that the Lord our God shal say, and we wil do it.

e Here is declared the vision & the occasion thereof, whereof mention was made, Chap 40.1.

d Read Chap. 13.8.

e Because all Kings hearts and wates are in his hands, he can turne them & dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21.1.

f Thus God turneth y^e policie of the wicked to their owne destruction. for the thought themselves sure in Egypt, and there Nebuchad-nezzár destroyed them, and the Egyptians, Chap. 19.25.

g Read Chap. 26.6 & 24.22. shewing that this shalbe come vpon them for their iniquitie & stubbornnes.

h For you were fully minded to go into Egypt, wharfoeuer God spake to the contrary.

Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

Now therefore, knowe certainly that ye shal dye by the sworde, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

CHAP. XLIII.

Iohanán carryeth the remnant of the people into Egypt contrarie to the minde of Jeremiáh. Jeremiáh prophesieth the destruction of Egypt.

Now whē Ieremiáh had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which y^e Lord their God had sent him to them, euen all these wordes,

Then spake Azariáh the sonne of Hoshaiah, and Iohanán the sonne of Karéah and all the proude men, saying vnto Ieremiáh, Thou speakest fallsy: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there,

But Barúch the sonne of Neriáh prophesieth thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

So Iohanán the sonne of Karéah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudáh.

But Iohanán the sonne of Karéah, and all the captaines of the hoite toke all y^e remnant of Iudáh, that were returned from all nacions, whether they had benedried, to dwell in the land of Iudáh:

Euen men and women, and children, and the Kings daughters, and euerie persone, that Nebuzar-adán the chief steward had left with Gedaliáh the sonne of Ahikám, the sonne of Shaphán, and Ieremiáh the Prophet, & Barúch the sonne of Neriáh.

So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

¶ Thē came the worde of the Lord vnto Ieremiáh in Tahpanhes, saying,

Take great stones in thine hand, and hide them in the clay in the bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudáh,

And say vnto them, Thus saith the Lord of hostes the God of Israël, Beholde, I wil send and bring Nebuchad-nezzár the King of Babel my seruant, and wil set his throne vpon these stones y^e I haue hid, and he shal spreade his pauillion ouer the.

And when he shal come, he shal smite the land of Egypt: such as are appointed for death, to death, & such as are for captiuitie, to captiuitie, and such as are for the sworde, to the sworde.

i To wit, in Egypt.

a Who was also called Iezaniáh, Chap. 42.1.

b This decreth that pride is the cause of rebellion, & contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, he braist forth into open rage: for they can abide nothing but flatteries, read Isa. 30.10.

d He sheweth what is the nature of the hypocrites: to wit, to fame that they wolde obey God and embrace his worde, if they were assured that his messengers spake the trueth: though they be moſte farre from all obedience.

e Thus the wicked do not onely committe, & hurt the messengers of God, but sclander, and speake wickedly of all the that support or fauour the godlie.

f As from the Moabites, Ammonites, and Edomites, Chap 40.11.

g Whome these wicked led away by force.

h A cite in Egypt nere to Nilus.

i Which signified that Nebuchad-nezzár shal come to the gates of Pharaoh, who were his bricke killes for his buyldings.

k Read Chap. 25.9.

l Euerie one shal be slaine by that means y^e God hath appointed, Chap. 15.2.

13 And

- 12 And I wil kindle a fyre in the houses of the gods of Egypt, and he shal burne them and carye them awaie captiues, and he shal araye him self with the land of Egypt, as a shepheard putteth on his garment, and shal departe from thence in peace.
- 13 He shal breake also the images of Bethshérach, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fyre.

CHAP. XLIIII.

He reproveth the people for their idolatrie 15 Thei that set light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the Lewes therein, is prophesied.

- 1 **T**He worde that came to Ieremiáh concerning all the Lewes, which dwell in the land of Egypt, and remained at Migdól and at Tahpanhes, and at Noph, and in the countrey of Pathró's, saying,
- 2 Thus saith the Lord of hostes the God of Israël, Ye haue sene all the euil that I haue broght vpon Ierusalém, and vpon all y cities of Iudáh; & beholde, this day thei are desolate, & no man dwelleth therein,
- 3 Because of their wickednes which thei haue committed, to prouoke me to angre in that thei went to burne incense, & to serue other gods, whome thei knewe not, neither thei nor you nor your fathers.
- 4 Howbeit I sent vnto you all my seruantes the Prophetes rising early, and sending them, saying, Oh do not this abominable thing that I hate.
- 5 But thei wolde not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.
- 6 Wherefore my wrath, and mine angre was powred forthe and was kindled in the cities of Iudáh, and in the stretes of Ierusalém, and thei are desolate, & wasted, as appeareth this daye.
- 7 Therefore now thus saith y Lord of hostes the God of Israël, Wherefore commit ye this great euil against your soules, to cut of from you man and woman, childe & suckeling out of Iudáh, and leaue you none to remaine?
- 8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whether ye be goneto dwell: y ye might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.
- 9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the Kings of Iudáh and the wickednes of their wiues and your owne wickednes and the wickednes of your wiues, which thei haue committed in the land of Iudáh and in y stretes of Ierusalém?
- 10 Thei are not humbled vnto this daie,

- neither haue thei feared nor walked in my Lawe nor in my statutes, that I set before you and before your fathers.
- 11 Therefore thus saith y Lord of hostes y God of Israël, Beholde, I wil set my face against you to euil & to destroy all Iudáh,
- 12 And I wil take the remnant of Iudáh, that haue set their faces to go into the land of Egypt there to dwell, and thei shal all be consumed & fall in the land of Egypt: they shal be consumed by the sworde & by y famine: thei shal dye from the least vnto the moste, by the sworde, & by the famine, & thei shal be a detestation and an astonishment and a curse and a reproche.
- 13 For I wil visit them that dwell in the lād of Egypt, as I haue visited Ierusalém, by y sworde, by the famine, & by the pestilence,
- 14 So that none of the remnant of Iudáh, which are gone into the land of Egypt to dwell there, shal escape or remaine, that thei shuld returne into the lād of Iudáh to the which thei haue a desire to returne to dwell there: for none shal returne, but as suche as shal escape.
- 15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stode by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathró's, answered Ieremiáh, saying,
- 16 The worde that thou hast spoken vnto vs in the Name of the Lord, we wil not heare it of thee,
- 17 But we wil do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Quene of heauen, & to powre out drinke offrings vnto her, as we haue done, bothe we and our fathers, our Kings and our princes in the citie of Iudáh, and in the stretes of Ierusalém: for then had we plenty of vitales and were wel and felt none euil.
- 18 But since we left of to burne incense to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had scarcenes of all things, and haue bene consumed by the sworde and by the famine.
- 19 And when we burnt incense to the Quene of heauen & powred out drinke offrings vnto her, did we make her cakes to make her glad, and powre out drinke offrings vnto her without our housbandes?
- 20 Then said Ieremiáh vnto all the people, to the men, and to the women, and to all y people w had giue him y answer, saying,
- 21 Did not y Lord remeber the incense, that ye burnt in y cities of Iudáh, & in the stretes of Ierusalém, bothe you, & your fathers, your Kings, and your princes, and the people of y lād, & hathe he not considered it?

LIIIIII.

occasion to iustifie their doings, & their housbāds shal giue an accompt thereof before God, read Isa 325 "Euer is it not come vpon his heart?"

m Meaning, moste easily, & suddenly shal he cary the Egyptians away. "Or, the house of the juane."

a These were all famous and strong cities in Egypt, where y Lewes, y were fled, dwelt for their safety: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

b Read Chap 7, 25 & 25, 1 & 26, 5 & 29, 19, & 32, 33.

c He setteth before their eyes Gods iudgements against Iudáh & Ierusalém for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they shulde be double punished. He sheweth that we ought to kepe in memorie Gods plagues from the beginning that considering them, we might liue in his feare, and knowe if he haue not spared our fathers yea, Kings, princes, and rulers, and also whole countreies, and nations for their finnes, & we vile wormes can not loke to escape punishment for ours. "Or, beaten downe."

Amos 9, 4. e Which haue fully set their mindes, & are gone thither on purpose: Whereby he excepteth the innocents as Ieremiáh and Baruch y were forced: therefore the Lord sheweth, y he wil set his face against the: that is, purposely destroye them. f Read Chap. 26, 6. "Euer lift vp their soules." g Meaning, but a few. h This declarereth how dangerous a thing it is to decline once from God, & to followe our owne fantasies: for Satan euer soliciterh suche and doeth not leaue the til he haue broght them to extreme impudencie & madness, eue to iustifie their wickednes against God, & his prophetes. i Read Chap. 7, 17 It seemeth that the Papiſtes gathered of this place their Salme Regina, and Regina celi, leaue, calling y virgine Marie Quene of heauen, & so of the blessed virgine, & mother of our Saviour Christ made an idol: for here the Prophet condemneth their idolatrie. "Euer we were faciat with bread." k This is a full argument of idolaters, w esteeme religion by the bellie, & in stead of acknowledging Gods workes, who sendeth bothe plagues & dearth, heath, & sicknesses, they attribute it to their idoles, and so dishonour God. "Or, sawe." "Or, want." "Or, appease her." l This teacheth vs how great danger it is for the housbandes to permit their wiues aue thing whereof they be not assured by Gods worde: for thereby they take an

22 So that the Lord colde no longer for-
beare, because of the wickednes of your
inuencions, & because of the abominati-
ons, which ye haue committed: therefore is
your land desolate and an astonishment, &
a curse & without inhabitant, as appea-
reth this daie.

23 Because ye haue burnt incense and becau-
se ye haue sinned agais̄t the Lord, & haue
not obeyed the voice of the Lord, nor wal-
ked in his Law nor in his statutes, nor in
his testimonies, therefore this plague is
come vpon you, as appeareth this day.

24 Moreouer Ieremiáh said vnto all the
people and to all the women, Heare the
worde of the Lord, all Iudáh that are in
the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the
God of Israel, saying, Ye and your wiues haue
bothe spoken with your mounthes, and ful-
filled with your hand, saying, We wil
performe our vowes & we haue vowed to
burne incense to the Queene of heauen, and
to poure out drinke-offerings to her: ye wil
performe your vowes and do the things
that ye haue vowed.

26 Therefore heare the worde of the Lord,
all Iudáh that dwell in the land of Egypt.
Beholde, I haue sworne by my great Na-
me, saith the Lord, that my Name shal no
more be called vpon by the mouth of any
man of Iudáh, in all the land of Egypt,
saying, The Lord God liueth.

27 Beholde, I wil watche ouer them for e-
uill and not for good, and all men of Iudáh
that are in the land of Egypt, shal be con-
sumed by the sworde, and by the famine,
vntil they be vtterly destroyed.

28 Yet a smale nombre that escape the
sworde, shal returne out of the land of
Egypt into the land of Iudáh: and all the
remnant of Iudáh that are gone into the
land of Egypt to dwell there, shal knowe
whose wordes shal stand, mine or theirs.

29 And this shal be a signe vnto you, saith
the Lord, when I visite you in this place,
that ye maie knowe that my wordes shal
surely stand agais̄t you for euil.

30 Thus saith the Lord, Beholde, I wil giue
Pharaoh Hophra King of Egypt into the
hand of his enemies, and into the hand
of them that seke his life: as I gaue Zede-
kiáh King of Iudáh into the hand of Ne-
buchad-nezzár King of Babel his enemy,
who also soght his life.

CHAP. XLV.

Ieremiáh comforteth Baruch assuring him that he should
not perish in the destruction of Ierusalem.

¶ The worde that Ieremiáh the Prophet
spoke vnto Baruch the sonne of
Neriáh, when he had writen these wor-
des in a booke at the mouth of Ieremiáh, in
the fourth yere of Ichoiakim the sonne of

Iosiáh King of Iudáh, saying,

1 Thus saith the Lord God of Israel vnto
thee, O Baruch,

2 Thou didest say, Wo is me now: for the
Lord hath layed sorowe vnto my sorow:
I am fainted in my mourning, and I can
finde no rest.

3 Thus shalt thou say vnto him, The Lord
saith thus, Beholde, that which I haue
buyt, wil I destroye, & that which I haue
planted, wil I plucke vp, euen this who-
le land.

4 And sekest thou great things for thy
selfe: seke them not: for beholde, I wil bring
a plague vpon all flesh, saith the Lord: but
thy life wil I giue thee: for I pray in all
places, whether thou goest.

CHAP. XLVI.

He prophesieth the destruction of Egypt. 27 Delue-
rance is promised to Israel.

¶ The wordes of the Lord, which came
to Ieremiáh the Prophet agais̄t the
Gentiles,

1 As agais̄t Egypt, agais̄t the armie of
Pharaoh Necho King of Egypt, which
was by the riuer Perath in Carchemish,
which Nebuchad-nezzár King of Babel
smote in the fourth yere of Ichoiakim the
sonne of Iosiáh King of Iudáh.

2 Make readie buckeler and shield, and go
fourth to battel.

3 Make readie the horses, and let the horse-
men get vp, & stand vp wth your fallers, four-
bish the speares, and put on the brigan-
dines.

4 Wherefore haue I sene them afraide,
& driuen backe: for their mightie men are
smitten, and are fled away, and loke not
backe: for feare was round about, saith the
Lord.

5 The swift shal not flee away, nor the
strong manscape: they shal stumbe, and
fall towarde the Northe by the riuer
Perath.

6 Who is this, that cometh vp, as a
flood, whose waters are moued like the
riuers?

7 Egypt riseth vp like the flood, and his
waters are moued like the riuers, and he
saith, I wil go vp, & wil couer the earth:
I wil destroye the citie with them that
dwell therein.

8 Come vp, ye horses, and rage ye charets,
and let the valiant men come forth,
the blacke Mores, and the Lybians that
beare the shield, and the Lydians that
handle & bend the bowe.

9 For this is the day of the Lord God of
hostes, & a day of vengeance, that he may
aduége him of his enemies: for the sworde
shal deuoure, and it shal be sariat, and ma-
de drunke with their blood: for the Lord
God of hostes hath a sacrifice in the
North

e Baruch was
wounded with an
inconsiderat
scale of Iere-
miah's impris-
onment, but
chiefly for the
destruction of
the people, and
the Temple, ma-
king this la-
menation, as
Psal. 6. 6.
d Meaning, if
God might de-
stroye this peo-
ple because he
had planted
them.
e Thinkst thou
to haue honour
and credit? where-
in he sheweth his
infirmitie.
f Read Chap.
21. 9.

a That is, mi-
ne nations, w^{ch}
are rounde a-
bout the land
of Egypt.
b Read 2 Kin.
23. 29. & 24. 7.
& 2 chro. 35.
20.

c He warneth
the Egyptians
to prepare the
selues to war-
re.

d The Pro-
phet had this
vision of the
Egyptians w^{ch}
shulde be put
to flight by the
Babylonians
at Carche-
mish.

e The Babyl-
onians shal dis-
comfit them at
the riuer Eu-
phrates.

f He derideth
the boastings of
the Egyptians
who thought by
their riches, &
power to haue
ouercome all
the world, al-
luding to the
riuer Nilus, w^{ch}
at certaine ti-
mes overflow-
eth the coun-
trei of Egypt.
g For these na-
tions toke par-
te with the
Egyptians.

h He calleth
the slaughter
of Gods ene-
mies a sacrific-
e, because it
is a thing that
doeth please
him, Isa. 24. 6.

m You haue
committed dou-
ble euil in mak-
ing wicked
vowes, and in
performing y^e
same.

n This decla-
reth an horri-
ble plague
towards idola-
ters, seeing that
God wil not
vouchsafe to
haue his Na-
me mentioned
by such as
haue polluted
it.

o We se there-
fore, that
God hath a
perpetual care
ouer his,
wherefoeuer
they are scat-
tered: though
they be but
twoorthree, yet
he wil deliver
them when he
destroyeth his
enemies.

p He sheweth
the meane
whereby they
shulde be de-
stroyed: to as-
sure them of y^e
certeintie of y^e
plague, and yet
they remaine
still in their
obstinacie til
they perish:
for Iosephus
lib. 10. de An-
tiq. cap. 11.
writeth, that
fue yere after
the taking of
Ierusalem, Ne-
buchad-nezzár
the yonger,
hauing ouer-
come the Moabites
and the Ammoni-
tes, w^{ch} agais̄t
Egypt, & slew
the King, & so
brought these
Jewes, and o-
ther into Ba-
bylon.

a Which was
Jeremiahs dis-
ciple, & wrote
his prophetic
vnder him.
b Whereof
read Chap.
34. 9.

i That is, at Charchemish
k For at Gilead did grow moſte ſoueraigne balme for woundes
l So called becauſe Egypt had not yet beneuercome by the enemye.
m He ſheweth that no ſalue or medicine can preuaile where as God giueth the woundes.

n As they that ſhulde repent y they helped the Egyptians.

o He derideth them & ſhal impute their ouerthrowe to lacke of counſel & policie, or to fortune: and not obſeruing of time, nor conſidering that it is Gods iuſt iudgement
p To wit, that the Egyptians ſhal be deſtroyed.
q They haue abundance of all things, and therefore are diſobedient & proude.
r As verſ 9.

s They ſhal be ſcarſe able to ſpeake for feare of the Caldeans

t Meaning, Egypt
u That is, they ſhal ſlay the great & mighty men of power
x To wit, Nebuchad-nezzars armie.

y Some take the Ebrewe worde Amón for the Kings name of No, that is of Alexandria.

North countrey i by the riuer Peráth.

11 Go vp vnto Gileád, k and take balme, l o virgine, 1 the daughter of Egypt: in vaine ſhalt thou vſe many m medicines: for thou ſhalt haue no healthe.

12 The nations haue heard of thy ſhame, & thy crye hathe filled the land: for y ſtrong hathe ſtumbled againſt the ſtrong & they are fallen bothe together.

13 ¶ The worde that the Lord ſpake to Jeremiáh the Prophet, how Nebuchad-nezzár King of Babél ſhulde come and ſmite the land of Egypt.

14 Publish in Egypt & declare in Migdól, and proclaime in Noph, & in Tahpanhés, & ſay, Stand ſtil, and prepare thee: for the ſworde ſhal deuoure rounde about thee.

15 Why are thy valiant men put backe: thei colde not ſtand, becauſe the Lord did driue them.

16 He made many to fall, and one fel vpon another: and they ſaid, Arife, let vs go againe to our n owne people, & to the land of our natiuitie from the ſworde of the violent.

17 They did crye there, Pharaóh King of Egypt, and of a great multitude o hathe paſſed the time appointed.

18 As I liue, ſaith the King, whoſe Name is the Lord of hoſtes, ſurely as Tabó 11 in the mountaines, & as Carmél 11 in the ſea: ſo ſhal p it come.

19 O thou daughter dwelling in Egypt k ke thee geare to go into captiuitie for Noph ſhalbe waſte and deſolate, without an inhabitant.

20 Egypt 11 like a q faire calfe, but deſtruction cometh: out of the North it cometh.

21 Alſo her hired men 1 are in the middes of her like fat calves: thei are alſo turned backe and fled away together: they colde not ſtand, becauſe the day of their deſtruction was come vpon them, & the time of their viſitation.

22 The voyce thereof ſhal go forth like a ſerpent: for they ſhal marche with an armie, and come againſt 1 her with axes, as hewers of wood.

23 They ſhal cut downe 1 her foreſt, ſaith y Lord: for they can not be counted, becauſe they are more then the x greſhoppers, and are innumerable.

24 The daughter of Egypt ſhalbe confounded. ſhe ſhalbe deliuered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſtes, y God of Iſraél, Beholde, I wil viſite the y comune people of No & Pharaóh, and Egypt, with their gods & their Kings, euen Pharaóh, and all them that truſt in him,

26 And I wil deliuer them into the hands of thoſe, that ſeke their liues, and into the hád of Nebuchad-nezzár King of Babél,

and into the hands of his ſeruantes, and afterward ſhe ſhal dwell as 2 in the olde time, ſaith the Lord.

27 ¶ a But feare not y, o my ſeruant Iakób, & be not thou afraid, o Iſraél: for beholde, I wil deliuer thee from a farre cōtre, & thy ſede from the land of their captiuitie, and Iakób ſhal returne and be in reſt, and prosperitie, & none ſhal make him afraid.

28 Feare thou not, o Iakób my ſeruāt, ſaith the Lord: for I am with thee, and I wil vtterly deſtroy all the natiōs, whether I haue diſſuen thee: but I wil not vtterly deſtroy thee, but correct b thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The worde of the Lord againſt the Philiftims.

1 The wordes of the Lord that came to Jeremiáh the Prophet, againſt y Philiftims, before that Pharaóh ſmote a Az-záh.

2 Thus ſaith the Lord, Beholde, waters riſe vp out of the b North, & ſhalbe as a ſwelling flood, and ſhal ouerflowe the land, & all that is therein, and the cities with them that dwell therein: then the men ſhal crye, & all the inhabitants of y land ſhal howle,

3 At the noyce & ſtamping of the hoofes of his ſtrōg horſes, at the noyce of his charets, and at the rumbling of his wheles: the fathers ſhal not cloke backe to their children, for feblenes of d hands,

4 Becauſe of the daye that cometh to deſtroye all the Philiftims, and to deſtroye Tyrus, and Zidón, & all the reſt, that take their parte: for the Lord wil deſtroye the Philiftims, y remnant of the yle of e Caph-tór.

5 f Baldenes is come vp o Azzáh: Aſhkelón is cut vp with the reſt of their valles. How long wilt thou cut thy ſelf?

6 O thou ſworde of the Lord, how long wil it be or thou ceaſe! turne againe into thy ſcaberde, reſt and be ſtil.

7 How can it h ceaſe, ſeing the Lord hath giuen it a charge againſt Aſhkelón, & againſt the ſea bancke: euen there hathe he appointed it.

CHAP. XLVIII.

The worde of the Lord againſt the Moabites, 26 Becauſe of their pride and crueltie.

1 Concerning Moáb, thus ſaith y Lord of hoſtes, the God of Iſraél, Wo vnto a Nebó: for it is waſted: Kiriatháim is confounded & taken: Miſgáb is confounded and afraid.

2 Moáb ſhal boaſt no more of Heſhbón: for thei haue deuifed euil againſt it. b Come, and let vs deſtroye it, that it be no more a nacion: alſo thou ſhalt be deſtroyed, c o Madmén, and the ſworde ſhal purſue thee.

3 A voice of crying ſhalbe from Horonáim with deſolacion & great deſtruction.

Mmm.i.

z Meaning, that after y ſpace of forty yeeres Egypt ſhal be reſtored
11a 19, 23 ezech 29, 13.

a God comforteth all his y were in captiuitie, but ſpecially y ſmale Church of the Iewes, whereof were Jeremiáh and Baruch, which remained among the Egyptians: for the Lord neuer forſaketh his, Iſa. 44, 1 chap 30, 10
b Read Chap. 10, 24.

c Which was alſo called Gáz a citie of y Philiftims.

b He meaneth the arme of the Caldeans, Iſa 8, 8

c The great feare ſhal take away their natural affection.

d Their heart ſhal ſo faile them

e For y Caph-torims, which are alſo called Cappadocias, had deſtroyed in olde time the Philiftims and dwell in their land: eue to Gáz, Deut 2, 23

f They haue pulled of the it heere for ſorowe & heauines

g As the heathen vſed in their mournig which y Lord forbade his people to do, Deut 14, 1

h Meaning, y it is not poſſible that the wicked ſhulde by any meanes eſcape or ſay the Lord, while he wil take vengeance.

a Theſe were cities of the Moabites, & Nebuchad-nezzár took before he wēt to fight againſt Nechō King of Egypt.

b Thus ſhal the Babylo-nians encourage one another

c Read Iſa. 25, 10.

4 Moáb is destroyed: her tittle ones haue caused their crye to be heard.

^d Horonáim & Luhith were two places whereby the Moabites shul de flee, Isa 15,5

5 For at the going vp of ^d Luhith, the mourner shal go vp with weping: for in y going downe of Horonáim, the enemies haue heard a crye of destruction,

6 Flee and saue your liues, and be like vnto the heath in the wilderness.

^e Hide your selues in barren places, where the enemye will not pursue after you, Chap 17, 6.

7 For because thou hast trusted in thy workes and in thy treasures, thou shalt also be taken, and ^e Chemósh shal go for the into captiuitie with his Priests and his princes together.

^f That is, the idoles which are the workes of thine hands. Some read in thy possessions, for so y worde may signifie, as 1. Sam 25,2

8 And y destroyer shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroyed as the Lord hath spoken.

^g Bothe thy great idole & his maintainers shalbe led away captiues, so that they shal then knowe that it is in vaine to loke for helpe at idoles, Isa 15,2.

9 Giue wings vnto Moáb, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwell therein.

^h He sheweth that God woulde punish the Caldeans, if they did not destroy the Egyptians and that with a courage, and callest this executing of his vengeance against his enemies his work: though the Caldeans sought another end, Isa. 10,12.

10 ^h Cursed be he that doeth the worke of y Lord negligently, and cursed be he that kepeth backe his sworde from blood.

ⁱ Or, deceitfully

11 Moáb hath bene at rest from his youth, and he hath settled on his lees, & hath not bene powred from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him and his sent is not changed.

^k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemósh deliuer the Moabites

12 ¶ Therefore beholde, y daies come, saith the Lord, that I wil send vnto him suche as shal cary him away, and shal emptie his vessels, and breake their bottels.

^m Thus they that flee, shal answer.

13 And Moáb shal be ashamed of Chemósh as the house of Israël was ashamed of ^k Beth-el their confidence.

14 How thinke you ^{thou}, We are mightie & strong men of waire?

15 Moáb is destroyed, and his cities burnt vp, & his chosen yong mé are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moáb is readie to come, and his plague hasteth fast.

17 All ye y are about him, mourne for him, & all ye that knowe his name, say, How is the strong staffe broken, & the beautiful rod!

18 Thou daughter that doest inhabite Dibón, come downe from thy glorie, & sit in thirst: for the destroyer of Moáb shal come vp vpon thee, and he shal destroy thy strong holdes.

19 Thou that dwellest in Aroér, stand by the way, and beholde: aske him that fleeth and that escapeth, & say, What is done?

20 Moáb is confounded: for it is destroyed: howle, and crye, telye it in Arnón, that Moáb is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holón & vpon Lahazáh, and vpon Mepháath,

22 And vpon Dibón, and vpon Nebó, and

vpon the house of Diblatháim,

23 And vpon Kiríatháim, and vpon Beth-gamúl, and vpon Beth-meón,

24 And vpon Keríoth, and vpon Bozráh, & vpon all the citres of the land of Moáb farre or nere.

25 The ⁿ horne of Moáb is cut of, and his arme is broken, saith the Lord.

ⁿ That is, his power and strength
^o He willed y Caldeans to lay afflictions y enough vpon them, til they be like drúken men that fall downe to their shame and are derided of all
^p Or, shal be full or clappe his hands
^p Thou reioycest to heare of his miserie.

26 Make ye him ^o drunken: for he magnified him self against the Lord: Moáb shal wallow in his vomite, and he also shalbe in derision.

27 For didest not y deride Israël, as thogh he had bene founde among theues ^p for when thou speakest of him, thou art ^p moued.

28 O ye that dwell in Moáb, leaue the cities, and dwell in the rockes, and be like the dove, that maketh her nest in the sides of the holes mouth.

29 We haue heard the pride of Moáb (he is exceeding proude) his stoutnes, and his arrogancie, and his pride, and the hautenes of his heart.

Isa. 16,6.

30 I knowe his wrath, saith the Lord, ^q but it shal not be for ^q his dissimulations, for they do not right.

^q He shal not execute his malice against his neighbours

31 Therefore wil I howle for Moáb, and I wil crye out for all Moabs: mine heart shal mourne for the men of Kir-héies.

^r Read Isa 16, 11.

32 O vine of Sibmáh, I wil wepe for thee, as wept for Iazér: thy plantes are gone ouer sea, they are comè to the sea ^s of Iazér: the destroyer is fallen vpon thy sommer fruits, and vpon thy vintage,

^s Which cite was in the vermost border of Moab: and hereby he signifieth that the whole land shulde be destroyed & the people carried away.

33 And ioye, and gladnes is taken from the plentiful field: & from the land of Moáb: and I haue caused wine to faile from the wine presse: none shal tread with shewting: their shewting shalbe no shewting.

34 Fið the crye of Heshbón vnto Elaléh & vnto Iaház hauether made their noyse from Zóar vnto Horonáim, the heiffer of thre yere olde shal go lowing: for the waters also of Nimrím shalbe waited.

^t Read Isa. 15,5

35 Moreouer, I wil cause to cease in Moáb, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal sound for Moáb like a ^u shaume & mine heart shal soude like a shaume for the men of Kir-héies, because the riches that he hath gotten, is perished.

^u Their custome was to play on flutes of instruments, beuic & graguetones at byrakes and in the time of mourning, as Mat. 9,23: Isa. 1,13.

37 For euery head shalbe balde, and euery bearde plucked: vpon all the handes shalbe cuttings, and vpon the löynes sackcloth.

^v Ez. 6,7:18.
^w Or, shewting.

38 And mourning shalbe vpon all the house toppes of Moáb and in all the stretes thereof: for I haue brokè Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shal howle, saying, How is he destroyed

royed: how hath Moab turned the backe with shame: so shal Moab be a derision, & a feare to all them about him.

³ That is, Nebuchad-nezzár as Chap 49, 22

40 For thus saith the Lord, Beholde, ^{*} he shal flee as an egle, & shal spread his wings ouer Moab.

41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moab at that day shalbe as the heart of a woman in trauail.

42 And Moab shalbe destroyed from being a people, because he hath set vp him self against the Lord.

⁷ He that escapeth one danger, shalbe taken of another Isa 24, 17

43 ⁷ Feare, and pit and snare shalbe vpon thee, o inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit, shalbe takē in the snare: for I wil bring vpon it, *euē* vpon Moab, the yere of their visitation, saith the Lord.

⁸ They fled thence, thence to haue succour of the Amorites

^a The Amorites had deuioted the Moabites to times past, and now because of their power, Moabites shal seke to them for helpe

^b Which vaned the fliues of their idole as though he could haue defended them

^c That is, they shalbe restored by the Meisiah

45 They that fled, stode vnder ⁷ shadowe of Heshbón, because of the force: for ^a ⁷ *for* came out of Heshbón, & a flame fiō Sihón, and deuoured the corner of Moab, and the top of the seditious children.

46 Wo be vnto thee, o Moab: the people of ^b Chemósh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet wil I bring againe the captiuitie of Moab in the latter daies, saith the Lord. Thus saie of the iudgement of Moab.

CHAP. XLIX.

¹ The words of the Lord against the Ammonites, ⁷ *Damascus*, ²³ *Kedar*, ³⁴ *& Elam*.

^a They were separated from the Moabites by the river Arnon, & after that the ten tribes were carryed away into captiuitie, they invaded ⁷ country of Gad

^b To wit, of ⁷ Ammonites

^c Meaning, of the Israelites

^d Which was one of ⁷ chief cities of the Ammonites, as were Heshbón and Ai: there was also a citie called Heshbón among ⁷ Moabites

^e In thy plentiful countrey, ^f signifying ⁷ power and riches can not preuaile when as God wil execute his iudgements

^g That is, without looking backe and as euerie one can finde away to escape.

^h In the time of Christ whē ⁷ Gentiles shal be called.

¹ Vnto the children of ^a Ammón thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their ^b King possessed Gad? and his people dwell in ^c his cities?

2 Therefore beholde, the dayes come, saith the Lord, that I wil cause a noyse of warre to be heard in ^d Rabbáh of the Ammonites, and it shalbe a desolate heape, & her daughters shalbe burnt with fyre: then shal Israel possesse those that possessed him, saith the Lord.

3 Howle, o Heshbón, for Ai is wasted: crye ye daughters of Rabbáh: girde you with sackcloth: mourne & runne to & fro by ⁷ hedges: for their King shal go into captiuitie, & his Priests, and his princes likewise.

4 Wherefore gloriest thou in the ^e valleis? thy valley floweth away, o rebellious daughter: she trusted in her treasures, saying, Who shal come vnto me?

5 Beholde, I wil bring ^f a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scarred euerie man ⁸ right forthe, & none shal gather him that fleeth.

6 And, ^h afterward I wil bring againe the

captiuitie of the children of Ammón.

7 ⁷ To Edóm thus saith the Lord of hostes, Is wisdom no more in ¹ Temán? is counsell perished from *their* children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedán (^k they are turned backe; and haue consulted to dwell) for I haue brought the destruction of Esáu vpon him, and the time of his visitation.

9 If the ¹ grape gatherers come to thee, wolde they not leaue *some* grapes? if theues come by night, they wil destroye til they haue ynough.

10 For I haue discovered Esáu: I haue vncouered his secrets, and he shal not be able to hide him self: his sede is wasted, and his brethré and his neighbours, and there shalbe none to say,

11 Leaue thy ^m fatherles children, & I wil preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, ⁿ Beholde, thei whose iudgement was not to drinke of the cuppe, haue assuredly drunkē, and art thou he that shal escape fre? thou shalt not go fre, but thou shalt surely drinke of it.

13 For I haue swoine by my self, saith the Lord, that ^o Bozrah shalbe waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shalbe perpetual desolations.

14 I haue heard a rumour from the Lord, & an embassadour is sent vnto the heathen, saying, Gather you together, and come against ^p her, and rise vp to the battel.

15 For lo, I wil make thee but smale among the heathen, and despised among men.

16 Thy ^q feare, and the pride of thine heart hath deceived thee, thou that dwellest in the cleftes of the rocke, and kepest the height of the hill: though thou shouldest make thy nest as high as the egle, I wil bring thee downe from thence, saith the Lord.

17 ⁷ Also Edóm shalbe desolate: euerie one that goeth by it, shalbe astonished, & shal hiss at all the plagues thereof,

18 As in the ouerthrowe of Sodom, and of Gomoráh, and the places thereof nere about, saith the Lord: no man shal dwell there, nether shal the sonnes of men remaine in it.

19 Beholde, ^r he shal come vp like a lyon from the swelling of Iordén vnto the strong dwelling places: for I wil make *Israhel* to rest, *euē* I wil make ^s him to haste away from her, & who is a chosē mā that I may appoint against her? for who is like me? & who wil appoint me ^t time? & who is the ¹ shephér that wil stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edóm, & his purpose ^y he hath conceiued against ^y in Minm. ii.

¹ Which was a citie of Edóm called by the name of Temán Eliphaz ionne who came of Esáu

^k The enemies that shal dissuade as though they fled away, shal turne oake, & invade your land, and possesse it

^l Meaning that God wolde utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theues seke but til they haue ynough, Obad.

^m The destruction shalbe so great, that there shalbe none left to take care ouer ⁿ widowes, & fatherles

ⁿ I haue not spared mine owne people, & how shulde I pittie thee?

^o Which was a chief citie of Edóm.

^p That is, Bozrah

^q Os, idola

^r To wit, Nebuchad-nezzár after he hath ouercome Iudáh, & is ment of the swelling of Iordén, shal come against mount Seir & Edóm.

^s That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence

^t The captain and gouernour of the army, meaning, Nebuchad-nezzár.

^a They shal not be able to resist his petie captaines. ^u To wit, the enimie.

² As Chap 48, 40 was said of Moab.

³ Which was the chief cite of Syria, whereby he meaneth the whole country.

² When she heard the sudden coming of the enimie.

^a He speaketh this in the persone of ³ King and of them of the country who shal wonder to se Damascus ³ chief cite destroyed

^b Who was King of Syria, 1. King 20, 26, and had buylt these palaces, which were still called the palaces of Ben-hadad.

^c Meaning the Arabians, and their borderers ^d Because they vsed to dwell in tentes, he nameth ³ things that pertaine thereunto

^e The enemies will dwell in your places.

^f He sheweth that they of Hazor will flee to the Arabians for succour, but that shal not auaille the

^g That is, Persia, so called of Elam the sonne of Shem. ^h Because the Persians were good archers, he sheweth ³ the thing where they put their trust, shal de. not profite them.

habitans of Temán: surely the least of the flocke shal drawe them out: surely ^u he shal make their habitations desolate with thé.

²¹ The earth is moued at the noyce of their fall: the crye of their voyce is heard in the red Sea.

²² Beholde, he shal come vp, and flie as the egle, ² and spread his wings ouer Bozrah, and at that day shal the heart of the strôg men of Edóm be as the heart of a woman in trauail.

²³ ¶ Vnto ⁷ Damascus he saith, Hamáth is confounded and Arpad, for thei haue heard euil tidings, and they are faint hearted ^{as} ^{one} on the feareful sea that can not rest.

²⁴ Damascus is discouraged, and turneth her self to flight ² and feare hathe seased her: anguish & sorowes haue taken her as a woman in trauail.

²⁵ How is the glorious ^a citie not reserued, the citie?

²⁶ Therefore her yong mé shal fall in her stretes, and all her men of warre shalbe cut of in that day, saith the Lord of hostes.

²⁷ And I wil kinde a fyre in the walle of Damascus, which shal consume the palaces of ^b Ben-hadad.

²⁸ ¶ Vnto ^c Kedár, and to the kingdomes of Hazór, which Nebuchad-nezzár King of Babel shal smite, thus saith the Lord, Arise, ^e go vp vnto Kedár, and destroye the men of the East.

²⁹ Their tentes and their flockes shal they take away: yea, they shal take to thé selues their ^d curtaines, and all their vessels, and their camels & they shal crye vnto them, Feare is on euerie side.

³⁰ Flee, get you farre off (^e thei haue consulted to dwell) ^o ye inhabitants of Hazór, saith ³ Lord: for Nebuchad-nezzár King of Babel hathe taken counsell against you, and hathe deuised a purpose against you.

³¹ ¶ Arise, ^e get you vp vnto the welthie nation that dwelleth without care, saith the Lord, which haue nether gates nor barres, ^{but} dwell alone.

³² And their camels shalbe a boutie, and the multitude of their cattel a spoile, and I wil scatter thé into all windes, and to the vmoost corners, and I wil bring their destruction from all the sides thereof, saith the Lord.

³³ And Hazór shalbe a dwelling for dragons, ^e desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.

³⁴ ¶ The wordes of the Lord that came to Jeremiáh the Prophet, cöcerning ² Elám, in the beginning of the reigne of Zedekiah King of Iudáh, saying,

³⁵ Thus saith the Lord of hostes, Beholde, I wil breake the ^a bowe of Elám, ^{euen} the chief of their strength.

³⁶ And vpon Elám I wil bring the foure winds frö the foure quarters of heauen, & wil scattre thé towardes all these windes, and there shalbe no nation, whether the fugitiues of Elám shal not come.

³⁷ For I wil cause Elám to be afraied before their enemies, and before them that seke their liues, and wil bring vpon them a plague, ^{euen} the indignation of my wrath, saith the Lord, and I wil send the sworde after them til I haue consumed them.

³⁸ And I wil set my ¹ throne in Elám, and I wil destroye ^{bothe} the King and the princes from théce, saith the Lord: but ² in the latter dayes I wil bring againe the captiuitie of Elám, saith the Lord.

CHAP. I.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe worde that the Lord spake, concerning Babel, ^e cöcerning the land of the Caldeans by the ² ministerie of Jeremiáh the Prophet.

¹ Declare among the nations, and publish it, and set vp a standart, proclaime it ^e cöceile it not: say, ^a Babel is taken, Bel is confounded, ^b Merodách is broken downe: her idoles are confounded, and their images are burst in pieces.

² For out of the North there ^c cometh vp a nation against her, which shal make her land waste, and none shal dwell therein: they shal flee, and departe, ^{bothe} man and beast.

³ In those dayes, and at that time, saith the Lord, the children of Israël shal ^d come, they, and the children of Iudáh together, going, and ^e weeping shal they go, and seke the Lord their God.

⁴ They shal aske the waye to Ziön, with their faces thetherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shal not be forgotten.

⁵ ¶ My people hathe bene ^{as} ^{lo}it shepe: their ¹ shepherdes haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from ² mountaine to hil, ^e forgotté their resting place.

⁶ All that found them, haue deuoured thé, and their enemies said, We offend not because they haue sinned against the Lord, ^h the habitation of iustice, ^{euen} the Lord the hope of their fathers.

⁷ ¶ Flee from the middes of Babel, and departe out of the land of the Caldeans, and be ye as the he goates ² before the flocke.

⁸ For lo, I wil raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and thei shal set them selues in aray against her, whereby she shalbe taken: their arrows shalbe as of a strong man, which is expert for none shal returne in vaine.

¹ I wil place Nebuchad-nezzár there, and in these prophesies Jeremiáh speaketh of those countreies, which shoulde be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

^k This may be referred to the empire of the Persians, and Medes after ³ Caldeans, or vnto the time of Christ, as Chap 48, 47.

^u Abr. head.

^a After that God hathe vsed the Babylonians seruaice to punish the other nations, he sheweth that their turne shal come to be punished.

^b These were two of their chief idoles.

^c To wit, the Medes, and the Persians.

^d When Cyrus shal take Babel.

^e Read Chap 31, 9.

^f Their gouernours & ministers by their examples haue prouoked them to idolatrie.

^g They haue commut idolatrie in euerie place.

^h For the Lord dwelt among them in his Tēple, and woulde haue maintained thé by his iustice against their enemies.

ⁱ When God shal deliuer you by Cyrus. ^k That is, move forward and without feare.

¹⁹ And

10 And Caldea shalbe a spoile: all that spoile her, ¹ shalbe satisfied, saith the Lord.

¹ Shalbe made riche thereby.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are grown fat, as the calves in the stable, & neyed like strong horses,

² For ioye of the victorie, y^e had against my people.

12 Therefore your mothers shalbe sore confounded, and she that bare you, shalbe ashamed: beholde, the vttermoſt of the nations shalbe a desert, a drye land, & a wildeynes.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: euerie one that goeth by Babel, shal be astonished, & hisse at all her plagues.

³ In signe of contempt, and disdaine

⁴ He speaketh to the enemies the Medes and Persians

⁵ Though the Lord called y^e Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, & to profite them selues, it is here called sinne.

⁶ Or, yielded or made praye.

⁷ Destroye her so that none be left to labour the ground or to take fruite thereof.

⁸ Meaning, Tiglath-Pelezar who caryed away the treasures

⁹ He caryed away the rest, to wit, Iudah, & Benjamin.

¹⁰ That is, Babylon: thus the Lord raiseth vp Cyrus

¹¹ Or, of this shalbe the reward.

¹² Nebuchadnezzar, who had smitten downe all the princes, and people of the world.

¹³ That is, Babylon: thus the Lord raiseth vp Cyrus

¹⁴ Or, of this shalbe the reward.

¹⁵ That is, Babylon: thus the Lord raiseth vp Cyrus

¹⁶ Or, of this shalbe the reward.

¹⁷ That is, Babylon: thus the Lord raiseth vp Cyrus

¹⁸ Or, of this shalbe the reward.

¹⁹ That is, Babylon: thus the Lord raiseth vp Cyrus

²⁰ Or, of this shalbe the reward.

²¹ That is, Babylon: thus the Lord raiseth vp Cyrus

²² Or, of this shalbe the reward.

²³ That is, Babylon: thus the Lord raiseth vp Cyrus

²⁴ Or, of this shalbe the reward.

²⁵ That is, Babylon: thus the Lord raiseth vp Cyrus

²⁶ Or, of this shalbe the reward.

²⁷ That is, Babylon: thus the Lord raiseth vp Cyrus

²⁸ Or, of this shalbe the reward.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are grown fat, as the calves in the stable, & neyed like strong horses,

12 Therefore your mothers shalbe sore confounded, and she that bare you, shalbe ashamed: beholde, the vttermoſt of the nations shalbe a desert, a drye land, & a wildeynes.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: euerie one that goeth by Babel, shal be astonished, & hisse at all her plagues.

14 Put your selues in araye against Babel round about: all ye that bend the bowe, shoote at her, spare no arrowes: for she hath sinned against the Lord.

15 Crye against her round about: she hath giuen her hand: her foundations are falle, & her walles are destroyed: for it is y^e vengeance of the Lord: take vengeance vpon her: as she hath done, do vnto her.

16 Destroye the tower from Babel, and him that handleth the sieh in the time of haruest: because of the sworde of the oppressour they shal turne euerie one to his people, and they shal flee euerie one to his owne land.

17 Israel is like scattered shepe: the Lyons haue disperfed them: first the King of Asshur hath deuoured him, & last this Nebuchad-nezzar King of Babel hath broke his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil visite the King of Babel, and his land, as I haue visited the King of Asshur.

19 And I wil bring Israel againe to his habitation: he shal fede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shalbe sought for, and there shal be none: and the finnes of Iudah, & they shal not be found: for I wil be merciful vnto them, whome I referue.

21 Go vp against the land of the rebelles, euen against it, and against the inhabitants of Pekod: destroye, and lay it waste after them, saith the Lord, and do according to all that I haue commanded thee.

22 A crye of battell in the land, & of great destruction.

23 How is the hammer of the whole worlde destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in y^e land of the Caldeans.

26 Come against her from the vtmost border: open her store houses: tread on her as on sheaues, and destroye her vtterly: let nothing of her be left.

27 Destroye all her bullockes: let them go downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babel to declare in Zion y^e vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend y^e bowe, besiege it rounde about: let none thereof escape: recompence her according to her worke, and according to all that she hath done, do vnto her: for she hath bene proude against the Lord, euen against the holy one of Israel.

30 Therefore shal her yong men fall in the stretes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, euen the time that I wil visite thee.

32 And the proude shal stumble and fall, & none shal raise him vp: and I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that toke them captiues, helde them, and wolde not let them go.

34 But their strong redemer, whose Name is the Lord of hostes, he shal mainteine their cause, that he may giue rest to the land, & disquiet the inhabitants of Babel.

35 A sworde is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sworde is vpon the sothefayers, and thei shal dote: a sworde is vpon her strong men, and thei shal be afraied.

37 A sworde is vpon their horses and vpon their charrets, and vpon all the multitude that are in the middes of her, and thei shal be like women: a sworde is vpon her treasures, and thei shal be spoiled.

38 A drought is vpon her waters, and thei shal be dried vp: for it is the lad of graue images, and thei dote vpon their idoles.

39 Therefore y^e Ziiims with the Iims shal dwell there, & the ostriches shal dwell therein: for it shal be no more inhabited, neither shal it be inhabited from generation vnto generation.

40 As God destroyed Sodóm and Gomorrah.

41 As God destroyed Sodóm and Gomorrah.

42 As God destroyed Sodóm and Gomorrah.

¹ Ebr from the end.

² Her princes and mightie men.

³ Of y^e Iewes which shulde be deliuered by Cyrus.

⁴ Regel. 18. 6.

⁵ He sheweth y^e when God executeth his iudgements against his enemies, that his Church shal then haue rest.

⁶ Ebr Lyrra

⁷ For Cyrus did cut the river Euphrates and deuised y^e course thereof

⁸ into many streames, so y^e it might be passed ouer as though there

⁹ had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who

¹⁰ conspired against their King, because he had gelded the one of them in despire, and slaine the sonne of the other.

¹¹ Read Isa 39.

¹² Ebr fowles of the ayre, or yung

¹³ Gen. 19. 24.

¹⁴ Isa. 13. 19.

ráh with the places thereof nere about,
saith the Lord: so shal no man dwell there,
neither shal y^e sonne of mā remaine therein.

41 Beholde, a people shal come from the
North, and a great natiō, & manie Kings
shal be raised vp from the coastes of the
earth.

42 Thei shal holde y^e bowe & the buckeler:
they are cruel & vnmmerciful: their voyce
shal roare like the sea, and they shal ride
vpon horses, & be put in aray like men to
y^e battell against thee, o daughter of Babel.

43 The King of Babel hath heard the re-
port of them, and his hands waxed feeble:
for owne came vpon him, *euen* sorowe as of
a woman in triauail.

44 Beholde, he shal come vp like a lyon
fro the swelling of Iordén vnto the strōg
habitation: for I wil make *Israel* to rest, &
I wil make them to haste away from her:
and who is a chosen man that I may ap-
point against her? for who is like me, &
who wil appoint me the time? and who is
the shepherd that wil stand before me?

45 Therefore heare the counsel of the Lord
that he hath deuised against Babel, and
his purpose y^e he hath conceived against
the land of the Caldeans: surely the least
of the flocke shal drawe them out: surely
he shal make *their* habitatiō desolate wth the.
46 At the noyse of the winning of Babel
the earth is moued, and the crye is heard
among the nations.

CHAP. I I.

1 Why Babylon is destroyed. 41 The vaine confidence
of the Babylonians. 43 The vaine of idolaters.
49 Jeremiah gaueh his booke to Seraiah.

Thus saith the Lord, Beholde, I wil rai-
se vp against Babel, and against the
inhabitants that lift vp *their* heart against
me, a destroying winde,

2 And wil send vnto Babel fanners that
shal fanne her, and shal emptie her land:
for in y^e day of trouble thei shal be against
her on euerie side.

3 Also to the bender that bendeth his bowe,
and to him that lifteth himself vp in his
brigandine, wil I say, Spare not her yong
men, but destroye all her hoste.

4 Thus the flaine shal fall in the lād of the
Caldeans, and they that are thrust through
in her streres.

5 For *Israel* hath bene no widow, nor Iu-
dáh from his God, from the Lord of ho-
stes, though their lād was filled with sinne
against the holy one of *Israel*.

6 Flee out of the middes of Babel, & de-
liuer euerie mā his soule: be not destroyed
in her iniquitie: for this is the time of the
Lord's vengeance: he wil rendre vnto her
a recompence.

7 Babel hath bene as a golden cuppe in the
Lords hand, that made all the earth drun-

ken: the nations haue drunken of her wi-
ne, therefore do the nations rage.

* Babel is suddely fallen, & destroyed: how-
le for her, bring balme for her sore, if she
may be healed.

9 We wolde haue cured Babel, but she wil
de not be healed: forsake her, and let vs
go euerie one into his owne countreie: for
her iudgement is come vp vnto heauen, &
is lifted vp to the cloudes.

10 The Lord hath brought forth the our
righteousnes: come and let vs declare
in Zión the worke of the Lord our God.

11 Make bright the arrowes: gather y^e shil-
des: the Lord hath raised vp the spirit
of the King of the Medes: for his purpo-
se is against Babel to destroye it, because
it is the vengeance of the Lord, and the
vengeance of his Temple.

12 Set vp the standart vpon the walles of
Babel, make the watche strong: set vp
the watchmen: prepare the skoutes: for the
Lord hath bothe deuised, and done that
which he spake against the inhabitants of
Babel.

13 O thou that dwellest vpon many waters,
abundant in treasures, thine end is come,
euen the end of thy couetousnes.

14 The Lord of hostes hath sworne by
him selfe, saying, Surely I wil fil thee
with men, as with caterpillers, and thei
shal crye and shoute against thee.

15 He hath made the earth by his power,
and established the worlde by his wisdo-
me, and hath stretched out the heauen
by his discretion.

16 He giueth by his voice the multitude of
waters in the heauen, and he caueth the
cloudes to ascend fro the ends of y^e earth:
he turneth lightnings to raine, and bring-
eth forth the winde out of his treasu-
res.

17 Euerie man is a beast by his owne know-
ledge: euerie founder is cofounded by the
grauen image: for his melting is but fal-
schod and there is no bieth therein.

18 Thei are vanitie, & the worke of errors:
in the time of their visitacion they shal
perish.

19 The porcion of Iakób is not like
them: for he is the maker of all things,
and *Israel* is the rod of his inheritance:
the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons
of warre: for with thee wil I breake the
nations, and with thee wil I destroye
kingdomes,

21 And by thee wil I breake horse and hor-
seman, and by thee wil I breake the char-
ret and him that riderh therein.

22 By thee also wil I breake olde and yong,
and by thee wil I breake the yong man & c

e For y^e great
affliction: that
thei haue felt
by the Babylonians.

Isa 21.9.
reuel 14.8.

f Thus y^e people
of God exhort
one another to
go to Zión and
praise God

g In approuing
our cause and
punishing our
enemies
Or, fl, m, m, l, s, p, l, i, t.

h For the
wrong done to
his people and
to his Temple
Chap 50.22.

i For y^e land of
Caldea was full
of rivers w^{ch}
ran into Eu-
phrates.
Or, measure.
Ebr his soule
Amos 6.8

k Read Chap.
10.14.

l When God
shal execute
his vengeance.
m That is, the
true God of *Is-
rael* is not li-
ke to these ido-
les: for he can
helpe when all
things are def-
perate.
n He meaneth
the Medes and
Persians, as he
did before call
the Babylo-
nians his ham-
mer, Chap. 50.
23.

c Meaning, y^e
the Persians
shal gather
their armie of
many nations

d Which is
ment of Bel-
shazzar, Dan.
5.6

Chap. 49.19

e Read Chap.
49.19.

o Or, of the land
that riseth vp.
a The Medes,
and Persians, y^e
shal destroye
them as the
winde doeth y^e
chaffe.

b Though they
were forsaken
for a time, yet
they were not
utterly cast of
as though their
houf band we-
re dead.
c He sheweth
that there re-
maineth no-
thing for them
that abide in
Babylon, but
destruction.
Chap 17.6 &
18.6.
d By whome y^e
Lord powred
out the drinke
of his vengea-
ce, to whome
is pleased him

the maid.

23 I wil also breake by thee the shepherd & his flocke, & by thee wil I breake the hous bandman and his yoke of oxen, & by thee wil I breake the dukes and princes.

24 And I wil redre vnto Babél, & to all the inhabitants of the Caldeans all their euil, that thei haue done in Zión, *euen* in your sight, saith the Lord.

25 Beholde, I *come* vnto thee, o destroying mountaine, saith the Lord, which destroyest all the earth: and I wil stretch out mine hand vpon thee, and roll thee downe from the rockes, & wil make thee a burnt mountaine.

26 Thei shal not take of thee a stone for a corne, nor a stone for fundaciós, but thou shalt be deltoied for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nacions: prepare the nacions against her: call vp the king domes of Ararat, Minni, and Ashchenáz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nacions with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land shal tremble & sorowe: for the deuise of the Lord shal be perform d against Babél, to make the land of Babél waste without an inhabitant.

30 The strong men of Babél haue ceased to fight: thei haue remained in their holdes: their strength hath failed, and thei were like women: thei haue burnt her dwelling places, and her barres are broken.

31 A post shal runne to mete the post, and a messenger to mete the messenger, to shewe the King of Babél, that his citie is taken on a side thereof,

32 And that the passages are stopped, and y redes burnt with fyre, and the me of warre troubled.

33 For thus saith y Lord of hostes the God of Israél, The daughter of Babél is like a threshing floore: the time of her threshing is come: yet a litle while, and the time of her haruest shal come.

34 Nebuchad nazzár y King of Babél hath deuoured me, & destroyed me: he hath made me an empty vessel: he swallowed me vp like a dragon, and filled his belie with my delicates, & hath cast me out.

35 The spoile of me, & that which was left of me, *is brought* vnto Babél, shal the inhabitant of Zión say: and my blood vnto the inhabitants of Caldea, shal Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I wil mainteine thy cause, and take vengeance for thee, and I wil drye vp the

sea, and drye vp her springs.

27 And Babél shal be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 Thei shal roare together like lions, and yell as the lions whelpes.

39 In their heat I wil make them feastes, and I wil make them drunken, that they may reioice, and slepe a perpetual slepe, and not wake, saith the Lord.

40 I wil bring them downe like lambes to the slaughter, & like rams and goates.

41 How is y Sheshách taken! and how is the glorie of the whole earth taken! how is Babél become an astonishment among the nacions!

42 The sea is come vp vpon Babél: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drye & a wildernes, a land wherein no mā dwel leth, nether doeth the sonne of man passe thereby.

44 I wil also visite Bel in Babél, and I wil bring out of his mouth, that which he hath swallowed vp, and the nacions shal runne no more vnto him, and the wall of Babél shal fall.

45 My people, go out of the middes of her, & deliuer ye euerie man his soule frō the fierce wrath of the Lord,

46 Left your heart euen faint, and ye feare the rumour, that shal be heard in the land: the rumour shal come this yere, and after that in the other yere shal come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil visite the images of Babél, and the whole land shal be confounded, & all her slaine shal fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, shal reioice for Babél: for the destroyers shal come vnto her frō the North, saith the Lord.

49 As Babél caused the slaine of Israél to fall, so by Babél the slaine of all the earth did fall.

50 Ye that haue escaped the sworde, go away, stande not stil: remembre the Lord afaire of, & let Ierusalem come into your minde.

51 We are confounded because we haue heard reproche: shame hath couered our face: for strangers are come into the sanctuaries of the Lords House.

52 Wherefore beholde, the daies come, saith the Lord, that I wil visite her grauen images, and through all her land the wounded shal grieve.

53 Though Babél shuld mounte vp to shauē, & though she shuld defend her strenght on her, yet from me shal her destroyers come.

x When thei are inflamed with fureting and drinking, I wil feast with them, alluding to Belsazzars baket, Dan 5.2.

y Meaning Babél, as Chap. 25.16.

z The great arme of the Medes and Persians

a That is, his giftes & presents which he had receiued as part of the spoile of other nacions, and w the idolaters brought voto him from all countreys.

b Meaning, y Babylonia shal not be destroyed all at once, but by litle & litle shulde be brought to nothing: for the first yere came the tydings, y next yere the siege, and in the thirde yere it was taken: yet this is not that horrible destruction w the Prophetes threatened i manie places: for that was after this, whē they rebelled and Darius ouercame the by the police of Zorpus and hanged thre thousand gentlemen b sides the comune people.

c All creatures in heauē & earth shal reioice and praise God for the destruction of Babylon the great enemye of his Church.

d Babylon did not onely destroy Israél, but many other nacions.

e Ye that are now captiues in Babylon.

f He sheweth how they shuld remember Ierusalem by lamenting the miserable affliction thereof. For the wall es were, two hundred fote high.

q Not that Babylon stode on a mountaine, but because it was strong and seemed invincible

p From thy strong holdes and fortresses

q By these thre nacions he meaneth Armenia the hier, and Armenia the lower, and Syria: for Cyrus had gathered an arme of diuers nacions.

r By turning the course of the river one side was made open, and the redes that did growe in the water, were destroyed which Cyrus did by the counsell of Gobria & Gubatha Belsazzars captiues f When the shal be cut vp and threshed t This is spoken in the persone of the Iewes beayling their state and the crueltie of the Babylonians

u Thus the Lord esmeth the iniurie done to his Church as come to himself, because their cause is his.

me,saith the Lord.

54 A founde of a crye *cometh* frō Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste and destroyed from her the great voyce, & her waues shal roare like great waters, and a founde was made by their noice.

56 Because the destroyer is come vpon her, *euen* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shal surely recompence.

57 And I wil ^b make drunke her princes, and her wise men, her dukes, and her nobles, & her strong men: & thei shal slepe a perpetual slepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith ^g the Lord of hostes, The ^h thicke wall of Babel shalbe broken, and her hye gates shalbe burnt with fyre, and the people shal labour in vaine, and the folke in the fyre, for thei shalbe weary.

59 The wordes which Ieremiáh the Prophet commanded Sheraiáh the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudáh into Babel, in the ^k fourth yere of his reigne: and this Sheraiáh was a peaceable prince.

60 So Ieremiáh wrote in a boke all the euil that shulde come vpon Babel: *euen* all these things, that are written against Babel.

61 And Ieremiáh said to Sheraiáh, When thou comest vnto Babel, and shalt se, and shalt read all these wordes,

62 Then shalt thou say, O Lord, thou hast spokē against this place, to destroye it, that none shulde remaine in it, nether man nor beast, but ^l it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a ^m stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shal Babel be drowned, and shal not rise from the euil, that I wil bring vpon her: and thei shal be wearie. Thus *saie* are ⁿ wordes of Ieremiáh.

CHAP. III.

4 *Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 11 Iehoiachin is brought forth of prison, and fed like a King.*

Zedekiah was one & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutál, the daughter of Ieremiáh of Libnáh.

5 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

6 Doubtes because the wrath of the Lord was against Ierusalem and Iudáh, til he had cast them out from his presence, the-

refore Zedekiah rebelled against ^o King of Babel.

7 But in the ninth yere of his reigne, in the ^p tenth moneth ^q the tenth day of ^r the tenth moneth came Nebuchad-nezzár King of Babel, he & all his hoste against Ierusalem, & pitched against it, & buylt fortes against it rounde about.

8 So the citie was besieged vnto ^s the eleuenth yere of the King Zedekiah.

9 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

10 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the ^t way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans were by the citie rounde about) and thei went by the way of the wildernes.

11 But the armie of the Caldeans pursued after the King, and toke Zedekiah in the desert of Ierichó, & all his hoste was scattered from him.

12 Then thei toke the King and caryed him vp vnto the King of Babel to Ribláh in the land of Hamáth, ^u where he gaue iudgement vpon him.

13 And ^v the King of Babel slewe the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Iudáh in Ribláh.

14 Then he put out the eyes of Zedekiah, & the King of Babel bounde him in chaines, and caryed him to Babel, and put him in prison til the day of his death.

15 Now in the fift moneth in the ^w tenth day of the moneth (which was the nintenth yere of the King Nebuchad-nezzár King of Babel) came Nebuzar-adán chief steward ^x which stode before the King of Babel in Ierusalem,

16 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fyre.

17 And all the armie of the Caldeans ^y were with the chief steward, brake downe all the walles of Ierusalem rounde about.

18 Then Nebuzar-adán the chief steward caryed away captiue *certaine* of the poore of the people, & the residue of the people that remained in ^z the citie, & those that were fled, & fallen to the King of Babel, with the rest of the multitude.

19 But Nebuzar-adán ^{aa} the chief steward left *certaine* of the poore of the land, to dresse the vines, and to til the land.

20 Also the ^{ab} pillars of brasie that were in the House of the Lord, & the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasie of them to Babel.

21 The

^a I wil so smooth the by afflictions that thei shal not know & waye to turne them.

^b The thickest of the walle was fiftie foot thick.

^c This was not in the time of his captiuitie, but seven yeres before, when he went ether to gratulate Nebuchadnezzar or to increas of some matters.

^d John in his revelation aludeth to this place when he saith that the Angel toke a millstone and cast into the sea: signifying whereby the destruction of Babylon, Reuel. 18. 21.

^e Thei shal not be able to resist, but shal labour in vaine

Chap. LII.

^f King 24. 18

^g 2. 20. 26. 1.

^h So the Lord punished him by sinne &

ⁱ gaue him vp

^j his rebellious heart,

^k all he had brought the crowne vpon him

^l to lead him away and his people.

^m Of these pillars read 2. King. 25. 17.

ⁿ 7.

^o The

^p King 25. 1.

^q Chap. 39. 1.

^r Read Chap. 39. 4.

^s Read 2. King 25. 6. and Chap. 39. 5.

^t In the 3. King 25. 8 it is called the seventh day, because the fyre began then, & so continued to the tenth.

^u That 12. 6. was his seruāt, as 2. King. 25. 18.

g Which were
also made of
brasse

18 The pottes also and the besomes, and the instruments of mulike, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, toke they away.

19 And the bowles, and the ashpannes, & the basins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, & all that was of golde, and that was of silver, toke the chief steward away,

20 With the two pillers, one Sea, & twelue brasse bulles, that were vnder the bases, which King Salamón had made in y^e House of the Lord: the brasse of all these vessels was without^h weight:

h It was so
much in qua-
ntity.

21 And concerning the pillers, the height of one pillar was eightene cubites, & a threde of twelue cubites did compasse it, and the thicknes thereof was foure fingers: it was holow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fve cubites with networke, & pomegranates vpon the chapiters rounde about, all of brasse: the seconde pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegranates on a side: and all the pomegranates vpon the net worke were an^h hundredth rounde about.

i But because
of the rounde-
nes no more
could be sent
but nintye and
six

k Which ser-
ued in the sac-
rifice, as the
Priests used,
if he had any
necessarie im-
pediment

l In the 2 King.
25, 19 is red-
dub of fve: the
those were the
most excellēt
and the other
two, which we
re not so noble,
are not there
mentioned with
them.

24 And the chief steward toke Sheraiáh the chief Priest, and Zephaniáh^k the seconde Priest, and the thre keepers of the doore.

25 He toke also out of the cite an Eunuche, which had the ouersight of the men of warre, and^l seuen men that were in the Kings presence, which were founde in the cite, and Sophér captaine of the hoste who mustred the people of the land, and thre score men of the people of the land,

ý were founde in the middes of the cite.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Babel to Ribláh.

27 And the King of Babel smote them, and slewe them in Ribláh, in the land of Hamath: thus Iudáh was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchadnezzár caryed away captiue, in the^m seuenth yere, *even* thre thousand Iewes, and thre and twentie.

29 In theⁿ eighteenth yere of Nebuchadnezzár he caryed away captiue from Ierusalem eight hundredth thirtie & twoⁿ per sones.

m Which was
the latter end
of the seuenth
yere of his re-
igne & the be-
ginning of the
eigh-
n In the latter
end also of y^e
yere, and the
beginning of
the ninetenth.
"Ebr. sancti."

30 In the thre and twentieth yere of Nebuchadnezzár, Nebuzar-adán the chief steward caryed away captiue of the Iewes seuen hundredth fourtie and fve per sones: all the per sones were foure thousand and six hundredth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachín King of Iudáh, in the twelfth moneth, in the fve and twentieth day of the moneth, Euil-merodách King of Babel, in the^o first yere of his reigne, lifted vp the head of Iehoiachín King of Iudáh, and broght him out of prison,

o That is, resto-
red him to li-
berty and bo-
nour.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel,

33 And changed his prison^p garments, and he did continually eat bread before him all the dayes of his life.

p And gave
him princelie
apparel

q That is, he
had allowance
in the court, &
thus at length
he had rest &
quietnes becau-
se he obeyed
Ieremiáh the
Prophet, whe-
re as the other
were cruelly
ordered, that
would not o-
bey him.

34 His porcion was a^q continual porcion giue him of the King of Babel, euery day a certeine, all the dayes of his life vntil he dyed.

LAMENTACIONES.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem. And sheweth that they are plagued because of their finnes. The first and seconde chapter begun e euery Verse according to the letters of the Ebrewe Alphabet. The thrid hath the thre Verses for euery letter, & the fourth is as the first.

2 The Prophet wondereth at the great iudgement of God being Ierusalem, which was so strong & so full of people, to be now destroyed and desolate. Which had chief rule ouer many prouinces and countreys.

c So that she taketh no rest. Meaning, the Egyptians, the Assyrians, & promised help.



How doeth^a the cite remaine solitarie that was full of people? she is as a widow: she that was great among the nations and^b pryncesse among the prouinces, is made tributarie.

2 She wepeth continually in the^c night, & her teares ranne downe by her chekes: among all her^d louers, she hath none to comfort her: all her friends haue delt vnfaithfully

with her, & are her enemies.

3 Iudáh is caryed away captiue, because^e of affliction, and because of great seruitude: she dwelleth among the heathē, & findeth no rest: all her persecuters toke her in the^f cities.

e For her cruel-
tie toward the
poore and op-
pression of ser-
uants, Ierem
34, 11.

4 The wayes of Zión lament, because no man cometh^g to the solemne feasts: all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in^h heaumes.

f As they vsed
to come vp, &
myrrh & ioye,
Psal 42, 4.
"Ebr. bitternes."

5 Her aduersariesⁱ are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, & her children are gone into captiuitie before the enemies.

g That is, haue
rule ouer her,
Deu 34, 4.

6 And from the daughter of Zión all her beautie is departed: her prices are become Nought.

h As men pined away & sorrow & that haue no courage

i In her miserie she considered & great benefites and comodities she had lost. k At her religion and seruing of God, which was her greatest grief to the godlie. Or, draw away l She is not ashamed of her sinne, although it be manifest.

l Ebr. haue magnified him self.

m God forbid death that the Ammonites & Moabites shulde enter into the Congregation of the Lord, and vader the he coprehendeth all enemies. Deu. 23. n Thus Ierusalem lameneth, mouing others to pite her and to learne by her example. o This declarereth that we shuld acknowledge God to be the author of all our afflictions, to the intēt that we might seke vnto him for remedie. p Mine heauy finnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

q He hathe troden them vnder fote as they & tread grapes in the wyne presse. Iere 47. chap. 2. 8.

r Which because of her pollution was separate from her houshold. Ieru 15. 9. and was abhorred for the time. Ebr. much.

like harts that finde no pasture, & thei are gone without strength before the pursuer.

Ierusalem remembered the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people fell into the hand of the enemy, & none did helpe her: y aduersaries sawe her, & did mocke at her sabbaths.

Ierusalem hathe grievously sinned, therefore she is in derision: all y honoured her, despise her, because thei haue sene her filthines: yea, she sigheth and turneth backward.

Her filthines is in her skirtes: she remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy is proude.

The enemy hathe stretched out his had vpon all her pleasant things: for she hathe sene the heathen entre into her Sanctuarie, whome thou didest comandē, that they shulde not entre into thy Church.

All her people sigh and seke their bread: they haue giuen their pleasant things for meat to refresh the soule: se, O Lord, & consider: for I am become vile.

Haue ye no regarde, all ye that passe by this way: beholde, & se, if there be any sorrowe like vnto my sorrowe, which is done vnto me, wherewith the Lord hathe afflicted me in the day of his fierce wrath.

From aboue hathe he sent fyre into my bones, which preuaile against them: he hathe spread a net for my fete, & turned me backe: he hathe made me desolate, & daily in heauines.

The yoke of my transgressions is bounde vpon his hand: they are wrapped, and come vp vpo my necke: he hathe made my strength to fall: y Lord hathe deliuered me into their hands, nether am I able to rise vp.

The Lord hathe troden vnder fote all my valiant men in the middes of me: he hathe called an assemblie against me to destroy my yong men: the Lord hathe troden the wine presse vpon the virgine the daughter of Iudah.

* For these things I wepe: mine eye, mine eye casteth out water, because the comforter that shulde refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

Zion stretcheth out her hands, and there none to comfort her: the Lord hathe appointed the enemies of Iacob rounde about him: Ierusalem is as a menstruous woman in the middes of them.

The Lord is righteous: for I haue rebelled against his commandement: heart, I pray you, all people & beholde my sorrow: my virgines and my yong men are gone into captiuitie.

I called for my louers, but they deceiued me: my Priests and mine Elders perished in the citie while they sought their meat to refresh their soules.

Beholde, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sworde spoyleth abroad, as death doeth at home.

They haue heard that I mourne, but there none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

Let all their wickednes come before thee: do vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

CHAP. II.

How hathe the Lord darkened the daughter of Zion in his wrath, and hathe cast downe from heauen vnto the earth the beautie of Israel, & remembered not his fote stole in the day of his wrath!

The Lord hathe destroyed all the habitacions of Iacob, and not spared: he hathe throwen downe in his wrath the strong holdes of the daughter of Iudah: he hathe cast them downe to the ground: he hathe polluted the kingdome and the princes thereof.

He hathe cut of in his fierce wrath all the thorne of Israel: he hathe drawe backe his right hand from before the enemy, and there was kindled in Iacob like a flame of fyre, which deuoured rounde about.

He hathe bet his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fyre.

The Lord was as an enemy: he hathe deuoured Israel, & consumed all his palaces: he hathe destroyed his strong holdes, and hathe increased in the daughter of Iudah lamentacion and mourning.

For he hathe destroyed his tabernacle, as a garden, he hathe destroyed his congregation: y Lord hathe caused the feasts & Sabbaths to be forgottē in Zion, & hathe despised in the indignacion of his wrath the King and the Priest.

The Lord hathe forsaken his altar: he hathe abhorred his Sanctuarie. he hathe giue into the hand of the enemy the walles of her palaces: thei haue made a noyse in the House of y Lord, as in the day of solenitie.

The Lord hathe determined to destroye the wall of the daughter of Zion: he stretched out a line: he hathe not withdrawn his had from destroying: therefore he made the rampart and the wall to lament: they were destroyed together.

f That is, they dyed for hunger.

t Of desiring vengeance against the enemy, read Iere. 17. 20. & 18. 21. Or, gather she like grapes.

2 That is, brought her from prosperitie to aduersitie. b Hathe giuen her a most sore fall. c Alluding to the Temple or to the Arke of the couenant, which was called the fote-stole of y Lord because they shulde not see their mindes so lowe, but lift vp their hearts toward the heauens. d Meaning, the glorie and strength, as 2. Sam 2. 1. e That is, his succour which he was wonte to send vs, when our enemies oppressed vs. f Shewing, y there is no remedie but destruction, where God is the enemy.

g As the people were accustomed to praise God in the solene feasts with a lowde voice, so now the enemies blaspheme him with shouting & crying. h This is a figurative speech, as y was, when he said, the wayes did lament, Chap. 1. 4: mourning. y this sorrowe was so great that the insensible things had their parte thereof.

- ^{10r, fnde.} 9 Her gates are sonke to the ground: he hath destroyed and broken her barres: her King and her princes are among the Gentiles: the Lawe is no more, nether can her Prophetes receiue any vision fro the Lord.
- 10 The Elders of the daughter of Zión sit vpon the ground, and kepe silence: they haue cast vpon dust vpon their heades: they haue girded their selues with sackcloth: the virgines of Ierusalém hang downe their heades to the ground.
- ^{10r, frins.} 11 Mine eyes do faile wth teares: my bowels swell: my lieuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings swoune in the stretes of the cite.
- 12 They haue said to their mothers, Where is "bread and drinke? when they swoune as the wounded in the stretes of the cite, & whē they "gaue vpon the gost in their mothers bosome
- ¹ Meaning, y^r her calamitie was so euident that it neede no witnesses.
- ^k Because the false Prophetes called the selues seers, as the others were called, therefore he sheweth that they saw amiss, because they did not reprooue the peoples fautes, but they toyed them in their games, which was the cause of their destruction ^{10r, hnd dnt.}
- ^{Len. 26, 14. dan. 28, 25.} 13 What thing shal I take to witnes for thee? what thing shal I compare to thee, o daughter Ierusalém: what shal I like to thee, that I may comfort thee, o virgine daughter Zión: for thy breach is great like the sea: who can heale thee?
- 14 Thy Prophetes haue looked out vaine, and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false "prophecies, and causes of banishment.
- 15 All that passe by the way, clappe their handes at thee: they hiss and wagge their head vpon the daughter Ierusalém, saying, Is this the cite that men call, The perfection of beautie, and the ioye of the whole earth?
- 16 All thine enemies haue opened their mouth against thee: they hiss and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue founde and sene it.
- ^{10r, 14, 27. chap. 1, 16.} 17 *The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of olde time: he hath thrown downe, and not spared: he hath caused thine enemy to reioice ouer thee, and set vpon the horne of thine aduersaries.
- 18 Their heart *cryed vnto y^e Lord, O wall of y^e daughter Zión, let teares runne downe like a riuer, day and night: take thee no rest, nether let the apple of thine eye cease.
- 19 Arise, crye in the night: in y^e beginning of the watches powre out thine heart like water before the face of the Lord: lift vpon thine hands toward him for y^e life of thy yong childre, that faint for hungre in the corners of all the stretes.
- ^{10r, 14, 27. chap. 1, 16.} 20 Beholde, o Lord, and confidre to whome thou hast done thus: shal the women eat their frute, and children of a "spanne long?

shal the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

- 21 The yong and the oldelie on the ground in the stretes: my virgines and my yongme are fallen by the sword: y^e haste slaine them in the day of thy wrath: thou haste killed and not spared.
- 22 Thou hast called as in a solemne day my "terrors rounde about, so y^e in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemy consumed.

CHAP. III.

- ¹ I Am the man, that hath sene a afflictio in the rod of his indignation.
- 2 He hath led me, and brought me into darcknes, but not to light.
- 3 Surely he is turne d against me: he turneth his hand against me all the day.
- 4 My flesh and my skinne hath he caused to waxe olde, & he hath broke my bones.
- 5 He hath ^b buylded against me, & copased me with gall, and labour.
- 6 He hath set me in darke places, as they that be dead for euer.
- 7 He hath hedged about me, that I can not get out: he hath made my chaînes heauie.
- 8 Also when I crye and shoute, he shutteth out my "prayer.
- 9 He hath ^d stopped vp my waies with heuen stone, and turned away my paths.
- 10 "He was vnto me as a beare lyig in wait, & as a lion in secret places.
- 11 He hath stopped my waies; & pulled me in pieces: he hath made me desolate.
- 12 He hath bent his bow and made me a marke for the arrowe.
- 13 He caused "the arrowes of his quier to entre into my reines.
- 14 I was a derision to all my people, and their song all the daye.
- 15 He hath filled me with bitternes, & made me drunken with "worme wood.
- 16 He hath also broken my teeth with stones, and hath couered me with ashes.
- 17 Thus my soule was farr of fro peace: I forgot prosperitie,
- 18 And I said, My stréngth & mine hope is perished from the Lord,
- 19 Remēbring mine affliction, & my mourning, the wormewood and the gall.
- 20 My soule hath them in remembrance, and is humbled ^b in me.
- 21 I consider this in mine heart: therefore haue I hope.
- 22 It is the Lords ⁱ mercies that we are not consumed, because his copassions faile not.
- 23 They are renewed ^k euery morning: great is thy faithfulness.
- 24 The Lord is my ⁱ portion, faith my soule: therefore wil I hope in him.
- 25 The Lord is good vnto them, that trust in him, & to the soule that seeketh him.

Nnn. ii.

^{10r, enuiler, whom I feared}
 Chap III
 a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophetes & hypocrites, when he declared the destruction of Ierusalém, as Ierem 20, 2-6 He speaketh thus as one y^e felt Gods heauie iudgements, & he greatly feared, & therefore secreteth them out with this difference of wordes
 c This is a great tentation to the godlie, when they see not the frute of their prayers, and cause them to thinke that they are not heard, which thing God vseth to do, that they might praise more earnestly and the oftener:
 d And keepeth me in holde, as a prisoner
 e He hath no puse on me
 f Ebr sonner
 g With great anguish & sorrowe he hath made me to lose my sense.
 h Thus with paine he was driven to and fro betwene hope and despair, as y^e godlie oft times are, yet in the end the Spirit gathereth the victorie
 i He sheweth that God thus vseth to exercise his to the intent that hereby they may knowe themselves and felde his mercies.
 k Considering the wickednes of man, it is maruel that any remaineth aliue: but only that God for his owne mercies sake and for his promises wil neuer take his Church to remaine though they be neuer so fewe
 l We see they be benefited daily
 m The godlie put their whole confidence in God, & therefore luke for none other inheritance, as plal 126

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and kepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there maie be hope.

30 He giueth his cheke to him that smiteth him: he is filled ful with reproches.

31 For the Lord wil not forsake for euer.

32 But thogh he send affliction, yet wil he haue compassion according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his fete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it cometh to passe, & the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth not euil and good.

39 Wherefore then is the liuing man sorrowful? man *suffereth* for his sinne.

40 Let vs serche and trye our waies, & turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast flaine & not spared.

44 Thou hast couered thy self wth a cloude, that our prayer shulde not passe through.

45 Thou hast made vs as the * offscouring and refuse in the middes of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for y^e destruction of y^e daughter of my people.

49 Mine eye droppeth without staie and ceaseth not,

50 Til the Lord loke downe, and beholde from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased me sore like a birde, without cause.

53 They haue shut vp my life in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou hast heard my voice: stoppe not

thine eare fro^m my sigh & from my crye.

57 Thou drewest nere in the daye that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast redemed my life.

59 O Lord, thou hast sene my wrong, iudge thou my cause.

60 Thou hast sene all their vengeance, & all their deuises against me,

61 Thou hast heard their reproche, O Lord, & all their imaginations against me:

62 The lippes also of those that rose against me, and their whispering against me continually.

63 Beholde, their sitting downe & their rising vp, how I am their song.

64 * Giue them a recompence, O Lord, according to the worke of their hands.

65 Giue them sorowe of heart, euen thy curse to them.

66 Persecute with wrath and destroye the from vnder the heauen, O Lord.

CHAP. III.

How is the golde become so dimme? the moste fyne golde is chaged, & the stones of the Sanctuarie are scattered in the corner of euerie strete.

1 The noble men of Zi^on comparable to fyne golde, how are thei esteemed as earthe^s pitchers, *euen* the worke of the hands of the potter!

2 Euen the dragons drawe out the breasts, & giue sucke to their yong, *but* the daughter of my people is become cruel like y^e ostriches in the wildernes.

3 The tongue of the sucking childe cleaueth to the roofof his mouth for thirst: the yong children aske bread, *but* no man breaketh it vnto them.

4 Thei that did fede delicately, perish in the stretes: they that were brought vp in skarlet, embrace the dongue.

5 For the iniquitie of the daughter of my people is become greater then the sinne of Sod^om, that was destroyed as in a moment, and none pitched camps against her.

6 Her Nazarites were puter then y^e snowe, and whiter then the milke: thei were more ruddie in body, then the red precious stones: thei were like polished saphir.

7 Now their visage is blacker then a cole: they can not knowe them in the stretes: their skynne cleaueth to their bones; it is withered, like a stubbe.

8 Thei that be flaine with the sworde are better, then thei that are killed with hunger: for thei fade away as thei were stricken through for the frutes of the field.

9 The hands of the pitiful women haue sodden their owne children, which were their meat in the destruction of y^e daughter of my people.

z Meeting the cause wherefore his life was in danger.

Psalm 137.

Or, as the children of Israel.

a By the golde he meant the Princes, as by the stones he vnderstandeth the Priests.

Or, hid

Or, finer

b Which are of small estimation & haue none honour.

c Though the dragons be cruel, yet thei putte their

yong and nourish them; w^{ch}

thing Ierusalem doeth not.

d The women forsake their childre as the ostriche doeth

her eggs, Job.

39.17.

Gen 19.48

Or, no strength

war against her.

e They that were before

moste in Gods fauour, are now

in great abomination vnto him, Num. 6.2

f For lacke of fode they pyne away, and consume

m He sheweth that we can neuer begin to timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murreth not against God, but is patient.

o He habiliteth him selfe as thei that falle downe & their

face to the ground, & so

with patience waiteth for succour.

p He taketh no pleasure in it, but doeth it

of necessitye for our amendment, when

he suffereth the wicked to oppress the

poore.

q He with his

heart

r He doeth not deliue the

scin

s He sheweth that nothing is done without Gods prouidence.

t That is, aduersitie, and prosperitie, Amos 1.6.

u When God afflicteth him.

v That is, both heartes & hands: for els he

lift vp y^e handes is but hypocrisie.

1. Cor. 4.13.

z I am overcome with sore weeping for all my people.

y Read Ierem. 37. 16, how he was in the myddle dungeon.

CHAP. V.

The prayer of Ieremiab.

- R** Ememore, o Lord, what is come vpon vs: a confider, and beholde our reproche.
- 1** Our inheritance is turned to the strangers, our houses to the aliantes.
- 2** We are fatherles, euen without father, & our mothers are as widowes.
- 3** We haue dronke our water for money, & our wood is solde vnto vs.
- 4** Our neckes are vnder persecution: we are weary, and haue no rest.
- 5** We haue giuen our hands to the Egyptians, & to Asshur, to be satisfied with bread.
- 6** Our sath is haue sinned, and are not, and we haue borne their iniquities.
- 7** Souldiers haue ruled ouer vs, none wolde deliuer vs out of their hands.
- 8** We gate our bread with the peril of our liues, because of the sworde of the wilderness.
- 9** Our skin was blacke like as an ouen because of the terrible famine.
- 10** They defiled the women in Zión, & the maidens in the cities of Iudáh.
- 11** The princes are hanged vp by their hand: the faces of the Elders were not had in honour.
- 12** They toke the yong men to grinde, and the children fell vnder the wood.
- 13** The Elders haue ceased from the gate, & the yong men from their song.
- 14** The ioye of our heart is gone, our dance is turned into mourning.
- 15** The crowne of our head is fallen: woe now vnto vs, that we haue sinned.
- 16** Therefore our heart is heauy for these things, our eyes are dimme.
- 17** Because of the mountaine of Zión which is desolate: the foxes runne vpon it.
- 18** But thou, o Lord, remainest for euer: thy throne is from generation to generation.
- 19** Wherefore dost thou forget vs for euer, & forsake vs so long time?
- 20** Turne thou vs vnto thee, o Lord, and we shalbe turned: renew our dayes as of olde.
- 21** But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.
- 22** The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fyre in Zión, which hath deuoured the fundaciós thereof.
- 23** The Kings of the earth, and all the inhabitants of the worlde wolde not haue beleued that the aduersarie and the enemy shulde haue entred into the gates of Ierusalem:
- 24** For the sinnes of her Prophetes, and the iniquities of her Priests, that haue shed the blood of the iust in the middes of her.
- 25** They haue wandered as blinde men in the stretes, and they were polluted with blood, so they wolde not touche their garments.
- 26** But they cryed vnto them, Departe, ye polluted, departe, departe, touche not: therefore they fled away, and wandered: they haue said among the heathen, They shal no more dwell there.
- 27** The anger of the Lord hath scattered them, he wil no more regarde them: thei reuerenced not the face of the Priests, nor had compasíon of the Elders.
- 28** Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that coulde not saue vs.
- 29** They hunt our steppes that we cannot go in our stretes: our end is nere, our daies are fulfilled, for our end is come.
- 30** Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laied wait for vs in the wilderness.
- 31** The breth of our nostrils, the Anointed of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preferred alieue among the heathen.
- 32** Reioyce & be glad, o daughter Edóm, that dwellest in the land of Vz, the cup also shal passe through vnto thee: thou shalt be drunken and vomite.
- 33** Thy punishment is accomplished, o daughter Zión: he wil no more carie thee awaie into captiuitie, but he wil visit thine iniquitie, o daughter Edóm, he wil discouer thy sinnes.

g He meaneth that these things are come to passe the before, contrary to all mens expectation. h Some referre this to y blinde men, which as they went, stumbled on the blood, wherof the citie was full. i Meaning, the heathen which came to destroy the, coulde not abyde them. k That is, the enemies. l He sheweth two principal causes of their destruction: the crueltie, & their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our King Iohiah, in whome rode our hope of Gods fauour, and on whome depended our state & life, was slayne whome he called anointed, because he was a figure of Christ. n This is spoken by derisio.

o He comforteth the Church by y after seuētie yeres their sorowes shal haue an end, where at the wicked shulde be tormented for euer.

a This prayer as is thought, was made while some of the people were carryed away captiue, others as the poorest remained, and some went into Egypt & other places for succour: albeit it seemeth that y Prophet foretelling their misfortune to come, thus prayed. b Meaning, their extreme seruitude and bondage. c We are toynd in leagues and amitie w them, or haue submitted our selues vnto them. d As our fathers haue bene punished for their sinnes, so we that are culpable of y same sinnes, are punished. e Because of y enemy that came from the wilderness, and wolde not suffer vs to go, & seke our necessities. f That is by y enemies hand. g Their claue was so great, that they were not able to abate it. h There were no more laws nor forme of comune welch. i With weeping. k And therefore thy countenance, and mercie can neuer faile. l Whereby is declared that it is not mans power to turne to God, but is onely his worke to conuerthe vs, and thus God worketh in vs before we can turne to him, Ierem. 31.18.

EZEKIEL.

THE ARGUMENT.

After that Ichoiachin by the counsel of Ieremiab & Ezechiel had yelded him self to Nebuchadnezzar, and so went into captiuitie with his mother & diuers of his princes & of the peopl, certeine began to speake and murmur that they had obeyed the Prophets counsell, as though the thing which had prophete d shoulde not come to passe, & therefore their estate shoulde be still miserial vnder the Chaldeans. By reason wherof he confirme th his former prophesies, declaring by many visions & reuelations, y the end

a After that y
boke of the
Law was foun
de, which was
the eighteenth
yere of the
reigne of Iosiah,
so that fift
& twentieth yeres
after this
boke was foun
de, Ieconiah
was led awaie
captiue with
Ezekiel & manie
of y^e people
who the first
yere after was
these visions
b Which was a
part of Enphra
tes, so called
c That is, nota
ble, and excel
lent visions, so
that it might
be knowne, it
was no naturall
drame of God
same of bu

The time wherein Ezekiel prophesied and in what place 3 Miskred. 15 The vision of the four Beasts. 26 The vision of the throne.

IT came to passe in the
a thirtieth yere in the
fourth moneth, and in the
fift day of the moneth
(as I was amōg the cap-
tues by the riu^r b Che-
bár) that 5 heauens were
opened and I sawe
visions of God.

2 In the fift daye of the moneth (which was
the fift yere of King Iorachins captiuitie)
3 The worde of the Lord came vnto Eze-
kiel the Priest, the sonne of Buzi, in the
land of the Caldeans, by ŷruer Chebar,
where the^d had of the Lord was vpō him.
4 And I looked, & beholde, a wharlewinde
came out of the North, a great cloudē &
a fyre wrapped about it, and a brightnes
was about it, and in the middes thereof, to
wit, in the middes of the fyre came out as the
likenes of ambre.

d That is, the
Spirit of pro-
phetic, as chap
3, 22 and 37, 1
e By this diuer
sitie of wordes
he signifieth
S feareful iudge-
ment of God,
o and the great
e afflictions,
that shulde
come vpon Ie-
rusalem
101. pale yellow.

- A - The whilwinde that came out of the North, or Aquilon.
B The great cloude
C The fyre wrapped about it.
D The brightnes about it.
E The likenes of amber, of the pale colour
F The forme of the foure beastes
G Their fete like calves fete
H. Hands comming out from vnder their wings
I. K L M The facion of the foure faces of euery beaft.
N Their wings ioyned one to another
O Their two wings, which couered their bodies.
P Fyre running among the beastes
Q. Whcles hauing euery one foure faces
R The rings of the whcles which were full of eyes.
S. The firmament like unto chryftal
T The throne, which was set vpon the firmament.
V Where late like the apperance of a man
X. The apperance of amber about, and beneath the man.
Y The fyre about him
Z The brightnes of fyre like the raine bowe.

2024 on the South

4 Which were
4 foure Chera-
bims 5 repre-
sented y glorie
of God, as
Chap 303.

Also out of the middes thereof came the likenes of foure beasts, & and this was their forme: they had the appearance of a man,

6 And euerie one had foure faces, and euerie one had foure wings.
7 And their fete were freight fete, and the sole.

sole of their fete was like the sole of a calves fete, and they sparkled like the appearance of bright brasse.

8 And the hands of a mā came out frō vnder their wings in the foure partes of the, and thei foure had their faces, & their wings.

g The wing of the one touched y wing of the other.

9 They were ioyned by their wings one to another, & when thei went forthe, thei returned not, but euerie one went streight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

h Euerie Cherubim had foure faces, the face of a man, & of a lyon on y right side, and the face of a bullocke, and of an eagle on the left side.

11 Thus were their faces: but their wings were spred out about: two wings of euerie one were ioyned one to another, and two couered their bodies.

i Euer whether their spirit, or will was to go

12 And euerie one went streight forward: they went whether their spirit led them, & thei returned not whē thei wēt forthe.

13 The similitude also of the beastes, and their appearance was like burning coles of fyre, and like the appearance of lampes: for the fyre ran among the beastes, & the fyre gaue a glister, and out of the fyre there went lightening.

i That is, when they had executed Gods will: for afore they returned not, til God had changed the state of things.

14 And the beastes ran, and i returned like vnto lightening.

15 Now as I behelde the beastes, beholde, a whele appeared vpon the earth by the beastes, hauing foure faces.

k The Ebrewe worde is tarshith: meaning, that the colour was like the Cilician sea, or a precious stone so called

16 The faciō of the wheles and their worke was like vnto a k chrysolite: & they foure had one forme, and their facion, and their worke was as one whele in another whele.

17 Whē thei wēt, thei wēt vpo their foure sides, & they returned not when thei wēt.

18 They had also rings, and height, & were fearful to beholde, and their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles wēt with them: and when the beastes were lift vp frō the earth, y wheles were lift vp.

20 Whether their spirit led the, they wēt, and thether did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes was in the wheles.

21 When the beastes went, they went, and when they stode, they stode; & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes was in the wheles.

22 And the similitude of the firmament vpo the heads of the beastes was wonderful, like vnto chrystal, spred ouer their heads about.

23 And vnder the firmament were their wings streight, the one toward the other: euerie one had two, which couered the, & euerie one had two, which couered their bodies.

24 And when they went forthe, I heard the noise of their wings, like y noise of great waters, and as the voice of the Almighty, even the voyce of speache, as the noise of an hoste: and when they stode, they let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heades, whē they stode, and had let downe their wings.

26 And about the firmament that was ouer their heades, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I sawe as the appearance of ambre, and as the similitude of fyre a rōnde about within it to lōke to, euen from his loynes vpwarde, and to lōke to, eue from his loynes downewarde: I sawe as a likenes of fyre, and brightnes rōunde about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine: so was the appearance of the light rōunde about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I sawe it, I fel vpon my face, and I heard a voyce of one that spake.

l Which declared the swiftness, & the fearfulness of Gods judgements in Which signified, that they had no power of them selves but onely waited to execute Gods commandement.

m Whereby was signified a terrible judgement toward the earth.

n Considering the maiestie of God, and the weakness of flesh

CHAP. II.

The Prophet is sent to call the people from their error

And he said vnto me, Sonne of man, stand vp vpon thy fete, & I will speake vnto thee.

2 And the Spirit entred into me, when he had spoken vnto me, and set me vpon my fete, so y I heard him that spake vnto me.

3 And he said vnto me, Sonne of mā, I send thee to the childre of Isi ael, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me: euen vnto this very day.

4 For they are impudent children, and stifhearted: I do send thee vnto them, & thou shalt say vnto the, Thus saith y Lord God.

5 But surely they wil not heare, nether in dede wil they cease: for they are a rebellious house: yett shal they knowe that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, nether be afrayed of their wordes, althogh rebelles, and thornes be with thee, & thou remainest with scorpions: feare not their wordes, nor be afrade at their lokes, for they are a rebellious house.

7 Therefore thou shalt spake my wordes vnto them: but surely they wil not heare, nether wil they in dede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eat that I giue thee.

9 And whē I looked vp, beholde, an hād was set vnto me, & lo, a rolle of a booke was ther in.

Nnn.iiii.

Chap II
a That is, the Lord
b Meaning mā, which is but earth, & flesh, which was to humble him, & cause him to consider his owne state, & Gods grace
c So that he coulde not abide Gods presence til Gods Spirit did enter into him.
d This declarereth on y one parte Gods great affection toward his people, that notwithstanding their rebellie, yett he wil send his Prophetes among them, & admonisheth his ministers on the other parte that they cease not to do their duetie, though the people ben uer so obstinate: for y worde of God shal be either to their saluation or greater condemnation.
e Read here 1, 17: the wech y for none still & by their build cease to do thir duetie
f He doeth not onely exhort him to his duetie, but also giueth him the meanes where with he may be able to execute it.

g He sheweth what were the contentes of this booke: to wit, Gods iudgements againt the wicked

10 And he spred it before me, and it was written within and without, and there was written therein, Lamentacions, & mourning, and wo.

CHAP. III.

The Prophet being fed with the words of God and with the constant boldnes of the Spirit, as sent vnto the people that were in captiuitie. 17 The office of true ministers.

Moreouer he said vnto me, Sonne of man, eat that thou findest: & eat this rolle, and go, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this rolle to eat.

3 And he said vnto me, Sonne of man, cause thy belly to eat, and filthy bowels with this rolle that I giue thee. The did I eat it, and it was in my mouth as sweete as honye.

4 And he said vnto me, Sonne of man, go, & enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

6 Not to manie people of an vnknown tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israel wil not obey thee: for they wil not obey me: yea, all the house of Israel are impudent and stiff hearted.

8 Beholde, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, & harder then the flint: feare them not therefore, nether be afraid at their looks: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And go & entre to them that are led away captiues vnto the children of thy people, and speake vnto them, and tel them, Thus saith the Lord God: but surely they wil not heare, nether wil they in dede cease.

12 Then the Spirit toke me vp, and I heard behinde me a noyse of a great rushing, saying, *a* Blessed be the glorie of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched one another, and the ratling of the wheles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, & toke me away and I went in bitterness, & indignation of my spirit, but the hand of the Lord was strong vpon me.

15 The I came to them that were led away captiues to Tel-ábib, that dwelt by the riuier Chebár, and I sate where they sate,

and remained there astonished among the seven dayes.

16 And at the end of seven dayes, the worde of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the worde at my mouth, and gaue the warning from me.

18 When I shal say vnto the wicked, Thou shalt surely dye, and thou giuest him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.

19 Yet if thou warne the wicked, & he turne not from his wickednes, nor from his wicked way, he shal dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I wil lay a stumbling blocke before him, and he shal dye, because thou hast not giuen him warning: he shal dye in his sinne, and his righteous dedes, which he hath done, shal not be remebied: but his blood wil I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shal liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, & go into the field, and I wil there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glorie of the Lord stode there, as y^e glorie which I sawe by the riuier Chebár, and I fel downe vpon my face.

24 Then the Spirit entred into me, which set me vp vpon my fete, and spake vnto me, and said to me, Come, & shut thy self within thine house.

25 But thou, o sonne of man, beholde, they shal put bandes vpon thee, and shal binde thee with them, and thou shalt not go out among them,

26 And I wil make thy tongue cleaue to the rooffe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth of, let him leaue: for they are a rebellious house.

CHAP. IIII.

The besieging of the citie of Ierusalem is signified. The long continuance of the captiuitie of Israel. 16 Abundance is prophesied to come.

g Declaring hereby, that Gods ministers must with aduise, and deliberation write his iudgements. h Of this read Chap 32.

i If he hath bene strudged in the right way, he shall not come backe. k I wil giue him vp into a reprobate minde, Rom 1.28. l Which seemed to haue bene done in faith, and were not.

m That is, the Spirit of prophesie. n, v, d, g.

n Meaning, the vision of the Cherubim, & the wheles.

o Read Chap. 2.2. p Signifying, that not onely he shal not profit, but they shal be grievously trouble, & afflicted.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouths of his ministers, & that all such are the tods of his vengeance that do it.

a Whereby is ment, that none is more to be Gods messenger before he haue receiued the worde of God in his heart, as vers. 10, and haue a zeale thereunto, and delite therein, as Jerem. 15.16, reuel 10.12.

b Euen depe ligges.

b God promitteth his assistance to his ministers, and that he wil giue them boldnes & confidence in their vocacion, Isa 40.7. ier. 1.18. mica 2.8.

c He sheweth what is ment by the eating of the booke, w^{ch} is, that the ministers of God may speake no thing as of the feloes, but that onely, which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glorie shulde not be diminished, although he departed out of his Temple: for thus declared, that he cutte, & Temple shulde be destroyed.

e Thus sheweth that there is euer an infirmie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace who euer assisteth him, and ouercometh their rebellious affections.

f Which was a place by Enphrates where the Jews were prisoners.

Reuel 22.3.

THou also sonne of man, take thee a bricke, and lay it before thee, & pour tray vpon it the citie, *euen* Ierusalém,

2 And lay siege against it, and buyld a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it rounde about.

^a Which signified the stubbornnes & hardnes of their heart.

3 Moreover, take an ^a yron panne, and set it for a wall of yron betwene thee and the citie, and direct thy face toward it, & it shal be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israël.

^b Hereby hee presented the idolatrie and sinne of the tribes (for Samaria was on his left hand from Babylón) and how they id remained therein three hundredth and nineete yeres.

4 Slepe thou also vpon thy left side, & lay the iniquitie of the ^b house of Israël vpon it: according to the nōbre of the daies, that thou shalt slepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeres of their iniquitie, according to the number of the daies, *euen* thre hundredth and ninety daies: so shalt thou beare the iniquitie of the house of Israël.

^c Which declared Iudáh, who had now from the time of Iosiah slept in their finnes forty yeres

6 And when thou hast accomplished them, slepe againe vpon thy ^c right side, and thou shalt beare the iniquitie of the house of Iudáh fourtie daies: I haue appointed thee a day for a yere, *euen* a day for a yere.

^d In token of a speedie vengeance.

7 Therefore ^d shalt direct thy face toward the siege of Ierusalém, & thine ^d arme shalbe vncouered, and thou shalt prophesie against it.

^e The people shulde so freely be besieged, that they shulde not be able to turne them.

8 And beholde, I wil lay ^e bands vpon thee, and thou shalt not turne thee from one side to another, til thou hast ended the daies of thy siege.

^f Meaning, that the famine shulde be so great, y they shulde be glad to eat whatsoever they coulde get

9 Thou shalt take also vnto thee wheat, & barley, and beanes, and lentiles, and miller, and fitches, and put them in one vessel, & make thee bread thereof according to the number of the daies, that thou shalt slepe vpon thy side: *euen* thre hundredth & nintie daies shalt thou eat thereof.

^g Which were fourtene moneths that the citie was besieged, & this was as many daies as Israël sinned yeres. ^h Which make a pounce ⁱ Read, Exod. 29.40

10 And the meat, whereof thou shalt eat, shalbe by weight, *euen* twetic shekels a day: and from time to time shalt thou eat thereof.

^k Signifying hereby y great scarcetie of fuel, and matter to burne

11 Thou shalt drinke also water by measure, *euen* the sixt parte of ⁱ an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it ^k in the dongue that cometh out of man, in their sight.

13 And the Lord said, So shal the children of Israël eat their defiled bread among the Gentiles, whether I wil cast them.

^l Muche lesse such vile corruption.

14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for siō my youth vp, *euen* vnto this houre, I haue not eaten of a thing dead, or torne in pieces, nether came there any ^l vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen

thee bullockes ^m dōgue for mans dongue, ^m To be as fyre to bake thy bread ⁿ.

16 Moreover he said vnto me, Sonne of mā, beholde, I wil breake ⁿ the staffe of bread in Ierusalém, and they shal eat bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

ⁿ That is, the force & strength wherewith it shulde nourish. Isa 3.1. chap 5.17 & 24.13.

17 Because that bread and water shal faile, they shal be astonied one with another, & shal consume away for their iniquitic.

CHAP. V.

The signe of the heeres, whereby is signified the destruction of the people.

ANd thou sonne of man, take thee a sharpe knife, or take thee a barbour's razor & cause it ^a to passe vpō thine head, and vpon thy beard: then take thee balances to weigh, and deuide the *heere*.

^a To shawe thine head & thy beard ^b To wit, of that citie ^c he had poured vpon y bricke, Chap. 4.1 By the fyre and pestilence he meant the famine, wherewith one part perished, during y siege of Nebuchad-nezzar

2 Thou shalt burne with fyre the third part in the middes of ^b the citie, whē the dayes of the siege are fulfilled, & thou shalt take the *other* third parte, & smite about it with a knife, and the *last* third parte thou shalt scatter in the winde, and I wil drawe out a sword after them.

By the sword those that were slayne whē Zedekiah fled and those that were carried away captiue. And by the scattering into the wind those that fled into Egypt and into other partes after the citie was takē.

3 Thou shalt also take thereof a fewe in number, and binde them in thy ^c lappe.

4 Then take of them againe and cast them into the middes of the fyre, & burne them in the fyre: ^d for thereof shal a fyre come forth into all the house of Israël.

^c Meaning, that a very fewe shulde be left, which y Lord wolde preserve among all these stormes, but not without troubles and tryal

5 Thus saith the Lord God, This is Ierusalém: I haue set it in the middes of the nations and countreys, *that* are rounde about her.

6 And she hath changed my ^e iudgements into wickednes more then the nations, & my statutes more then the countreys, that are rounde about her: for thei haue refused my iudgements and my statutes, *and* they haue not walked in them.

^d Out of that fyre which y kindeless shal a fyre come, which shal signifye the destruction of Israël.

7 Therefore thus saith the Lord God, Because your ^f multitude is greater then the nations that are rounde about you, and ye haue not walked in my statutes, nether haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are rounde about you,

^e My worde and lawe into idolatrie and superstitions. Because your idoles are in greater nōbre and your superstitions more then among the professed idolaters, read Isa 65. 11: or he condemneth their ingratitude in respect of his benefices

8 Therefore thus saith the Lord God, Beholde, I, *euen* I ^g come against thee, and wil execute iudgement in the middes of thee, *euen* in the sight of the nations.

9 And I wil do in thee, that I neuer did before, nether wil do anie more the like, because of all thine abominations.

10 For in the middes of thee, the fathers ^h shal eat their sonnes, and the sonnes shal eat their fathers, and I wil execute iudgement in thee, and the wholerēnant of thee wil I scatter into all the windes.

^g My worde and lawe into idolatrie and superstitions. Because your idoles are in greater nōbre and your superstitions more then among the professed idolaters, read Isa 65. 11: or he condemneth their ingratitude in respect of his benefices

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthines, & ⁱ w all thine

Leu. 26.29 deu 28.23. 2 king. 6.29. lam. 4.10 baruch. 2.3.

abominations, therefore wil I also destroy thee, nether shal mine eye spare thee, nether wil I haue anye pitie.

12 The thud parte of thee shal dye with the pestilence, and with famine shal they be consumed in the middes of thee: and another thud parte shal fall by the sworde rounde about thee: and I wil scatter the last third parte into all windes, and I wil drawe out a sworde after them.

13 Thus shal mine angre be accomplished, & I wil cause my wrath to cease in the, & I wil be comforted: & they shal knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I wil make thee waste, and abhorred among the nations, that are rounde about thee, in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are rounde about thee, when I shal execute iudgements in thee, in angre and in wrath, and in shalpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon thee the euil arrowes of famine, which shalbe for their destruction, and which I wil send to destroye you: and I wil encrease the famine vpon you, and wil breake your staffe of bread.

17 *So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, and pestilence and blood shal passe through thee, & I wil bring the sworde vpon thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. & he prophesieth the repentance of the remnant of the people and their deliuerance.

A Gaine the worde of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the mountaines of Israél, and prophecise against them,

3 And say, Ye mountaines of Israél, heare the worde of the Lord God: thus saith the Lord God to the mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, euen I, wil bring a sworde vpon you, and I wil destroye your hie places:

4 And your altars shalbe desolate, and your images of the sunne shalbe broken: and I wil cast downe your slayne men before your idoles.

5 And I will lay the dead carkeises of the children of Israél before their idoles, and I wil scatter your bones rounde about your altars.

6 In all your dwelling places the cities shal be desolate, and the hie places shalbe laied waste, so y your altars shalbe made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne

shalbe cut in peeces, and your workes shalbe abolished.

7 And the slayne shal fall in the middes of you, and ye shal knowe that I am the Lord.

8 Yet wil I leaue a remnant, that you may haue some that shal escape the sworde among the nations, when you shalbe scattered through the countreys.

9 And they that escape of you, shal remember me among the nations, where they shalbe in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone awhoring after their idoles, and they shalbe displeased in them selues for the euils, which they haue committed in all their abominations.

10 And they shal knowe that I am the Lord, and that I haue not said in vaine, that I wolde do this euil vnto them.

11 Thus saith the Lord God, ^f Smite with thine hand, and stretche forth with thy fore, and say, Alas, for all the wicked abominations of the house of Israél: for they shal fall by the sworde, by the famine, and by the pestilence.

12 He that is farre of, shal dye of the pestilence, and he that is nere, shal fall by the sworde, and he that remaineth and is besieged, shal dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then ye shal knowe, that I am the Lord, when their slayne men shalbe among their idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, which is the place where they did offer swete sauour to all their idoles.

14 So wil I stretch mine hand vpon them, & make the land waste, and desolate fro the wildernes vnto Diblath in all their habitacions, and they shal knowe, that I am the Lord.

CHAP. VII.

The end of all the land of Israél shal suddenly come.

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

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israél: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil laye vpon thee all thine abominations.

4 Nether shal mine eye spare thee, nether wil I haue pitie: but I wil laie thy waies vpon thee: and thine abomination shalbe in the middes of thee, and ye shal knowe that I am the Lord.

5 Thus saith the Lord God, Beholde, one euil, euen one euil is come.

^d He sheweth that in all dangers God wil preserve a few which shalbe as the seede of his Church & call vpon his Name.

^e They shalbe ashamed to see that their hope in idoles was but vaine, and so shal repent.

^f By these signes he wolac that the Prophet shoulde signifye the great destruction to come

^g That is, all nations, when you shal see my iudgements.

^h Some read, more desolate then the wildernes of Diblath, which was in Syria, and bordered vpon Israél, or from the wildernes, which was South vnto Diblath, which was North meaning, the whole countrey

^a I wil punish thee as thou hast deserved for thine idolatrie

^o Or, beholde, euil cometh of one euil.

^g That is, I wil not be pacified til I be reuenged, Isa. 57.4.

^h Or, dangerous Which were grasshoppers, mildew, and whatsoeuer were occasions of famine.

ⁱ Chap. 5. 17. 3. 4. 5.

^j Chap. 36. 1.

^k He speaketh to all the places where the Israelites accustomed to commit their idolatries threatening them destruction. b Read 2 & 13. 11.

^l In contempt of their power and force, which shal nether be able to deliuer you nor them selues, 2 King. 19. 20.

Which was
the porch of
the court where
the people
assembled.
So called be-
cause it pro-
voked Gods in-
dignation, &
was the idol
of Baal
Read Chap.
22

a Sile scourge
is in a readines
f that is, the
proude tyrant
Nebuchad-nez-
zar hath ga-
thered his for-
ce & is ready
g his cruell
coemic shal be
a sharpe scour-
ge for their
wickednes
h Their owne
affliction shal
be so great,
that they shal
haue no regar-
de to lamen
for others
i For the pre-
sent profre
k For he shal
lose nothing.
l In the yere
of the lubile,
meaning, that
none shulde
enioye the
priuiledge of
the law. Leui
25.3. for they
shuld all be ca-
ryed away cap-
tiues.
m This villon
signified, that
all shulde be
carried away,
and none shul-
de returne for
the lubile
n No man for
all this, inde-
coareth him self
or taketh he-
art to repent
for li-
fe So
for me
be fit
ned in his in-
iquitie of his
life: meaning,
that the shul-
de game no re-
turning by sanc-
tifying them sel-
ues in euill
o The Israe-
lites made a
trag, but their
hearts failed
them.
Isa 13.7.
Ier. 6. 24.
Isa 15. 3.
Ier. 48. 37.
Prou. 21. 40.

^b That is, in ³ court where ⁹ people had made an altar to Bial.

ⁱ For God will not be where idoles are.

^k Which were forbidden in ³ Law, Levit. 11.

^l Thus they that shulde haue kept all the rest in the feare, & true seruice of God, were the ring leaders to all abominatio, & by their example pulled others fro God. ^m It was in such abundance ⁿ For besides their commune idolatrie, they had particular seruice, which they had in secret chambers.

^o The Jewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in the night.

^p Declaring that the censings, and seruice of the idolaters are but infection and vilenie before God.

the ^b altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what thei doe ^u ^u ^u the great abominations that the house of Israël committeth here to cause me to departe from ^v my Sanctuarie: but yet turne thee & thou shalt se greater abominations.

7 And he caused me to entre at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, ^{there was} a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, ^{there was} euerie similitude of creeping things and ^k abominable beastes and all the idoles of the house of Israël painted vpon the wall rounde about.

11 And there stode before them seuentie ^l men of the Ancients of the house of Israël, and in the middes of them stode Iazaniáh, the sonne of Shaphán, with euerie man his censour in his hand, and the vapour of the incense went vp ^{like} ^m a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israël do in the darke, euerie one in the chambre of his imagerie: for thei saie, The Lord seeth vs not, the Lord hathe forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, & thou shalt se greater abominations that thei do.

14 And he caused me to entre into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for ^o Tammúz.

15 Then said he vnto me, Hast thou sene ^{this}, ^o sonne of man? Turne thee againe, & thou shalt se greater abominations then these.

16 And he caused me to entre into the inner court of the Lords house, and beholde, at the dore of the Temple of the Lord, betwene the porche and the altar were about fife and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and thei worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou sene ^{this}, ^o sonne of man? Is it a smale thing to the house of Iudáh to commit these abominaciōs w^h thei do here: for thei haue filled the land with crueltie, and haue returned to prouoke me: and lo, thei haue cast out ^p stinke before their noses.

18 Therefore wil I also execute ^{my} wrath:

mine eye shal not spare them, nether wil I haue pitie, and ^q though thei crye in mine eares with a loude voyce, yet wil I not heare them.

CHAP. IX.

¹ The destruction of the citie. ⁴ They that shalbe saved, are marked. ⁸ A complaint of the prophet for the destruction of the people.

¹ He cryed also with a loude voice in mine eares, saying, The visitations of ^a the citie drawe nere, and euerie man hathe a weapon in his hand to destroye it.

2 And beholde, six ^b men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers ynkhorne by his side, & thei went in and stode beside the brazen altar.

3 And the glorie of the God of Israël was gone vp from the Cherúb, whereupon he was called and stode on the ^{dore} of the house & he called to the man clothed with linnen, which had the writers ynkhorne by his side.

4 And ^y Lord said vnto him, Go through the middes of the citie, ^u ^u ^u the middes of Ierusalém, and set ^a a marke vpon the foreheads of them that ^f mourne, and crye for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, nether haue pitie.

6 Destroye vtterly the olde, & the yong, and the maids, and the children, and the women, but touche no man, vpon whome is the marke, and begin at my Sanctuarie. Then they began at the ^b Ancient men, which were before the house.

7 And he said vnto the, D: file the House, and fil the courtes with the slaine, then go forth: and they went out, and slawe them in the citie.

8 Now when they had slaine them, and I had escaped, I fel downe vpō my face, and cryed, saying, Ah Lord God, wilt thou destroye all the residue of Israël, in powring out thy wrath vpon Ierusalém?

9 Then said he vnto me, The iniquitie of the house of Israël, and Iudáh is exceeding great, so that the land is full ^k of blood, & the citie full of corrupt iudgement: for thei say, The Lord hathe forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shal not spare them, nether wil I haue pitie, but wil recompence their wayes. vpon their heads.

11 And beholde, the mā clothed with linnen which had the ynkhorne by his side, made report

^{Pro. 21. 19.}
^{isa. 46. 7.}
^{isa. 46. 11.}
^{isa. 46. 11.}
^{isa. 46. 11.}

^a The time to take vengeance.

^b Which were Angels in the similitude of men.

^c Signifying that the Babylonians shulde come from the North to destroye the citie and the Temple.

^d To marke them that shulde be saved.

^e Which declared, that he was not bound therunto, nether wolde remaine any longer, the there was hope that they wolde returne fro their wickednes, & worship him aright.

^f Or, shalbe. ^g Or, marke with Than

^h He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne, and crye out against ⁱ wickednes, which they se committed against Gods glorie.

^j Thus in all his plagues ^k Lord preserveth his finale nombre, which he marketh as Exod 12. 22 reuel 7. 3 but the chief marke is the Spirit of adoption, wherewith ^l heart is sealed vp to life everlasting. ^m which were the chief occasions of all these evils, as Chap 8. 11.

ⁿ This declarereth, that the seruantes of God haue a compassion, when they see his iudgements executed.

^o That is, with all kinde of wickednes, read Isa 1. 15.

report, and said, Lord I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that take into burning coles out of the middle of the wheles of the Cherubims. 2 A rehearsal of the vision of the wheles, of the beastes, and of the Cherubims.

Chap. 1. 22.

a Which in the first chap. ver. 5 he called the foure beastes.

b This signified, that the citie shoulde be burnt.

c Meaning, that the glorie of God shoulde departe from the Temple.

d Read Chap. 24.

e Read Chap. 146.

f Vntill thei had executed Gods iudgements.

46. 1. 2. 3.

AND as I looked, beholde, in the * firmament that was aboue the head of the * Cherubims there appeared vpon the like vnto the similitude of a throne, as it were a saphir stone.

2 And he spake vnto the man clothed with linnen, and said, Go in betwene the wheles, *even* vnder the Cherúb, and fil thine hands with coles of fyre from betwene the Cherubims, and scatter them ouer *b* the citie. And he went in in my sight.

3 Now the Cherubims stode vpō theright side of the house when the man went in, & the cloude filled the inner court.

4 Then the glorie of the Lord *c* went vp frō the Cherúb, and stode ouer the dore of the house, and the house was filled with the cloude, and *ȝ* court was filled with the brightnes of the Lords glorie.

5 And the *d* soude of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had cōmanded the man clothed with linnen, saying, Take fyre from betwene the wheles, *e* from betwene the Cherubims, then he went in and stode beside the whele.

7 And one Cherúb stretched forth his hād from betwene the Cherubims vnto the fyre, that was betwene the Cherubims, & toke *thereof*, and put it into the hands of him that was clothed with linnen: who toke it and went out.

8 And there appeared in the Cherubims, *ȝ* likenes of a mās hād vnder their wings.

9 And whē I looked vp, beholde foure wheles were beside the Cherubims, one whele by one Cherúb, and another whele by another Cherúb, and the appearance of the wheles was as the colour of a *e* chrysolite stone.

10 And their appearance *(for they were all foure of one facion)* was as if one whele had bene in *another* whele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whether the first w^{nt}, they w^{nt} after it, *f* they f^{turned} not as they w^{nt}.

12 And their whole body, and their *g* rings, & their hāds, and their wings, & the wheles were ful of eyes round about, *even* in the same foure wheles.

13 And the Cherúb cryed to these wheles in mine hearing, saying, O whele.

14 And euery beaſt had foure faces: *ȝ* first face was the face of a Cherúb; and the seconde face was the face of a man, and the third the face of a lion, and the fourth the face of an egle.

15 And the Cherubims were lifted vp: *this* is the beaſt that I ſawe at the riuer Chebár. *Chap. 1. 5.*

16 And whē the Cherubims went, the wheles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheles also turned not from beside them.

17 When the Cherubims stode, thei stode: and when thei were lifted vp, thei lifted them selues vp also: for the *h* spirit of the beaſt was in them. *g There was one consenc betwene the Cherubims & the wheles. h Read Chap. 24.*

18 *h* Then the glorie of the Lord departed from aboue the dore of the House, & stode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp frō the earth in my sight: whē thei went out, the wheles also were beside them: & *euerie* one stode at the entrie of *ȝ* gate of the Lords House at the East side, & the glorie of the God of Israël was vpon them on hie.

20 ** This is the beaſt that I ſaw vnder the God of Israël by the riuer Chebár, and I knewe that thei were the Cherubims.* *Chap. 1. 4. 1. That is, the whole body of the foure beaſts or Cherubims.*

21 Euerie one had foure faces, and euerie one foure wings, and the likenes of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebár, and the appearance of the Cherubims was the selfe same, and thei went euerie one straight forward.

CHAP. XI.

1 Who thei were that seduced the people of Israël. 2 Against these he prophesieth, shewing them how thei shal be dispersed abroad. 3 The running of the heart commeth of God. 4 He threatneth them that leane vnto their owne counsels.

MOREouer, the Spirit lift me vp, and broght me vnto the East gate of the Lords House, which lieth Eastward, and beholde, at the entrie of the gate were five, and twentie mē: amōg whome I sawe Iazaniáh the sonne of Azúr, & Pelatiáh the sonne of Benaiáh, the princes of *ȝ* people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsel in this citie.

3 For thei say, *a* It is not nere, let vs buyde houses: this citie is the *b* caldron, and we be the flesh. *a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue the selues stil to their pleasures.*

4 Therefore prophecie against them, sonne of man prophecie. *b We shal not be pulled out of Ierusalem, til the house of our dearth comes: & thei shal not take out of the caldron til it be sod.*

5 And *ȝ* Spirit of the Lord fel vpon me, & said vnto me, Speake, Thus saith *ȝ* Lord, O ye house of Israël, this haue ye said, & I know that *w* riseth vp of your mindes.

Ooo. iii.

6 Manie haue ye murdered in this citie, and ye haue filled the stretes thereof with the slaine.

7 Therefore thus saith the Lord God, Thei that ye haue slaine, and haue layed in the middes of it, thei are the flesh; and this citie is the caldron, but I wil bring you forth of the middes of it.

8 Ye haue feared the sworde, and I wil bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into the hands of strangers, and wil execute iudgements among you.

10 Ye shal fall by the sworde, & I wil iudge you in the border of Israél, and ye shal knowe that I am the Lord.

11 This citie shal not be your caldron, neither shal ye be the flesh in the middes thereof, but I wil iudge you in the border of Israél.

12 And ye shal knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are rounde about you.

13 And when I prophecied, Pelatiáh the sonne of Benaiáh dyed: then fel I downe vpon my face & cryed with a loude voice, and said, Ah Lord God, wilt thou then vtterly destroe all the remnant of Israél?

14 Againe the worde of the Lord came vnto me, saying;

15 Sonne of man; thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israél, wholly are thei vnto whome the inhabitants of Ierusalém haue said, Departe ye faire from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreys, yet wil I be to them as a little Sanctuary in the countreys where they shal come.

17 Therefore saie, Thus saith the Lord God, I wil gather you againe from the people, & assemble you out of the countreys where ye haue bene scattered, and I wil giue you the land of Israél.

18 And thei shal come thether, and thei shal take awaie all the idoles there of, and all the abominations thereof from thence.

Jerem. 32. 39. 19 And I wil giue them one heart, and I wil put a newe spirit within their bowels:

and I wil take the stonie heart out of their bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my statutes, & kepe my iudgements, and execute them: and thei shal be my people, and I wil be their God.

21 But vpon the, whose heart is toward their

idoles, & whose affection goeth after their abominations, I will laie their waie vpon their owne heades, saith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israél was vpon them on hie.

23 And the glorie of the Lord went vp fro the middes of the citie, and stode vpon the mountaine which is toward the East side of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a vision by the Spirit of God into Caldea to them where were led awaie captiues: so the vision that I had sene, went vp from me.

25 The I declared vnto the that were led awaie captiues, all the things that the Lord had shewed me.

CHAP. XII.

The parable of the captiuitie. 18 Another parable whereby the distress of hunger and thirst is signified.

1 The worde of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to se, and se not: thei haue eares to heare, & heare not: for thei are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to go into captiuitie & go forth by daie in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that thei maie consider it: for thei are a rebellious house.

4 Then shalt thou bring forth the thy stuffe by daie in their sight as the stuffe of him where he goeth into captiuitie: & thou shalt go forth at euen in their sight, as thei that go forth into captiuitie.

5 Dig thou through the wall in their sight, and carie out thery.

6 In their sight shalt thou beare it vpon thy sholders, & carie it forth in the darke: thou shalt couer thy face that thou se not the earth: for I haue set thee as a signe vnto the house of Israél.

7 And as I was comanded, so I broght forth the my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and broght it forth in the darke, and I bare it vpon my shulder in their sight.

8 And in the morning came the worde of the Lord vnto me, saying,

9 Sonne of man, haue not the house of Israél, the rebellious house, said vnto thee, What doest thou?

10 But saie thou vnto them, Thus saith the Lord God, This burden concerneth the chief in Ierusalém, and all the house of Israél that are among them.

11 Saie, I am your signe: like as I haue done, so shal it be done vnto them: thei shal go

c Corarie so their vaine confidence be the with in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron. That is, of the Caldeans

e That is, in Xiblah, read 2 King 25:7

f It seemeth this noble man dyed of some terrible death & therefore the Prophet feared some strange iudgement of God toward the rest of the people. Thei that remained still at Ierusalém thus reproached the that were gone into captiuitie, as though they were cast off and forsaken of God.

h Thei shal be yet a little Church, shewing that the Lord wil euer haue some to call vpon his Name, whome he wil preserve and restore, though they be for a time afflicted.

i Meaning, the heart whereunto nothing can enter, and regenerate them a newe, so that their hearts may be soft, & ready to receive my statutes

k When Iecooniah was led a waie captiue

a That is, thei receive not the fruit of that which thei se and heare. Ebr. make thee visible to go into captiuitie.

b That as I doest, so shal thei do, and therefore in thee thei shal se their owne plague and punishment.

c Do not thei deride thy doings?

d Or, prophetic

into bondage & captiuitie.

12 And the chiefest that is amog them, shal beate vpon his shulder in the darke and shal go forthe: thei shal digge through the wall, to carie out thereby: he shal couer his face & he se not the ground with his eyes.

d When the King shal thike to escape by fleeing, I wil take him in my net, as Chap 17, 10 & 23

13 My net also wil I spread vpon^d him, and he shal be taken in my net, and I wil bring him to Babél to y^e land of the Caldeas, yet shal he not se it, though he shal dye there.

14 And I wil scatter towarde euerie winde all that are about him to helpe him, and all his garisons, and I wil drawe out the sworde after them.

15 And thei shal knowe that I am the Lord, when I shal scatter the amog the nations, and disperse them in the countreis.

e Which shulde beate his Name & shuld be his Church, read Chap 14, 16.

16 But I wil leaue a litle nombre of them from the sworde, from the famine, and fro the pestilence, that thei may declare all these abominations among the heathen, where thei come, and thei shal knowe, that I am the Lord.

17 ¶ Moreouer, the worde of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, & with carefulnes,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalém, and of the land of Israél, Thei shal eat their bread with carefulnes, & drinke their water with desolatíō: for the land shalbe desolate fro her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shal be left voide, & the land shalbe desolate, and ye shal knowe that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israél, saying, The dayes^f are prolonged and all visions faile?

f Because thei did not immediately in the prophecies accomplished, thei contemned them as though thei shulde neuer be fulfilled

23 Tel them therefore, Thus saith the Lord God, I wil make this prouerbe to cease, & thei shal no more vse it as a prouerbe in Israél: but say vnto them, The dayes are at hand and the effect of euerie vision.

g Or, dayes now offe.

24 For no vision shalbe any more in vaine, nether shal there be anie flattering diuinaciō within the house of Israél.

25 For I am the Lord: I wil speake, and that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your daies, & rebellious house, wil I say the thing, & wil perforce it, saith y^e Lord God.

h That is, it shal not come to passe in our daies, and therefore we care not for it: thus y^e wicked euer abuse Gods patience and benignitie.

26 Againe the worde of the Lord came vnto me, saying,

27 Sonne of man, beholde, thei of the house of Israél say, The vision that he seeth, is for many daies to come, & he prophecieth of the times that are far of.

28 Therefore say vnto the, Thus saith the Lord God, All my wordes shal no longer be delayed, but y^e thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

1 The wordes of the Lord against false prophetes, which teach the people the counsels of their owne hearts.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophetic against the Prophetes of Israél, that prophetic, and say thou vnto the, that prophetic out of their owne hearts, Heare the wordes of y^e Lord.

Chap. 14, 9.

3 Thus saith the Lord God, Wo vnto the foolish prophetes that followe their owne spirit, and haue sene nothing.

a After their owne fantasie, and not as hauing y^e reuelatio of y^e Lord, Iere, 23, 16

4 O Israél, thy Prophetes are like the foxes in the waste places.

5 Ye haue not risen vp in y^e gappes, nether made vp the hedge for the house of Israél, to stand in y^e bartel in the day of the Lord.

b Watching to destroye this vineyard

6 Thei haue sene vanitie, & lying diuinatiō, saying, The Lord saith it, & the Lord hath not sent the: & thei haue made others to hope that thei wolde confirme y^e worde of their prophetic.

c He speaketh to the gouernours and true ministers that shulde haue resisted them.

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuinatiō? ye say, The Lord saith it, albeit I haue not spokē.

d Ye promised peace to this people & now ye se their destruction, so that it is manifest, that ye are false prophetes.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue sene lies, therefore beholde, I am against you, saith the Lord God,

9 And mine hand shal be vpo the Prophetes y^e se vanitie, & deuine lies: thei shal not be in the assemblie of my people, nether shal thei be writtē in the writing of the house of Israél, nether shal thei entre into the land of Israél: and ye shal knowe that I am the Lord God.

e That is, in the booke of life, wherein the true Israelites are written

10 And therefore, because thei haue deceived my people, saying, Peace, & there was no peace: & one buyld vp a wall, & beholde, y^e others daubed it wth vntempered mortar,

f Read Ierem.

11 Say vnto the which dawbe it wth vntempered mortar, that it shal fall: for there shal come a great shewre, & I wil send haile stones, which shal cause it to fall, and a stormie winde shal breake it.

g Where as y^e true Prophetes prophetic the destruction of the cite to bring y^e people to repentance, the false Prophetes spake the contrarye & flattered them in their vanities, so y^e what one false prophet said, which is here called y^e buylding of y^e wall, an other false Prophet wold affirme, though he had nether occasiō nor good ground to beare him.

12 Lo, when the wall is fallen, shal it not be said vnto you, Where is y^e dawbing wherewith ye haue dawbed it?

13 Therefore thus saith y^e Lord God, I wil cause a stormie winde to breake forthe in my wrath, & a great shewre shalbe in mine anger, & haile stones in mine indignation to consume it.

14 So I wil destroy the wall y^e ye haue dawbed with vntempered mortar, & bring it downe to y^e ground, so y^e the fundaciō thereof shalbe discovered, & it shal fall, & ye shal be consumed in the mides thereof, & ye shal knowe, that I am the Lord.

^h Whereby
is meant what
fouler man of
him selfe set-
teth forth the
vnder the auto-
ritie of Gods
worde.

^l These super-
stitious wo-
men for lucre
wolde prophe-
cie & tel eue-
rie man his
fortune, giue
the pillows
to leane vpon
& kerchees to
couer their hea-
des, to the in-
set they might
the more allu-
re them and
bewitch them
k Wil ye make
my worde
to serue your
bellies?

^l These force-
rers made the
people beleue
that they coulde
preferre life
or destroy it,
and that it
shulde come
to euerie one
according as
thei prophesied
m That is, to
cause them to
perish, & that
thei shulde
departe from
the body

^a By threaten-
ing the that
were godly, &
vpholding the
wicked

Chap. XIII.
a He sheweth
the hypocritic
of the idola-
ters, who wil
dissemble to
heare the Pro-
phetes of God
though in their
heart thei fol-
low nothing les-
se, then their
admonitions,
and also how
by one meanes,
or other God
doeth discouer
the

^b Thei are not
only idolaters
in heart, but
also worship
their filthie
idoles openly,
which lead
the in blind-
nes, and cause
them to stum-
ble, and cast
them out of
Gods fauour,
so that he wil
not heare the,
whi the call
vnto him, read
Ierem. 20, 19.

15 Thus wil I accomplish my wrath vpon the wall, and vpon the that haue dawbed it with ^h vntempered mortar, & wil say vnto you, The wall is no more, nether the dawbers thereof.

16 To wit, the Prophetes of Israël, which prophesie vpon Ierusalem, and se visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against ^y daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Wo vnto the women that sowe ⁱ pillows vnder all arme holes, and make vailles vpon the head of euerie one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me among my people for handfuls of ^k barlie, & for pieces of bread to slay the soules of them that shulde not dye, and ^l to giue life to the soules that shuldenot liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I wil ^h haue to do with your pillows, wherewith ye hunt ^m soules to make the to flie, and I wil teare them from your armes, and wil let the soules go, ⁿ then the soules, that ye hunt to make them to flie.

21 Your vailles also wil I teare, and deliuer my people out of your hand, and thei shal be no more in your handes to be hunted, & ye shal knowe that I am the Lord.

22 Because with your lyes ye haue made the heart of the ^a righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he shulde not returne from his wicked way, by promising him life,

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

CHAP. XIII.

^l The Lord sendeth false prophetes for the ingratitude of the people. 22 He reserveth a small portion for his Church.

^l Then came certeine of the Elders of Israël vnto me, and ^a sate before me. And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their ^b heart, & put the stumbling blocke of their iniquitie before their face: shulde I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israël that setteth vp his idoles in his heart, & putteth ^y stumbling blocke of his iniquitie before his fa-

ce, and cometh to the ^c Prophet, I the Lord wil answer him, that cometh according to the multitude ^d of his idoles:

5 That ^e I may take the house of Israël in their owne heart, because thei are all departed from me through their idoles.

6 Therefore say vnto the house of Israël, Thus saith the Lord God, Returne, and withdrawe your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euerie one of the house of Israël, or of the stranger that sojourneth in Israël, which departeth fro me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophet, for to inquire of him ^f for me, I the Lord wil answer him ^g for my selfe,

8 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him off from the middes of my people, and ye shal knowe that I am the Lord.

9 And if the Prophet be ^f deceiued, when he hathe spoken a thing, I the Lord haue deceiued that Prophet, and I wil stretche out mine hand vpon him, and wil destroy him fro the middes of my people of Israël.

10 And thei shal beare their punishment: the punishment of ^y Prophet shalbe euen as the punishment of him that asketh,

11 That the house of ^s Israël may go no more astray from me, nether be polluted any more with all their transgressions, but that thei may be my people, and I may be their God, saith the Lord God.

12 ¶ The worde of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespass, then wil I stretche out mine hand vpon it, ^h and wil breake the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast for the of it.

14 Though these thre men ⁱ Noáh, Daniél, and Iob were among them, thei shulde deliuer but their owne soules by their ^k righteousness, saith the Lord God.

15 If I bring noisome beasts into the land and thei spoile it, so that it be desolate, that no man may passe through, because of beasts,

16 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei shal saue nether sonnes nor daughters: thei onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sworde vpon this land, & say, Sworde, go through ^y land, so that I destroy man and beast out of it,

18 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei shal

^c To inquire of things which
^y Lord hathe appointed to come to passe.
^d As his abominatio hathe deserued: ^y is, he shal be led with lies according as he desired therein
^e That is, to announce the by their owne conscience.

^g Or, by my selfe.

^f The Prophet declarerth that God for mans ingratitude raiseth false Prophetes to seduce that delite in lies rather the in the truth of God, & thus he punisherth sinne by sinne.
1 King 22, 20. and destroyeth alwey thole Prophetes as the people
^g Thus Gods iudgements against ^y wicked are admonitions to the godlie to cleane vnto the Lord, and not to defile them selues with like abominations

^h Read Chap. 4, 16 & 5, 17. Iia 3, 1.

ⁱ Though Noáh and Iob were now aliue, which in their time were mo-
^k godlie men (for at this time Daniél was in captiuitie with Ezekiel) and so these thre together shulde pray for this wicked people,

yet wolde I not heare the, read Iere 15, 2, k Meaning, ^y a very fewe (which he calleth the remnant, ver. 22) shulde escape these plagues whome God hathe sanctified and made righteous, so ^y this righteousness is a signe that thei are ^y Church of God, whome he wolde preferre for his owne sake

shal deliuer nether sonnes nor daughters, but they onely shalbe deliuered them selues.

19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroye out of it man and beast,

20 And though Noah, Daniël and Iob were in the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: they shal but deliuer their owne soules by their righteousness.

Chap. 17.

21 For thus saith the Lord God, How much more when I send my foule sore iudgements vpon Ierusalem, euen the sword, and famine, and the noisome beast and pestilence, to destroy man & beast out of it:

Read Chap. 22
55.

22 Yet beholde, therein shalbe left a remnant of them y shalbe caryed away by the sonnes & daughters: beholde, they shal come forth vnto you, & ye shal se their way, & their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shal comforte you, when ye se their way and their enterprises: and ye shal knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tre is cast into the fyre, so Ierusalem shalbe burnt.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tre about all other trees? and of the vine branche, which is among the trees of the forest?

3 Shal wood be take thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?

4 Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it, and the middes of it is burnt. Is it mete for any worke?

5 Beholde, when it was whole, it was mete for no worke: how muche lesse shal it be mete for any worke, when the fyre hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tre, that is among the trees of the forest, which I haue giuen to the fyre to be consumed, so wil I giue the inhabitants of Ierusalem.

7 And I wil set my face against them: they shal go out from one fyre, & another fyre shal consume them: & ye shal knowe, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ieru-

salem 15 Their unkindnes. 46 He iustifieth the wickednes of other people in comparison of the finnes of Ierusalem 49 I be cause of the abominacions, into which the Sodomites fel 60 Mercie is promised to the repentant.

1 A Gaine, the worde of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to knowe her abominacions,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitacion & thy kinred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie whe thou wast borne, thy navel was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadeled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy persone in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when y wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as y bud of the field, and thou hast increased, and waxen great, and thou hast gotten excellent ornaments: thy breasts are facioned, thine heere is growen, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, & I spred my skirres ouer thee, and couered thy filthines: yea, I swate vnto thee, and entred into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broidred worke, and shod thee with badgers skinne: and I girded thee about with fine linen, & I couered thee with silke.

11 I decked thee also with ornaments, and I put brasselets vpon thine hands, & a chaine on thy necke.

12 And I put a frontelet vpon thy face, and earigs in thine eares, & a beautiful crowne vpon thine head.

13 Thus wast thou deckt with golde and filuer, and thy raiment was of fine linen, and silke, & broidered worke: thou didest eat fine fioure, and hony and oyle, & thou wast very beautiful, and thou didest growe vp into a kingdome.

14 And thy name was spred among the heathen for thy beautie: for it was perfite through my beautie which I had set vpon thee, saith the Lord God.

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominacions of the wicked Canaanites, as children do the manners of their fathers. Isa 1.4. & 57.3. b When I first brought thee out of Egypt, & platted thee in this land to be my Church

c Being thus in thy filthines and forsaken of all me, I toke thee & gaue thee life: whereby as meate that before God was his Church, & gaue life, there is nothing, but filthines and death

d These wordes, as blood, pollution, nakednes & filthines are six times repeated, to beate downe their pride, and to cause them to consider what they were before, God receiued them to mercie, & anointed them & couered their shame

e That thou shouldest be a chaste wife vnto me, and that I shoulde mainteine thee & endue thee with all graces f I walked away thy finnes

g I sanctified thee with mine holy Spirit. h Hereby he sheweth how he saued his Church, enriche it & gaue it power and dominion to reigne. i He declareth wherein the dignitie of Ierusalem stood: to wit, in that the Lord gaue them of his beautie and excellencie.

a Which bringeth forth the no fruite, no more then the other trees of the forest do: meaning that if Ierusalem, which bare the name of his Church, did not bring forth the fruite, it shoulde be utterly destroyed.

b Though they escape one danger, yet another shal take them.

10 Beholde, it was planted: but shal it prosper? shal it not be dried vp, and wither? when the East winde shal touche it, it shal wither in the tréches, where it grew.

i By this drye wynde, he meaneth the Babylonians.

11 Moreouer, the worde of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe ye not, what these things meane? tel them, Beholde, the King of Babel is come to Ierusalém, and hath taken the King thereof, and the princes thereof, and led them with him to Babel,

¶ That is, Ierusalem, a king 24. 15.

13 And hath taken one of the Kings sede, and made a couenant with him, and hath taken an othe of him: he hath also taken the princes of the land,

i For his subiection and obedience.

14 That the kingdome might be in subiection, and not lift it self vp, but kepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, & muche people: shal he prosper? shal he escape, that doeth suche things? or shal he breake the couenant, & be deliuered?

16 As I liue, saith the Lord God, he shal dye in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose couenant made with him, he breake.

17 Nether shal Pharaoh with his mightie hoste, & great multitude of people, mainteine him in the warre, when they haue cast vp mounts, and buylded ramparts to destroy many persones.

18 For he hath despised the othe, and broken the couenant (yet lo, he had giuen this hand) because he hath done all these things, he shal not escape.

m Because he toke the Name of God in vaine & brake his othe & he had confirmed by giuing his hand, therefore the Prophet declareth that God wolde not suffer such periurie and infidelitie to escape punishment Chap 22. 13. & 32. 8.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 *And I wil spread my net vpon him, & he shal be taken in my net, & I wil bring him to Babel, and wil entie into iudgement with him there for his trespass that he hath committed against me.

21 And all that sle from him with all his hoste, shal fall by the sworde, and they that remaine, shal be scatered toward all the winde: and ye shal knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I wil also take of the toppe of this hie cedre, and wil set it, and cut of the toppe of the tendre plante thereof, and I wil plante it vpon an hie mountaine and great.

23 *Euen* in the hie mountaine of Israel wil I plante it: and it shal bring forth the boughs and beare frute, and be an excellent cedre, and vnder it shal remaine all birdes, and euery foule shal dwell in the sha-

n This promise is made to the Church which shal be as a female remoued & as the top of a tree o I wil tryme it and dress it p Sothe the Iewes & Gentils shal be gathered into it.

dowe of the branches thereof.

24 And all the trees of the field shal knowe that I the Lord haue brought downe the hye tre, and exalted the lowe tre, that I haue dried vp the grene tre, and made the drye tre to flourish: I the Lord haue spoken it, & haue done it.

q All the worlde shal knowe that I haue plucked downe the proude enemies and set vp my Church which was lowe and condemned.

CHAP. XVIII.

¶ He sheweth that euery man shal beare his owne synne. 21 To him that amendeth, as saluacion promised. 24 Death is prophesied to the righteous, which turneth backe from the right waye.

1 The worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying,

3 The fathers haue eaten soure grapes, & the childrens teeth are set on edge?

4 As I liue, saith the Lord God, ye shal vse this prouerbe no more in Israel.

a The people murmured at the chastisings of the Lord & therefore vsed this prouerbe, meaning that their fathers had synned & their children were punished for their transgressions, read Ier 31. 29

5 Beholde, all soules are mine, bothe the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal dye.

6 But if a man be iust, and do that which is lawful, and right,

7 And hath not eaten vpon the mountaines, nether hath he lift vp his eyes to the idoles of the house of Israel, nether hath he defiled his neighbours wife, nether hath he liued with a menstruous woman,

b If he hath not eaten of the flesh which hath bene offered vpon idoles, to honour them thereby. c Ebr some

8 Nether hath he oppressed any, but hath restored the pledge to his dettoure: he that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

Leu. 20. 18. Ilsa 58. 7. matt. 25. 35.

9 And hath not giuen for the vpon vsurie, nether hath he taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betwene man and man,

Exo. 22. 25. leu. 25. 37. deu 23. 19. psal. 112. 5.

10 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iuste, he shal surely liue, saith the Lord God.

11 ¶ If he beget a sonne, that is a thief, or a sheader of blood, if he do any one of these things,

Or, a cruel man

12 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

13 Or hath oppressed the poore and nedie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

14 Or hath giuen for the vpon vsurie, or hath taken increase, shal he liue? he shal not liue: seing he hath done all these abominations, he shal dye the death, and his blood shal be vpon him.

e He sheweth how the sonne is punished for his fathers sinne: if he be wicked as his father was, and doeth not repent, he shal be punished as his father was, or els not.

15 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and

and feareth, nether doeth suche like,
 15 That hath not eaten vpon the mountai-
 nes, nether hath he lift vp his eyes to the i-
 dols of the house of Israël, nor hath de-
 filed his neighbours wife,
 16 Nether hath he oppressed anie, nor hath
 withholden the pledge, nether hath spoil-
 ed by violence, *but* hath he giue his bread to
 the hungry, and hath couered the naked
 with a garment,
 17 *Nether* hath he withdrawen his hand frō
 the afflicted, nor receiued vsurie nor in-
 ease, *but* hath he executed my iudgements,
 & hath walked in my statutes, he shal
 not dye in the iniquitie of his father, *but* he
 shal surely liue.
 18 His father, because he cruelly oppressed
 and spoiled his brother by violence, and
 hath not done good among his people,
 lo, euen he dyeth in his iniquitie.
 19 Yet saie ye, Wherefore shal not the sonne
 beare the iniquitie of the father? becau-
 se the sonne hath executed iudgement &
 iustice, & hath kept all my statutes, and
 done them, he shal surely liue.
 20 * The same soule that sinneth, shal dye:
 the sonne shal not beare the iniquitie of
 the father, nether shal the father beare the
 iniquitie of the sonne, *but* the righteousness
 of the righteous shal be vpon him, and the
 wickednes of the wicked shal be vpon him
 self.
 21 But if the wicked wil retorne from all
 his sinnes that he hath committed, and
 kepe all my statutes, and do that which is
 lawful and right, he shal surely liue, & shal
 not dye.
 22 All his transgressions that he hath com-
 mitted, thei shal not be mencioned vnto
 him, *but* in his righteousness that he hath
 done, he shal liue.
 23 *Haue* I anie desire that the wicked shul
 dye, saith the Lord God? or shal he
 not liue, if he retorne from his waies?
 24 But if the righteous turne awaie from
 his righteousness, and commit iniquitie, &
 do according to all the abominaciōs, that
 the wicked man doeth, shal he liue? all his
 righteousness that he hath done, shal not
 be mencioned: *but* in his transgression that
 he hath committed, and in his sinne that
 he hath sinned, in them shal he dye.
 25 Yet ye saie, The waie of the Lord is not
 equal: heare now, o house of Israël. Is not
 my waie equal? or are not your waies vne-
 qual?
 26 For when a righteous man turneth awaie
 from his righteousness, and committeth in-
 iquitie, he shal euen dye for the same, he
 shal *euen* dye for his iniquitie, that he ha-
 the done.
 27 Againe when the wicked turneth a way
 from his wickednes that he hath commit-

ted, and doeth that which is lawful and
 right, he shal saue his soule alieue.
 28 Because he considereth, & turneth awaie
 from all his transgressions that he hath
 committed, he shal surely liue & shal not
 dye.
 29 Yet saith the house of Israël, The waie
 of the Lord is not equal. O house of Isra-
 él, are not my waies equal? or are not your
 waies vnequal?
 30 Therefore I wil iudge you, o house of
 Israël, euerie one according to his waies,
 saith the Lord God: I retorne therefore
 and cause others to turne awaie from all your
 transgressions: so iniquitie shal not be your
 destruction.
 31 Cast away from you all your transgres-
 sions, whereby ye haue transgressed & ma-
 ke you a new heart and a new spirit: for
 why wil ye dye, o house of Israël?
 32 For I desire not the death of him that
 dyeth, saith the Lord God: cause therefore
 one another to retorne, and liue ye.

CHAP. XIX.

*The captiuitie of the Kings of Iudah signified by the
 lions whelpes, and by the lion. 10 The prosperitie of the
 cite of Ierusalem that is past, and the miserie thereof
 that is present.*

THou also, take vp a lamentacion for
 the princes of Israël,
 2 And saie, Wherefore laie thy mother as
 a lionesse among the lions? she nourished
 her yong ones among the Lyons whelpes,
 3 And she brought vp one of her whelpes &
 it became a lion, and it learned to catch y
 praie, & it deuoured men.
 4 The nations also heard of him, and he
 was taken in their nettes, and thei brought
 him in chaines vnto the land of Egypt.
 5 Now when she sawe, that she had waited
 and her hope wast lost, she toke another of
 her whelpes, and made him a lion.
 6 Which went among the lions, & became
 a lion, and learned to catch the praie, and
 he deuoured men.
 7 And he knewe their widowes, and he de-
 stroied their cities, and the land was wa-
 sted, and all that was therein by the noise
 of his roaring.
 8 Then the nations set against him on e-
 uerie side of the countreis & laid their net-
 tes for him: so he was taken in their pit.
 9 And thei put him in prison & in chaines
 and broght him to the King of Babel, &
 thei put him in holdes, that his voice shul-
 de no more be heard vpon the mountaines
 of Israël.
 10 Thy mother is like a vine in thy blood,
 planted by waters: she broght forth the fru-
 te and branches by the abundant waters,
 11 And she had strong rods for the scepters
 of them that beate iule, and her stature
 was exalted among the branches, and she

*He sheweth
 that man can
 not forsake
 his wickednes
 til his heart
 be changed, &
 is onely the
 worke of God*

*a That is, Ie-
 holaz and I
 hoiaim Ioli.
 his sonnes,
 who for their
 pride and cru-
 eltie are com-
 pared vnto ly-
 ons.
 b To wit, Icho
 haz mecher, or
 Ierusalem
 c By Pharaoh
 Necho King
 of Egypt 2.
 King. 23.33*

*d Which was
 Ichoiakim.*

*e He slewe of
 the Prophets &
 the y feared
 God, and rai-
 shed their wa-
 ues.*

*f Nebuchad-
 nezzar with
 his great armie
 which was ga-
 thered of di-
 uers nations.
 g He speaketh
 this in the re-
 proche of this
 wicked King,
 in whose blo-
 od, that is, in
 the race of his
 predecessors
 Ierusalem
 shulde haue
 bene blessed,
 according to
 Gods promes,
 and flourished
 as a fruitful
 vine.*

appeared in her height with ^h multitude of her branches.

^h Meaning, ^h the Caldeans shulde destroy them as the East winde doeth the fruite of the vine

12 But she was plucked vp in wrath: she was cast downe to the grounde, and the ^h East winde dryed vp her frute: her branches were broken, and withered: as for the rod of her strength, the fyre consumed it.

^h Destruction is come by Zedekiah who was the occasion of this rebellion.

13 And now she is planted in the wilderness in a drye and thurstie grounde.

14 And fyre is gone out of a rod of her branches, which hath deuoured her frute, so that she hath no strong rod to be a scepter to rule: this is a lamentacion and shal be for a lamentacion.

CHAP. XX.

^h The Lord denieth that he wil answere them when they praise because of their unkindenes. ^h He promyseth that his people shal returne from captiuitie. ^h By the forest that shulde be burnt, is signified the burning of Ierusalem.

^h Of the captiuitie of Ieco-
siah
^h This declar-
eth the great
lenitie and pa-
cience of God
which calleth
sinners to re-
pentance be-
fore he con-
demne them.
^h I sware ^h I
wolde be their
God, which
maner of othe
was obserued
from all anti-
quitie, where
they vsed to
lift vp their
hands toward
the hea-
uen, acknow-
ledging God
to be author of
truth, and the
defender there-
of, & also ^h
Iudge of the
heart, wishing
that he shulde
take vengeance,
if they con-
ceited any
thing which
they knewe to
be truerh
^h God had for-
bidden them
to make men-
cion of the i-
doles, Exo 23.
13, psal 16. 4.
^h Which thing
declareth the
wickednes of
mans heart
which Iudge
Gods seruice
by their eyes
and outward
senses
^h God had e-
uer this re-
spect to his
glorie, that he
wolde not ha-
ue his Name
ruil spoken of
among the
Gétilles for
punishment
^h has people
deserued, inco-
nscience where-
of the godlie
ouer praised, as
Exod 32. 12.
Rom 14. 12.

And in the ^h seuenth yere in the fift moneth, ^h tenth day of ^h moneth, came certaine of the Elders of Israél to enquire of the Lord, and sate befoie me.

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

2 Sonne of man, speake vnto the Elders of Israél, and saie vnto them, Thus saith the Lord God, Are ye come to inquire of me: as I liue, saith the Lord God, when I am asked, I wil not answer you.

3 Wilt thou iudge them, sonne of man: wilt thou iudge them? cause ^h them to vnderstand the abominations of their fathers,

4 And saie vnto them, Thus saith ^h Lord God, In the daie when I chose Israél, and ^h lift vp mine hand vnto the sede of the house of Iakób, and made my self knowe vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

5 In the daie that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

6 Then said I vnto them, Let euerie man cast awaie the abominations of his eyes, and defile not your selues with ^h idoles of Egypt: for I am the Lord your God.

7 But they rebelled against me, and wolde not heare me: for none cast awaie the abominations of ^h their eyes, nether did they forsake ^h idoles of Egypt: then I thought to powre out mine indignacion vpon the, & to accomplish my wrath against them in the middes of the land of Egypt.

8 But I had respect to my ^h Name, that it shulde not be polluted before the heathen, among whome they were, & in whose sight I made my self knowe vnto the in bringing them forth of the land of Egypt.

9 Now I caried them out of the land of E-

gypt & broght them into the wilderness.

10 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man do, he shal liue in them.

Leu 18. 6.

Rom 10. 5.

gal. 3. 12.

Exod. 20. 8. &

31. 13.

deut. 5. 28.

11 Moreouer I gaue the also my ^h Sabbaths to be a signe betwene me and the, that they might knowe that I am ^h Lord, that sanctifie them.

12 But the house of Israél rebelled against me in the wilderness: they walked not in my statutes, and they cast awaie my iudgements, which if a man do, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignacion vpon them * in the wilderness to consume them,

Nem. 14. 28.

& 26. 65

13 But I had respect to ^h my Name, that it shulde not be polluted before the heathen in whose sight I broght them out.

14 Yet neuertheles, I lift vp mine hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke & hony, which was pleasant aboute all lands,

15 Because they cast awaie my iudgements, and walked not in my statutes, but haue polluted my ^h Sabbaths: for their heart went after their idoles.

^h Who might thereby take an occasion to blasphemise my Name & to accuse me of slacke of abilitie, or els that I had sate a means to destroy them more commodiously.

16 Neuertheles, mine eye spared the, that I wolde not destroye them, nether wolde I consume them in the wilderness.

^h That is, my true religion, which I had commanded them and gaue them selues to serue me according to their owne fantasies.

17 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, nether obserue their maners, nor defile your selues with their idoles.

^h Whereby the buly God confureth them that saie that they wil follow the religion and exam- ple of their fa- thers, and not measure their doings by Gods worde, whe- ther they be approuable thereby or no.

18 I am the Lord your God: walke in my sta- tutes, and kepe my iudgements & do the,

19 And sanctifie my Sabbaths, & they shal be a signe betwene me & you, that ye maie knowe that I am the Lord your God.

20 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do the, which if a man do, he shal liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignacion vpon them, & to accomplish my wrath against them in the wilderness.

21 Neuertheles I withdrew mine hand & had respect to my Name that it shulde not be polluted before the heathen, in whose sight I broght them forth.

22 Yet I lift vp mine hand vnto them in the wilderness, that I wolde scatter them among the heathen, and disperse them through the countreis.

^h Meaning ^h they for their delie vpon them.

23 Because they had not executed my iudgements, but had cast awaie my statutes & had polluted my Sabbaths, and their eyes were after ^h their fathers idoles.

^h Because they wolde not o- bey my Lawes, I gaue them vp to them sel- ues that they shulde obey their owne fantasies, as ver

24 Wherefore I ^h gaue them also statutes that were not good, & iudgements, wherein they shulde not liue.

25 And

m I condēd
those things, &
counted them
as abominable
which they
thought had be-
ne excellent, &
to haue decla-
red moſte zeale,
Luk 16, 15
for that which
God required
as moſte excel-
lent, that gaue
they to their
idoles

n Nor onely
in the wilder-
nes, when I
brought the out
of Egypt, but
ſince I placed
them in this
lād: which de-
clareth how
prompt man's
heart is to ido-
latry, ſeing ſ
by no admoni-
tiōs he cau be
drawen backe
o Which ſig-
niſeth, at his
place, declaring
that they van-
ted the felues
of their idola-
trie, and were
not aſhamed
thereof, though
God had com-
manded them
expreſſely, that
they ſhulde ha-
ue an altar liſt-
ed vp on his
by ſtatues,
Exod 20, 26

"Ebr in the way
p He ſheweth,
that the ingra-
titude of the
people deſer-
ueth, that God
ſhulde cut the
of & that they
ſhulde not ha-
ue the comfort
of his worde
q He decla-
reth that ma of
nature is who-
ly enemy vnto
God & to his
owne ſaluatiō,
and therefore
God calleth
him to ſ right
ways, partly by
chaffing, but
chiefly by his
mercie in for-
giving his re-
bellion, and
wickednes

r I wil bring
you among ſtra-
ge nations as
into a wilder-
nes, and there
wil viſit you,
& ſo call you
to repenāce &
the bring the
godlie home a-
gaine, Iſa 65, 9.

f Signifying, ſ
he wil not bur-
ne the corne
with ſ chaffe,
but chufe out
the wicked to
punish the whē
he wil ſpare
his

t This is ſpo-
ken to the hy-
pocrites

26 And I polluted the in their owne gifts
tes in that they cauſed to paſſe by the fyre
all that firſt openeth the wobe, that I might
deſtroye them, to the end that they might
knowe that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto
the houſe of Iſraél, & ſay vnto the, Thus
ſaith the Lord God, yet in this your fa-
thers haue blaſphemed me, though they had
before grieuouſly tranſgreſſed againſt me.

28 For when I had brought them into the
land, for the which I liſted vp mine hand
to giue it, then they ſawe euerie his hil, &
all the thicke trees, and they offred there
their ſacrifices, and there they preſented
their offering of prouocation: there alſo
they made their ſwete ſauour, and powred
out there their drinke offerings.

29 Then I ſaid vnto them, What is the hic
place whereunto ye go? And the name the-
reof was called ° Bamah vnto this day.

30 Wherefore, ſay vnto the houſe of Iſraél,
Thus ſaith the Lord God, Are ye not pol-
luted after the maner of your fathers? &
commit ye not whoredome after their ab-
ominations?

31 For when you offer your gifts, and make
your ſonnes to paſſe through the fyre, you
pollute your ſelues with all your idoles
vnto this day: ſhal I answer you whē I am
asked, o houſe of Iſraél, as I liue, ſaith the
Lord God, p I wil not answer you when
I am asked.

32 Nether ſhal that be done that cometh
into your minde: for ye ſay, We wil be as
the heathen, and as the families of the co-
untreis, and ſerue wood, and ſtone.

33 As I liue, ſaith the Lord God, I wil ſure-
ly rule you with a mightie hand, and with
a ſtretched out arme, & in my wrath pow-
red out,

34 And wil bring you from the people, and
wil gather you out of the countreis, whe-
rein ye are ſcattered, with a mightie hand, &
with a ſtretched out arme and in my wrath
powred out.

35 And I wil bring you into the wilderness
of the people, & there wil I plead with
you face to face.

36 Like as I pleaded with your fathers in the
wildernes of the lād of Egypt, ſo wil I plea-
de with you, ſaith the Lord God.

37 And I wil cauſe you to paſſe vnder the
rod, and wil bring you into the bonde of
the covenant.

38 And I wil chufe out from among you the
rebelles, and them that tranſgreſſe againſt
me: I wil bring them out of the lād wher
they dwell, & they ſhal not entre into ſ lād
of Iſraél, & you ſhal knowe ſ I am ſ Lord.

39 As for you, o houſe of Iſraél, thus ſaith
the Lord God, Go you, and ſerue euerie
one his idole, ſeing that ye wil not obey

me, and pollute mine holie Name no mo-
re with your gifts and with your idoles.

40 For in mine holie mountaine *euen* in the
hie mountaine of Iſraél, ſaith ſ Lord God,
there ſhal all the houſe of Iſraél and all in
the land, ſerue me: there wil I accept the,
and there wil I require your offerings and
the firſt frutes of your oblations, with all
your holy things.

41 I wil accept your ſwete ſauour, when I
bring you from the people, & gather you
out of the countreis, wher in ye haue bene
ſcattered, that I may be ſanctified in you
before the heathen.

42 And ye ſhal knowe, that I am the Lord,
when I ſhal bring you into the land of Iſ-
raél, into the lād, for the which I liſted vp
mine hand to giue it to your fathers.

43 And there ſhal ye remeber your wayes,
and all your workes, wherein ye haue bene
deſiled, and ye ſhal iudge your ſelues
worthy to be cut of, for all your euils, that
ye haue committed.

44 And ye ſhal knowe, that I am the Lord,
when I haue reſpe& vnto you for my Na-
mes ſake, and not after your wicked waies,
nor according to your corrupt workes,
o ye houſe of Iſraél, ſaith the Lord God.

45 Moreover, the worde of the Lord ca-
me vnto me, ſaying,

46 Sonne of man, ſet thy face toward the
way of Temán, and droppe thy worde tow-
arde the South, and prophecie toward
the foreſt of the field of the South,

47 And ſay to the foreſt of the South, Hea-
re the worde of the Lord: thus ſaith the
Lord God, Beholde, I wil kindle a fyre in
thee, and it ſhal deuoure all the y grene
wood in thee, and all the dry wood: the cō-
tinual flame ſhal not be quenched, & eue-
rie face from the South to the North ſhal-
be burnt therein.

48 And all fleſh ſhal ſe, that I ſ Lord haue
kindled it, & it ſhal not be quēched. The
ſaid I, Ah Lord God, thei ſay of me, Doeth
not he ſpeake paraboles?

CHAP. XXI.

1 He threateneth the ſworde, and deſtruction to Ieru-
ſalém. 25 He ſheweth the fall of King Zedekiah.
28 He commanded to prophecie the deſtruction of the
children of Ammon. 30 The Lord threateneth to de-
ſtroye Nebuchad-nezár.

The worde of the Lord came to me
again, ſaying,

2 Sonne of man, ſet thy face toward Ieru-
ſalém, & droppe thy worde toward ſ holy
places, & prophecie againſt ſ lād of Iſraél,

3 And ſay to the lād of Iſraél, Thus ſaith ſ
Lord, Beholde, I come againſt thee, and wil
drawe my ſworde out of his ſheath, & cut
of from thee *bothe* the righteous and the
wicked.

4 Seing the that I wil cut of frō thee *bothe*
the righteous and wicked, therefore ſhal

u Your owne
conſciences ſhal
commit you
after that you
haue felt my
mercies.

x For Iudāh
Rode South
from Babylon.

y Bothe Arōg
and weak in
Ieruſalém

z The people
ſaid, that the
Prophet ſpoke
darkely: there-
fore he deſi-
reth the Lord
to giue them a
plaine decla-
ration hereof.

a Speake ſen-
ſibly, that all
may vnderſtā.

b That is, ſu-
che which ſe-
me to haue an
outward ſhew
of righteous-
nes, by obser-
uation of the
ceremonies of
the Law.

^c Meaning, through all the land.

^d As thogh ^y were in extreme anguish.

^e Because of the great noise of the arme of the Caldeans.

^f And so cause a feare
^g Meaning, the sceptre: shewing, that it will not spare the King who shulde be as the sonne of God, and in his place.

^h That is, the rod of the pgo. pla.

ⁱ To wit, vnto the arme of ^j Caldeans

^k Read here. 31, 19

^l Ezekiel moued with compassion, thus complaينeth fearing the destruction of the kingdome, & God had conformed to David, and his posterity by promises: & promises God performed, although here it seemeth to mans eye ^y it shulde vnto man eye ^y it shulde vnto man eye ^y it shulde vnto man eye

^m That is, encourage the sworde

ⁿ Prouide for thy self: for ^y shal se Gods plague of all partes on this country

^o This was spoken, because that when Nebuchadnezzar came against Iudáh, his purpose was also to go against ^y Ammonites; but doubting in the way, which enterprise to undertake first, he consulted with his sorcerers, and so went against Iudáh

^p That is, to ^y tribe of Iudáh, that kept the steeles in Ierusalem.

any sworde go out of his sheath against all flesh from the South to the North,

5 That all flesh may knowe that I the Lord haue drawn my sworde out of his sheath, & it shal not returne anie more.

6 Mourn therefore, thou sonne of man, as in the paine of thy ⁴ reines, & mourn bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because ^e of the brute: for it cometh, and euery heart shal melt, and all hands shal be weake, and all mindes shal faint, and all knees shal fall away as water: beholde, it cometh, and shal be done, saith the Lord God.

8 ¶ Again, the worde of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sworde, a sworde bothe sharpe, and fourbished.

10 It is sharpened to make a fore slaughter, & it is fourbished that it may ^g glitter: how shal we reioyce for it contemneth the rod of my sonne, as ^h all other trees.

11 And he hath giue it to be fourbished, that he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the ⁱ slayer.

12 Crye, and howle, sonne of man: for this shal come to my people, and it shal come vnto all the princes of Israel: the terrour of the sworde shal be upon my people: ^k smite therefore vpon thy thigh.

13 For it is a tryal: and what shal this be, if the sworde contemne euen the rod? It shal be ^l no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite ^m hand to hand, and let the sworde be doubled: let the sworde that hath killed, ⁿ returne the thirde time: it is the sworde of the great slaughter entering into their priuie chambers.

15 I haue brought the feare of the sworde into all their gates to make ^o their heart to faint, and to multiplie ^p their ruines. Ah it is made bright, & it is dressed for the slaughter.

16 Get thee ^q alone: go to the right hand, or get thy self to the left hand, whether soeuer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I the Lord haue said it.

18 ¶ The worde of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee ^r two wayes, that the sworde of the King of Babel may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of ^s yctie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and ^t to Iudáh in Ierusalem the strong cite.

And ^y King of Babel stood at the ^u parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in ^v the liuer.

21 At his right hand was the diuination for Ierusalem to appoint captaines, to open ^w their mouthe in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to buyld a fortres.

22 And it shalbe vnto them ^x as a false diuination in their fight for the othes made vnto them: ^y but he wil call to remembrance their iniquitie, to the intent they shulde be taken.

23 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in ^z discovering your rebellion, ^a in all your workes: your sinnes might appeare because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

24 And thou ^b prince of Israel polluted, & wicked, whose day is come, when iniquitie ^c shal haue an end,

25 Thus saith the Lord God, I wil take away the ^d diademe, & take of the crowne: this shalbe no more the same: I wil exalt the humble, and wil abase him that is high.

26 I wil ouerturne, ouerturne, ouerturne it, and it shalbe no more vntil he ^e come, whose right it is, and I wil giue it him.

27 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sworde, the sworde is drawe forth, & fourbished to the slaughter, to consume, because of the glittering.

28 Whiles they se ^f vanitie vnto thee, and prophesied a ^g lye vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie ^h shal haue an end.

29 Shal I cause it to returne into his sheath? I wil iudge thee in the place where thou wast created, euen in the land of thine habitation.

30 And I wil powre out mine indignacion vpon thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beaustie me, & skilful to destroy.

31 Thou shalt be in ⁱ fyre to be deuoured: thy blood shalbe in the middes of the lad and thou shalt be no more remembered: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reprobued for crueltie. 25 Of the wicked doctrine of the false prophets and priests, and of their vnfaciable conuoussnes. 27 The tyrannie of rulers. 29 The wickednes of the people.

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

2 Now thou sonne of man, wilt thou iudge, wilt godlier

^q To knowe whether he shulde go against the Ammonites or the of Ierusalem. ^r He vied consulting & sorcerie.

^f Because there was a league betwene ^g Iewes, and the Babylonians, they of Ierusalem shal thinke nothing lesse then, that this thing shulde come to passe. ^h That is, Nebuchadnezzar wil remember the rebellion of Zedekiah, and so come vpon them.

ⁱ Meaning, Zedekiah, who practised with the Egyptians to make him self king, and able to resist the Babylonians.

^j Some referre this to the Priests attire: for Iehozadak the Priest wet into captiuitie with the King.

^k That is, vnto the coming of Messiah: for though ^l Iewes had some signe of gouernment after ward vnder the Persians, Grekes, and Romans, yet this restitution was not til Christs coming, and at length shulde be accomplished, as was promised, Gen. 49. 10

^m Though the Iewes and Ammonites wolde not beleue, ⁿ thou, to wit, the sworde, shuldest come vpon them and said that the Prophets, which threatned, spake lies, yet ^o shal as surely come as thogh thou werest already vpon their neckes.

^p Arie ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth ^q Prophets, and them that are wilt godlier

wilt y iudge this bloody citie: wilt thou shewe her all her abominacions?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her ^b time may come, and maketh idoles ^c against her self to pollute her self.

^b That is, the time of her destruction
^c To her owne widdow.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idoles, which thou hast made, and thou hast caused thy dayes to drawe nere, & art come vnto thy terme: therefore haue I made thee a reprocche to the heathē, & a mocking to all countreys.

^d Whose very name all men hate.

5 Those that be nere, and those that be farre from thee, shal mocke thee, *which art vile in* ^d name & fore in affliction.

6 Beholde, the princes of Israël euery one in thee was *ready* to his power, to shed blood.

^e He meaneth hereby that there was no kinde of wickednes, which was not committed in Ierusalem, & therefore the plagues of God shalde speedely come vpon her

7 In thee haue thei despised father & mother: in the middes of thee ^e haue they oppressed the strangers: in thee haue thei vexed the fatherles and the widdowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee *are they* that eat vpon the mountaines: in the middes of thee they commit abomination.

Leui 20. 11.

10 * In thee haue thei discovered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

Iere. 5. 8.

11 And euery one ^{*} hathe committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, & in thee hathe euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

^f In token of my wrath and vengeance.

13 Beholde, therefore I haue ^f smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hathe bene in the middes of thee.

^g That is, able to defend thy self.

14 Can thine heart endure, or can thine hands ^g be strong, in the daies that I shal haue to do with thee? I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee amōg the heathē, and disperse thee in the countreys, and wil cause thy ^h filthines to cease from thee.

^h I will thus take away y occasiō of thy wickednes: Thou shalt be no more y inherance of the Lord, but forsaken.

16 And thou shalt take thine inheritance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 ¶ And the worde of the Lord came vnto me, saying,

^k Which before was as molten precious.

18 Sonne of man, the house of Israël is vnto me as ^k drosse: all they are brasie, & tynne, and yron, and lead in the middes of the furnace: thei are *euen* the drosse of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as drosse, beholde, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer and brasie, & yron, and lead, & tynne into the middes of the furnace, to blowe the fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, and wil put you *there* ^l & melt you.

^l Meaning hereby, that the godlie shal be tryed and the wicked destroyed.

21 I wil gather you, I say, and blowe the fyre of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the middes of the furnace, so shal ye be melted in the middes thereof, and ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vnclane, ^m & not rained vpon in the day of wrath.

^m Thou art like abaren lād which y Lord plagueth with arought
ⁿ The false prophetes haue conspired together to make their do crime more probable.

25 *There is a conspiracie* ⁿ of her Prophetes in the middes thereof like a roaring lyon, rauening the pray: thei haue deuoured soules: they haue taken the riches & precious thigs: thei haue made her many widdowes in the middes thereof.

26 Her Priestes haue broken my Law, & haue defiled mine holy things: they haue put no difference betwene the holy & prophane, nether discerned betwene the vnclane, and the cleane, and haue hid their ^o eyes ^o from my Sabbaths, and I am prophaned among them.

^o They haue neglected my seruice.

27 Her princes in ^{*} the middes thereof *are* *Mich. 3. 11.* like wolues, rauening y pray to shed blood, *2. 16.* and to destroye soules for their owne couetous lucre.

28 And her ^p Prophetes haue dawbed them with vnrempred *mortier*, seing vanities, & diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

^p They which shalde haue reproued thei, flattered in their vices and couered their doings w lies, Chap 18. 10.

29 The people of the land haue violently oppressed by spoyling and robbing, & haue vexed the poore & the needy: yea, they haue oppressed the stranger against right.

30 And I fought for a man among them, that shulde ^q make vp the hedge, & stand in the gap before me for the land, that I shulde not destroy it, but I founde none.

^q Which wolde shewe him self zealous in my cause by resisting vice, Iia 59. 16 & 63 5, & alio pray vnto me to withhold my plagues, Psal 106. 24.

31 Therefore haue I powred out mine indignacion vpon them, & consumed them with the fyre of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Oholiab.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, Qqq.i.

a Meaning, I^c-
rit & fudáh,
which came
bothe out of
one familie
b Thei became
idolaters after
the maner of
the Egyptiás

c Aholáh signi-
fieth a manſio
or dwelling in
her ſelf, mean-
ing Samaria
which was the
royal cite of
Iſraél: and A-
holibáh, ſigni-
fieth my man-
ſion in her,
whereby is
meñ Ieruſalém
where Gods
Temple was
"Ebr vnder me
d When the Iſ-
raelites were
named the peo-
ple of God,
they became
idolaters and
forſoke God,
and put their
truſt in the Af-
ſyrians.

e The holy
Goſt ſeeth
theſe termes
ſeme ſtrange
to chaſte cares
to cauſe this
wicked vice
of idolatry ſo
to be abhorred
f vnder any
ſhulde abyde
to heare f na-
me thereof
mentioned.

f Meaning, the
Aſſyrians.

g This decla-
reth f no wor-
des are able
ſufficiently to
exprefſe the
rage of idolat-
ers, & there-
fore the holy
Goſt here com-
pareth them to
choſe which in
their raging lo-
ue & ſlethy lu-
ſtes dote vpon
the images &
paintings of
the after who-
me they luſt.

the daughters of one mother.

And they committed fornicacion^b in E-
gypt, they committed fornicacion in their
youth: there were their breasts preſſed, &
there thei bruised the teates of their virgi-
nitie.

And the names of^c them were Aholáh, the
elder, and Aholibáh her ſiſter: & thei were
mine, and thei bare ſonnes and daughters:
thus were their names. Samaria is Aholáh,
and Ieruſalém Aholibáh.

And Aholáh plaid the harlot^d when^e ſhe
was mine, and ſhe was ſet on fyre with her
louers, to wit, with the Aſſyrians her neigh-
bours,

Which were clothed with blew ſilke, bo-
the captaines & princes: thei were all plea-
ſant yong men, & horſemen riding vpon
horſes.

Thus ſhe comitted her whoredome with
them, *euen* with all them that were the cho-
ſen men of Aſſhúr, and with all on whome
ſhe doted, & defiled her ſelf with all their
idoles.

Nether left ſhe her fornicaciõs, *learned of*
the Egyptiás: for in her youth thei^e laye
with her, & thei bruised the breasts of her
virginitie, and powred their whoredome
vpon her.

Wherefore I deliuered her into the hands
of her louers, *euen* into the hands of the
Aſſyrians, vpon whome ſhe doted.

Theſe diſcouered her ſhame: thei toke a-
way her ſonnes & her daughters, & ſlew
her with the ſworde, & ſhe had an *evil* na-
me among women: for^f thei had executed
iudgement vpon her.

And when her ſiſter Aholibáh ſawe this,
ſhe marred her ſelf with inordinate loue,
more then ſhe and with her fornicacions
more then her ſiſter with her fornicaciõs.

She doted vpon the Aſſyrians her neigh-
bours, *bothe* captaines and princes clothed
with diuers ſutes, horſemen riding vpon
horſes: thei were all pleaſant yong men.

Then I ſawe, that ſhe was defiled, and
that they were bothe after one ſorte,

And that ſhe encreaſed her fornicacions:
for when ſhe ſawe men^g painted vpon the
wall, the images of the Caldeans painted
with vermilion,

And girded with girdles vpon their loy-
nes, and with dyed attyre vpon their heads
(loking all like princes after the maner of
the Babylonians in Caldea, y^e land of their
natiuitie)

Aſſone, I ſay, as ſhe ſawe them, ſhe doted
vpon them, & ſent meſſengers vnto them
into Caldea.

Now when the Babylonians came to her
into the bed of loue, they defiled her with
their fornicacion, & ſhe was polluted with
them, and her luſt departed from them.

So ſhe diſcouered her fornicacion, & diſ-
cloſed her ſhame: then mine heart forſoke
her, like as mine heart had forſakē her ſiſter
Yet, ſhe encreaſed her whoredome more,
& called to remembrance the dayes of her
youth, wherein ſhe had plaid the harlot
in the land of Egypt.

For ſhe doted vpon their ſeruants whoſe
membres are *as* the membres of aſſes, and
whoſe yſſue is *like* the yſſue of horſes.

Thou calledſt to remembrance the wic-
kednes of thy youth, when thy teates were
bruised by the Egyptiás: therefore y^e pap-
pes of thy youth *are thus*.

Therefore, o Aholibáh, thus ſaith the
Lord God, Beholde, I wil raiſe vp thy lo-
uers againſt thee, from whome thine heart
is departed, and I wil bring them againſt
thee on eueiy ſide,

To wit, the Babylonians, and all the Cal-
deans, ^h Peking, and Shoáh, and Kóá, & all
the Aſſyrians with the: they were all plea-
ſant yong men, captaines and princes: all
thei were valiant & renoumed, riding vp-
on horſes.

Euen theſe ſhal come againſt thee with
charettes, waggens, and wheles, and with a
multitude of people, *which* ſhal ſet againſt
thee, buckler & ſhield, and helmet rounde
about: andⁱ I wil leaue the puniſhment
vnto them, & they ſhal iudge thee accor-
ding to their^j iudgements.

And I wil lay mine indignation vpon
thee, and thei ſhal deale cruelly with thee:
they ſhal cut of thy^k noſe and thine cares,
and thy remnant ſhal fall by the ſworde:
they ſhal cary away thy ſonnes and thy da-
ughters, and thy reſidue ſhal be deuoured
by the fyre.

They ſhal alſo ſtrippe thee out of thy
clothes, and take away thy faire iewels.

Thus wil I make thy wickednes to ceaſe
from thee and thy fornicacion out of the
land of Egypt: ſo that thou ſhalt not liſt
vp thine eyes vnto them, nor remember E-
gypt any more.

For thus ſaith the Lord God, Beholde, I
wil deliuer thee into the hand of them,
whome thou hateſt: *euen* into the hands of
them from whome thine heart is departed.

And they ſhal handle thee diſpitefully,
and ſhal take away all thy^l labour, & ſhal
leaue thee naked and bare, and the ſhame
of thy fornicaciõs^m ſhal be diſcouered, bo-
the thy wickednes, and thy whoredome.

I wil do theſe things vnto thee, becauſe
thou haſt gone a whoring after the heathē,
& becauſe y^e art polluted with their ido-
les.

Thou haſt walked in y^e way of thy ſiſter:
therefore wil I giue herⁿ cup into thine hād

Thus ſaith the Lord God, Thou ſhalt
drinke of thy ſiſters cup, depe and large:
thou ſhalt be laughed to ſcoone & had in
deriſion,

h Theſe were
the names of
certeine prin-
ces & captai-
nes vnder Ne-
buchad-nezzar

i I wil giue iud-
gements beſore
them
Or, lawes.

j They ſhal deſ-
troy thy prin-
ces and Priests
with the reſt
of thy people.

k All thy trea-
ſures & riches
which thou
haſt gotten by
labour
l All the worl-
de ſhal ſee thy
ſhameful for-
ſaking of God
to ſerue do-
les.

m I wil exe-
cute the ſame
iudgements &
vengeance a-
gainſt thee, &
y^e with grea-
ter ſeuertie.

derision, because it containeth much.
 33 Thou shalt be filled with ^a drunkenes & sorowe, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

^a Meaning, y^e the afflictions shulde be so great that they shulde cause them to lose their senses, & reason

34 Thou shalt *euen* drinke it, and wing it out to the *drigges*, & thou shalt breake the sherdes thereof, & teare thine owne breastes: for I haue spokē it, saith y^e Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholáh & Aholibáh? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood *is* in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe *by the fyre* to be their meat.

^o That is, to be sacrificed to their idoles, read Chap. 16, 20.

38 Moreover thus haue they done vnto me: they haue defiled my sanctuarie in the same day, & haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in y^e middes of mine house.

^p They Tent into other countries to haue such as shulde teache the seruice of their idoles.

40 And how much more *is it* that they sent for men to come from ^p farre vnto whome a messenger was sent, & lo, they came: for whome thou didest wash thy self, and painted thine eyes, & deckedst thee with ornaments,

^q He meaneth the altar, that was prepared for the woles

41 And satest ^q vpon a costlie bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: and with the men to make the companie great were brought men of ^r Sabá from the wildeines, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

^r Which shulde teache the maner of worshipping their gods.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornications come to an end.

44 And they went in vnto her as they go to a comune harlot: so wēt they to Aholáh and Aholibáh the wicked women.

^s That is, whereby death, read Chap 16, 38.

45 And the righteous men they shal iudge them, after the maner of ^s harlotes, and after the maner of murderers: for they are harlotes, and blood *is* in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumulte, and to the spoyle,

47 And the multitude shal stone them with stones, and cut them with their swords: they shal slay their sonnes, and their daughters, & burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the lād, that all ^t women may be taught not to do after your wickednes.

^t Meaning, all other cities, & countries.

49 And they shal lay your wickednes vpō you, and ye shal beare the finnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XXXIII.

¹ *He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.*

¹ **A** Gaine in the ^a ninth yere, in the tēth moneth, in the tenth day of the ^b month came the worde of the Lord vnto me, saying,

^a Of Ierusalem captiuitie, and of the reigne of Zedekiah, ² King 25, 1 ^b Called Tebeth, which containeth parte of December and parte of Ianuarie: in y^e which moneth and day Nebuchad-nezzar besieged Ierusalem

² Sonne of man, write thee the name of the day, *euen* of this same day: for the King of Babel set him self against Ierusalem this same day.

³ Therefore speake a parable vnto y^e rebellious house, and say vnto them, Thus saith the Lord God, Prepare a ^c pot, prepare it, and also power water into it.

^c Whereby was meut Ierusalem

⁴ Gather the ^d pieces thereof into it, *euen* euerie good piece, *as* the thigh and the shuldre, & fill it with the chief bones.

^d That is, the citizens, & the chief men thereof

⁵ Take one of the best shepe, and ^e burne also the ^e bones vnder it, & make it boy-le wel, and sethe the bones of it therein,

^e Or, he ipe ^f Meaning, of the innocents, whome they had slaine, who were the cause of the kindeling of Gods wrath against them

⁶ Because the Lord God saith thus, Wo to the bloodie citie, *euen* to the pot, ^f whose skome is therein, and whose skome is not gone out of it: bring it out ^g piece by piece: let no ^h lot fall vpon it.

^f Whose iniquities, & wicked citizens there yet remaine

⁷ For her blood is in the middes of her: she set it vpon an high ⁱ rocke, and powred it not vpon the grounde to couer it wth dust,

^g Signifying, that they shulde not be destroyed all at once, but by litle & litle

⁸ That it might cause wrath to arise, & take vengeance: *euen* I haue set her blood vpon an high rocke y^e it shulde not be couered.

^h Spare none estate or condition.

⁹ Therefore thus saith the Lord God, ⁱ Wo to the bloodie citie, for I wil make ⁱ the burning great.

ⁱ The citie shewed her cruelty to all the worlde, & was not ashamed thereof, neither yet hid it

¹⁰ Heape on muchewood: ^k kindle the fyre, consume the flesh, and cast in spice, and let the bones be burnt.

^k Nah. 3, 1, habak. 3, 12

¹¹ Then set it emptie vpon the coles thereof, that ^l the brasie of it may be hot, and may burne, and that the filthines of it may be molten in it, and that the skome of it may be consumed.

^l Or, as heape of wood

¹² ¹ She hath wearied her self with lies, & her great skome went not out of her: *therefore* her skome shalbe consumed with fyre.

^m Meaning, y^e the citie shalbe utterly destroyed, and that he wolde giue the enemies an appetite thereunto.

¹³ *Thou remainest* in thy filthines & wickednes: because I wolde ⁿ haue purged thee, and thou wast not purged, thou shalt not be purged frō thy filthines, til I haue caused my wrath to light vpon thee.

ⁿ Or, become ^o The citie hath flattered her self in vaine

¹⁴ I the Lord haue spoken it: it shal come to passe, and I wil do it: I wil not go backe, nether wil I spare, nether wil I repent;

^o I labored by sending my Prophetes to call thee to repentance, but thou woldst not

^a That is, the Babylonians.

according to thy wayes, and according to thy workes shal ^a they iudge thee, saith the Lord God.

15 ¶ Also the worde of the Lord came vnto me, saying,

^c Meaning, this wife is whome he desired, as ver. 16.

16 Sonne of man, beholde, I take away fro thee the pleasure of thine eyes with a plague: yet shalt thou nether mourne nor wepe, nether shalt thy teares runne downe.

^p For in mourning they went bare headed and bare footed, and also couered their lippes.

^q That is, wth the neighbour sent to them ^y mourned.

^r Meaning, the morning following.

17 Cease from sighing: make no mourning for the dead, & binde the tyre of thine head vpon thee, & put on thy shoes vpon thy fete, & couer not thy lippes, and eat & not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

^f By sending ^y Gileads to destroy it, as Chap 7. 22. Wherein you boast and delight.

21 Speake vnto the house of Israël, Thus saith ^y Lord God, Beholde, I wil pollute my Sanctuarie, ^{euen} the pride of your power, the pleasure of your eyes, and your hearts desire, & your sonnes, & your daughters whome ye haue left, shal fall by the sworde.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre shalbe vpon your heads, & your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this cometh, ye shal knowe that I am the Lord God.

^u Eze. lifting up, of their sinnes.

25 Also, thou sonne of man, shal it not be in the day when I take from the their power, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters?

26 That he that escapeth in that day, shal come vnto thee to tel thee that which he hath heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a signe vnto them, and they shal knowe that I am the Lord.

CHAP. XXV.

^c The worde of the Lord against Ammon, which reioyced at the fall of Ierusalem. ^e Against Moab and Seir, Aduma and the Philistims.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against ^y Ammonites, and propheticie against them,

3 And say vnto the Ammonites, Heare the

worde of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israël, when it was desolate, and against the house of Iudáh, when they went into captiuitie,

4 Beholde, therefore I wil deliuer thee to ^y me of the East for a possession, and they shal set their ^c palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shal drinke thy milke.

5 And I wil make ^d Rabbáh a dwelling place for camels, and the Ammonites a shep-cote, & ye shal knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the fete, and reioyced in heart with all thy despite against the land of Israël,

7 Beholde, therefore I wil stretche out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, & I wil roote thee out from the people, and I wil cause thee to be destroyed out of the countreis & I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudáh is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, ^{euen} of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimóth, Báal-meon, and Kariatháim.

10 I wil call the men of the East against the Ammonites, and wil giue them in possession, so that the Ammonites shal no more be remembred among the nations,

11 And I wil execute iudgements vpon Moab, & thei shal knowe ^y I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edóm hath done ^{euen} by taking vengeance vpon the house of Iudáh, and hath committed great offence, and reuenged him self vpon them,

13 Therefore thus saith the Lord God, I wil also stretche out mine hand vpon Edóm, and destroye man, and beast out of it, and I wil make it desolate fro Témán, and they of Dedán shal fall by ^y sworde.

14 And I wil execute my vengeance vpon Edóm by the hand of my people Israël, & they shal do in Edóm according to mine angre, and according to mine indignatió, and they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged the selues with a desperate heart, to destroye it for the olde hatred,

16 Therefore thus saith ^y Lord God, Beholde, I wil stretche out mine had vpon ^y Philistims, & I wil cut of the ^f Cherethims, & destroye the remnant of the sea coast.

^a Because ye reioyced whē the enemy destroyed my citie and temple.

^b That is, ^{ro} ^y Babylonians.

^c They shal chase thee away and take thy gorgeous houses to dwell in.

^d Called also Philadelphia, which was ^y chief citie of ^y Ammonites and full of countres. 2 Sam. 12. 27.

^e So that no power or strength shulde be able to resist the Babylonians.

^f Which were certaine garious of Philistims, whereby thei oft times molested the Iewes of ^y Cherethims. Daud also had a garde. 2. Sam. 8. 8.

17 And I wil execute great vengeance vpon the with rebukes of mine indignation, & thei shal knowe that I am the Lord, when I shal laie my vengeance vpon them.

CHAP. XXVI.

a He prophesieth that Tyrus shalbe overthrowen because it is raised at the destruction of Ierusalem. 15 The wondring and astonishment of the marchantes for the destruction of Tyrus.

a Bether of the captiuitie of Ierusalem, or of the reigne of Zedekiah

b That is, the famous citie Ierusalem, whereunto all people resorted

c My riches & fame shal increase: thus I nickered reioyce at their fall by whome they maie haue any profite or aduantage.

d The towres that belonged vnto her.

e For Tyrus was muche buylt by art, and by labour of men was wone out of the sea Some referre this vnto the images of the noble men & thei had erected vp for their glorie and reuennue Iere 7. 35.

ANd in the eleuenth yere, in the first daie of the moneth, the worde of the Lord came vnto me, saying,

1 Sonne of man, because that Tyrus hath said against Ierusalem, A ha, the gate of the people is broken: it is turned vnto me: for seing she is desolate, I shalbe replenished,

2 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I wil bring vp manie nations against thee, as the sea mounteth vp with his waues.

3 And thei shal deströie the walles of Tyrus & breake downe her towers: I wil also scrape her dust from her, and make her like the toppes of a rocke.

4 Thou shalt be for the spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoyle to the nations.

5 And her daughters which are in the fielde, shalbe slaine by the sworde, and thei shal knowe that I am the Lord.

6 For thus saith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nazzar King of Babel, a King of Kings from the North, with horses and with charets, and with horsemen, with a multitude and muche people.

7 He shal slaine with the sworde thy daughters in the fielde, and he shal make a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

8 He shal set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

9 The dust of his horses shal couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheles, & of the charets, whē he shal entre into thy gates as into the entrie of a citie that is broken downe.

10 With his houses of his horses shal he tread downe all thy stretes: he shal slaine thy people by the sworde, and the pillars of thy strength shal fall downe to the grounde.

11 And thei shal robbe thy riches and spoile thy marchandise, and thei shal breake downe thy walles, and deströie thy pleasant houses, and thei shal cast thy stones and thy timbre and thy dust into the middes of the water.

12 Thus wil I cause the sounde of thy songs to cease, and the sounde of thine harpes

shalbe no more heard.

13 I will laie thee like the toppes of a rocke: thou shalt be for a spreading of nettes: thou shalt be buylt no more: for I the Lord haue spoken it, saith the Lord God.

14 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the sounde of thy fall, and at the crye of the wounded, when thei shalbe slaine and murdered in the middes of thee?

15 Then all the princes of the sea shal come downe from their thrones: thei shal laie awaye their robes, & put of their broyded garments, and shal clothe them selues with astonishment: thei shal sit vpon the grounde, and be astonished at euery moment, and be amased at thee.

16 And thei shal take vp a lamentacion for thee, and saie to thee, How art thou destroyed, that wast inhabited of seamen, the renowned citie which was strong in the sea, both she & her inhabitants, which cause their feare to be on all the haunts therein!

17 Now shal the yles be astonished in the daie of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departur.

18 For thus saith the Lord God, Whē I shal make thee a desolate citie, like the cities that are not inhabited, & whē I shal bring the deape vpon thee, and great waters shal couer thee,

19 When I shal cast thee downe with them that descende into the pit, with the people of olde time, and shal set thee in the lowe partes of the earth, like the olde ruines, w^{ch} them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shal shewe my glorie in the land of the liuing,

20 I wil bring thee to nothing, and thou shalt be no more: thogh thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and auctoritie thereof in time past.

THe worde of the Lord came againe vnto me, saying,

1 Sonne of man, take vp a lamentacion for Tyrus,

2 And say vnto Tyrus, thou art situate at the entrie of the sea, which is the mart of the people for manie yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beautie.

3 Thy borders are in the middes of the sea, & thy buylders haue made thee of perfect beautie.

4 They haue made all thy ship borders of firre trees of Sheenir: they haue brought cedres fro Lebanon, to make masts for thee.

5 Of the yles of Bashan haue they made thine ores: the companie of the Assyrians

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countreyes dwell by the sea: whereby he significeth her destruction shulde be so horrible, that all the world shulde heare thereof and be afrayed

h Meaning, marchantes & by their traffique did enriche her wonderfully and increate her power.

i Which are dead long ago.

k Meaning, in Iudea, when it shal be restored.

a Which serueth all the world & by marchandise.

l Ebi beati.

b This mountaine was called Hermon, but the Ammonites called it Sheanir, Deu 3. 9.

The riches of Tyrus.

Ezekiél. Tyrus no God.

c Which is taken for Grecia and Italie

have made thy banks of yorie, brought out of the yles of Chittim.

7 Fine linen was broidred worke, brought from Egypt, was spread, ever thence to be thy faire, blew silk & purple, brought from the yles of Elisah, was thy covering.

8 The inhabitants of Zidon, and Arnad were thy mariners, & Tyus thy wisemen that were in thee, they were thy pilotes.

Or, shipmasters.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

d Meaning, they buyt the walles of the cite, which is here ment by the ship and of these were buylders of Salomons Temple. 1. Kings. 10.

10 Thei of Beria, and of Lud and of Phut were in thine armie: thy men of warre they hanged shield & helmet in thee: they set for the thy beautie.

11 The men of Arvad with thine armie were vpon thy walles rounde about, and the Gamgadims were in thy towers: they hanged their shields vpon thy walles rounde about: they have made thy beautie perfite.

e That is, thei of Cappadocia or Pignes which were so called because that out of the hie towres they seemed little

12 They of Tarshish were thy marchants for the multitude of all riches, for silver, yron, tynne, and lead, which they brought to thy faires.

f Of Grecia, Italie and Cappadocia By selling sciaues.

13 Thei of Iauan, Tubal and Meshech were thy marchants, & concerning the liues of men, and they brought vessels of brasie for thy marchandise.

h Which are eate for people of Asia minor.

14 Thei of thy house of Togarmah brought to thy faires horses, & horsmen, & mules.

15 The men of Dedan were thy marchants: and the marchandise of manie yles were in thine hands: they brought thee for a present: hornes, bones, teeth, and peacocks.

i Meaning, unicornes hornes, and elephants teeth Or, workes. Or, carbuncles Or, silk.

16 Thei of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires with emeraudes, purple, and broidred worke, and fine linnen, and coral, and perle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheat of Minnith, and Pannag, and hony and oyle, and balm.

k Where wheat grewed Or, muscades, or anise.

18 Thei of Damascus were thy marchants in thy multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wolles.

19 Thei of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 Thei of Dedan were thy marchants in precious clothes for the charrets.

21 Thei of Arabia, & all the princes of Keddar occupied with thee, in lambes, & rams & goats: in these were they thy marchants.

Or, were marchants whose marchandise passed through those hande.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy faires with the chief of all spices, and with all precious stones and golde.

23 Thei of Haram and Cannah and Eden, the marchants of Sheba, Asshur & Chil-

mad were thy marchants.

24 These were thy marchants in all sortes of things, in raiment of blew silk, and of broidred worke, and in coffer for the riche apparel, which were bounde w coides: chaines also were among thy marchandise.

Or, came incense cause towards there.

25 The shippes of Tarshish were thy chief in thy marchandise, and thou wast replenished and made very glorious in the middes of the sea.

26 Thy robbers have brought thee into great waters: the East winde hath broken thee in the middes of the sea.

Or, rivers. 1 That is, Nebuchad nezar.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, & all thy multitude which is in the middes of thee, shal fall in the middes of the sea in the daie of thy ruine.

28 The suburbs shal shake at the founde of the crye of the pilotes.

m That is, the cities nere about thee, as was Zidon, Arvad and others.

29 And all that handle the ore, the mariners & all the pilotes of the sea shal come downe from their ships, & shal stand vpon the land,

30 And shal cause their voice to be heard against thee, and shal crye bitterly, and shal cast dust vpon their heads, and wallowe them selues in the ashes.

31 They shal plucke of their heere for thee and gyrd them with a sackcloth, and they shal wepe for thee with sorrow of heart & bitter mouzning.

32 And in their mourning they shal take vp a lamentaciō for thee, saying, What cite is like Tyus, so destroyed in thy middes of thy seal

33 Whē thy wares went forthe of the seas, thou filledst manie people & thy didest enriche the Kings of the earth with the multitude of thy riches & of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.

35 All the inhabitants of the yles shal be astonished at thee, & all their Kings shal be sore afraied & troubled in their countenance.

36 The marchants among the people shal hiss at thee: thou shalt be a terrour, and neuer shalt be anie more.

n Whereby is ment a long time: for it was prophced to be destroyed but seventy yeres, as Ier 23, 13.

CHAPTER. XXVII.

2 The worde of God against the King of Tyrus for his pride. 21 The worde of the Lord against Zidon. 22 The Lord promiseth that he wil gather together the children of Israel.

1 The worde of the Lord came againe vnto me, saying,

2 Sone of mā, say vnto thy prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the middes of the sea, yet thou art but a man and not God, & though thou didest thinke in thine

a I am safe & none can come to hurt me, for God is in the heaven Though thou see thine heere as the heere of God.

b Thus he speaketh by derision: for Daniél had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this

chine heart, & thou wast equal with God,
 3 Beholde, thou art wiser then Daniél: there is no secret, that they can hide from thee.
 4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.
 5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.
 6 Therefore thus saith the Lord God, Because thou didst think in thine heart, that thou wast equal with God,
 7 Beholde, therefore I will bring strangers upon thee, even the terrible nations: and they shall draw their swordes against the beautie of thy wisdom, and they shall defile thy brightness.
 8 They shall cast thee downe to the pit, and thou shalt dye the death of them, that are slaine in the middes of the sea.
 9 Wilt thou say then before him, & slaieth thee, I am a god: but thou shalt be a man, and no God, in the hands of him that slaieth thee.

c Like & rest of & heathen and infidels, & are Gods enemies.

10 Thou shalt dye the death of the uncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentacion vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the summe, & art full of wisdom and perfic in beautie.

d He derideth the vaine opinion and confidence that Tyrus had in their riches strength and pleasures

13 Thou hast bene in Eden & gard of God: euerie precious stone was in thy garment. & rubie, & topaze & the diamod, & chrysolite, & onix, & the iasper, & saphir, & emeraud, & the carbuncle & golde: & worke manship of thy timbrels, & of thy pipes was prepared in thee in the day that thou wast created.

e He meaneth & royal state of Tyrus, & for the excellencie and glory thereof he compareth to Cherubims

14 Thou art the anointed Cherub, that couereth, and I haue set thee in honour: thou wast vpō & holy mountaine of God: & thou hast walked in the middes of the stones of fyre.

f Or, carbuncle. He meaneth & royal state of Tyrus, & for the excellencie and glory thereof he compareth to Cherubims & couered & Arke: and by this word anointed he figuratiuely the same f I did thee this honour to make thee one of the buylders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke

15 Thou wast perfic in thy waies from the day that thou wast created, til iniquitie was founde in thee.

16 By the multitude of thy marchandise, they haue filled the middes of thee with cueltie, and thou hast sinned: therefore I will cast thee as prophane out of thy mountaine of God: & I wil destroy thee, & couering Cherub from the middes of the stones of fyre.

g To wit, among my people Israel, & shal as precious stones which was when I first called thee to this dignitie

17 Thine heart was lifted up because of thy beautie, & thou hast corrupted thy wisdom by reason of thy brightness: I wil cast thee to the ground: I wil lay thee before Kings that they may beholde thee.

h Thou shalt haue no parte among my people
 i That is, the honour, when I first called thee to this dignitie

18 Thou hast defiled thy sanctification by thy multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore wil I bring forth a fyre fro the middes of thee,

which shall deuoure thee: & I wil bring thee to ashes vpon the earth, in the sight of all them that beholde thee.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt be a terrour, & neuer shalt thou be any more.

20 Again, the worde of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and propheticie against it,

22 And say, Thus saith the Lord God, Beholde, I come against thee, O Zidon, & I wil be glorified in the middes of thee: & they shall knowe that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

i By executing my iudgements against thy wickednes.

23 For I wil send into her pestilence & blood into her stretes, and the slaine shall fall in the middes of her: the enemies shall come against her with the sword on euerie side, & they shall knowe that I am the Lord.

m That is, Nebuchadnezzar

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are rounde about them, and despised they, and they shall knowe that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel fro the people where they are scattred, & shall be sanctified in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iakob.

n He sheweth for what cause God wil assemble his Church, and preserve it still though he destroy his enemies: to wit, they shall praise him, & give thanks for his great mercies.

26 And they shall dwell safely therein, & shall buyld houses, & plant vineyardes: yea, they shall dwell safely, when I haue executed iudgements vpon all rounde about them, & they shall despise them, & they shall knowe that I am the Lord their God.

CHAP. XXXIX.

He propheticie against Pharaoh and Egypt. 13 The Lord promiseth that he wil restore Egypt after fouretyer. 18 Egypt is the reward of King Nebuchadnezzar for the labours, which he toke against Tyrus.

1 IN the tenth yere, & in the tenth moneth in the twelfth day of the moneth, the worde of the Lord came vnto me, saying,

a To wit, of captiuitie of Ieconiah of the reigne of Zedekiah
 b Of the order of these propheticies and how the forther some time standeth after the latter, read Iere. 27.

2 Sonne of man, set thy face against Pharaoh the King of Egypt, and propheticie against him, and against all Egypt.

3 Speake, & say, Thus saith the Lord God, Beholde, I come against thee, Pharaoh King of Egypt, & great dragon, that lieth in the middes of his riuers, & hath said, The riuer is mine, & I haue made it for my self.

b He comparereth Pharaoh to a dragon & hideth him self in the riuer Nilus, as Isa 51.9

4 But I wil put hokes in thy chawes, & I wil cause the fish of thy riuers to sticke vnto thy scales, & I wil drawe thee out of the middes of thy riuers, & all the fish of thy riuers shall sticke vnto thy scales.

c I wil send enemies against thee, & they shall plucke thee & thy people & trust in thee out of thy sure places.

5 And I wil leaue thee in the wilderness, both thee & all the fish of thy riuers: they shall fall vpon the open field: they shall not be broght together, nor gathered: for I haue giuen them for meat to the beastes of the field, and to the fowles of the heauen.

*d Read. 1.
King 18, 21. Isa
36, 6.*

*Or, Phut.
e When thei
felte their hurt,
thei wolde
say no more
vpon thee, but
stode vpon
their fere and
put their trust
in others.
f Thus God
can not suffer
that man shul-
de arrogat a-
ny thing to
him self, or
put his trust
in any thing
saue in him
alone
"Ebr Caph, or
Ethiopia.*

Jerem. 46, 26

*g Meaning, f
thei shuld not
haue ful do-
minion, but be
vnder the Per-
sians, Grecians
and Romans,
and the cause
is, that the Is-
raelites shul-
de no more
put their trust
in them, but
learne to de-
pend on God.
h Let I shul-
de by this
meanes pu-
nish their bo-
nes.
i Counting fro
the captiuitie
of Ieconiah.*

*k He toke
great paines
at the siege of
Tyrus and his
armie was so-
re handled.
l Signifying f
Nebuchadne-
zár had more
paines then
profit, by the
taking of Ty-
rus.*

6 And all y inhabitâts of Egypt shal knowe that I am the Lord, because thei haue bene a staffe of^d reed to the house of Israël.

7 When thei toke holde of thee with their hand, thou didest breake, and rent all their shulder: and when thei leane vpon thee, thou brakest and madeest all their loines to stand vpright.

8 Therefore thus saith the Lord God, Beholde, I wil bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, & waste, and thei shal knowe that I am the Lord: because he hath said, f The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I wil make the land of Egypt vterly waste and desolate from the towre of Seuenéh, euen vnto the borders of the "blacke Mores.

11 No foote of mā shal passe by it, nor foote of beast shal passe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shalbe desolate amōg the cities that are desolate, for fourtie yeres: and I wil scattre the Egyptians among the nacions, and wil disperse them through the countreis.

13 Yet thus saith y Lord God, * At the end of fourtie yeres wil I gather the Egyptiās fro the people, where thei were scatted,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathrós, into the land of their habitation, and thei shal be there a s small kingdome.

15 It shalbe the smallest of the kingdomes, nether shal it exalt it self any more aboute the nacions: for I wil diminish them, that thei shal no more rule the nacions.

16 And it shal be no more the confidence of the house of Israël, to bring their^h iniquitie to remembrance by loking after them, so shal thei knowe, that I am y Lord God.

17 ¶ In the seuen and twentieth yere also in the first moneth, & in y first day of the moneth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzár King of Babél caused his armie to serue a great seruice agāst Tyrus: euerie head was made balde, and euerie shulder was made bare: yet had he no wages, nor his armie for Tyrus, for the seruice that he serued agāst it.

19 Therefore thus saith the Lord God, Beholde, I wil giue the land of Egypt vnto Nebuchad-nezzár the King of Babél, and he shal take her multitude, and spoile her spoile, and take her pray, and it shal be the wages for his armie.

10 I haue giuen him the land of Egypt for his labour, that he serued agāst it, because thei wrought for me.

21 In that day wil I cause the horne of the house of Israël to growe, and I wil giue thee an open mouth in the middes of the, and thei shal knowe that I am the Lord.

CHAP. XXX.

The destruction of Egypt & the cities thereof.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus saith the Lord God, Houle & crye, Wo be vnto this day.

3 For the day is nere, and the day of y Lord is at hand, a cloudie day, and it shalbe the time of the heathen.

4 And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia, whē the flaine shal fall in Egypt, when thei shal take away her multitude, and when her fundacions shalbe broken downe.

5 a Ethiopie, and Phut, & Lud, and all the commune people, and Cub, and the mē of the land, that is in league, shal fall with them by the sworde.

6 Thus saith y Lord, Thei also that mainteine Egypt, shal fall, and the pride of her power shal come downe from the towre of b Seuenéh shal thei fall by y sworde, saith the Lord God.

7 And thei shalbe desolate in the middes of the counteis that are desolate, and her cities shalbe in y middes of the cities that are wasted.

8 And thei shal knowe that I am the Lord, when I haue set a fyre in Egypt, and when all her helpers shalbe destroyed.

9 In that day shal their messengers goe forthe from me in shippes, to make the cares Mores afraied, and feare shal come vpo them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hād of Nebuchad-nezzár King of Babél.

11 For he and his people with him, euen the terrible nacions shal be broght to destroy the land: and thei shal drawe their swordes agāst Egypt, & fil the land with y flaine.

12 And I wil make the riuers drye, and sel the land into the hands of the wicked, and I wil make the land waste, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I wil cause their idoles to cease out of Noph, and there shal be no more a prince of the land of Egypt, & I wil send a feare in the land of Egypt.

14 And I wil make Pathrós desolate, & wil set fyre in Zóan, and I wil execute iudge-
ment in No.

*a By Phut
and Lud are
ment Aphrica
and Libya.*

*b Which was
a strong cite
of Egypt, cha.
29, 10.*

*Or, Memphis
"Akairā.*

Or, Taurā.

^{Or, Pelusium} 15 And I wil powre my wrath vpon ^{Or, Alexandria} Sin, which is the strength of Egypt: and I wil destroy the multitude of ^{Or, Pelusium} No.

16 And I wil set fyre in Egypt: Sin shal haue great sorow, and No shalbe destroyed, and Noph shal haue sorowes daely.

^{Or, Helipolis.} 17 The yong men of ^{Or, Pelusium} Auen, and of ^{Or, Pelusium} Phibés, shal fall by the sworde: and these cities shal go into captiuitie.

^{c Meaning, that there shal be great sorowe and affliction d That is, the strength and force.} 18 At Tehaphnehes the day ^c shal restreine ^{his light}, when I shal breake there the ^d barres of Egypt: and when the pompe of her power shal cease in her, the cloude shal couer her, & her daughters shal go into captiuitie.

19 Thus wil I execute iudgeméts in Egypt, and they shal knowe, that I am the Lord.

^{e Of the captiuitie of Ieremiáh, or of Zedekiah's reigne.} 20 ¶ And in the ^e eleuenth yere, in the first moneth, & in the seuéth day of the moneth, the woide of the Lord came vnto me, saying,

^{f For Nebuchad-nezzár destroyed Pharaoh Necho at Carchemish, Iere 46, 26} 21 Sonne of man, ^f I haue broken the arme of Pharaoh King of Egypt: and lo, it shal not be bounde vp to be healed, nether shal they put a roole to binde it, and so make it strong, to holde the sworde.

^{g His force & power.} 22 Therefore thus saith the Lord God, Beholde, I come against Pharaoh King of Egypt, and wil breake ^g his arme, that was strong, but is broken, and I wil cause the sworde to fall out of his hand.

23 And I wil scatter the Egyptians among the nations, and wil disperse the through the countreis.

24 And I wil strengthen the arme of the King of Babel, and put my sworde in his hand, but I wil breake Pharaohs armes, & he shal cast out sighings as the sighings of him, that is wounded before him.

25 But I wil strengthen the armes of the King of Babel, and the armes of Pharaoh shal fall downe, and they shal knowe, that I am the Lord, ^h when I shal put my sworde into the hand of the King of Babel, & he shal stretch it out vpon the land of Egypt.

^{i Whereby we see that tyrants haue no power of them selues, nether can do any more harme, but God appointeth, & when he wil, they must cease.} 26 And I wil scatter the Egyptians among the nations, and disperse them among the countreys, and they shal knowe, that I am the Lord.

CHAP. XXXI.

^a A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians 10 He prophesieth a like destruction to them bothe.

^{a Of Zedekiah's reigne or of Ieremiáh's captiuitie.} 1 And in the ^a eleuenth yere, in ^y third moneth, & in the first day of the moneth the worde of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whome art thou ^b like in thy greatnes?

^{b Meaning, that he was not like in strength to the King of the Assyrians, whome the Babylonians overcame.} 3 Beholde, Asshur was like a cedre in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp verie hie,

and his top was among the thicke boughes.

4 The waters nourished him, and the depe exalted him on hie with her riuers running rounde about his plants, and sent out her ^c litle riuers vnto all the trees of the field.

^{c Many other nations were vnder their dominion d, causety.} 5 Therefore his height was exalted about all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the depe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the field bring forth their yong, and vnder his shadow dwelt all mightie nations.

7 Thus was he faire in his greatnes, and in the length of his branches: for his roote was neie great waters.

8 The cedres in the garden ^d of God colde not hide him: no fine tre was like his branches, and the cheffenu trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because ^e he is lift vp on high, and hath shot vp his toppe among the thicke boughes, & his heart is lift vp in his height,

^{e Or, then wast lift vp.} 11 I haue therefore deliuered him into the hands of the ^e mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednes.

^{e That is, of Nebuchad-nezzár, who afterward was the monarche and onlie ruler of the worlde.} 12 And the strangers haue destroyed him, ^{euen} the terrible nations, and they haue left him vpon the mountaines, and in the valleys his branches are fallen, & his boughes are ^f broken by all the riuers of the land: and all the people of the earth are departed from his shaddowe, and haue forsaken him.

^{f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.} 13 Vpon his ruine shal all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shal be exalted by their height, nether shal shoote vp their toppe among the thicke boughes, nether shal their leaues stand vp in their height, which drinke so muche water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among the that go downe to the pit.

15 Thus saith the Lord God, In the daye when he went downe to hel, I caused them to mourne, & I covered ^g the depe for him, and I did restreine the floods thereof, and the great waters were staied: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sounde of his fall, when I cast him downe to hell,

^h To cause this destruc^o of the King of Assyria to seeme more horrible, he setteth forth the other Kings and princes which are dead, as though they rejoyced at the fall of suche a tyrant.
ⁱ Meaning, that Pharaohs power was no thing so great as his was.
^k Read Chap. 28, 10.

with them that descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shal ^h be comforted in the nether partes of the earth.

¹⁷ They also went downe to hel with him vnto them that be slaine with the sworde, and his arme, & they that dwelt vnder his shaddowe in the middes of the heathen.
¹⁸ To whome ⁱ art thou thus like in glorie & in greatnes amog the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt slepe in ^y middes of the ^k vncircumcised, with them that be slaine by the sworde: this is Pharaoh & all his multitude, saith the Lord God.

CHAP. XXXII.

¹ *This Prophet is commanded to bewaile Pharaoh King of Egypt. 12 the prophetieth that destruction shal come vnto Egypt through the King of Babylon.*

ANd in ^y twelfth yere in the twelfth moneth, & in the first day of the moneth, the worde of the Lord came vnto me, saying,

² Sonne of man, take vp a lamentacion for Pharaoh King of Egypt, & say vnto him, Thou art like a ^b lyon of the nations & art as a ^a dragon in the sea: thou castest out thy riuers ^c and troublest the waters with thy fete, and stampest in their riuers.
³ Thus saith the Lord God, * I wil therefore spread my net ouer thee with a great multitude of people, & they shal make thee come vp into my net.

⁴ Then wil I leaue thee vpon the land, & I wil cast thee vpon the open field, & I wil cause all the foules of the heauē to remaine vpon thee, and I wil fil all the beasts of the field with thee.

⁵ And I wil laye thy flesh vpon the mountaines, & fil the valleis ^d with thine height.

⁶ I wil also water with thy blood the land, wherein thou ^e swimmest, *euen* to the mountaines, and the riuers shalbe full of thee.

⁷ And when I shal ^f put thee out, I wil couer the heauen, and make the starres the roof darke: * I wil couer the sunne with a cloude, and the moone shal not giue her light.

⁸ All the lights of heauen wil I make darke for thee, and bring ^g darkenes vpon thy land, saith the Lord God.

⁹ I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the countreis which thou hast not knowen.

¹⁰ Yea, I wil make many people amased at thee, & their Kings shalbe astonished with feare for thee, when I shal make my sworde to glitter against their faces, & they shal be afraied at euery moment: euery man for his owne life in the day of thy fall.

For thus saith the Lord God, The sworde of the King of Babel shal come vpō thee.

¹² By the swordes of the mightie wil I cause thy multitude to fall: they all shalbe terrible nations, and they shal destroye the ^h pompe of Egypt, and all the multitude thereof shalbe consumed.

¹³ I wil destroye also all the beasts thereof from the great watersides, nether shal the fote of man trouble them any more, nor the houses of beast trouble them.

¹⁴ Then wil I make ⁱ their waters depe, and cause their riuers to runne like oyle, saith the Lord God.

¹⁵ When I shal make the land of Egypt desolate, and the countrey with all that is therein, shalbe laied wast: when I shal smite all them, which dwell therein, then shal they knowe, that I am the Lord.

¹⁶ This is the mourning wherewith they shal lament her: the daughters of the nations shal lament her: they shal lament for Egypt, and for all her multitude, saith the Lord God.

¹⁷ ¶ In the twelfth yere also in the fifteenth day of the moneth, came the worde of the Lord vnto me, saying,

¹⁸ Sonne of man, lament for the multitude of Egypt, and ^k cast them downe, *euen* they and the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

¹⁹ Whome dost thou passe ^l in beautie? go downe and slepe with the vncircumcised.

²⁰ They shal fall in the middes of them that are slayne by ^y sworde: ^m she is deliuered to the sworde: drawe her downe, & all her multitude.

²¹ The moste ⁿ mighty & strōg shal speake to her out of the middes of hel with them ^y helpe her: they are gone downe and slepe with the vncircumcised that be slaine by ^y sworde.

²² Asshur is there & all his companie: their graues are about him: all they are slayne and fallen by the sworde.

²³ Whose graues are made in the side of the pit, & his multitude are rounde about his graue: all they are slaine and fallen by the sworde, which caused feare ^o to be in the land of the liuing.

²⁴ There ^p is Elām and all his multitude rounde about his graue: all they are slaine and fallen by the sworde ^q are gone downe with the vncircumcised into the nether partes of the earth, which caused the felues to be feared in the land of the liuing, yet haue they borne their shame with the that are gone downe to the pit.

²⁵ They haue made his bed in the middes of the flaine with all his multitude: their graues are rounde about him: all these vncircumcised are slaine by the sworde: though they

^h This came to passe in lesse then foure yeres after this prophetic.

ⁱ To wit, of ^j Caldeans thine enemies, which shal quietly enioy all thy commodities.

^k That is, prophetic, that they shal be cast downe: thus the Lord giueth his Prophetes power bothe to plant and to destroy by his worde, read Iere 1, to 1 I haue not other kingdoms, more beautiful then thou, perished?
^m That is, Egypt.
ⁿ To make the matter more sensible, he bringeth in Pharaoh, whose dead shal meete & marueile at him, read Isa. 14, 9.

^o Meaning, ^p Persians.

^p Whome in this life all ^q worlde feared

^a Which was the first yere of the general captiuitie vnder Zedekiah.
^b Thus the scriptures compare tyrants to cruel and huge beasts & deuoure all that be weaker then they, and suche as they may ouercome.
^c Or, whale.
^d Thou preparest great armes
^e Chap. 12, 13.
^f 17, 20.

^d Which heapes of the carkeises of thine armie.
^e As Nilus ouerfloweth Egypt, so wil I make ^y blood of thine hoste to ouerflowe it.
^f The worde significeth robe put out as a candel is put out.
^g Isa. 13, 10, 10, 10, 23, 31, & 3, 15.
^h Matt. 24, 29.
ⁱ By this manner of speache is meant the great sorowe ^y shalbe for the slaughter of the King & his people.

thei haue caused their feare in the land of the liuing, yet haue thei borne their shame with them that go downe to the pit: thei are laide in the middes of them, that be slaine.

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth

26 There is a Méthech, Tubál, & all their multitude: their graues are rounde about them: all these vncircumcised were slaine by the sworde, though thei caused their feare to be in the land of the liuing.

r Which dyed not by cruel death, but by the course of nature and are honorably buried with their core armour and signes of honour.

27 And thei shal not lye with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heads, but their iniquitie shalbe vpō their bones: because thei were y^e feare of the mightie in the lād of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lye with them that are slaine by the sworde.

29 There is Edóm, his Kings, and all his princes, which with their strength are laied by them that were slaine by the sworde: they shal slepe with the vncircumcised, and with them that go downe to the pit.

f The Kings of Babylon.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: thei are ashamed of their strength, and the vncircumcised slepe with them that be slaine by the sworde, and beare their shame with them that go downe to the pit.

t As the wicked reioyce when they se others partakers of their miseries

31 Pharaóh shal se the, and he shalbe comforted ouer all his multitude: Pharaóh, & all his armie shalbe slaine by the sworde, saith the Lord God.

u I will make the Egyptians afraid of me, as thei caused others to feare them.

32 For I haue caused my^a feare to be in the land of the liuing: and he shalbe laide in the middes of the vncircumcised with them, that are slaine by the sworde, *even* Pharaóh and all his multitude, saith the Lord God.

CHAP. XXXIII.

s The office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldeneth them with the promes of mercie. 30 The worde of the Lord against the mockers of the Prophet.

1 **A**gain, the worde of the Lord came vnto me, saying,

40r, of their cos

a He sheweth that y^e people ought to haue continually gouernours & teachers, w^h may haue a care ouer them, and to warne them euer of the dangers which are at hand.

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sworde vpon a land, if the people of the land take a man^r from among them, and make him their watchman,

3 If when he seeth the sworde come vpon the land, he blowe the trumpet and warne the people,

4 Then he that heareth the sounde of the trumpet, and wil not be warned, if the sworde come, & take him away, his blood

shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and wolde not be admonished: *therefore* his blood shalbe vpon him: but he that receiueth warning, shal saue his life.

6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any persone from among them, he is taken away for his^b iniquitie, but his blood wil I require at the watchmans hand.

7 * So thou, o sonne of man, I haue made thee a watchman vnto the house of Israél: therefore thou shalt heare the worde at my^c mouth, and admonishe them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt dye the death, if thou doe it not speake, and admonish the wicked of his way, that wicked man shal dye for his iniquitie, but his blood wil I^d require at thine hand.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, o thou sonne of man, speake vnto the house of Israél, Thus ye speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how shulde we then liue?

11 Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, o ye house of Israél?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnes of the righteous shal not deliuer him in the day of his transgression, nor the wickednes of the wicked shal cause him to fall therein, in the day that he retuine th from his wickednes, nether shal the righteous liue for his^e righteousnes in the day that he sinneth.

13 When I shal say vnto the righteous, that he shal surely liue, if he trust to his owne righteousnes, and commit iniquitie, all his righteousnes shalbe no more remembered, but for his iniquitie that he hath committed, he shal dye for the same.

14 Againe when I shal say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, & do that which is lawful and^h right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shal surely liue, and

b Signifying y^e the wicked shal not escape punishment though y^e watchman be negligent, but if the watchman blowe y^e trumpet, and then he wil not obey, he shal deserue double punishment.

Chap. 3. 18.

c Which reacheth that he y^e receiveth not his charge at y^e Lords mouth, is a spie, and not a true watchman.

d The watchman must answer for the blood of all y^e perisht through his negligence.

e Thus y^e wicked whē they heare Gods iudgements for their finnes, despaise of his mercies and murmur f Read Chap. 18. 23.

g Read of this righteousnes Chap. 18. 23.

h Hereby he condemneth all them^h of hypocricie, w^h p^ro^fesse to forsake wickednes & yet declare nor the selues such by their frutes, that is, in obeying Gods commandments and by godlie life.

not dye.

16 None of his finnes that he hath committed, shal be mencioned vnto him: because he hath done that, which is lawfull, & right, he shal surely liue.

17 Yet the children of thy people say, *Chap. 18. 25.* * The way of the Lord is not equal: but their owne way is vnequal.

18 When the righteous turneth from his righteousness, and committeth iniquitie, he shal quenche thereby.

19 But if the wicked returne from his wickednes, and do that which is lawfull, and right, he shal liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israël, I wil iudge you euerie one after his wayes.

1 When *¶* Prophet was led away captiue withleconiah
21 Also in the twelfth yere of our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The cite is smitten.

4 I was indued with the Spirit of prophetic, Chap. 5. 2
22 Now the hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in the morning: and when he had opened my mouth, I was no more domme.

23 Againe the worde of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israël, talke and say, *m* Abraham was but one, and he possessed *y* land: but we are many, therefore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the blood, and lift vp your eyes toward your idoles, and sheade blood: shulde ye then possesse the land?

26 Ye leane vpon your swordes: ye worke abominacion, and ye defile euerie one his neighbours wife: shulde ye then possesse the land?

27 Say thus vnto them, Thus saith *y* Lord God, As I liue, so surely thei that are in the desolate places, shal fall by the sword: and him that is in the open field, wil I giue vnto the beastes to be deuoured: and thei that be in the fortres and in the caues, shal dye of the pestilence.

Chap. 7. 24. & 24. 21. & 30. 8.
28 For I wil lay the land desolate and waste, and the pompe of her strength shal cease: and the mountaines of Israël shalbe desolate, and none shal passe through.

29 Then shal thei knowe that I am *y* Lord, when I haue laide the land desolate and waste, because of all their abominacions, that thei haue committed.

¶ In derision.
30 Also thou sonne of man, the children of thy people that talke of thee by the walles and in the dores of houses, and speake one to another, euerie one to his bro-

ther, saying, Come, I pray you, and heare what is the worde that commeth from the Lord.

31 For thei come vnto thee, as the people *y*seth to come: and my people sit before thee, and heare thy wordes, but thei wil not do them: for with their mouthes thei make *y* iestes, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voice, and can sing wel: for thei heare thy wordes, but thei do them not.

33 And when this commeth to passe (for lo, it wil come) then shal thei knowe, that a Prophet hath bene among them.

CHAP. XXXIII.

2 Against the shepherdes that despised the flocke of Christ, & seke their owne gain 7 The Lord saith that he wil visite his dispersed flocke, and gather them together. 23 He promiseth the true shepherd Christ, and wish him peace.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophetic againt the shepherdes of Israël, prophetic and say vnto them, Thus saith the Lord God vnto the shepherdes, * Wo be vnto the shepherdes of Israël, that fede them selues: shulde not the shepherdes fede the flockes?

3 Ye eat the fat, and ye clothe you with the woll: ye kil them that are fed, but ye fede not the shepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, nether haue ye bounde vp the broken, nor brought againe that which was driue away, nether haue ye sought that which was lost, but with crueltie, & with rigour haue ye ruled the.

5 And they were scattred without a shepherd: and when thei were disperfed, thei were deuoured of all the beastes of the field.

6 My shepe wādred through all the mountaines, and vpon euerie hye hil: yea, my flocke was scattred through all the earth, and none did seke or serche after them.

7 Therefore ye shepherdes, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my shepe were deuoured of all beastes of the field, hauing no shepherd, nether did my shepherdes seke my shepe, but the shepherdes fed them selues, and fed not my shepe,

9 Therefore, heare ye the worde of *y* Lord, o ye shepherdes.

10 Thus saith the Lord God, Beholde, I come againt the shepherdes, and wil require my shepe at their hands, and cause them to cease from feding the shepe: nether shal the shepherds fede them selues

q This declareth that we ought to heare Gods worde with such zeale and affection that we shulde in all points obey it, els we abuse the worde to our owne condemnation, and make of his ministers as though they were iestes to seru mens foolish fantasies
10. pleasant, & loue songs.

Ierem. 23. 1. a By the shepherds he meaneth the King, the magistrates, Priests, & Prophetes
b Ye seke to enrich your selues by their comodities, & so spoile their riches & substance.
c He describeth the office and duties of a good pastor, who ought to loue and socor his flocke and not to be cruel toward them.
d For lacke of good gouernement & doctrine they perished.

e By destroy-
ing the coue-
tous hirelings
and restoring
true shepher-
des whereof
we haue a sig-
ne so oft as
God sendeth
true preachers
who bothe by
doctrine and
life labour to
fede his shepe
in the pleasant
pastures of his
worde
f In the daie
of their afflic-
tion and mis-
erie: and this
promes is to
comfort the
Church in all
dangers.

any more: for I wil deliuer my shepe from
e their mourthes, and thei shal nomore deu-
uoure them.

11 For thus saith the Lord God, Beholde, I
wil serche my shepe, and seke them out.

12 As a shepherd seicheth out his flocke,
when he hath bene among his shepe that
are scattered, so wil I seke out my shepe &
wil deliuer them out of all places, where
thei haue bene scattered in the cloude &
darke daie,

13 And I wil bring them out from the peo-
ple, and gather them from the countreis,
and wil bring them to their owne land,
and fede them vpon the mountaines of
Israél, by the riuers, and in all the inhabi-
ted places of the country.

14 I wil fede the in a good pasture, and vpon
the hie mountaines of Israél shal their
folde be: there shal thei lie in a good folde
and in fat pasture shal thei fede vpon the
mountaines of Israél.

15 I wil fede my shepe, and bring them to
their rest, saith the Lord God.

16 I wil seke that which was lost, and bring
again that which was driuen awaie, and
wil binde vp that which was broken, and
wil strengthen the weake, but I wil des-
troy the fat and the strong, & I wil fede
them with iudgement.

17 Also you my shepe, thus saith the Lord
God, Beholde, I iudge betwene shepe, and
shepe, betwene the rams & the goates.

18 Semeth it a smale thing vnto you to haue
eaten vp the good pasture, but ye must
tread downe with your fete the residue of
your pasture: & to haue dronke of the depe
waters, but ye must trouble the residue
with your fete?

19 And my shepe eat that which ye haue
troden with your fete, and drinke that w
ye haue troubled with your fete.

20 Therefore thus saith the Lord God vnto
them, Beholde, I, euen I wil iudge be-
twene the fat shepe and the leane shepe.

21 Because ye haue thrust with side & with
shulder, and pusht all the weake with your
hornes, til ye haue scattered them abroade,

22 Therefore wil I helpe my shepe, and
thei shal nomore be spoiled, and I wil iud-
ge betwene shepe and shepe.

23 And I wil set vp a shepherd ouer them,
and he shal fede them, euen my seruant
k Dauid, he shal fede them, and he shal be
their shepherd.

24 And I the Lord wil be their God, and
my seruant Dauid shal be the prince amog
them. I the Lord haue spoken it.

25 And I wil make with them a couenant
of peace, and wil cause the euil beastes to
cease out of the land: and thei shal dwell
safely in the wildeynes, and slepe in the
woods.

k Meaning,
Christ, of who
me Dauid was
a figure, Iere
30.9 holca 3.5
l This decla-
reth, that vnder
Christ the flocke
shulde be truly deli-
uered from sinne,
and hel, and so
be safely pre-
served in the
Church where
thei shulde
neuer perih.

16 And I wil seke them, as a blessing, euen
rounde about my mountaine: & I wil cau-
se raine to come downe in due season, and
there shal be raine of blessing.

17 And the m tre of the field shal yelde
her frute, & the earth shal giue her frute,
and thei shal be safe in their land, and shal
knowe that I am the Lord, when I haue
broken the cordes of their yoke, and deli-
uered them out of the hands of those that
serued them selues of them.

18 And thei shal nomore be spoiled of the
heathen, nether shal the beastes of the land
deuoure them, but thei shal dwell safely
and none shal make them afiaied.

19 And I wil raise vp for them a n plant of
renoume, and they shal be no more con-
sumed with hungre in the land, nether
beare the reproche of the heathen anie
more.

20 Thus shal thei vnderstand, that I the
Lord their God am with them, and that
thei, eue the house of Israél, are my people,
saith the Lord God.

21 And ye my shepe, the shepe of my pasture
are men, & I am your God, saith y Lord
God.

CHAP. XXXV.

a The destruction that shal come on mount Seir, because
thei troubled the people of the Lord.

1 Moreouer the worde of the Lord ca-
me vnto me, saying,

2 Sonne of man, set thy face against mount
Seir, and prophesie against it,

3 And saie vnto it, Thus saith the Lord
God, Beholde, o mount Seir, I come a-
gainst thee, and I wil stretche out mine
hand against thee, and I wil make thee de-
solate and waste.

4 I wil laie thy cities waste, and thou shalt
be desolate, and thou shalt knowe that I
am the Lord.

5 Because thou hast had a perpetual hatred
& hast put the children of Israél to flight
by the force of the sworde in the time of
their calamitie, when their b iniquitie had
an end,

6 Therefore as I liue, saith the Lord God,
I wil prepare thee vnto blood, and blood
shal pursue thee: except thou hate blood,
euen blood shal pursue thee.

7 Thus wil I make mount Seir desolate
and waste, and cut of from it him that pas-
seth out and him that returneth.

8 And I wil fil his mountaines with his
flaine me: in thine hils, and in thy valles
and in all thy iusts shal thei fall, that are
flaine with the sworde.

9 I wil make thee perpetual desolatiōs, and
thy cities shal not d retuine, and ye shal
knowe that I am the Lord.

10 Because thou hast said, e These two na-
Rrr.iii.

m The frutes
of Gods gra-
ces shal appea-
re in great a-
bundance in
his Church.

n That is, the
rod that shal
come out of y
roote of Ishaie
Isa 11.1

a Where the
Idumeans
dwelt.

b When by
their punish-
ment I called
them fro their
iniquitie

c Except thou
repent thy for-
mer crueltie.

d To wit, es
their former
estate
e Meaning, Is-
raél & Iudah.

f And so by fighting against Gods people, they shalbe go about to put him out of his owne possession
 g As thou hast done cruelly, so shalt thou be cruelly handled
 h Shewing, when God punisheth the enemies, the godlie ought to consider that he hathe a care over them and so praise his Name: and also that the wicked rage as though there were no God, til they see his hand to their destruction.

cions, and these two countreys shalbe mine, and we wil possesse them (seing the Lord was there)

11 Therefore as I liue, saith the Lord God, I wil euen do according to thy wrath, & according to thine indignation which thou hast vsed in thine hatred against them: & I wil make my self known among them when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shal all the worlde reioyce when I shal make thee desolate.

15 As thou didest reioyce at the inheritance of the house of Israel, because it was desolate, so wil I do vnto thee: thou shalt be desolate, o mount Seir, & all Idumea wholly, and they shal knowe, that I am the Lord.

CHAP. XXXVI.

1 He promisseth to deliuer Israel from the Gentiles.

2 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their desertings.

3 God reneweth our hearts, that we may walke in his commandements.

Chap 63.

1 Also thou sonne of man, prophesie vnto the mountaines of Israel, and saie, Ye mountaines of Israel, heare the worde of the Lord.

2 Thus saith the Lord God, Because the enemy hathe said against you, Aha, euen the high places of the worlde are ours in possession,

3 Therefore prophesie, and saie, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery syde, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippen & tongues of men, and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the worde of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the vales, and to the waste, & desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

5 Therefore thus saith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue taken my land for their possession, with the ioye of all their heart, & with despiteful myndes to cast it out for a praie.

6 Prophecie therefore vpon the land of

Israel, and saie vnto the mountaines, and to the hilles, to the riuers, and to the vales, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are about you, shal beare their shame.

8 But you, o mountaines of Israel, ye shal shoothe forth your branches, and bring forth your frute to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I wil turne vnto you, and ye shal be tilled and sown.

10 And I wil multiplie the men vpon you, euen all the house of Israel wholly, & the cities shalbe inhabited, & the desolate places shalbe buylded.

11 And I wil multiplie vpon you man and beast, and they shal encrease, and bring frute, and I wil cause you to dwell after your olde estate, & I wil bestowe benefites vpon you more then at the first, and ye shal knowe that I am the Lord.

12 Yea, I wil cause men to walke vpon you, euen my people Israel, & they shal possesse you, and ye shal be their inheritance, and ye shal nomore hence forth be depriued of men.

13 Thus saith the Lord God, Because they saie vnto you, Thou land deuourest vp men, and hast bene a waste of thy people,

14 Therefore thou shalt deuoure men nomore, nether waste thy people hence forth, saith the Lord God,

15 Nether wil I cause men to heare in thee the shame of the heathen any more, nether shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne waies, & by their dedes: their waie was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, where with they had polluted it.

19 And I scattred them among the heathen, and they were disperfed through the countreys: for according to their waies, and according to their dedes, I iudged them.

20 And when they entred vnto the heathen, whether they wet, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

e Because you haue bene a laughing stocke vnto them
 f By making a folme of the, read chap 20,5

g God declarereth his mercies and goodnes toward his Church who still prefermeth his, euen when he JeRoieteth his enemies.

h Which was accomplished vnder Christ, to whome all these temporal deliuerances did direct the
 i That is, vpon the mountaines of Ierusalem

k Or, ther. I thus the enemies imputed as the reproche of the land which God did for the finnes of the people according to his iuste iudgements.

a That is, the Idumean
 b That is, Ierusalem, which for Gods promises was the chiefest of all the worlde.

c Ye are made a matter of talk and derision to all the worlde

d They appointed with them selues to haue it, and therefore came Nebuchad-negar against Ierusalem for this purpose.

And therefore wolde not suffer my Name to be had in contempt, as the heathen wolde haue reproched me, if I had suffered my Church to perish in this excludeth from me all dignitie, & means to deserue any thing by, seeing that God referreth the whole to him self, and that onely for the glorie of his holy Name
Or, your.

That is, his Spirit whereby he reformeth the heart and regenerateth his life
Jerem 32.39. chap. 11. 9.

Under the abundance of temporal benefices he concludeth the spiritual graces.

Ye shall come to true repentance, and thinke your selues unworthie to be of the number of Gods creatures for your ingratitude against him

He declareth y^e ought not to be referred to the foyle or plentifulnes of the earth that this countrey is riche, and abundant, but onely to Gods mercies, as his plagues, and curses declare when he maketh it barren

But I fauoured mine holy Name which the house of Israél had polluted among the heathen, whether they went.
Therefore say vnto the house of Israél, Thus saith y^e Lord God, I do not thus for your sakes, o house of Israél, but for mine holie Names sake, which ye polluted among the heathen whether ye went.
And I wil sanctifie my great Name, w^{ch} was polluted among the heathen, among whome you haue polluted it, & the heathen shal knowe that I am the Lord, saith the Lord God, when I shalbe sanctified in you before their eyes.
For I wil take you from among the heathen, and gather you out of all countreys, and wil bring you into your owne land.
Then wil I powre cleane water vpon you, and ye shalbe cleane: yea, fro all your filthines, and fro all your idoles wil I cleanse you.
A new heart also wil I giue you, and a new spirit wil I put within you, and I wil take away the stonie heart out of your bodye, & I wil giue you an heart of flesh.
And I wil put my Spirit within you, & cause you to waike in my statutes, & ye shal kepe my iudgements and do them.
And ye shal dwell in the land, that I gaue to your fathers, and ye shal be my people and I wil be your God.
I wil also deliuer you from all your filthines, and I wil call for corn, and wil increase it, and lay no famine vpon you.
For I wil multiplie the frute of the trees, and the encrease of the field, that ye shal beare no more the reproche of famine among the heathen.
The shal ye remeber your owne wicked wayes, & your dedes that were not good, & shal iudge your selues worthe to haue bene destroyed for your iniquities, and for your abominacions.
Be it known vnto you that I do not thus for your sakes, saith the Lord God: therefore, o ye house of Israél, be ashamed, and confounded for your owne wayes.
Thus saith the Lord God, What time as I shal haue cleansed you from all your iniquities, I wil cause you to dwell in the cities, and the desolate places shal be buylded.
And the desolate land shalbe tilled, where as it lay waste in the sight of all that passed by.
For they said, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.
Then the residue of the heathen that are left round about you, shal knowe that I the Lord buylde the ruinous places, and plant the desolate places: I the Lord haue

spoken it, and wil do it.

Thus saith the Lord God, I wil yet for this be fought of the house of Israél, to possess me it vnto them: I wil encrease them with men like a flocke.
As the holie flocke, as the flocke of Ierusalem in their solemne feastes, so shal the desolate cities be filled with flockes of men, and they shal knowe, that I am the Lord.

CHAP. XXXVII.

He prophesieth the bringing againe of the people, being in captiuitie: 16 He sheweth the vnion of the ten tribes with the two.

The hand of the Lord was vpon me, & caryed me out in the Spirit of the Lord, and set me downe in the middes of the field, which was full of bones.

And he led me round about by them, and beholde, there were very many in the open field, and lo, they were verie drye.

And he said vnto me, Sonne of man, can these bones liue? And I answered, o Lord God, thou knowest.

Againe he said vnto me, Prophecie vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord.

Thus saith the Lord God vnto these bones, Beholde, I wil cause breath to entre into you, and ye shal liue.

And I wil say sinewes vpon you, and make flesh growe vpon you, and couer you with skin, and put breath in you, that ye may liue, and ye shal knowe that I am the Lord.

So I prophecied, as I was commanded: and as I prophecied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

And when I behelde, lo, the sinewes, and the flesh grew vpon them, and aboue, the skin couered them, but there was no breath in them.

Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four winds, o breath, and breathe vpon these slaine, that they may liue.

So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their fete, an exceeding great armie.

Then he said vnto me, Sonne of man, these bones are the whole house of Israél. Beholde, they say, Our bones are dryed, and our hope is gone, & we are cleane cut off.

Therefore prophecie, and say vnto them, thus saith the Lord God, Beholde, my people, I wil open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israél,

Rrr.iiii.

Or, valley. He sheweth by a greater miracle, that God hath power, and also wil deliuer his people fro their captiuitie in as much as he is able to giue life to dead bones, & bodyes & raise them vp againe.

b Signifying, all p^{er}sons where as the Israelites were scattered: that is, the faithful shal be brought to the same vnion of Spirit, and doctrine, where soeuer they are scattered through the world.

13 And ye shal knowe that I am the Lord, ^e when I haue opened your graues, & my people, and brought you vp out of your sepulchres,

^e That is, whē I haue brought you out of those places, and townes where you are captiues.

14 And shal put my Spirit in you, and ye shal liue, & I shal place you in your owne land: then ye shal knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreover thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudáh, and to the children of Israél his companions: then take ^d another piece of wood and write vpon it, Vnto Ioséph the tre of Ephráim, and to all the house of Israél his companions.

^d Which signifieth the ioyning together of the two houses of Israél, and Iudáh.

17 And thou shalt ioync them one to another into one tre, and they shalbe as one in thine hand.

18 And whē the children of thy people shal speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Beholde, I wil take the tre ^e of Ioséph, which is in the hand of Ephráim, and the tribes of Israél his fellowes, and wil put them with him, *euen* with the tre of Iudáh, and make them one tre, and they shalbe one in mine hand.

^e That is, the house of Israél

20 And the *pieces* of wood, whereon thou writest, shal be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Beholde, I wil take the children of Israél from among the heathen, whether they be gone, and wil gather them on euery side, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Israél, *and one King shalbe King to them all: & they shalbe no more two peoples, nether be deuided anie more hence forth into two kingdomes.

23 Nether shal they be polluted anie more with their idoles, nor with their abominations, nor with anie of their trásgressiōs: but I wil saue them out of all their dwelling places, wherein they haue sinned, and wil cleanse them: so shal they be my people, and I wil be their God.

24 And Dauid my *seruāt shalbe King ouer them, and they all shal haue one shepherd: they shal also walke in my iudgements, and obserue any statutes, and do them.

Isa 40.31.
 Jer 23.5.
 chap. 34.23.
 dan. 9.24.

^f Meaning, y the elect by Chriſt shal dwell in the beauenlie Ierusalem, which is ment by the land of Canaan.

25 And they shal dwell in the ^f land, that I haue giuen vnto Iaakób my seruāt, where your fathers haue dwelt, & they shal dwell therein, *euen* they, and their sonnes, & their sonnes sonnes for euer, and my seruāt Dauid shalbe their prince for euer.

26 Moreover, I wil make *a couenant of peace with them: it shal be an eueraſting couenant with them, and I wil place them, & multiplie them, and wil set my Sanctuarie among them for euer more.

Pſal 109.4.
 & 116.2.

27 My tabernacle also shalbe with the: yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shal knowe, that I the Lord do sanctifie Israél, when my Sāctuarie shalbe among them for euer more.

CHAP. XXXVIII.

1 He prophesieth that Gog and Magog shal fight with great power againſt the people of God. 21 Their destruction.

1 And the worde of y Lord came vnto me, saying,

^a Which was a people that came of Magog the sonne of Iaphet, Gen 10.2. Magog also here signifieth a certaine countrey, so that by these two countreys, w had the gouernement of Grece & Italia, he meaneth the principall enemies of the Church, Reuel 20.8.

2 Sonne of man, let thy face againſt * Gog and againſt the land of Magog, the chief prince of Méſhech and Tubál, & prophesie againſt him,

3 And say, Thus saith the Lord God, Beholde, I come againſt thee, & Gog the chief prince of Méſhech and Tubál.

4 And I wil destroye thee, and put hokes in thy chawes, and I wil bring thee forth, and all thine hoste *bothe* horses, and horsemen, all clothed with all sortes of *armour*, *euen* a great multitude with bucklers, and shields, all ^b handling swordes.

^b He sheweth that the enemies shoulde bend them selues againſt the Church, but it shoulde be to their owne destruction.

5 They of *Parás, of Cush, and Phut with them, *euen* all they that beare shield and helmet.

^c The Persians, Ethiopians and men of Aphrica

6 ^d Gomér and all his bandes, and the house of Togarmáh of the North ^e quarters, and all his bandes, and muche people with thee.

^d Gomér was Iaphets sonne, and Togarmáh the sonne of Gomér, and are thought to be they that inhabit Asia minor.

7 Prepare thy self, and * make thee ready, *bothe* thou, and all thy multitude, that are assembled vnto thee, and be their sauegarde.

^e Signifying, y all the people of the worlde shoulde assemble them selues against the Church, and Chriſt their head.

8 After manie dayes thou shalt be visited: for in the latter yeres thou shalt come into the land, that hath bene destroyed with the sworde, and is gathered out of manie people vpon the mountaines of Israél, which haue long lien waste: yet they haue bene brought out of the people, and they shal dwell all safe.

^f Or, meaning, the land of Israél.

9 Thou shalt ascend and come vp like a tēpest, & shalt be like a cloude to couer the land, *bothe* thou, and all thy bandes, & manie people with thee.

^f That is, to molest, and destroye the Church.

10 Thus saith the Lord God, Euen at the same time shal manie things come into thy minde, and thou shalt thinke ^f euil thoughts.

^g Meaning, Israél which had now bene destroyed, & was not yet buyld againe: declaring hereby y simplicity of the godlie,

11 And thou shalt say, I wil go vp to the lād that hath no walled towres: & I wil go to them that are at rest, and dwell in safetie, which dwell all without walles, and haue nether barres nor gates,

who seke not so muche to fortifie them selues by outward force, as to depende on the providēce & goodness of God.

12 Thinking to spoile the pray, and to take a boorie,

bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods & dwell in the middes of the land.

13 Shebá and Dedán, and the marchantes of Tarsish with all the lions thereof shal say vnto thee, ^b Art thou come to spoile y pray^d hast thou gathered thy multitude to take a bootie? to cary away siluer and golde, to take away cattel & goods, & to spoile a great pray?

^b One enemy shal come another because eueryone shal thinke to haue the spoile of the Church

14 Therefore, sonne of man, prophcie, and say vnto Gog, Thus saith the Lord God, In y day when my people of Israél dwell safe, shalt thou not knowe it?

I shalt not y spee thine occasions to come against my Church, when they suspect nothing?

15 And come from thy place out of the North partes, thou & muche people with thee: all shal ride vpon horses, *even* a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israél, as a cloude to couer the land: thou shalt be in the ^k latter daies, and I wil bring thee vpon my land that the heathen may knowe me, when I ^l shalbe sanctified in thee, o Gog, before their eyes.

^k Meaning, in the last age, and from the coming of Christ vnto y end of the worlde

17 Thus saith the Lord God, Art not thou he, of whome I haue spoken in olde time ^m by the hand of my seruants the Prophetes of Israél which prophcied in those dayes and yeres, that I wolde bring thee vpon them?

^l Signifying y God, wilbe sanctified by mainteining his Church, and destroyig his enemies, as Chap 36, 23 & 37, 28 in Hereby he declarer that none affliction can come to y Church, whereof they haue not bene aduertised afore time, to teache the to endure all things with more patience when they knowe y God hathe so ordered,

18 At the same time also whē Gog shal come ⁿ against the land of Israél, saith y Lord God, my wrath shal arise in mine angre.

19 For in mine indignation & in the fyre of my wrath haue I spokē it: surely at that time there shalbe a great shaking in the lād of ^o Israél.

20 I wil send the fishes of the sea, & the foules of the ayre, and the beastes of the field

21 And I wil send the moue & crepe vpon the earth, and all ^p men that are vpon the earth, shal tremble at my presēce, & the mountaines shalbe ouerthrowen, & the ^q itaies shal fall, and euery wall shal fall to the ground.

ⁿ All meanes whereby man shulde thinke to saue him self shal faile, the affliction in those daies shalbe so great & the enemies destruction shalbe so terrible. ^o Against the people of Gog and Magog.

22 For I wil call for a sworde against him ^r othtough out all my mountaines, saith the Lord God: euery mans sworde shal be against his brother.

23 And I wil pleade against him with pestilence, and with blood, and I wil cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and haile stones, fyre, & brimstone.

Chap 36, 23 & 37, 28

24 Thus wil I be ^s magnified, and sanctified, and known in the eyes of many nacions, and thei shal knowe, that I am the Lord.

CHAP. XXXIX.

^s He sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 Thei shalbe deuoured of

birdes and beastes 23 Therefore the house of Israél is captiue 24 Their bringing againe from captiuitie is promised.

1 Therefore, thou sonne of man, prophcie against Gog, & say, Thus saith the Lord God, Beholde, I come against thee, o Gog, the chief prince of Méshech and Tubál.

2 And I wil destroy thee ^a & leaue but the sixt part of thee, & wil cause thee to come vp from the North partes and wil bring thee vpon the mountaines of Israél:

^a Or, destroy thee with six plagues, as Chap 38, 22.

3 And I wil smite thy bowe out of thy left hand, and I wil cause thine arrowes to fall out of thy right hand.

4 Thou ^b shalt fall vpon the mountaines of Israél, and all thy bāds and the people, that is with thee: for I wil giue thee vnto the birdes and to euery feathered foule & beast of the field to be deuoured.

^b Meaning, y by the vertue of Gods worde shalbe destroyed where so euer he shall be in his Church.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fyre on Magóg, and among them that dwell safely in the cyles, and thei shal knowe, that I am the Lord.

^c That is, among all nations where y enemies of my people dwell, tyme they neuer so farre from there.

7 So wil I make mine holy Name knowē in the middes of my people Israél, and I wil not suffer them to pollute mine holy Name anie more, and the heathen shal knowe that I am the Lord, the holie one of Israél.

8 Beholde, ^d it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

^d That is, this plague is fully determined in my counsel & can not be changed

9 And thei that dwell in the cities of Israél, shal ^e go forthe, and shal buine and set fyre vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the stauies in their hands, and vpon the speares, and thei shal burne them with fyre seuen yeres.

^e After this destruction y Church shal haue great peace and tranquillite, and burne all their weapons because they shal no more

10 So that they shal bring no wood out of the field, nether cut downe any out of the forests: for they shal burne the weapons with fyre, and they shal robbe those, that robbed them, and spoyle those that spoyled them, saith the Lord God.

more feare the enemies: and this is chiefly mee of the accomplishment of Christs kingdom, & henby their head Christ all enemies shalbe overcome

11 And at y same time wil I giue vnto Gog ^f a place there for buryal in Israél, *even* the valley whereby men go toward y East part of the Sea: and it shal cause the that passe by, to stop their noses, and there shal they burye Gog with all his multitude: & they shal call it the valley of Hamón-Gog.

^f For the sake of y carcases ^g Or, of the multitude of Gog

12 And seuen moneths long shal the house of Israél be burying of the, that they may cleanse the land.

^g Meaning, a long tyme.

13 Yea, all the people of the land shal bury them, and they shal haue a name when I shalbe glorified, saith the Lord God.

14 And they shal chuse out men to go continually through the land with them that traueil, to burye those that remaine vpon the land.

ⁱ Partely that the holy lād shulde not be polluted, and partely for the compassion y the children of God haue euen on their enemies.

on the groundes, and cleanse it: they shal searche to the end of seuen monerhs.

15 And the trauailers that passe through the land, if anyise a mans bone, then shal he set vp a signe by it, til the buryers haue buried it, in the valley of Hamón-Gog.

16 And also the name of the citie *shal be* Hamonáh: thus shal they cleanse the land.

17 And thou sonne of mán, thus saith the Lord God, Speake vnto euerie feathered fowle, and to all the beasts of the field,

Assemble your selues, and come: ^k gather your selues on euerie side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israél, that ye may eat flesh, and drinke blood.

18 Ye shal eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, *even* of all fat beasts of Bashán.

19 And ye shal eat fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shal be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glorie among the heathen, and all the heathen shal se my iudgement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the house of Israél shal knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shal knowe, that the house of Israél went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they all by the sworde.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iakób, and haue compassion vpon the whole house of Israél, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of manie nacions,

28 Then shal they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but

I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Nether wil I hide my face anie more from them: for I haue powred out my Spirit vpon the house of Israél, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the sixe and twentieth yere of our being in captiuitie in the ^a beginning of the yere, in the tenth day of the moneth, in the fourtenth yere after that the citie was smitten, in the self same day, the hand of the Lord was vpon me, & broght me thether.

2 Into the land of Israél broght he me by ^a a diuine vision, and set me vpon a verie hie mountaine, whereupō *was* as the buylding of a citie, toward the South.

3 And he broght me thether, and beholde, there *was* a ^b man, whose similitude was to loke to, like brasse, with a linen threde in his hand, and a rede to measure with: and he stode at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shal shew thee: for to the intent, that they might be shewed thee, art thou broght hether: declare all that thou seest, vnto the house of Israél.

5 And beholde, *I sawe* a wall on the outside of the house rounde about: and in the mans hand *was* a rede to measure with, of six cubites long, by the cubite, and an hand breadth: so he measured the breadth of the buylding with one rede, and the height with one rede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the stairres thereof, and measured the ^c poste of the gate, *which was* one rede broad, and ^c the other poste of the gate, *which was* one rede broad.

7 And *euerie* chamber was one rede long, & one rede broad, and betwene the chambers *were* six cubites: and the poste of the gate by the porche of the gate within *was* one rede.

8 He measured also the porche of the gate within with one rede.

9 Then measured he the porche of the gate of eight cubites, and the ^d postes thereof, of two cubites, and the porche of the gate *was* inwarde.

10 And the chambers of the gate Eastwarde, *were* thre on this side, & thre on that side: they thre *were* of one measure, and the postes had one measure on this side and one on that side.

11 And he measured the breadth of the en-

^a The Iewes counted the beginning of the yere after two sorts: for their feastes they began to counte in March, and for their other affaires in Septēbre: so that this is to be vnderstand of September. *Or, vision of God.*

^b Which was an Angel in forme of a mā, that came to measure out this buylding.

^c Or, sheweth.

^d Or, piers.

^{Or, multitude}

^k Whereby he signifieth the horrible destruction that shoulde come vpon the enemies of his Church.

^l The heathen shal knowe, that they overcame me not by their strength, neither yet by their weakness of mine arme, but this was for my peoples finnes.

Chap. xl. 29.

THE DESCRIPTION OF THE FIGURE
which beginneth, vers. 5.

Vers 3 The wall that compasseth about the Temple & the courtes, as appeareth in the second and in the great figure

A B The thicknes of the wall, was six cubites: for so lög the rede was.

A C The height of the wall, was also six cubites: this wall contained two thousand cubites, that is, on the East side 500 CH & on the North side 500 HI as much on the South side C E & 500 on the West side I K This wall did separate the Temple from the cite, Chap 42, 20

Vers 6 This gate in the great figure is marked with D vnto the which appertene seuen steppes E Thence they go into the porche where are six chambers F. Which porche was closed wth a wall G

Vers 7 E F G. The length The breadth E O G The space of fyue cubites between the chambers, and so much space was on this side, and beyöde the chambers G. Frö the thretholde inward to the porche was six cubites A B B C The porche

Vers 9 C D The vpper postes H I The breadth of the alley of the porche B C The length of the porche, w^{as} inward

Vers 11 L M The breadth of the gate, & the height A N

Vers 12 The space before the chambers as a litle galerie O

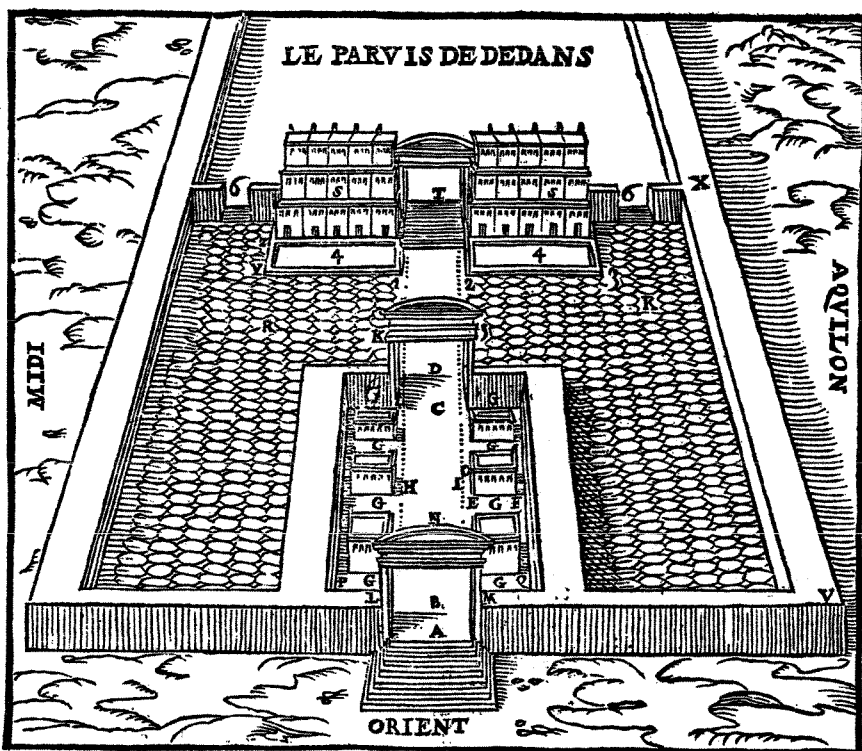
Vers 13 The breadth of the whole porche from the vppermost chamber to the gate 25 cubites P Q

In the 14 ver. he speaketh of the vpper postes, or petites w^{ch} in all were 60 cubites. for euerie chamber had six, & the thretholde, & lintel of the dore, ether 12 K figures

Vers 15 A D The fiftie cubites

Vers 17 The outward court R so called, because it was the outward court in respect of the Temple as appeareth in the great figure N but it is the inner court in respect of the porche, which hath bene described S. The thirtie chambers, fyfene on a side The two litle gates G, which are by the great gate T.

Vers 19. The lower gate A which had seuen steppes, & the gate within eight T between A T were 100 cubites, & had as much from South to North V X.



Le parvis de dedans
Or, the inner court.

NORTH

ORIENT

trie of the gate ten cubites, & the height of the gate thirtene cubites.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were six cubits on this side & six cubits on that side.

13 He measured then the gate frö the rouse of a chamber to the top of the gate: the breadth was fyue and twentie cubites, dore against dore.

14 He made also postes of threscore cubites, and the postes of the court, & of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the fore front of the porche of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the postes were palme trees.

17 ¶ Then brought he me into the outward court, and lo, there were chambers, and a pauement made for the court round about and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, & the pauement was benethe.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites East ward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, thre on this side, & thre on the side, & the postes thereof & the arches thereof were after the measure of the first gate: the length thereof was fyue cubites, & the breadth fyue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of the gate that loketh toward the East, and the going vp vnto it had seuen steppes, & the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, & toward the East, and he measured from gate to gate an hundred cubites.

24 After this, he brought me toward the South, & lo, there was a gate toward the South, & he measured the postes thereof, and the arches thereof according to those measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fyue and twentie cubites.

26 And there were seuen to go vp to it, and the arches thereof were before them: & it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, & he measured frö gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, & he measured the South gate

Vers 20 This must be considered in the great figure

The outward court in respect of the Temple M K The North side The porche S. The court without T The length of the porche wth the chambers, as in the East side V X The breadth 25 cubites Y Z

Vers 23 The gate of the inner court B ouer against the gate of the outward court R, and toward the East C An hundred cubites R b

Vers 24. The South gate in the great figure d. The outward court e.

Vers 27 The inner court gate f An hundred cubites d f which was the length of a court, and his chambers.

Vers 28 The inner court g. The eight steppes are hid wth the building, but they are like them of the East gate Q for all the courtes were of one measure, quantitie and fashion.

according to those measures.

- 29 And the chabers thereof, & y postes thereof, & y arches thereof according to these measures, & there were windowes in it, & in the arches thereof round about, it was fiftie cubits long & fyue & twentie cubits broad.
- 30 And the arches round about were fyue & twentie cubites long, & fyue cubites broad.
- 31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

Verf 32 The inner court on y East side N. And so in all he maketh six courtes, two on the East side, two on the North, & two on the South side. Loke in y great figure.

- 32 ¶ Againe he broght me into the inner court towarde the East, & he measured the gate according to those measures.
- 33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fyue and twentie cubites broad.

- 34 And the arches thereof were towarde y vtter court, and palme trees were vpon the postes thereof, on this side & on that side, and the going vp to it had eight steps.

- 35 ¶ After he broght me to the North gate, & measured it, accordig to these measures.

Verf 38 He speaketh of six chambers, w were in y porche of the inner courte on the North side. The entrie of the chabers, that is, the dores, were vnder the vpper postes or pentiles which hanged ouer the chabers, as also did ouer the gate. Loke in y great figure.

- 36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fyue and twentie cubites.

- 37 And the postes thereof were towarde the vtter courte, and palme trees were vpon the postes thereof on this side, and on that side, & the going vp to it had eight steps.

- 38 And euerie chamber, & the entrie thereof

was vnder y postes of the gates: there they washed the burnt offering.

- 39 And in the porche of the gate stode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespass offering.

- 40 And at the side beyond the steps, at the entrie of the North gate stode two tables, and on the other side, which was at y porche of the gate were two tables.

- 41 Foure tables were on this side, and foure tables on y side by the side of y gate, euen eight tables wherupō thei slew then sacrifice.

- 42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: wherupō also they layed the instrumēts wherewith they slew the burnt offering and the sacrifice.

- 43 And within were borders an hand broad, fastened round about, and vpon the tables laye the flesh of the offering.

- 44 And without the inner gate were the chabers of the fingers in the inwarde courte, which was at the side of the North gate: and their prospect was towarde the South, & one was at the side of the East gate, hauing the prospect towarde the North.

- 45 And he said vnto me, This chaber whose prospect is towarde the South, is for the Priests, that haue charge to kepe y house.

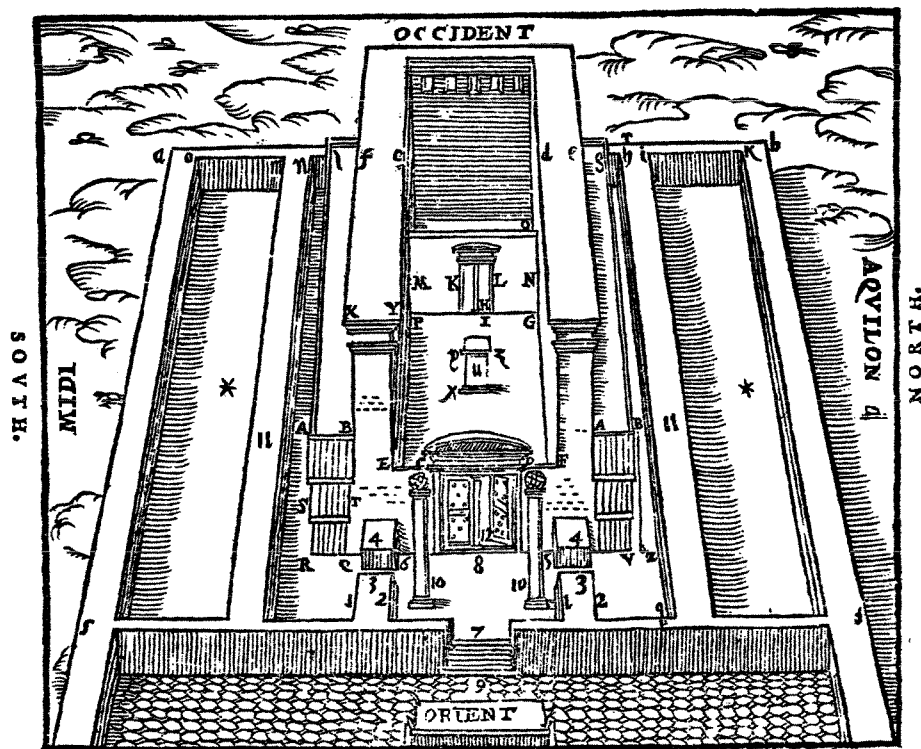
- 46 And the chamber whose prospect is towarde y North, is for the Priests that haue the charge to kepe the altar: these are the sonnes of Zadók among the sonnes of Leui which may come nere to the Lord to mi-

Verf 39 In the porche of the inner courte were foure tables K & as many in the outward court S a cubite, & an halfe long & as broad, & one cubite high.

Verf 44 The chambers in y inner porche on the North side for y fingers I. but the pipelaine hindereth y sight, therefore beholde them, w are in y East court, for thei are all alike: likewise on the South side. The Prophet was now in y East courte, where he saw the altar measured, & describeth one rowe of chabers, w was for the Priests.

Verf 45 He speaketh of y two rowes of chambers, w were in y inner court N. whereof they on y North side were for the Priests, that sacrificed O and they on the South side for them that kept the temple N. Which chambers were East and by South, as the other O were East and by North. These must be sene in y great figure.

THE FIGURE OF THE TEMPLE.



Vers 47 The altar P

Vers 48 He entered by the gate Q to come into the porche of the temple R The w^{te} Temple is here described more at large, because the things here mentioned might be better be vnderstand.

Vers 48 By the postes of the porche he measured the wall which was five cubites thick on either side of the alley or porche 12 The two little gates in the side of the porche 34 which were to go to the Priests chambers that were by the Temple A B

Vers 49 The length of the porche 20 cubites 56 And the breadth eleue 78 The steps whereby the Prophet came into the porche of the Temple 97 The two pillars 10

Chap. XLII. *Vers 1* The upper postes or penitiles, meaning the toppes of the chambers on the sides of the Temple A B The second chambre G goeth out more than the first R and the thirde A more then the second

Vers 2 The breadth of the entrie or gate ten cubites C D Five cubites from the Temple wall to the gate on either side E C D F the length of fourtie cubites from the Temple gate to the more holy place 81 The breadth of the Temple 20 cubites E F or G P He speaketh not here of the height: therefore it is made of 30 cubites according to Salomons.

Vers 3 The Angel went into the most holy place The porche of the entrie, that is, the threshold of the house of the wall.

nister vnto him.

47 So he measured the court, an hundred cubites long, & an hundred cubites broad *euery* four square: likewise the altar that was before the House.

48 And he brought me to the porche of the house, and measured the postes of the porche, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porche was twentie cubites, and the breadth eleuen cubites & he brought me by the steps whereby they went vp to it, & there were pillars by the postes, one on this side, and another on that side.

CHAP. XLII.

The disposition and order of the building of the Temple and the other things thereto belonging.

1 **A**FTERWARDE, he brought me to the Temple, and measured the postes, six cubites broad on the one side and six cubites broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the entrie was ten cubits, & the sides of the entrie were five cubits on the one side, & five cubits on the other side, & he measured the length thereof fortie cubites, & the breadth twentie cubites.

3 **T**HEN went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites & the breadth twentie cubites before the Temple. And he said vnto me, This is the most holie place.

5 After, he measured the wall of the house, six cubites, and the breadth of *euery* chamber foure cubites rounde about the house, on euery side.

6 And the chambers were chambre vpon chambre, thre and thirtie fote high, & they entered into the wall made for the chambers which was rounde about the house: the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large and went round mounting vpwarde to the chambers: for the staire of the house was mounting vpward, rounde about the house: therefore the house was larger vpwarde: so they went vp from the lowest chambre to the highest by the middes.

8 I sawe also the house hie rounde about: the foundations of the chambers were a ful rede of six great cubites.

9 The thickness of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the

chambres that were within.

chambres that were within.

10 And betwene the chambers was the wyndenes of twentie cubites rounde about the House on euery side.

11 And the dores of the chambers were toward the place that remained, one dore toward the North, & another dore toward the South, and the breadth of the place that remained, was five cubites rounde about.

12 Now the building that was before the separte place toward the West corner, was seuentie cubites broad, and the wall of the building was five cubites thicke, rounde about, & the length ninetie cubites.

13 So he measured the house an hundred cubites long, & the separte place and the building with the walles thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house and of the separte place toward the East, was an hundred cubites.

15 And he measured the length of the building ouer against the separte place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narowe windowes, & the chambers rounde about, on thre sides ouer against the postes, filed with cedar wood rounde about and from the ground vp to the windowes, and the windowes were filed.

17 And from about the dore vnto the inner house and without, and by all the wall rounde about within and without it was filed according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, & the face of a lion toward the palme tree on the other side: thus was it made through all the house rounde about.

20 From the ground vnto about the dore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, & thus to loke vnto was the similitude of forme of the Sanctuarie.

22 The altar of wood was three cubites hie, & the length thereof two cubites, and the corners thereof and the length thereof & the sides thereof were of wood. And he said vnto me, This is the table that shal be before the Lord.

23 And the Temple & the Sanctuarie had two dores.

24 And the dores had two wickets, *euery* two turning wickets, two wickets for one dore, and two wickets for another dore.

Sim.iii

Vers 10 The chambers on the one side were distant from them on the other side 20 cubites which was the breadth of the Temple

Vers 11 The dores of the chambers on the North side opened toward the North V, & then on the South side toward the South R for there was an alley of five cubites rounde about the Temple V Z, and was so closed with a wall, 11

Vers 12 The building, or the great place closed with a wall of five cubites thicke, and was farther of the Temple then the alley, or separte place, & this is more plainly set for the in the great figure.

Vers 16 He declareth that whatsoeuer was of stone worke from the bottom to the toppe was covered with wood on the East, South & North side

Vers 22 The altar V, which was three cubites high Y X & two cubites long Y Z.

25 And vpon the dores of the Tēple there were made Cherubims & palme trees, like as was made vpon the walles, & there were thicke planks vpon the foiesfront of the porche without.

26 And there were narowe windowes & palme trees on the one side, and on the other side, by the sides of the porche, and vpon y sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holie things.

Then brought he me into y vtter court by the waie towarde the North, and he brought me into the chamber that was ouer against the separate place, & which was before y buylding towarde y North.

Before y length of an hundred cubites was y North dore, & it was fiftie cubites broad.

Ouer against y twentie cubites which were for the inner court, & ouer against the pauement, which was for the vtter court, was chambre against chambre in thre rowes.

4 And before y chābres was a galerie of ten cubites wide, & within was a waie of one cubite, and thei dores towarde y North.

5 Now the chambres aboue were narrower: for those chambres seemed to eat vp these, to wit, the lower, and those that were in the middes of the buylding.

6 For thei were in thre rowes, but had not pillars as the pillars of the court: therefore there was a difference frō the beneth & frō the middlemost, euen frō the ground.

7 And the wall y was without ouer against y chābres, towarde y vtter court on y fore front of y chābers, was fiftie cubites long.

8 For the length of the chambres that were in the vtter court, was fiftie cubites: & lo, before y Tēple were an hundred cubites.

9 And vnder these chambres was the entrie, on the East side, as one goeth into the frō the outwarde court.

10 The chambres were in the thickenes of the wall of the court towarde y East, ouer against the separate place, & ouer against the buylding.

11 And the waie before them was after the maner of the chambres, which were toward y North as long as thei, & as broad as thei: & all their entries were like, bothe according to their facions, and according to their dores.

12 And according to the dores of y chambres that were towarde y South, was a dore in the corner of the waie, euen the waie directly before the wall towarde the East, as one entreth.

13 Then said he vnto me, The North chambres & the South chambres which are before the separate place, thei be holy chambers, wherein the Priests that approche vnto the Lord, shal eat the moste holie

things: there shal thei laie the moste holie things, and the meat offering, and the sinoffring, and the trespasse offering: for the place is holy.

14 When the Priests entre therein, thei shal not go out of the holie place into the vtter court, but there thei shal laie their garmets wherein thei minister: for thei are holie, & shal put on other garmets, & so shal approche to those things, w are for the people.

15 Now when he had made an end of measuring y inner house, he brought me forth toward y gate whose prospect is towarde the East, and measured it rounde about.

16 He measured the East side with the measuring rod, fise hundred redes, euen with the measuring rede rounde about.

17 He measured also y North side, fise hundred redes, euen with the measuring rede rounde about.

18 And he measured the South side fise hundred redes with the measuring rede.

19 He turned about also to the West side, & measured fise hundred redes with the measuring rede.

20 He measured it by the foure sides: it had a wall rounde about, fise hundred redes long, and fise hundred broad to make a separation betwene the Sanctuarie, and y prophane place.

CHAP. XLIII.

He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mencioneth the idolatrie of the childre of Israel for the which thei were consumed and brought to nought 9 He is commanded to call them againe to repentance.

Afterward he brought me to the gate, euen the gate that turneth towarde y East.

2 And beholde, the glorie of y God of Israel came frō out of the East, whose voice was like a noise of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was like the vision, euen as the vision that I saw when I came to destroye the citie: and the visions were like the vision that I saw by the riuer Chebár: & I fel vpon my face.

4 And the glorie of the Lord came into the house by the waie of the gate, whose prospect is towarde the East.

5 So the Spirit toke me vp and brought me into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stode a man by me,

7 Which said vnto me, Sonne of man, this place is my throne, & the place of the soles of my fete, where as I wil dwell among the children of Israel for euer, and y house of Israel shal no more defile mine holie Name, nether thei, nor their Kings by their fornications, nor by the carkeises of their Kings in their high places.

Verf. 1 Hauig described the length and breadth of the Tēple, he cometh to the outwarde court on y North side T. This appeareth in y great figure He brought me into the chambre: that is, the rowe of chambres, which were towarde the separate place Westward.

Verf. 2 He meant that the North was an hundred cubites long x y and in breadth fiftie b x.

Verf. 3 This galerie appeareth in y great figure by this nombre.

Verf. 5 These chambres were contrary fauoured to the of the Temple. *Verf. 8* So that the wall for y chambres of the outwarde court and the wall of the inner, was euer fise cubites, and the whole court an hundred.

Verf. 9 Vnder these chambres were entries, or dores to passe from one place to another, w are noted euer by x in the great figure.

Verf. 10 The chambres, p of the East court M were like to y chābers of the North court.

Verf. 13 Which chambres were in the East gate toward the North and South 3 and towarde the separate place or backe buylding 4 which chambres are called holie, because thei were by the Temple.

Chap. 9. 2.

a When I prophesied the destruction of the citie by y Caldeans.

b Which was departed afore, Chap. 10. 4. & 11. 22.

c By their idolatries. d He alludeth to Ammon & Moab, who were buried in their gardens nere the Temple & there had erected vp monuments to their idoles.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was but* a wall betwene me & the) yet haue thei defiled mine holy Name with their abominacions, that thei haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let the put away their fornicacion, and the carkeises of their Kings farre fro me, and I wil dwell among them for euer.

10 ¶ Thou sonne of mā, shewe this House to the house of Israël, that thei may be ashamed of their wickednes, and let them measure the paterne.

11 And if thei be ashamed of all that thei haue done, shewe the the forme of y house, & the paterne thereof, & the going out thereof, & the coming in thereof, and the whole facion thereof, & all the ordinances thereof, & all the figures thereof, & all the lawes thereof: & write it in their sight, that thei may kepe y whole facion thereof, & all the ordinances thereof, and do them.

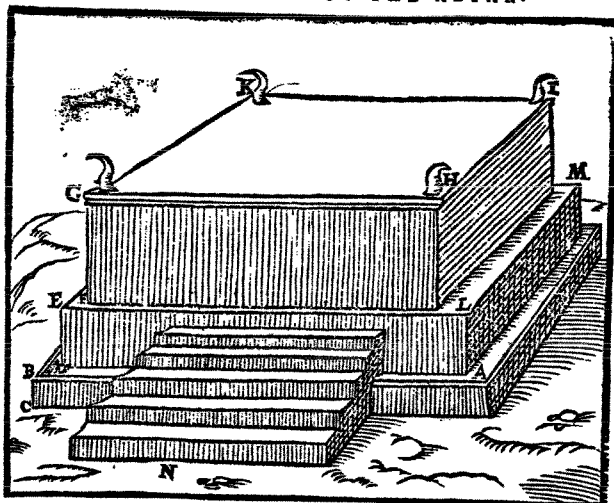
"*Heb. Law.*

12 This is the description of the house, it shalbe vpo the top of the mount: all y limites thereof round about shalbe moste holy. Beholde, this is y description of the house.

Ver 13. The middes or bottom A was a cubite hie B C, & a cubite broad B D.

13 And these are y measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, euen y bottome shalbe a cubite, and the breadth a cubite, & the bordre thereof by y edge thereof round about shalbe a spāne: & this shalbe y height of y altar.

THE FIGURE OF THE ALTAR.



Ver 14. The lower piece which standeth on y bottome & is the middelmōst piece and vnder y hieft, is two cubites D E The breadth one cubite E F. From the litle piece, was y seconde, to the hieft four cubites F G. Ver 15. Four cubites, meaning, the hieft parte of the altar F G Ver 16. Length and breadth G H I N. Which note also the four hornes of the altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubites: & the breadth one cubite, & from the litle piece to y great piece shalbe four cubites, and the breadth one cubite.

15 So the altar shalbe four cubites, & from the altar vpwārd e shalbe four hornes.

16 And the altar shalbe twelue cubites long,

and twelue broade, and foresquare in the foure corners thereof.

17 And y frame shalbe fourtene cubites long, & fourtene broade in the fouresquare corners thereof, and the border about it shalbe halfe a cubite, & the bottome thereof shalbe a cubite about, and the steppes thereof shalbe turned toward the East.

Ver 17. The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vppermoste E L, L M.

18 ¶ And he said vnto me, Sōne of man, thus saith the Lord God, These are the ordinances of the altar in the day when thei shal make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, & to the Leuites, that be of the sede of Zadók, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, & on the foure corners of the frame, & vpon the bordre round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offre an he goat without blemish for a sin offering, and thei shal cleanse the altar, as thei did cleanse it with the bullocke.

23 Whē thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And y shalt offre the before the Lord, & y Priests shal cast salt vpon the, & thei shal offre the for a burnt offering vnto y Lord.

25 Seue daies shalt thou prepare euerie day an he goat for a sin offering: thei shal also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shal thei seuen daies purifie the altar, and cleanse it, and "consecrate it.

"Ebr. sh his hand.

27 And when these daies are expired, vpon the eight day and so forthe, the Priests shal make your burnt offerings vpon the altar, and your peace offerings, and I wil accept you, saith the Lord God.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The uncircumcised in heart, & in the flesh 9 Who are to be admitted to the seruice of the Tēple, & who to be refused.

1 Then he brought me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

Ver 1. The East gate D in the great figure.

2 Then said the Lord vnto me, This gate shalbe shut, & shal not be opened, and no man shal entrie by it, because the Lord God of Israël hathe entred by it, and it shal be shut.

a Meaning, sō y comune people, but not from the Priests, nor the prince, read Chap 46, 9.

3 It appertaineth to y Prince: the Prince himself shal sit in it to eat bread before the Lord: he shal entrie by the way of the por-

S ss. iiii.

che of that gate, and ſhal go out by the way of the fame.

4 ¶ Then brought he me toward the North gate before the Houſe: and when I looked, beholde, the glorie of the Lord filled the houſe of the Lord, and I fel vpon my face.

"Eke ſet thine heart."

5 And the Lord ſaid vnto me, Sonne of mā, marke wel, and beholde with thine eyes, & heare with thine eares, all that I ſay vnto thee, concerning all the ordinances of the Houſe of the Lord, & all the lawes thereof, and marke wel the entring in of the houſe with cuerie going forth of the Sanctuary.

6 And thou ſhalt ſay to the rebellious, *euen* to the houſe of Iſraél, Thus ſaith the Lord God, O houſe of Iſraél, ye haue ynough of all your abominacions,

b For they had brought idolaters & were of other countreys, to teache them their idolatrie Chap 23.40.

7 Seing, that ye haue brought into my Sanctuary ſtrangers, vncircumciſed in heart, & vncircumciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, whē ye offer my bread, *euen* fat, and blood: and thei haue broken my couenant, becauſe of all your abominacions.

c Ye haue not offered vnto me according to my Law.

8 For ye haue not kept the ordinances of mine holie thiſgs: but you your ſelues haue ſet other to take charge of my Sanctuary.

9 Thus ſaith the Lord God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh ſhal entre into my Sanctuary, of any ſtranger that is amōg the children of Iſraél,

d The Leuites & had committed idolatrie, were put from their dignitie and coulde not be receyued into the Priests office, although they had bene of the houſe of Aaron, but muſt ſerue in inferior offices as to watche and to keepe the dores, read 2. King. 23.35.

10 Nether yet the Leuites that are gone backe frō me, whē Iſraél wēt aſtray, which went aſtray frō me after their idoles, but thei ſhal beare their iniquitie.

11 And thei ſhal ſerue in my Sanctuary, & keepe the gates of the Houſe, and miniſter in the Houſe: thei ſhal ſlaye the burnt offering and the ſacrifice for the people: and thei ſhal ſtande before them to ſerue them.

12 Becauſe thei ſerued before their idoles, and cauſed the houſe of Iſraél to fall into iniquitie, therefore haue I liſt vp mine hand againſt them, ſaith the Lord God, & thei ſhal beare their iniquitie,

13 And thei ſhal not come nere vnto me to do the office of the Priſt vnto me to do the office of the Priſt vnto any of mine holy things in the moſte holy place, but they ſhal beare their ſhame and their abominacions, which thei haue committed.

14 And I wil make the keepers of the watche of the Houſe, for all the ſeruite thereof, & for all that ſhalbe done therein.

e Which obſerued the Lawe of God, and fel not to idolatrie.

15 But the Priſts of the Leuites, the ſonnes of Zadók, that kept the charge of my Sanctuary, when the children of Iſraél went aſtray from me, thei ſhal come nere to me to ſerue me, and thei ſhal ſtand before me to offer me the fat and the blood, ſaith the Lord God.

16 Thei ſhal entre into my Sanctuary, and ſhal come nere to my table, to ſerue me, and thei ſhal keepe my charge.

17 And when thei ſhal entre in at the gates of the inner court, thei ſhalbe clothed with linen garments, and no woll ſhal come vpon them while thei ſerue in the gates of the inner court, and within.

18 Thei ſhal haue linen bonettes vpon their heades, and ſhal haue linen breches vpon their loynes: thei ſhal not gyrd the ſelues in the ſweating places.

19 But when they go forth into the vtter court, *euen* to the vtter court to the people, thei ſhal put of their garments, wherein thei miniſtered, and laye them in the holy chambers, and thei ſhal put on other garments: for thei ſhal not ſanctifie the people with their garments.

20 Thei ſhal not alſo ſhaue their heades, *f As did the* nor ſuffre their lockes to growe long, *infidels and* but round their heades. *heathen*

21 *Nether ſhal any Priſt drinke wine whē thei enter into the inner court. *Leu. 27.13.*

22 Nether ſhal thei take for their wiues a widowe, or her that is diuorced: but thei ſhal take maidens of the ſede of the houſe of Iſraél, or a widow that hath bene the widow of a Priſt.

23 And thei ſhal teache my people the difference betwene the holy and prophane, and cauſe the to diſcerne betwene the vncleane and the cleane.

24 And in controuerſie thei ſhal ſtand to iudge, and thei ſhal iudge it according to my iudgements: and thei ſhal keepe my lawes and my ſtatutes in all mine aſſemblies, & thei ſhal ſanctifie my Sabbaths.

25 *And thei ſhal come at no dead perſone to defile them ſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none houſbād: *in theſe* may thei be defiled. *g Thei may be at their burial, which was a defiling*

26 And when he is clenſed, thei ſhal reckon vnto him ſeuē dayes.

27 And when he goeth into the Sanctuary vnto the inner court to miniſter in the Sanctuary, he ſhal offer his ſin offering, ſaith the Lord God.

28 *And the Priſthode ſhalbe their inheritance, *Deu. 18.13* *yea*, I am their inheritance: therefore ſhall ye giue them no poſſeſſion in Iſraél, *numb. 18.20.* for I am their poſſeſſion.

29 Thei ſhal eat the meat offering, and the ſin offering, & the treſpace offering, & cuerie dedicate thing in Iſraél ſhalbe theirs.

30 *And all the firſt of all the firſt borne, & *Exod. 13.2* *euen* all of cuerie ſort of your oblations ſhalbe the Priſts. Ye ſhal alſo giue vnto the Priſt the firſt of your dough that he may cauſe the bleſſing to reſt in thine houſe. *Ex. 22.29.* *Ex. 34.19.* *numb. 3.11.*

31 The Priſts ſhal not eat of any thing, that

Exod 22,31. that is* dead, or torne,whether it be fou-
leui 22,8. lc or beaft.

CHAP. XLV.

*2 Out of the land of promes are there separate foure por-
cions, of which the first is giuen to the Priests and to the
Temple, the second to the Leuites, the third to the citie,
the fourth to the prince. 9 An exhortation vnto the
heads of Israël. 10 Of iust weights and measures 13 Of
the first frutes, &c.*

*a Of all the
land of Israël
the Lord onely
requereth
this porcion
for the Tem-
ple & for the
Priests, for
the citie and for
the prince.*

Moreouer when ye shal deuide the
land for inheritance, ye shal offie an
oblation vnto the Lord an ^a holy porcion
of the land, five & twentie thousand redes
long, and ten thousand broad: this shalbe
holy in all the borders thereof rounde a-
bout.
2 Of this there shalbe for the Sanctuarie
five hundredth in length with five hundredth
in breadth, all square rounde about, and fittie
cubites rounde about for the suburbs there-
of.
3 And of this measure shalt thou measure
the length of five and twentie thousand, &
the breadth of ten thousand: & in it shal
be the Sanctuarie, & the moste holy place.
4 The holy porcion of the land shalbe the
Priests, which minister in the Sanctuarie,
which came nere to serue the Lord: and it
shalbe a place for their houses, and an holy
place for the Sanctuarie.
5 And in the five and twentie thousand of
length, and the ten thousand of breadth
shal ^y Leuites that minister in the house,
haue their possession for twentie chambers.
6 Also ye shal appoint the possession of the
citie, five thousand broad, and five & twen-
tie thousand long ouer against the oblaci-
on of the holy porcion: it shalbe for the
whole house of Israël.

7 And a porcion shalbe for the prince on the
one side, and on that side of the oblacion of
the holy porcion, and of the possession of
the citie, ^{euē} before the oblacion of the
holy porcion, and before the possession of
the citie siō the West corner Westwarde,
and from the East corner Eastwarde, & the
length shalbe by one of the porcions from
the West border vnto the East border.

8 In this land shalbe his possessiō in Israël:
and my princes shal no more oppresse my
people, and the rest of the lād shal thei giue
to the house of Israël, according to their
tribes.

*b The Prophet
sheweth that
the heads must
be first refor-
med afore any
good ordre cā
be established
among ^y peo-
ple
c Ephāh and
Bath were
bothe of one
quantitie, saue
that Ephāh
contened in
drye things, ^y
which Bath
did in licour.
Leui 5,11
king 5,12.*

9 Thus saith the Lord God, Let it ^b suffice
you, o princes of Israël: leaue of crueltie &
oppression, & execute iudgement & iusti-
ce: take away your exactions from my peo-
ple, saith the Lord God.

10 Ye shal haue iuste balances, & a true ^c E-
phāh, and a true Bath.

11 The Ephāh and the Bath shal be equal: a
Bath shal contene the tenth parte of an
Homér, & an Ephāh the tenth parte of an
Homér: the equalitie thereof shalbe after
the Homér.

12 * And the shekel shalbe twentie gerats, & *Exod. 30,13.*
twentie shekels, and ^d five and twentie she- *leui 27,15.*
kels & fiftene shekels shalbe your Manéh. *numb 3,47.*

13 ¶ This is the oblacion that ye shal offie,
the sixt parte of an Ephāh of an Homér
of wheat, and ye shal giue the sixt parte of
an Ephāh of an Homér of barley.

14 Concerning the ordinance of the oyle,
^{euē} of the Bath of oyle, ye shal offie ^y tenth
parte of a Bath out of ^y Cor (ten Baths are
an Homér: for ten Baths fill an Homér)

15 And one lambe of two hundred shepe
out of the fat pastures of Israël for a meat
offring, & for a burnt offering and for peace
offerings, to make reconciliation for them,
saith the Lord God.

16 All the people of the land shal giue this
oblacion for the prince in Israël.

17 And it shalbe the princes parte to giue
burnt offerings, and meat offerings, & drinke
offerings in the solenne feasts, and in the
new moones, & in the Sabbaths, & in all ^y
hie feastes of the house of Israël: he shal
prepare the sinne offering, and the meat of-
firing, and the burnt offering, and the peace
offerings to make reconciliaciō for the hou-
se of Israël.

18 ¶ Thus saith the Lord God, In the first
moneth, in the first day of ^e the moneth, thou
shalt take a yōg bullocke without blemish
and cleanse the Sanctuarie.

19 And the Priest shal take of the blood of
the sinne offering, and put it vpon the pos-
tes of the house, and vpon the foure ^e cor-
ners of the frame of the altar, and vpon
the postes of the gate of the inner court.

20 And so shalt thou do the seuenth day of
the moneth, for euery one that hath erred
and for him that is disceaued: so shal you
reconcile the house.

21 * In the first moneth in the fourteenth day *Exod 12,18.*
of the moneth, ye shal haue the Passouer *leui 23,5.*
a feast of seuen daies, & ye shal eat vnlea-
uened bread.

22 And vpon that day, shal the prince pre-
pare for him self, and for all the people of
the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he
shal make a burnt offering to the Lord, ^{euē}
of seuen bullockes, & f ^euen rams without
blemish dailey for seuen dayes, and an he
goat dailey for a sinne offering.

24 And he shal prepare a meat offering of
an Ephāh for a bullocke, an Ephāh for a
ram, and an ^f Hin of oyle for an Ephāh.

25 In the seuenth moneth, in the first day
of the moneth, shal he do the like in the
feast for seuen daies, according to the sin-
ne offering, according to the burnt offering,
and according to the meat offering, and ac-
cording to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbāth and of the newe moones
Ttt.i.

*e Which was
Nisan, contin-
uing parte of
Marche and
parte of April*

**Or, court.*

*f Read Exod.
29,40.*

g Thoroꝝ which doer: they muſt go in, or come out of the Temple, &c.

Verſ 1 The inner court gate Q whe- reunto they went vp by eight ſteps, as appeareth in ſ great figure.

THUS ſaith the Lord God, The gate of the inner court, that turneth toward the Eaſt, ſhalbe ſhut the fix working daies: but on the Sabbáth it ſhalbe opened, and in the daye of the new moone it ſhal be opened.

2 And the prince ſhal entre by the waye of the porche of that gate without, and ſhal ſtand by the poſte of the gate, & ſeuen Priests ſhal make his burnt offering, and his peace offerings, & he ſhal worſhip at the thresholde of the gate: after, he ſhal go forth, but the gate ſhal not be ſhut til the evening.

3 Likewise the people of the land ſhal worſhip at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the price ſhal offe vnto the Lord on the Sabbáth daye, ſhalbe fix lambs without blemiſh, & a ram without blemiſh.

5 And the meat offering ſhalbe an Epháh for a ram: and the meat offering for the lambes a gift of his hand, and an Hin of oyle to an Epháh.

6 And in the daye of the new moone it ſhal be a yong bullocke without blemiſh, and fix lambs and a ram: they ſhalbe without blemiſh.

7 And he ſhal prepare a meat offering, euen an Epháh for a bullocke, and an Epháh for a ram, and for the lambes according as his hand ſhal bring, and an Hin of oyle to an Epháh.

8 And when the prince ſhal entre, he ſhal go in by the way of the porche of that gate, & he ſhal go forth by the way thereof.

9 But when the people of the land ſhal come before the Lord in the ſolemne feaſts, he that entereth in by the way of ſ North gate to worſhip, ſhal go out by the way of the South gate: and he that entereth by the way of the South gate, ſhal go forth by the way of the North gate: he ſhal not returne by the way of the gate whereby he came in, but they ſhal go forth ouer againſt it.

10 And the prince ſhalbe in the middes of them: he ſhal go in when they go in, & when they go forth, they ſhal go forth together.

11 And in the feaſts, and in the ſolemnnities the meat offering ſhalbe an Epháh to a bullocke, and an Epháh to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Epháh.

12 Now when the prince ſhal make a fre burnt offering or peace offerings frely vnto the Lord, one ſhal then open him the gate, ſeuen Priests ſhal be with him, and he ſhal make his burnt offering and his peace offerings, as he did on the Sabbáth day: after,

he ſhal go forth, and when he is gone forth, one ſhal ſhut the gate.

13 Thou ſhalt dailey make a burnt offering vnto the Lord of a labe of one yere without blemiſh: thou ſhalt do it euery morning.

14 And thou ſhalt prepare a meat offering for it euery morning, the fix parte of an Epháh, and the third parte of an Hin of oyle, to mingle with the fine floure: this meat offering ſhalbe continually by a perpetual ordinance vnto the Lord.

15 Thus ſhal they prepare the lambe, and the meat offering and the oyle euery morning, for a continual burnt offering.

16 ¶ Thus ſaith the Lord God, If the prince giue a gift of his inheritance vnto any of his ſonnes, it ſhalbe his ſonnes, & it ſhal be their poſſeſſion by inheritance.

17 But if he giue a gift of his inheritance to one of his ſeruants, then it ſhalbe his to the yere of libertie: after, it ſhal returne to the prince, but his inheritance ſhal remaine to his ſonnes for them.

18 Moreouer the prince ſhal not take of the peoples inheritance, nor thruſt them out of their poſſeſſion: but he ſhal cauſe his ſonnes to inherit of his owne poſſeſſion, that my people be not ſcattered euery man from his poſſeſſion.

19 ¶ After, he brought me through the entrie, which was at the ſide of the gate, into the holy chambers of the Priests, which ſtoode toward the North: and beholde, there was a place at the Weſt ſide of them.

20 Then ſaid he vnto me, This is the place where the Priests ſhal ſee the tieſpaffe offering and the ſinne offering, where they ſhal bake the meat offering, that they ſhalde not beare them into the viter court, to ſanctifie the people.

21 Then he brought me forth into the viter court, and cauſed me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fortie cubites long, and thirtie broad: theſe foure corners were of one meaſure.

23 And there was a wall about them, euen about thoſe foure, and kitchins were made vnder the wall round about.

24 Then ſaid he vnto me, This is the kitchin where the miniſters of the houſe ſhal ſee the ſacrifice of the people.

CHAP. XLVII.

1 The viſion of the waters that came out of the Temple. 2 The coaſts of the land of promiſe, & the diuiſion thereof by tribes.

AFTERWARD he brought me vnto the doore of the houſe: and beholde, waters yſſued out from vnder the thresholde of the houſe Eaſtwaide: for the forefront

e Which was at the Iubile, Leui 25,9 d But be content with that portion that God hath ſigned him, as Chap 45,8

f Verſ 19 He deſcribeth the Priests chambers, which were at the ſide of the Temple toward ſ North: and ſo cometh to the place, which was on ſ Weſt ſide. 5 which verſ 22 is called the viter court, in reſpect of the inner court, as alſo where ſ people were, was the viter court in reſpect of this inner

e ſhat the people ſhulde not haue to do v thoſe things which appertene to the Lord, & thence it lawfull for the to eat them

Verſ 21 The litle court in euery corner, was foure cubites long 7,2 & thirtie broad 8,9 & 7,9. Verſ 23 About the wallies of theſe litle courts were as kitchins, were litle chambers for the ſoakes to

Chap XLVIII Verſ 1 The doore of the Temple was from vnder ſ thresholde yſſued out waters, & came out of the South ſide, and ran toward ſ Eaſt Lake in the great figure 11

a Whereby are meant the ſpiritual graces that ſhulde be given to the Church vnder ſ kingly me of Chriſt

of

of

of

a That is, as much as he wil.

b Meaning, as he ſhal thinke good.

Verſ 9 He that entereth in by the North gate R, ſhal go out by ſ South gate d & contrary, and in going forward they worſhipped in ſ middes

of the house *flows* toward the East, and the waters ran downe from vnder the right side of the House, at the South side of the altar.

2 Then broght he me out toward y North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and beholde, there came forth the waters on the right side.

3 And when the man that had the line in his hand, went forth the Eastwarde, he measured a thousand cubites, & he broght me through the waters: the waters were to the ancles.

4 Againe he measured a thousand, & broght me through the waters: the waters were to the knees: againe he measured a thousand, and broght me through: the waters were to the loines.

5 Afterward he measured a thousand, and it was a ^b riuer, that I colde not passe ouer: for the waters were risen, & the waters did flowe, as a riuer that colde not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou sene this? Then he broght me, & caused me to returne to y brinke of the riuer.

7 Now whē I returned, beholde, at y brinke of the riuer were very many ^c trees on the one side, and on the other.

8 Thē said he vnto me, These waters yssue out toward the East countrey, and runne downe into y plaine, and shal go into one ^d sea: thei shal runne into another sea, and the ^e waters shalbe holosome.

9 And euerie thing that liueth, which moueth, wherefoeuer y riuers shal come, shal liue, and there shalbe a very great multitude of fish, because these waters shal come thither: for thei shalbe holosome, & euerie thing shal liue whether y riuer cometh.

10 And then the ^f fishers shal stand vpon it, and from En-gēdi euen vnto En-eglāim, thei shal spreade out their nettes: for their fish shalbe according to their kindes, as the fish of ^h y maine sea, exceeding many.

11 But the myrie places thereof, & the marishes thereof shal not be holosome: thei shal be made salt pittes.

12 And by this riuer vpon the brinke thereof, on this side, & on that side shal growe all ⁱ fruteful trees, whose leafe shal not fade, nether shal the frute thereof faile: it shal bring forth the new frute according to his moneths, because their waters rūne out of the Sanctuarie: and the frute thereof shalbe meat, & the leafe thereof shalbe for ^j medicine.

13 ¶ Thus saith y Lord God, This shal be the border, whereby ye shal inherit the land according to y twelue tribes* of Israel: Ioseph shal haue two porcions.

14 And ye shal inherit it, one aswel as another: *concerning the which I list vp mi-

ne hand to giue it vnto your fathers, and this lād shal fall vnto you for inheritāce.

15 And this shalbe the border ^k of the land toward the North side, frō the maine sea toward Hethlōn as men go to Zedādah:

16 Hamāth, Berōthāh, Sibrāim, which is betwene the border of Damascus, and the border of Hamāth, and Hazār, Hatticōn, which is by the coast of Hauān.

17 And the border from the sea shalbe Hazār, Enān, & the border of Damascus, and the residue of the North, Northwarde, & the border of Hamāth: so shalbe the North parte.

18 But the East side shal ye measure from Hauān, and from Damascus, and from Gileād, and from the land of Israēl by Iordēn, & from the border vnto the East sea: and so shalbe the East parte.

19 And the Southside shalbe toward Temān from Tamāi to the waters of ^l M ribōth in Kadēth, & the riuer to the maine sea: so shalbe y South parte toward Temān.

20 The West parte also shalbe the great sea frō the border, til a mā come ouer against Hamāth: this shalbe the West parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israēl.

22 And you shal deuide it by lot for an inheritāce vnto you, & to the strangers that dwell among you, which shal beget children among you, & thei shalbe vnto you, as borne in the countrei amōg the childre of Israēl, ^m thei shal parte inheritance with you in the middes of the tribes of Israēl.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the prince are rehearsed.

1 NOW these are the names of the ⁿ tribes. Frō the North side, to the coast toward Hethlōn, as one goeth to Hamāth, Hazār, Enān, & the border of Damascus Northward the coast of Hamāth, eue from the East side to the West shalbe a ^o porcion for Dan.

2 And by the border of Dan from the East side vnto the West side, a ^p porciō for Ashēr.

3 And by the border of Ashēr frō the East parte eue vnto the West parte a ^q porcion for Naphtalī.

4 And by the border of Naphtalī from the East quarter vnto the West side, a ^r porcion for Manassēh.

5 And by the border of Manassēh from the East side vnto the West side a ^s porcion for Ephraim.

6 And by the border of Ephraim, from the East parte euen vnto the West parte, a ^t porcion for Reubēn.

^k By the land of promes he signifieth the spiritual land whereof this was a figure.

^l Or, Araf.

^m Meaning, y in this spiritual kingdome there shalbe be no dīstīnce betwene Jewe nor Gentile, but that all should be partakers of this inheritance in their head Christ

ⁿ The tribes after y they entred into y land vnder Moyses, deuided the land somewhat otherwise then is here set forth by this vision.

^b Signifying that y graces of God shulde neuer decrease but euer abounde in his Church.

^c Meaning y multitude of them y shulde be refreshed by the spiritual waters. ^d Shewing y the abundance of these graces shulde be so great, y all the worlde shulde be full thereof, which is here ment by y Persian sea or Euxine, & the sea called Mediterranean, &c.

^e The waters which of nature are salt & unholosome, shalbe made sweete & comfortable.

^f Signifying y when God bestoweth his mercies in such abundance, the ministers shal by their preaching winne many.

^g Which were cities at y corners of the salt or dead sea.

^h Thei shalbe here of all forties, and in as great abundance as in the great Ocean where they are bred.

ⁱ That is, the wicked and reprobate.

^j Or, see for meads, for brass, and for.

^k Gen 48. 22.

^l Gen 48. 27.

^m Or 13. 8.

ⁿ Or 15. 28.

^o Or 26. 4.

^p Gen. 34. 4.

7 And by the border of Reubén, from the East quarter vnto the West quarter, a porcion for Iudáh.

8 And by the border of Iudáh frō the East parte vnto the West parte ^bshalbe the offering which thei shal offre of fīue & twentie thousand ^{redes} broad, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shal be in the middes of it.

9 The oblacion, that ye shal offre vnto the Lord, shalbe of fīue and twentie thousand long, and of ten thousand the breadth.

10 And for them, ^{euē} for the Priests shal be this holy oblacion, toward the North fīue and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South fīue and twentie thousand long, and the Sanctuarie of the Lord shal be in the middes thereof.

Chap. 44. 11. 11 It shalbe for the Priests that are sanctified of the sonnes of Zadók, which haue kept my charge, which went not astray w^hē the children of Israhēl went astray, as the Leuites went astray.

12 Therefore this oblacion of the land that is offered, shalbe theirs, as a thiſg moſte holie by the border of the Leuites.

13 And ouer against y^e border of the Priests the Leuites shal haue fīue and twentie thousand long, & ten thousand broad: all the length shalbe fīue and twentie thousand, and the breadth ten thousand.

14 And thei shal not sel of it, nether change it, nor abalienate the first frutes of the land: for it is holy vnto the Lord.

15 And the fīue thousand that are left in y^e breadth ouer against the fīue and twentie thousand, shalbe a prophane place for the citie, for housing, & for suburbs, and the citie shalbe in the middes thereof.

16 And these shalbe the measures thereof, y^e North parte fīue hundred and foure thousand, and the South parte: fīue hundred & foure thousand, and of the East parte fīue hundred and foure thousand, & the West parte fīue hundred, and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundred and fiftie & toward the South two hundred & fiftie, and toward the East two hundred & fiftie, and toward the West two hundred and fiftie.

18 And y^e residue in length ouer against y^e oblacion of the holy porcion shalbe ten thousand East ward, and ten thousand West ward: and it shalbe ouer against the oblacion of the holy porcion, & the encrease thereof shal be for fode vnto them that serue in the citie.

19 And thei that serue in the citie, shalbe of all y^e tribes of Israhēl that shal serue therein.

20 All the oblacion shalbe fīue and twentie thousand w^h fīue & twentie thousand: you shal offre this oblacion fouresquare for the Sanctuarie, & for the possession of y^e citie.

21 And the residue shalbe for the prince on the one side & on the other of the oblacion of the Sanctuarie, and of the possession of the citie, ouer against the fīue and twentie thousand of the oblacion toward the East boīder, & Westward ouer against the fīue & twentie thousand toward the West border, ouer against shalbe for the porcion of the prince: this shalbe the holie oblacion, & the house of the Sanctuarie shalbe in the middes thereof.

22 Moreover, from the possession of the Leuites, & from y^e possession of the citie, that which is in y^e middes shalbe y^e princes: betwene the border of Iudáh, & betwene the boīder of Beniamin shalbe the princes.

23 And the rest of the tribes shalbe thus: frō the East parte vnto the West parte Beniamin shalbe a porcion.

24 And by the border of Beniamin, from the East side vnto the West side Simeon a porcion.

25 And by the border of Simeon frō the East parte vnto y^e West parte Ishakār a porcion.

26 And by y^e border of Ishakār frō the East side vnto the West, Zebulūn a porcion.

27 And by the border of Zebulūn from the East part vnto y^e West parte, Gad a porcion.

28 And by the border of Gad at the South side, toward ^f Temāth, the border shalbe euē frō ^g Tamā: vnto the waters of Meribāth in Kādēsh, & to the ^h riuer, that runneth into the mayne sea.

29 This is the land, which ye shal distribute vnto the tribes of Israhēl for inheritance, and these are their porcions, saith the Lord God.

30 And these are y^e boundes of the citie, on the North side fīue hundred, & foure thousand measures.

31 And the gates of the citie shalbe after y^e names of the tribes of Israhēl, the gates Northward, one gate of Reubén, one gate of Iudáh, & one gate of Leuī.

32 And at the East side fīue hundred and foure thousand, and thre gates, & one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fīue hundred and foure thousand measures, and thre portes, one gate of Simeon, one gate of Ishakār, and one gate of Zebulūn.

34 At the West side, fīue hundred & foure thousand, with their thre gates, one gate of Gad, one gate of Ashér, and one gate of Naphtalī.

35 It was rounde about eightene thousand measures, and the name of the citie frō that day shalbe, "The Lord is there."

^d Euerie way it shalbe fīue & twentie thousand.

^e So that Iudáh was on y^e North side of the Princes & Leuites porcions, and Beniamin on the South side.

^f Which is here taken for dumea
^g Which was Ierichō the citie of palm-trees
^h Meanig, Nilus y^e runneth into y^e sea called mediterraneum.

^b That is, the portion of the ground, & they shal:eparat & appoint to the Lord, which shalbe deuēd in to thre partes for the Priests, for the prince, & for the citie.

^c Meaning, y^e shalbe be square.

ⁱ Ebr Ierichō
Ierichō.

DANIEL.

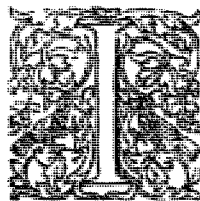
THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are moſte lively here ſet forth, who neuer leaueh his deſtitute, but now in their greateſt miſeries and afflictions gaueh them Prophets, as Ezechiel, & Daniél, whome he adorned with ſuche graces of his holie ſpirit, that Daniél above all other had moſte ſpecial reuelations of ſuche things as ſhulde come to the Church, euen from the time that thei were in captiuitie, to the laſt end of the worlde, as to the general reſurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Perſians, Grecians, & Romanes. Alſo of the certaine nombre of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhulde ceaſe, becauſe he ſhulde be the accompliſhement thereof: moreover he ſheweth Chriſtes office and the cauſe of his death which was by his ſacrifice to take away ſinnes, and to bring eueraſting life: And as from the beginning God neuer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, he wil ſtil leaue his exerciſe to his Church vntil the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

- 1 The captiuitie of Iehoiakim King of Iudáh. 4 The King chuſeth certaine yong men of the Iewes to learne his lawe. 5 Thei haue the Kings ordinarie appointed. 6 But thei abſtaine from it.

alſe 2 King 24. i and iere 25. i
b Which was a plaine by Babylon where was the temple of their great god, and as here taken for Babylon
c Who was as maſter of the wardes
d He calleth the Eunuches whome the King nourished and brought vp to be rulers of other countries after ward.
e His purpoſe was to kepe them as hoſtages, and that he might ſhewe him ſelf victorious, and alſo by their good intreate and learning of his religion, thei might fauour rather him then the Iewes and ſo to be able to ſerue him as gouernours in their land: moreover by this meanes the Iewes might be better kept in ſubiedion, fearing otherwiſe to procure hurt to theſe noble men
f The King required three things, that thei ſhulde be of noble byre, that thei ſhulde be witty & learned, and y thei ſhulde be of a ſtró & comelie nature that thei might do him better ſeruiſe: this he did for his owne commoditie therefore it is not to praiſe his liberalitie: yet in this he is worthy praiſe, that he eſteemed learning, and knewe that it was a neceſſarie meane to gouerne by
g That thei might forget their owne religion, and countrie factions, to ſerue him the better to his purpoſe: yet it is not to be ſhough that Daniél did learne aunc knowledge that was not godlie: in all pointes he reſuſed the abuſe of things and ſuperſticion, in ſo muche y he wolde not eat the meat which the King appointed him, but was content to learne y knowledge of natural things
h That by their good intertreatment thei might learne to forget the mediocritie of their owne people
i To the intent that in this time thei might bothe learne the maners of the Caldeans and alſo their tongue.
k Aſwel to ſerue at the table, as in other offices.



In the thirde yere of the reigne of Iehoiakim King of Iudáh, came Nebuchad-nezzár, King of Babel vnto Ierusalem, & beleiged it.

And the Lord gaue Iehoiakim King of Iudáh into his hand, w part of the veſſels of the houſe of God, which he caried into the land of Shinar, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

And the King ſpake vnto Aſpenáz the maſter of his Eunuches, that he ſhulde bring certaine of the children of Iſraél, of the Kings ſeſe, and of the princes:

Children in whome was no blemiſh, but wel fauoured, & inſt. nct in all wiſdome, and wel ſene in knowledge, and able to vtter knowl. dge, and ſuche as were able to ſtand in the Kings palace, and whome thei might teache the learning, and the tongue of the Caldeans.

And the King appointed them prouiſion euerie daie of a portion of the Kings meat, and of the wine, which he dranke, ſo nourishing thei three yere, that at the end thereof, thei might ſtand before the King.

Now among theſe were certaine of the children of Iudáh, Daniél, Hananiáh, Miſhaél and Azariáh.

Vnto whome the chief of the Eunuches

gaue other names: for he called Daniél, Belteſhazár, & Hananiáh, Shadriách, & Miſhaél, Meſhách, and Azariáh, Abednegó.

But Daniél had determined in his heart, that he wolde not defile him ſelf with the porcion of the Kings meat, nor with the wine which he dranke: therefore he requirred y chief of the Eunuches that he might not defile him ſelf.

(Now God had brought Daniél into fauour, and tender loue with the chief of the Eunuches)

And the chief of the Eunuches ſaid vnto Daniél, I feare my lord the King, who hath appointed your meat and your drinke: therefore if he ſe your faces worſe looking then the other children, which are of your ſorte, thei ſhal you make me loſe mine head vnto the King.

Then ſaid Daniél to Melzár, whome the chief of the Eunuches had ſet ouer Daniél, Hananiáh, Miſhaél, and Azariáh,

Proueth ſeruants, I beſeeche thee, ten daies, and let them giue vs pulse to eat, and water to drinke.

Then let our countenances be looked vpon before thee, and the countenances of the children that eat of the porcion of the Kings meat: and as thou ſeeſt, deale with thy ſeruants.

So he conſented to them in this matter, and proued them ten daies.

And at the end of ten daies, their countenances appeared fairer, and in better looking then all the children, which did eat the porcion of the Kings meat.

Thus Melzár toke awaye the porcion of their meat, and the wine that thei ſhulde drinke, and gaue them pulse.

nor mainteine his owne
o Meaning, that within this ſpace he might haue the tryal, and that noman ſhulde be able to diſcerne it: & thus he ſpoke, being moued by the Spirit of God
p Not that it was a thing abominable to eat deſt. meats and to drinke wine, as bothe before and after thei did, but if thei ſhulde haue hereby bene wome to the King and haue reſuſed their owne religion, that meat and drinke had bene accuſed
q This bare feeding and that alio of Moſes when he ſled from the court of Egypt, declareth that we muſt liue in ſuche ſobrietie as God doeth call vs vnto, ſeing he wil make it more profitable vnto vs, then all deſt. for his bleſſing onely ſufficeth
r But fauer in Jeſu.

^r Meaning, in the liberal sciences, and natural knowledge, and not in y^e magical artes which are forbidden, Deu. 18.11
^f So that he onely was a Prophet and none of the other: for by dreames & visions God appeared to his Prophetes, Nomb. 12.6
^e Of the three yeres above mentioned ver 5
^u That is, he was esteemed in Babylon as a Prophetolog as y^e commune wealth stode.

17 As for these foure childre, God gaue the knowledge, and vnderstanding in all learning and wisdom: also he gaue Daniél vnderstanding of all visions & dreames.
 18 Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchad-nezzár.
 19 And the King comuned with them: and among them all was founde none like Daniél, Hananiáh, Mishaél, and Azariáh: therefore stode thei before the King.
 20 And in all matters of wisdom, & vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.
 21 And Daniél was vnto the first yere of King Cyrus.

CHAP. II.

1 The dreame of Nebuchad-nezzár. 13 The King commandeth all the wise men of Babylon to be slaine because they coulde not interpret his dreame. 16 Daniél requirerth time to solute the question. 24 Daniél is brought vnto the King and sheweth him his dreame & the interpretation thereof. 44 Of the everlasting kingdom of Christ.

And in y^e second yere of y^e reigne of Nebuchad-nezzár, Nebuchad-nezzár dreamed b^dreames wherwith his spirit was troubled, & his slepe was vpon him.

Then the King commanded to call y^e inchanters, and the astrologians and the forcerers, and the Caldeans for to shew the King his dreames: so thei came and stode before the King.

And the King said vnto them, I haue dicamed a dreame, & my spirit was troubled to knowe the dreame.

Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretation.

And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shalbe drawn in picces, and your houses shalbe made a iakes.

But if ye declare the dreame and the interpretation thei of, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

Thei answered againe, and said, Let the King shewe his seruants the dreame, and we wil declare the interpretation thereof.

Then the King answered, and said, I knowe certainly that ye wolde gaine the time, because ye se the thing is gone from me.

And therefore the learned vsed to speake it: as the Iewish writers do to this day. This is a mite rewarde of their arrogancie (which wanted of the felues that they had the knowledge of all things) thei shoulde be prouen fooles & y^e to their perpetual shame and confusion. Here in appeared their ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but meie ignorance and so as leaders of the people, thei were worthy to dye. *Chr. redeme the time.*

But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til y^e time be changed: therefore tel me the dreame, that I maie knowe, if ye can declare me the interpretation thereof.

Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y^e Kings matter: yea, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.

For it is a rare thing that the King requieth, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

For this cause the King was angrie and in great furie, and commanded to destroe all the wise men of Babél.

And when sentence was giuen, the wise men were slaine: and thei sought Daniél & his felowes to be put to death.

Then Daniél answered with counsel & wisdom to Arióch the Kings chief steward, which was gone forth to put to death the wise men of Babél.

Then he answered and said vnto Arióch the Kings captaine, Why is the sentence so hastie from the King? Then Arióch declared the thing to Daniél.

So Daniél went and desired the King y^e he wolde giue him leasure & that he wolde shewe the King y^e interpretation thereof.

Then Daniél went to his house, and shewed the matter to Hananiáh, Mishaél, and Azariáh his companions,

That thei shoulde beseeche the God of heauen for grace in this secret, that Daniél & his felowes shoulde not perish with the rest of the wise men of Babél.

Then was the secret reueiled vnto Daniél in a vision by night: therefore Daniél praised the God of heauen.

And Daniél answered & said, *The Name of God be praised for euer and euer: for wisdom and strength are his, *Psal 113.2 & 115.18.*

And he changeth the times and seasons: he taketh awaie Kings: he setteth vp Kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.

He discouereth the depe & secret thigs: he knoweth what is in the darkenes, and the light dwelleth with him.

I thanke thee & praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

Therefore Daniél went vnto Arióch, whome the King had ordeined to destroe the wise men of Babél: he went and said

Which declareth, y^e God wolde not haue his seruants ioyned in y^e companye of these forcerers, and astrologers, whose artes were wicked, and therefore iustly ought to dye, though y^e King did it vpon a rage, and no zeale
Or, the captaine of the garde.

He sheweth that mā hath nether wisdom nor knowledge but very darke blindness, and ignorance of him self: for he cometh onely of God, that mā vnderstandeth aue thung
 1 To whome y^e made thy games and who liued in thy feare: wherby he excludeth all other gods.
 m Meaning, power to interpret it.

a The father and the sonne were bothe called by this name, so that this is ment of y^e sonne, when he reigned alone: for he reigned also after a sort wth his father

b Not that he had many dreames, but because many matters were concerned in this dreame

c Because it was so rare and strange a dreame, that he had not had the like
 d He was so heavy with slepe that he began to slepe

e Some read, and his slepe was broken from him
 f For all these astrologers & forcerers called them felues by this name of honour as though all the wisdom and knowledge of the country depended vpon the, and that all other countreies were void of the same.

f That is, in y^e Syrian tongue which differed not muche from the Caldeans, saue it seemed to be more eloquent, & therefore the learned vsed to speake it: as the Iewish writers do to this day

g This is a mite rewarde of their arrogancie (which wanted of the felues that they had the knowledge of all things) thei shoulde be prouen fooles & y^e to their perpetual shame and confusion. Here in appeared their ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but meie ignorance and so as leaders of the people, thei were worthy to dye. *Chr. redeme the time.*

ⁿ Whereby ap-
peareth that
manie were
flaine, as verſ
33, and the reſt
at Daniels offer
were preſerued
on condition: not
that Daniél fauoured
their wicked
profeſſion, but
that he had reſpect
to equitie becauſe the
King proceeded
according to his
wicked afection,
& not conſidering,
if their ſcience
was lawfull or
no.

^o He affirmeth
that man by
reaſon, & arte
is not able to
attaine to the
cauſe of Gods
ſecrets, but the
vnderſtanding
onely thereof
muſt come of
God: whereby
he ſmyleth ſ
King with a
certeine feare
and reuerence
of God that he
might be the
more apt to
receiue ſ hys
m) ſeries that
ſhulde be reueiled
p Becauſe he
had ſaid ſ God
onely muſt reueile
the ſignification
of this dreame,
ſ King might haue
aſked, why Daniél
did enterpriſe to
interpret it, & therefore
he ſheweth, that he
was, but Gods
miniſter, and
had no giftes,
but ſuche as
God had giuen
him to ſet forth
his glorie
q By golde, ſiluer,
braſſe, and yron
are meant the
Caldean, Perſian,
Macedonian, &
Romaine kingdomes,
which ſhulde ſucceſſiue-
ly rule all the
worlde til Chriſt
(which is here called
the ſtone) come
him ſelfe, and deſtroye
the laſt: this was
to aſſure the Iewes,
ſ their afflictions
ſhulde not end
with the empire
of the Caldeans
but that they
ſhulde patiently
abide ſ coming of
Meſſiah, &
ende of this
fourth monarchie.

ſaid thus vnto him, Deſtroye not the
wiſe men of Babel, but bring me before the
King, and I wil declare vnto the King the
interpretacion.

25 Then Arióch brought Daniél before the
King in all haite, and ſaid thus vnto him,
I haue found a man of the children of Iu-
dáh that were brought captiues, that wil
declare vnto the King the interpretacion.

26 Then answered the King, and ſaid vnto
Daniél, whoſe name was Belteſhazzár,
Art thou able to ſhewe me the dreame, w I
haue ſene, and the interpretacion thereof?

27 Daniél answered in the preſence of the
King, & ſaid, The ſecret which the King
hathe demanded, can nether the wiſe, the
aſtologians, the inchanters, nor the ſouthe-
ſayers declare vnto the King.

28 But there is a God in heauen that re-
cuieth ſecrets, and ſheweth the King
Nebuchad-nezzár what ſhalbe in the lat-
ter dayes. Thy dreame, and the things, w
thou haſt ſene in thine head vpon thy bed,
is this.

29 O King, when y waſt in thy bed, thoghts
came into thy minde, what ſhulde come to
paſſe hereafter, and he that reuieth ſe-
crets, telleth thee, what ſhal come.

30 As p for me, this ſecret is not ſhewed
me for anie wiſdome that I haue, more
then anie other liuing, but onely to ſhewe
the King the interpretació, and that thou
mighteſt knowe y thoughts of thine heart.

31 O King, thou ſaweſt, and beholde, there
was a great image: this great image whoſe
glorie was ſo excellent, ſtode before thee,
and the forme thereof was terrible.

32 This images head was of fine & golde,
his breaſt and his armes of ſiluer, his bellie
and his thighs of braſſe,

33 His legges of yron, & his fete were parte
of yron, and parte of clay.

34 Thou beheldeſt it til a ſtone was cut
without hands, which ſmote the image
vpon his fete, that were of yron and clay,
and brake them to pieces.

35 Then was the yron, the clay, the braſſe,
the ſiluer & the golde broken all together,
and became like the chaffe of the ſommer
floores, and the winde caryed them away,
that no place was founde for them: and
the ſtone that ſmote the image, became a
great mountaine, and filled the whole
earth.

36 This is the dreame, and we wil declare
before the King y interpretació the: cof.

37 ¶ O King, thou art a King of Kings: for
the God of heauen hathe giuen thee a
kingdome, power, and ſtrength, & glorie.

38 And in all places where the children of
men dwell, the beaſts of the field, and the
fowles of the heauen hathe he giuen into
thine hand, and hathe made thee ruler ouer

them all: thou art & this head of golde.

39 And after thee ſhal riſe another kingdo-
me, inferior to thee, of ſiluer, and another
third kingdome ſhalbe of braſſe, which
ſhal beare rule ouer all the earth.

40 And the fourth kingdome ſhalbe ſtróg
as yron: for as yron breaketh in pieces, &
ſubdueth all things, and as yron bruſeth
all theſe things, ſo ſhal it breake in pieces
and bruſe all.

41 Where as thou ſaweſt the fete and toes,
parte of potters clay, and parte of yron:
the kingdome ſhalbe & deuided, but there
ſhalbe in it of the ſtrength of the yron, as
thou ſaweſt the yron mixt with the claye,
and earth.

42 And as the toes of the fete were parte of
yron, and parte of clay, ſo ſhal the kingdo-
me be partly ſtrong, and partly broken.

43 And where as thou ſaweſt yron mixt with
clay & earth, they ſhal mingle them ſel-
ues with y the ſede of men: but they ſhal
not ioine one with another, as yron can not
be mixed with clay.

44 And in the dayes of theſe Kings, ſhal
the God of heauē ſet vp a kingdome, which
ſhal neuer be deſtroyed: and this kingdo-
me ſhal not be giuen to another people,
but it ſhal breake, and deſtroye all theſe
kingdomes, and it ſhal ſtand for euer.

45 Where as y ſaweſt, that the ſtone was
cut of the mountaine without hands, and
that it brake in pieces the yron, the braſſe,
the clay, the ſiluer and the golde: ſo the
great God hathe ſhewed the King, what
ſhal come to paſſe hereafter, and the drea-
me is true, and the interpretacion thereof
is ſure.

46 ¶ Then the King Nebuchad-nezzár fel
vpon his face, and bowed him ſelf vnto
Daniél, and commanded that they ſhulde
offer meat offerings, & ſwete odoures vnto
him.

47 Alſo the King answered vnto Daniél, &
ſaid, I knowe of a truth that your God is
a God of gods, & the Lord of Kings, and
the reuailer of ſecrets, ſing thou coleft
open this ſecret.

48 So the King made Daniél a great man,
and gaue him manie and great giftes.
He made him gouernour ouer the whole
prouince of Babel, and chief of the rulers,
& aboue all the wiſe men of Babel.

is to ſhewe, that all the kingdomes of y worlde are tranſient, & y the king-
dome of Chriſt ſhal onely remaine for euer. a Meaning Chriſt who was ſent
of God and not ſet vp by man, whoſe kingdome at the beginning ſhulde be
ſmale, & without beautie to mans iudgement, but ſhulde at length growe & fill
the whole earth, w he calleth a great moiraine, as verſ 35. An this kingdo-
me, which is not onely referred to the perſone of Chriſt, but alſo to the whole
bodie of his Church, and to euerie member thereof, ſhalbe eternal: for the
ſpirit that is in them, is life eternal. Rom 8. 10. b Thogh this hūbling of y
King ſemed to deſerue cōmendation, yet becauſe he ioyned Gods honour with
the Prophets, it is to be reprobred, & Daniél hereinafter ſuffered if he ſuffered it: but it
is credible that Daniél admoniſhed him of his fault and did not ſuffer re
c This cōfeſſion was but a ſudden motiō, as it was alſo 10 Pharaōh, Exo 9. 28.
but his heart was not touched, as appeared ſome after ward. d Not that the
Prophet was deſirous of giftes or honour, but becauſe by this meane he might
relieve his poore breathren w were grieuouſly oppreſſed in this their captiui-
tie, & alſo he receiued theſe, leſt he ſhulde offend this cruel King, w willingly
gaue them.

¶ Daniél lea-
ueth out the
kingdome of
the Affyrians,
which was be-
fore the Baby-
lonian, bothe
becauſe it was
not a monar-
chie & general
empire, & alſo
becauſe he wol-
de declare the
things, y were
to come, to the
comig of Chriſt
for the cōfort
of the elect a-
mong theſe
wonderful al-
terations: & he
calleth the Ba-
bylonian king-
dome the gol-
den head, be-
cauſe in reſpect
of the other
three, it was the
beſt, and yet
was of it ſelf
wicked and
cruel.
¶ Meaning, the
Perſians, which
were not infe-
riour in digni-
tie, power, and
riches, but were
worſe touch-
ing ambition,
crueltie, & all
kinde of vice,
ſhewing, that
y worlde ſhul-
de growe worſe,
ſe, and worſe,
til it was reſto-
red by Chriſt.
¶ That is, of y
Macedonians
ſhalbe of braſ-
ſe, ſo alluding
to the hardneſ-
ſe thereof, but
to the vilenes
in reſpect of
ſiluer.
¶ That is, the
Romaine empe-
re ſhal ſubdue
all theſe other
afore named,
w after Alexā-
der were deu-
ided into y Ma-
cedonians, Gre-
cians, Syriā &
Egyptians.
¶ They ſhal
haue ciuil war-
res and con-
tinual diſcordes
among them-
ſelues.
¶ They ſhal by
marriages, and
affinities thin-
ke to make the
ſelues ſtronger
yet that they
neuer be ioyn-
ed in hearts.
¶ His purpoſe

e He did not 49 Then Daniél e made request to the King, and he set Shadrách, Meshách, and Abednegó ouer the charge of the prouince of Babel: but Daniél sate in the f gate of the King.

and ease, by this benéfite f Meaning, that ether he was a iudge, or that he had the whole authoritie, so that none colde be admitted to the Kings presence, but by him.

CHAP. III.

1 The King setteth vp a golden image. 3 Certaine are accused because they despised the Kings commandemēt, and are put into a burning ouen. 25 By belefe in God they are deliuered from the fyre 26 Nebuchad-nezzár confesseth the power of God after the sight of the miracle.

a vnder pre-
sence of reli-
gion, and bo-
lines in mak-
ing an image to his
idole Bel, he
sought his owne
ambition and
waime glorie:
and this decla-
reth, that he
was not tou-
ched with the
true feare of
God before,
but yhe confes-
sed him on a
sudden motion
as the wicked,
when they are
ouercome with
the greaues
of his workes.
The Greke
interpreters
write, that this
was done 18
yeres after the
dreaume, and as
may appeare y
King feared
lest the Iewes
by their reli-
gion shulde ha-
ue altered the
state of his co-
mune wealth,
and therefore
he meēt to brig
all to one kin-
de of religion,
and so rather
sought his owne
quietnes, then
Gods glorie
b Shewing, y
the idole is not
known for an
idole so long as
he is with the
workman: but
when the ce-
remonies and
customes are
recited, & vsed
and the con-
sent of the peo-
ple is there,
thē of a blo-
cke they thinke
they haue ma-
de a god.

c This was suf-
ficient with y
wicked at all
times to ap-
proue their re-
ligion, if the
Kings autori-
tie were allea-
ged for y esta-
blishment thereof,
nor considering in the meane season what Gods worde did
permit d These are y two dāgerous weapons wherewith Satā sēt to fight
against y childre of God, y colēt of the multitude & y crueltie of y punish-
ment: for rhogh some feared God, yet y multitude, w consented to the wicked-
nes, astonished thē: & here y King required not an inward colēt, but an outward
gesture, that y Iewes might by litle & litle learne to forge their true religion.

1 Nebuchad-nezzár the King made an image of golde, whose height was threescore cubites, & the breadth thereof six cubites: he set it vp in the plaine of Durá, in the prouince of Babel.

2 Then Nebuchad-nezzár the King sent forth to gather together the nobles, the princes & the dukes, the iudges, the receiuers, the counsellors, the officers, & all the gouerners of the prouinces, that they shulde come to the b dedication of the image, which Nebuchad-nezzár the King had set vp.

3 So the nobles, princes, and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzár the King had set vp: and they stode before the image, which Nebuchad-nezzár had set vp.

4 Then an herald cryed aloud, Be it knowē to you, o people, d nations, and langages,

5 That when ye heare the sōūd of the cornet, trūpet, harpe, sackebut, psalteries, dulcimer, and all instrumēt of musicke, ye fall downe and worship the goldē image, that Nebuchad-nezzár the King hath set vp.

6 And whosocuer falleth not downe and worshippeth, shal the same houre be cast into the middes of an hote fyrie fornace.

7 Therefore assone as all the people heard y sōūd of the cornet, trūpet, harpe, sackebut, psalterie, & all instrumēt of musicke, all y people, nations, & langages fel downe, and worshiped the golden image, that Nebuchad-nezzár the King had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeas, and gricuously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzár, O King, liue for euer.

10 Thou, o King, hast made a decre, that euerie man that shal heare the sōūd of

the cornet, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instrumēt of musicke, shal fall downe & worship the golden image,

11 And whosocuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

12 There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, e Shadrách, Meshách, and Abednegó: these men, o King, haue not regarded thy commandement, nether wil they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzár in his angre and wrath commanded that they shulde bring Shadrách, Meshách, and Abednegó: so these men were brought before the King.

14 And Nebuchad-nezzár spake, and said vnto thē, What disordr wil not you, Shadrách, Meshách, and Abednegó serue my god, nor worship the goldē image, that I haue set vp?

15 ¶ Now therefore are ye ready whē ye heare the sōūd of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instrumēt of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediatly into the middes of an hote fire fornace: for who is that God, that can deliuer you out of mine hand?

16 Shadrách, Meshách, and Abednegó answered & said to the King, O Nebuchad-nezzár, we are not careful to answer thee in this matter.

17 Beholde, our God whome we serue, is able to deliuer vs frō the hote fyrie fornace, and he wil deliuer vs out of thine hand, o King.

18 But if not, be it knowen to thee, o King, y we wil not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzár ful of rage, and the forme of his visage was changed against Shadrách, Meshách, & Abednegó: therefore he charged and commanded that they shulde heate the fornace at once seuen times more then it was wont to be heat.

20 And he charged the moste valiant men of warie y were in his armie, to binde Shadrách, Meshách, and Abednegó, & to cast them into the hote fyrie fornace.

21 So these men were bounde in their coates, their hosen, & their clokes, with their other garments, and cast into the middes of the hote fyrie fornace.

22 Therefore, because the Kings commandement was straite, that the furnace shulde be exceeding hote, the flame of y fyrie flew those men y brought forthe Shadrách, Meshách,

e I remeth, y thei named not Daniél because he was greatly in the Kings fauour, thinking if these thre had bene destroyed, they might haue had better occasion to accuse Daniél: and this declareth that this policie of erecting this image was inuēted by y malicious flatterers, & sought nothing but y destruction of y Iewes, whome they accused of rebellio & ingratitude. f Signifying, y he wolde receiue them to grace, if they wolde now at the length obey his decre. g For they shulde haue done iniurie to God, if they shulde haue doubted in this holie cause, & therefore they say, that they are resoluēd to dye for Gods cause. h They groude on two pointes, first in the power, & prouidence of God ouer them, and secondly on their cause, w was Gods glorie, and y testi- fying of his true religiō, w their blood & so make open confession, that they wil not so muche as outwardly consent to idolatrie. i This declareth that the more, that tyrants rage, & the more witty they shewe them selues in inuēting strāge, and cruel punishments, the more is God glorified by his seruāts to whome he giueth patience and constācie to abide y crueltie of their punishment: for ether he deliuereth them frō death or els for this life giueth thē a better.

Mefhách and Abednegó.

23 And these thre men Shadrách, Mefhách and Abednegó fel downe bounde into the middes of the hote fyre for nace.

24 ¶ The Nebuchad-nezzár the King was astonied and rose vp in haste, & spake, and said vnto his counsellers, Did not we cast thre men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, ô King.

25 And he answered, and said, Lo, I se foure men loose, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the^k sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hote fyre for nace, & spake and said, Shadrách, Mefhách and Abednegó, the seruants of the hie God, go forthe & come hether: so Shadrách, Mefhách and Abednegó^l came forthe of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counsellers came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzár spake and said, ^m Blessed be the God of Shadrách, Mefhách and Abednegó, who hathe sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yelded their bodies rather thē they wolde serue or worship anie god, saue their owne God.

29 Therefore I make a decre, that euery people, nacion, and langage, which speake anyⁿ blasphemie against the God of Shadrách, Mefhách and Abednegó, shal be drawen in piéces, and their houses shal be made a iakes, because there is no god that can deliuer after this sorte.

30 Then the King promoted Shadrách, Mefhách and Abednegó in the prouince of Babél.

31 Nebuchad-nezzár King vnto all people, nations and langages, that dwell in all the^o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hathe wrought toward me.

33 How great are his signes, and how mighty are his wonders! His kingdome is an euerlasting kingdome, and his dominion is from generacion to generacion,

CHAP. IIII.

2 Another dreame of Nebuchad-nezzár, which Daniél declareth 29 The Prophet declareth how of a proude King he shoulde become as a beast. 31 After he confesseth the power of God and is restored to his former dignitie.

1 Nebuchad-nezzár being at a rest in a mine house, and flourishing in my palace,

2 Sawe a^b dreame, which made me afraied, and the thoghtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decre, that thei shulde bring all the wise men of Babél before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Caldeans and the southsayers, to whom I tolde the dreame, but^c they colde not shewe me the interpretation thereof,

5 Til at the last Daniél came before me, (whose name was^d Belteshazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzár, chief of the enchanters, because I knowe, that the spirit of the holy gods is in thee, & no secret troubleth thee, tel me the visions of my dreame, that I haue sene and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a^f tre in the middes of the earth and the height thereof was great:

8 A great tre & strong, and the height thereof reached vnto heauen, & the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the frute thereof muche, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, and the foules of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I sawe in the visions of mine head, vpon my bed, and beholde, a^g watchman & an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hewe downe the tre, and breake of his branches: shake of his leaues, and scattre his frute, that the beafts may flee from vnder it, & the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his porcion be with the beastes among the grasse of the field.

13 Let his heart be changed from mans nature, & let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decre of the watchmen, and according to the worde of the holy ones: the demande

is made by God. h Hereby he meaneth y Nebuchad-nezzár shoulde not onely for a tyme loose his kingdome, but be like a beast. i God hath decreed this iudgement and the whole arme of heauen haue as it were subscribed vnto it, like as also thei desire the execution of his decre against all them that lift vp them selues against God.

a There was no trouble that might cause me to dreame, and therefore it came onely of God. b This was another dreame besides that which he sawe of the foure empires: for Daniél bothe declared what that dreame was, and what it meant: and here he onely expoundeth the dreame. c In that that he sent abroad to others who he had experience in times past he had experienced, and left Daniél who was ever ready at hand, to declare the nature of the vngodlie, & neuer seke to the seruantes of God, but for very necessity, and then they spare no flatteries. d This no doubt was a great grief to Daniél not onely to haue his name changed, but to be called by y name of a vile idole, which thing Nebuchad-nezzár did to make him forget the true religion of God. e Which also was a great grief to the Prophet to be nombred among the sorcerers & men whose practises were wicked and contrary to Gods worde. f By the tre, is signified the dignitie of a King, whome God ordeineth to bea defence for all kinde of men, & whose state is profitable for mankind. g Meaning, the Angel of God, which nether eateth nor slepeth, but is euer ready to do Gods will & is not infected with corruption but is euer holy: and in that that he cometh downe this tre, he knewe y it shoulde not be cut downe by men but by God. h Hereby he meaneth y Nebuchad-nezzár shoulde not onely for a tyme loose his kingdome, but be like a beast. i God hath decreed this iudgement and the whole arme of heauen haue as it were subscribed vnto it, like as also thei desire the execution of his decre against all them that lift vp them selues against God.

k For the Angels were called the Ioues of God, because of their excellencie; therefore the King called this Angel, whome God sent to comfort his in these great torments, the Ioue of God. l This comendeth their obedience vnto God that they wolde not for any feare departe out of this furnace til the tyme was appointed, as Noah remained in y Arke til the Lord called him forthe. m He was moued by y greatnes of the miracle to praise God, but his heart was not touched And here we see that miracles are not sufficient to convert men to God, but y doctrine must chiefly be adioyned, without the which there can be no faith. n If this heathen King moued by Gods Spirit, wolde not so blasphe mie vnpunished, but made a Law and set a punishment to suche transgressors, muche more ought all they that professe religion, take order that suche impie religion not, left accordig as their knowledge & charge is greater, so they suffer double punishment. o Meaning, so farre as his dominion extended. p Read Chap 344.

was answered, to the intent that liuing mé may knowe, that y^e moſte high hath the pow- er ouer the kingdome of men, and giueth it to whomeſoeuer he wil, and appointeth ouer it the moſte abieſt among men.

15 This is the dreame, that I King Nebuchad-nezzár haue ſene: therefore thou, ó Belteſhazzár, declare the interpretation thereof: for all the wiſemen of my kingdome are not able to ſhewe me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

16 ¶ Then Daniél (whoſe name was Belteſhazzár) held his ^k peace by the ſpace of one houre, and his thoghts troubled him, & the King ſpake and ſaid, Belteſhazzár, let nether the dreame, nor the interpretation thereof trouble thee. Belteſhazzár answered and ſaid, My lord, the dreame be to them that hate thee, and the interpretation thereof, to thine enemies.

17 The tre y^e thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof throught all the worlde,

18 Whoſe leaues were faire & the frute thereof muche, and in it was meat for all, vnder the which the beaſts of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, ó King, y^e art great & mightie: for thy greatnes is growen, & reacheth vnto heauen, & thy dominion to the ends of the earth.

20 Where as the King ſawe a watchman, & an holy one, that came downe from heauen, and ſaid, Hewe downe the tre & deſtroy it, yet leaue the ſtump of the rootes thereof in the earth, and with a bande of yron and braſſe *bnde* it among the graſſe of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beaſts of the field, ⁱ til ſeuentimes paſſe ouer him,

21 This is the interpretation, ó King, and it is the decie of the moſte high, which is come vpon my lord the King,

22 That they ſhal driue thee from men, & thy dwelling ſhalbe with the beaſts of the field: they ſhal make thee to eat graſſe as y^e oxen, & they ſhal wet thee with the dewe of heauen: and ſeuentimes ſhal paſſe ouer thee, til thou knowe, that ^a the moſte high beareth rule ouer the kingdome of men, and giueth it to whomeſoeuer he wil.

23 Where as they ſaid, that one ſhulde leaue the ſtump of the tre rootes, thy kingdome ſhal remaine vnto thee: after that, thou ſhalt knowe, that the heauens haue the rule.

24 Wherefore, ó King, let my counſel be acceptable vnto thee, and ^o breake of thy ſinnes by righteousnes, & thine iniquities

by mercie toward the poore: lo, let there be an healing of thine errour.

25 All theſe things ſhal come vpon y^e King Nebuchad-nezzár.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King ſpake and ſaid, Is not this great Babel, that I haue buylt for the houſe of the kingdome by the might of my power, and for the honour of my maiestie?

28 While y^e worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O King Nebuchad nezzár, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhal driue thee from men, and thy dwelling ſhalbe with the beaſts of the field: they ſhal make thee to eat graſſe, as the oxen, and ſeuentimes ſhal paſſe ouer thee, vntil thou knoweſt, that y^e moſt high beareth rule ouer the kingdome of men, & giueth it vnto whomeſoeuer he wil.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzár, and he was driuen from men, and did eat graſſe as the oxen, and his bodie was wet with the dewe of heauen, til his heeres were growen as egles feathers and his nailes like birds clawes.

31 And at the end of theſe ^r dayes I Nebuchad-nezzár liſt vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſte high, and I praied and honored him that liueth for euer, ^a whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his ^r wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was reſtored vnto me, and my counſellours ^r and my princes ſought vnto me, & I was eſtabliſhed in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nebuchad-nezzár praieſe, and extoll & magnifie the King of heauen, whoſe workes are all true, and his wayes iudgement, and thoſe that walke in pride, he is able to abaſe.

CHAR. V.

^r Beſhazzár King of Babylon ſeth an hand writing on the wall. ^s The ſothſayers called of the King, can not expounde the writing. ²⁵ Daniél readeth it, and interpreteth it alſo. ³⁰ The King is ſlayne. ³¹ Daniél enjoyeth the kingdome.

p Suffre the ex-
tours of thy
former life to
be redreſſed.

q After that
Daniél had de-
clared this vi-
ſion: & thus his
pride decla-
reth that it is
not in man to
couert to God
except his Spi-
rit moue him,
ſeing y^e theſe
terrible thre-
ſtings colde
not moue him
to repent.

r What the ter-
me of theſe ſe-
uen yerres was
accompliſhed

Chap 7. 14.
Mich. 4. 11.
Luk. 1. 33.

s He confeſ-
ſeth Gods wil
to be the rule
of all iuſtice
& a moſte per-
fect Law whe-
reby he gouer-
neth bothe
man and An-
gels and deu-
ils, ſo y^e none
ought to mur-
mure, or aſke
a reaſon of
his doings, but
onely to ſtand
content there-
with and giue
him y^e glorie.
t By whome
it ſemeth that
he had bene
put from his
kingdome be-
fore
u He doeth
not onely praieſe
God for his
deliuerance, but
alſo confeſſeth
his faure that
God may on-
ly haue the
glorie & man
the ſhame, &
that he may
be exalted &
mā caſt downe.

1 King

k He was trou-
bled for the
great iudgement
of God which
he ſawe orde-
ned againſt y^e
King: and ſo
the Prophetes
viſed on the o-
ne parte to de-
nounce Gods
iudgements for
the ſcale they
bare to his glo-
rie, and on the
other parte to
haue copation
vpon man, and
alſo to conſi-
der that they
ſhulde be ſub-
iect to Gods
iudgements, if
he did not re-
garde them wth
pitiie.

l Whereby he
meaneth a lōg
ſpace, as ſene
yerres. Some in-
terprete ſeuē
moneths, and
others ſeuē
weekes: but it
ſemeth he me-
t of yerres.
m Not y^e his
ſhape or for-
me was chāg-
ed into a be-
aſt, but that
he was ether
ſtricken mad,
& ſo auoided
mans compa-
nie, or was caſt
out for his ty-
fannie and ſo
wandered a-
mong the be-
aſts, and ate
herbes & graſſe
n Daniél ſhew-
eth the cauſe,
why God
thus puniſhed
him
o Ceale from
prouoking God
to anger any
longer by thy
ſinnes, that he
may mitigate
his puniſhment,
if y^e ſhewe by
thine vpright
life that thou
haſt true faith
& repentance.

a Daniél re-
citeth this hi-
storie of King
Belshazzár. E-
uilmorodachs
sonne, to shewe
Gods iudge-
ments against
the wicked,
for the deli-
uerance of his
Church, and
how the pro-
phetic of Ie-
remiáh was
true, that they
shulde be de-
liuered after
seuentie yeres.
b The Kings
of the East par-
res then vied
to sit alone co-
munely, & dis-
dained y^e anie
shulde sit in
their copanie:
and now to
shewe his
power, & how
litle he sit by
his enemye, &
then besieged
Babylon, he ma-
de a solemne
banquet, & vied
excesse in their
copanie which
is met here by
drinking wines:
thus the wic-
ked are moste
dissolute, and
negligent whē
their destru-
ctiō is at hand
"O, overcome
with wine."
c Meaning his
grand father
d In contempt
of the true
God they pra-
ised their ido-
les, not y^e they
thought that y^e
golde or siluer
were gods, but
that there was
a certeine ver-
tue, and power
in them to do
them good, &
is also the opi-
nion of all ido-
laters
e That it might
be the better be-
fene
f So he that
before contē-
ned God, was
moued by this
fight to trem-
ble for feare
of Gods iud-
gements
g Thus the
wicked in their
troubles seke
manie meanes,
who drawe
them frō God,
because they
seke not to him
who is the
onely comfort
in all afflictiōs
h To wit, his
grand mother
Nebuchad-
nezzars wife, &
which for her
age was not
before at the
feast, but came
therether when
she heard of these strange newes
i Read Chap 4: 6: and this declareth, that
bothe this name was odious vnto him and also that he did not vie these vile
practises, because he was not among them when all were called.

King Belshazzár made a great feast to a thousand of his princes, and dranke wine before the thousand.
And Belshazzár while he tasted the wine, commanded to bring him the golden and siluer vessels, which his father Nebuchad-nezzár had brought from the Temple in Ierusalém, that the King and his princes, his wife, and his concubines might drinke therein.
Then were brought the goldé vessels, that were takē out of the Temple of the Lords house at Ierusalém, and the King and his princes, his wiues, and his concubines drake in them.
They drōke wine and praised the gods of golde, and of siluer, of brasē, of yron, of wood and of stone.
At the same house appeared fingers of a mans hand, which wrote ouer against the candlestick vpon the plaister of the wall of the Kings palace, & the King sawe the palme of the hand that wrote.
Then the Kings countenance was changed, and his thoughts troubled him, so that the ioyntes of his loines were loosed, and his knees smote one against the other.
Wherefore the King cryed loud, that they shulde bring the astrologians, the Caldeans and the soothsayers. And the King spake, and said to the wise men of Babel, Whosoever can read this writing, and declare me the interpretaciō thereof, shalbe clothed with purple, & shal haue a chaine of golde about his necke, and shalbe the third ruler in the kingdome.
Then came all the Kings wise men, but they coulde nether read the writing, nor shewe the King the interpretacion.
Then was King Belshazzár greatly troubled, and his countenance was changed in him, and his princes were astonished.
Now the Queene by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.
There is a mā in thy kingdome, in whome is the spirit of the holie gods, and in the dayes of thy father light and vnderstanding & wisdom like the wisdom of the gods, was found in him: whome the King Nebuchad-nezzár thy father the King, I say, thy father, made chief of the enchanters, astrologians, Caldeans, and soothsayers,
Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard

sentences, and dissolued doubts) were founde in him, *euen* in Daniél, whome the King named Belshazzár: now let Daniél be called, and he wil declare the interpretation.
Then was Daniél brought before the King, and the King spake and said vnto Daniél, Art thou that Daniél, which art of the children of the captiuitie of Iudáh, whome my father the King brought out of Iewrie?
Now I haue heard of thee, that the spirit of the holie gods is in thee, & that light and vnderstanding and excellent wisdom is found in thee.
Now therefore wisemen, & astrologians haue bene brought before me, that they shulde read this writing, and shewe me the interpretation thereof: but they coulde not declare the interpretation of the thing.
Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst read the writing, & shewe me the interpretation thereof, thou shalt be clothed with purple, & shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.
Then Daniél answered, and said before the King, Kepe thy rewardes to thy self, & giue thy giftes to another: yet I wil read the writing vnto the King and shewe him the interpretation.
O King, heare thou, The moste high God gaue vnto Nebuchad-nezzár thy father a kingdome, and maiestie and honour and glorie.
And for the maiestie that he gaue him, all people, nations, and languages trembled, & feared before him: he put to death whome he wolde: he smote whome he wolde: whome he wolde he set vp, & whome he wolde he put downe.
But when his heart was puffed vp, and his minde hardened in pride, he was deposed from his kinglie throne, and they toke his honour from him.
And he was driuen from the sonnes of men, & his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his bodie was wet with the dewe of the heauen, til he knewe, that the moste high God bare rule ouer the kingdome of mé, and that he appointeth ouer it, whome soeuer he pleaseth.
And thou his sonne, O Belshazzár, hast not humbled thine heart, though thou knewest all these things,
But hast lift thy self vp against the Lord of heauen, and they haue brought the vessels of his House before thee, & thou and thy princes, thy wiues and thy concubines

k For the idō-
laters thought,
that y^e Angels
had power as
God, and there-
fore had the
in like estima-
tion, as they
had God, thin-
king that the
spirit of pro-
phetic, & vnder-
standing ca-
me of them.

l Before he
read the writ-
ting, he decla-
reth to y^e King
his great ingra-
titude toward
God, who coul-
de not be mo-
ued to giue hi
the glorie, con-
sidering his
wonderful wor-
ke toward his
grand father,
& so sheweth,
that he doeth
not sūne of
ignorance, but
of malice.

haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasle, yron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

61 After that 24 God had so long time deferred his anger, & patiently waited for this amendment. n This worde is twise writte for the certein tie of y thing: shewing, that God had more surely counted: signify- ing also that God hath appointed a terme for all king domes, & y a miserable end shal come on all that raise them selues against him
62 wanting

24 Then was the palme of the hand sent from him, and hath written thus writing.

25 And this is the writing that he hath written, **MENE, MENE, TEKEL, VPHARSIN.**

26 This is the interpretation of the thing, **MENE**, God hath nobred thy kingdome, and hath finished it:

27 **TEKEL**, thou art wayed in the balance, and art founde to light.

28 **PERES**, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniél with purple, and put a chaine of golde about his necke, and made a proclamacion concerning him that he shulde be the thirde ruler in the kingdome.

30 The same night was Belshazzar y King of the Caldeans slaine.

31 And Darius of the Medes toke y kingdome, being threescore and two yere olde.

CHAP. VI.

Daniél is made ruler ouer the gouernours. 1 An acte against Daniél 16 He is put into a denne of Lyons by the commandement of the King 23 He is deliuered by faith in God 24 Daniels accusers are put vnto the Lyons. 25 Darius by a decre magnifieth the God of Daniél

1 It pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which shulde be ouer y whole kingdome.

2 And ouer these, thre rulers (of whome Daniél was one) that the gouernours might giue accompts vnto them, and the King shulde haue no damage.

3 Now this Daniél was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniél concerning the kingdome: but they coulde finde none occasiō nor faute: for he was so faithful that there was no blame nor faute founde in him.

5 Then said these mé, We shal not finde an occasion against this Daniél, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors, and dukes haue consulted together to make

a decre for the King and to establish a statute, that whosoever shal aske a petition of anie god or man for thirtie dayes saue of thee, o King, he shalbe cast into the denne of Lyons.

8 Now, o King, confirme the decre, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decre.

10 ¶ Now when Daniél vnderstode that he had sealed the writing, he went into his house, and his windowe being open in his chamber toward Ierusalém, he kneeied vpon his knees thre times a day, & prayed and praised his God, as he did afore time.

11 Then these men assembled, and founde Daniél praying, and making supplicacion vnto his God.

12 So they came, and spake vnto the King concerning the Kings decre, Hast thou not sealed the decre, that euerie man that shal make request to anie god or mā within thirtie dayes, saue to thee, o King, shalbe cast into the denne of Lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniél which is of the children of the captiuitie of Iudáh, regardeth not thee, o King, nor the decre, that thou hast sealed, but maketh his petition thre times a day.

14 When the King heard these wordes, he was sore displeased with him self, and set his heart on Daniél, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, o King, that the law of the Medes and Persians is, that no decre nor statute, which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they brought Daniél, and cast him into the denne of Lyons: now the King spake, and said vnto Daniél, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouthe of the denne, and the King sealed it with his owne signet, & with the signet of his pynces, that the purpose might not be changed, concerning Daniél.

18 Then the King went vnto his palace, and remained fasting, nether were the instruments of musick brought before him, and his slepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of Lyons.

d Herein is condemned the wickednes of the King, who wolde be set vp as a god, & passed not what wicked lawes he approved for the maintenance of the same
e Because he wolde not by his silence shew that he consented to this wicked decre, he set open his windowes toward Ierusalém, when he prayed: bothe to stirre vp himself with the remembrance of Gods promises to his people when they shulde pray toward that Temple, & also y others might see that he wolde nether consent in heart nor dede for these fewe dayes to anie thing that was contrary to Gods glorie.

f Thus the wicked maintenance of lawes by constancie, and avaritie, which is oft times either lightenes, or stubbernes when as the innocents thereby perish: & therefore gouernours nether ought to feare nor be ashamed to breake such.

60 Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had y dominion

a Read Ekké Chap 1, 1

60r, not be troubled.

b This heathen King preferred Daniél a stranger to all his nobles & familiars, because the graces of God were more excellent in him then in others

c Thus the wicked can not abide the graces of God in others, but seek by all occasions to deface them: therefore against such there is no better remedie then to walke uprightly in y feare of God, and to haue a good conscience.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniél: & the King spake, and said to Daniél, O Daniél, the seruant of the liuing God, is not thy God (whome thou alwaie seruest) able to deliuer thee from the lions?

21 Then said Daniél vnto ^h King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt me: for ^h my iustice was found out be fore him: & vnto thee, ^o King, I haue done no hurte.

23 Then was the King excedding glad for him, and commadeth that they shoulde take Daniél out of the denne: so Daniél was brought out of the denne, and no mane of hurte was founde vpon him, because he ^k beleued in his God.

24 And by the commandement of the King these men which had accused Daniél, were brought, & were cast into ^h denne of lions, *euē* they, their children, and their wiues: and the lions had the maistrie of them, and brake all their bones a pieces, or euei they came at the grounde of the denne.

25 Afterwarde King Darius wrote, Vnto all people, nations & langages, that dwell in all the worlde: Peace be multiplied vnto you.

26 I make a decre that in all the dominion of my kingdome, men tremble and feare ^m before the God of Daniél: for he is the ⁿ liuing God, and remaineth for euer: and his kingdome shal not perish, and his dominion *shal be* euerlasting.

27 He rescueth and deliuereth, & he worketh signes and wonders in heauen & in earth: who hath deliuered Daniél from the power of the lyons.

28 So this Daniél prospered in ^h reigne of Darius & in ^h reigne of Cyrus of Persia.

^g This declar-
eth that Darius was not
touched with
true know-
ledge of God,
because he
doubted of his
power

^h My mis-
take, and
vprightnes in
this thing, whe-
rein I was char-
ged, is appro-
ued of God.

ⁱ For he did
disobey the
Kings wicked
commandment
to obey God,
and so did no
inurie to the
King who ought
to commande
nothing, whe-
reby God shul-
de be dishono-
red

^k Because he
committed him-
self wholly vn-
to God whose
cause he did
defend, he was
assured, y^e no-
thing but good
colde come
vnto him: whe-
rein we se the
power of faith,
as Ebr 11,33

^l This is a ter-
rible example
against all the
wicked, which
do agast their
conscience ma-
ke cruel lawes
to destroye the
childre of God
& also admo-
nifeth prin-
ces how to pu-
nish such, whe-
their wicked-
nes is come
to light: though
not in euery
point or with
like circumsta-
ces, yet to exe-
cute true iustice
vpon them

^m This proueth
not that Darius did worship God aright, or els was
conuerted: for then he wolde haue destroyed all superstition and idolatrie, & not
only giuen God the chief place, but only haue set him vp, and caused him to
be honored according to his worde: but this was a certaine confession of Gods
power, wherunto he was compelled by this wonderful miracle ⁿ Which
hath not only life in him self, but is the euēlie fountaine of life, & quicke-
neth all things, so that without him there is no life.

CHAP. V. II.

3 A vision of foure beaſtes is ſhewed vnto Daniél.
4 The ten hornes of the fourth beaſt. 27 Of the euerlaſting kingdome of Chriſt.

IN the first yere of Belshazzar King of Babel, Daniél sawe a dreame, and these were visions in his head, vpon his bed: then he wrote the dreame, & declared y^e summe of the matter.

2 Daniél spake and said, I sawe in my vision

^a Where as the
people of Is-
rael looked for
a continual
quietnes after
these ſcuentie
yeres, as Iere-
miah had de-
clared, he sheweth
that this rest
shall not be a
deliuerance from
all troubles,
but a beginning,
& therefore
encouraged the
to loke for a
continual
affliction
till the
Messiah be
uttered and
reueiled, by
whome they
shoulde haue
a spiri-
tual deliuerance,
and all the
promises
fulfilled: whereof
they shoulde
haue a
certaine token
in the destruc-
tion of the
Babylonical
kingdome.

by night, and beholde, the foure windes of the beauen stroue vpon ^b the great sea:

3 And foure great beaſtes came vp from the sea one diuers from another.

4 The first was as a ^c lion, and had egles wings: I behelde, til the wings thereof were plucked of, and it was lifted vp from the earth, and set vpon *his fete* as a man, and a mans heart was giuen him.

5 And beholde, another beaſt *which was* the seconde, was like a ^d beare and stode vpon the ^e one side: and he had thre ribbes in his ^f mouth betwene his teeth, & and they said thus vnto him, Arise & deuoute muche flesh.

6 After this I behelde, and lo, there was another like a ^h leopard, which had vpon his backe ⁱ foure wings of a foule: the beaſt had also foure heads, and ^k dominion was giuen him.

7 After this I sawe in the visions by night, & beholde, the ^l fourth beaſt was feareful and terrible and verie strong. It had great ^m y^e teeth: it deuoured & brake in pieces and stamped ⁿ the residue vnder his fete: & it was vnlike to the beaſtes that were before it: for it had ^o ten hornes.

8 As I considered the hornes, beholde, there came vp among them another litle ^p horne, before whome there were ^q thre of the first hornes plucked awaie: & beholde, in this horne were ^r eyes like the eyes of a man, and a mouthe speaking presumptuous things.

9 I behelde, til the ^s thrones were set vp, and the ^t Ancient of daies did sit, whose garment was white as snowe, and the heere

^b Which sig-
nified y^e there
shoulde be hor-
rible troubles
and afflictions
in the worlde
in all corners
of the worlde
and at sondrie
times

^c Meaning the
Assyrian and
Caldæan em-
pire, y^e was
moste strong &
fierce in pow-
er, and moste
sone come to
their autoritie
as though they
had had wigs
to flye: yet
their wings
were pulled
by the Persi-
ans, & they et
on their feet,
and were made
like other men
which is here
ment by mans
heere

^d Meaning
the Persians,
which were
barbarous and
cruel.

^e They were
smale in y^e be-
gynning and
were that vp
in their moun-
taines and had
no brute

^f That is, de-
stroyed many
kingdomes, &
was infacia-
ble

^g To wit, the
Angels by
Gods comma-
dement, who
by this mea-
nes punished y^e
ingratitude of
the worlde.

^h Meaning, Alexander the King of Macedonie ⁱ That is, his foure chief
captaines, which had the empire among them after his death Seleucus had
Asia the great, Antigonus the lesse, Cassander, and after him Antipater was
King of Macedonie, and Ptolemeus had Egypt ^k It was not of him self
nor of his owne power that he gate all these countreys: for his armie con-
tinued, but thurte thousand men, and he ouercame in one battell Darius, which
had ten hundred thousand, when he was so heauie with slepe that his eyes
were scarce open, as the stories reporte: therefore this power was giuen him
of God ^l That is, the Roman empire which was as a monster & colde not
be copared to any beaſt, because the nature of none was able to expresse it

^m Signifying the tyrannie and gredines of the Romans ⁿ That which
the Romans colde not querly enioie in other countreys, they wolde giue it
to other kings and rulers that at all times when they wolde, they might ta-
ke it againe: which liberalitie is here called the stamping of the rest vnder
the fete ^o That is, sondrie and diuers prouinces which were gouerned by
the deputies and proconsuls, whereof euery one might be compared to a
king ^p Which is ment of Iulius Cesar, Augustus, Tiberius, Caligula,
Claudius, and Nero &c who were as Kings in effect, but because they colde
not rule, but by the consent of the Senat, their power is compared to a litle
horne For Mahomet came not of the Romaine empire, and the Pope hath no
vocation of gouernement: therefore this can not be applied vnto them and
also in this prophete the Prophets purpose is chiefly to comfort the Iewes
vnto the reuelation of Chriſt Some take it for the whole bodie of Anti-
christ ^q Meaning, a certaine portion of the ten hornes: that is, a parte
from the whole estate was plucked awaie For Augustus toke from the Senat
the libertie of choosing the deputies to send into the prouinces, and toke the
gouernement of certaine countreys to him self ^r These Romaine Empe-
rours at the first vied a certaine humanitie and gentleness, and were content
that others as the Consuls and Senat shoulde beare the name of dignitie, for
that they might haue the profite, and therefore in elections and counsels wol-
de beate them selues according as did other Senators: yet against their ene-
mies and those that wolde resist them, they were fierce and cruel, which
is here ment by the proud mouth. ^s Meaning the places where God and
his Angels shoulde come to iudge these monarchies, which iudgement shoulde
beginne at the first comming of Chriſt. ^t That is, God which was
before all times, and is here described as mans nature is able to compre-
hend some portion of his glorie.

of his head like the pure woll: his throne was like the fyrie flame, & his wheles as burning fyre.

10 A fyrie streame yssued, and came forth from before him: thousand thousands ministered vnto him, and ten thousand thousands stode before him: the iudgement was set, and the bookes opened.

11 Then I behelde, y because of the voyce of the presumptuous wordes, which the horne spake: I behelde, euen til the beast was slaine, and his bodie destroyed, and giuen to the burning fyre.

12 As concerning the other beastes, thei had taken awaie their dominion yet their liues were prolonged for a certeine time and season.

13 ¶ As I behelde in visions by night, beholde, a one like the Sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, & thei brought him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and languages shulde serue him: his dominion is an euerlasting dominion, which shal neuer be taken awaie: and his kingdome shal neuer be destroyed.

15 ¶ I Daniél was troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraied.

16 Therefore I came vnto one of them that stode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shal arise out of the earth,

18 And thei shal take the kingdome of the Sainctes of the moste high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I wolde knowe the trueth of the fourth beast, & was so vnlike to all the others, very feareful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his fete.

20 Also to knowe of the ten hornes that were in his head, & of the other which came vp before whome thre fell, and of the hor-

ne that had eyes, and of the mouth that spake presumptuous things, whose loke was more stoute then his felowes.

21 I behelde, & the same horne battled against the Sainctes, yea, and preuailed against them,

22 Vntil the Ancient of daies came, and iudgement was giuen to the Sainctes of the moste high: and the time approached, that the Sainctes possessed the kingdome.

23 The he said, The fourth beast shal be the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shal rise: & another shal rise after the, and he shal be vnlike to the first, and he shal subdue thre Kings,

25 And shal speake wordes against the moste high, & shal consume the Sainctes of the moste high, & thinke y he maie change times and lawes, and thei shal be giuen into his hand, vntil a time, and times & the deuiding of time.

26 But the iudgement shal sit, & thei shal take awaie his dominion, to consume and destroye it vnto the end.

27 And the kingdome, and dominion, and the greatnes of the kingdome vnder y whole heauen shal be giuen to the holie people of the moste high, whose kingdome is an euerlasting kingdome & all powers shal serue and obeie him.

28 Euen this is the end of the matter, I Daniél had manie cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

ius, Tyberius Caligula, Nero, Domitianus &c. q God shal suffer them thus to rage against his Sainctes for a long time, which is ment by the time and times but at length he wil avenge these troubles and shorten the times for his elects sake, Mat 24, 22 which is here ment by the diuining of time. r God by his power shal restore things that were out of order, and so destroye this litle horne, that it shal neuer rise vp againe. s He sheweth wherefore the beast shulde be destroyed, so wit, that his Church might haue rest and quietnes, which though thei do not fully inioye here, yet thei haue it in hope and by the preaching of the Gospel enioye the beginning thereof, which is ment by these wordes vnder the beastes: & therefore he here speaketh of y beginning of Christs kingdome in this worlde, which kingdome y faithful haue by participation that thei haue with Christ their head. t That is, some of euerie sorte that beare rule. u Though he had manie morions in his heart, & moued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for the use of the Church.

CHAP. VIII.

A vision of a battel betwene a ramme and a goat.
20 The understanding of the vision.

1 IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, euen vnto me Daniél, a after that which appeared vnto me at the first.

2 And I sawe in a vision, & when I sawe it, I was in the palace of Shushán, which is in the prouince of Elám, & in a vision me-

a After the general vision, he cometh to certaine particular visions: as touching y destruction of the monarchies of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is, of Persia.

a That is, an infinite number of Angels, & were ready to execute his commandement.

x This is ment of the first coming of Christ when as y will of God was plainly reueiled by his Gospel.

y Meaning, y he was ashamed, when he sawe these Emperours in such dignities, & pride, & so suddenly destroyed at the coming of Christ when this fourth monarchie was subiect to men of other nations.

z As the thre former monarchies had an end at the time that God appointed, although thei flourished for a time, so shal this fourth haue & they that patiently abide Gods appointment, shal inioye the promises.

a Which is ment of Christ who had not yet taken vpon him mans nature, neither was the sonne of David according to y flesh, as he was afterwards: but appeared then in a figure, and shal in y cloudes. b That is, being separate from the common sorte of men by manifeste signes of his diuinitie.

b To wit, when he ascended into the heauen, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediator.

c This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shulde gouerne here his Church in earth continually til the time that he brought the to eternal life.

d Through the stragones of the vision. e Meaning, of the Angels, as ver 10. f Because Abraham was appointed heire of all y worlde. g That is, in him all the faithful, therefore y kingdome thereof is theirs by right, which these foure beastes or tyrants shulde invade, and usurpe vntil the worlde were restored by Christ: and this was to confirme them that were in troubles, that their afflictions shulde haue an end at length.

h That is, of the moste he things, because God hath chosen them out of this worlde, y they shulde loke vp to the heauens, whereon all their hope dependeth. i For the other thre monarchies were gouerned by a King, and the Romain empire by Consuls: the Romans changed their gouernours yerely, & the other monarchies retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among them selues. Read ver 7.

k This is ment of the fourth beast, which was more terrible then the others.

l Meaning the Romain Emperours who were moste cruel against the Church of God borne of the Iewes and of y Gentiles.

m Til God shew his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest & so obtained a famous name in the worlde, and were called y Church of God, or the kingdome of God.

n Read the exposition hereof, ver 3.

o That is, shal make wicked decrees & proclamations against Gods worde and send through out all their dominion to destroy all that did profess it.

p These Emperours thei nor consider y thei haue their power of God but thinke it is in their owne power to change Gods lawes and mans, and as it were y order of nature, as appeareth by Osi-

e Which represented the kingdome of the Persians, and Medes, which were ioyned together

d Meaning Cyrus, which after grewe greater ipower then Darius his vncler and father in lawe

e That is, no Kings or nations

f Meaning, Alexander that came fro Grecia with great speede and expedition

g Though he came in the name of all Grecia, yet he baze the title & dignitie of the general capitaine, so that the strength was attributed to him, which is ment by this horne

h Alexander ouercame Darius in two sondry battels, and so had 3 two kingdomes of the Medes and Persians

i Alexanders great power was broken: for when he had ouercome all 3 East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way

k That is, 3 were famous: for almoste in the space of fiftene yere the re were sicken diuers successours before this monarchie was deuised to these foure, where of Cassander had Macedonia, Seleucus, Syria, Antigonus Asia the lesse, and Pto-

lomeus Egypt

I Which was Antiochus E-

piphane, who was of a seruile and flattering nature, and also there were other betwene him & the kingdome, and therefore is here called the litle horne, because neither princelie conditions, nor any other thing was in him, why he shulde obtaine this kingdome

m That is, toward Egypte

n Whereby he meaneth Ptolomais o That is, Iudea p Antiochus ragged against the elck of God, and trod his precious starres vnder fete which are so called, because they are separated from the worlde q That is, God, who gouerneth and maintaineth his Church r He labored to abolish all religion, & therefore cast Gods seruice out of his Temple, which God had choise as a litle corner from all the rest of 3 worlde to hate his Name there truly called vpon

s He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whome he wolde not suffer vterly to abolish his religion.

t This horne shal abolish for a time 3 true doctrine & so corrupt Gods seruice u Meaning, y he heard one of the Angels asking this question of Christ, a horne he calleth a certeine one or a secret one, or a malicious one.

thought I was by the riuer of Vlái.

3 Then I looked vp and sawe, and beholde, there stode before the riuer a ramme, which had two hornes: and these two hornes were hie: but one was hier then another, & the hiest came vp last.

4 I sawe the ram pushing against y West and against the North, and against the South: so that no beastes might stande before him, nor colde deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, beholde, a goat came from the West ouer the whole earth, & touched not the ground: & this goat had an horne that appeared betwene his eyes.

6 And he came vnto the ram that had the two hornes, whome I had sene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the ramme, & being moued against him, he smote the ramme, and brake his two hornes: & there was no power in the ramme to stand against him, but he cast him downe to the groude, and stamped vpon him, & there was none that colde deliuer the ramme out of his power.

8 Therefore y goat waxed exceedig great, and when he was at the strongest, his great horne was broken: and for it came vp foure that appeared towarde the foure windes of the heauen.

9 And out of one of them came forth a litle horne, which waxed very great towarde the South, and towarde the East, and towarde the pleasant land.

10 Yea, it grewe vp vnto the hoste of heauen, and it cast downe some of the hoste, & of the starres to the grounde, and trode vpon them,

11 And extolled him self against the prince of the hoste from whome the daile sacrifice was taken away, and the place of his Sanctuarie was cast downe.

12 And a time shal be giue him ouer the daile sacrifice for the iniquities: & it shal cast downe the trueth to the grounde, & thus shal it do, and prosper.

13 Then I heard one of the Sainctes speaking, & one of y Sainctes spake vnto a cer-

teine one, saying, How long shal endure the vision of the daile sacrifice, and the iniquitie of the desolation to tread bothe the Sanctuarie and the armie vnder fote?

14 And he answered me, Vnto the euening and the morning, two thousand and thre hundredth: then shal the Sanctuarie be clenfed.

15 ¶ Now when I Daniél had sene the vision, and sought for the meaning, beholde, there stode before me like the similitude of a man.

16 And I heard a mans voyce betwene the bankes of Vlái, which called and said, Gabriél, make this man to vnderstand the vision.

17 So he came where I stode: and when he came, I was afraied, and fel vpon my face: but he said vnto me, Vnderstand, o sonne of man: for in the last time shal be the vision.

18 Now as he was speaking vnto me, I being a slepe fel on my face to the grounde: but he touched me, and set me vp in my place.

19 And he said, Beholde, I wil shewe thee what shal be in the last wrath: for in the end of the time appointed it shal come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes & Persians.

21 And the goat is the King of Grecia, & the great horne that is betwene his eyes, is the first King.

22 And that that is broken, and foure stode vp for it, are foure kingdomes, which shal stand vp of that nacion, but not in his strength.

23 And in the end of their kingdome, when the rebellious shal be consumed, a King of fierce countenance, and vnderstanding darke sentences, shal stand vp.

24 And his power shal be mightie, but not in his strength: and he shal destroe wonderfully, & shal prosper, and practise, and shal destroe the mightie, and the holy people.

25 And through his policie also, he shal cause craft to prosper in his hand, and he shal extoll him self in his heart, and by peace shal destroy many; he shal also stand vp against the prince of princes, but he shal be broken downe without hand.

26 And the vision of the euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shal be after many daies.

27 And I Daniél was stricken & sicke a certeine daies: but when I rose vp, I did the Kings busines, and I was astonished at the vision, but none vnderstode it.

Vuu. iiii.

x That is, the Iewes finnes, which were cause of this destruction y That is, 3 suppresseth Gods religio, & his people.

z Christ answered me for the comforte of 3 Church.

a That is, vnto so many agtural daies he past, which maketh yeres thre moneths & an half: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this manner declared him selfe to the olde fathers how he wolde be God manifested in flesh.

c This power to commande the Angel, declared that he was God

d The effect of this vision shal not yet appeare, but a long time after

e Meaning y great rage of Antiochus shulde shewe against the Church.

f That is, one of Grecia g They shal not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also craue that he colde not be deceived

i That is, not like Alexanders strength

k Bothe 3 Gē tells that dwell about him, & also 3 Iewes.

l What soeuer he gotch about by his craft, he shal bring it to passe

m That is, vnder pretence of peace or as it were in sporte

n Meaning, against God

o For God wolde destroy him with a no rable plague, & so comforte his Church.

2. Mac 9.9. p Read vers. 14

q For feare & astonishment.

CHAP. IX.

Daniél desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon 5 *A true confession* 20 *Daniels prayer is heard* 21 *Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes* 24 *The anointing of Christ.* 25 *The burying againe of Ierusalém.* 26 *The death of Christ.*

IN the first yere of Darius the sonne of Ahasuerus, of the sede of the Medes, which was made King ouer the realme of the Caldeans,

2 *Euen* in the first yere of his reigne, I Daniél vnderstode by bookes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiáh the Prophet, that he wolde accomplish seuentie yeres in the desolation of Ierusalém.

3 And I turned my face vnto the Lord God, and fought by praier and supplications with fasting & sackecloth & ashes.

4 And I praied vnto the Lord my God, & made my confession, saying, Oh Lord God, which art great and feareful, and kepest couenant and mercie toward them which loue thee, & toward them which kepe thy commandements,

5 We haue sinned, & haue committed iniquitie & haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we wolde not obei thy seruants the Prophetes, which spake in thy Name to our Kings, to our princes, & to our fathers, and to all the people of the land.

7 O Lord, righteousness belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalém: yea, vnto all Israel, both nere and farre of, though all the countreys, whether thou hast driuen them, because of their offenses, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiuenes is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeied thy voice of the Lord our God, to walke in his lawes, which he had laid before vs by the ministerie of his seruants the Prophetes.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the curse is powred vpon vs, & the othe that is written in the lawe of Moses the seruant of God, because we haue sinned against him.

12 And he hath confirmed his wordes, which he spake against vs, and against our iudges

that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalém.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we wolde not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renoume, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy righteousness, I beseeche thee, let thine angre and thy wrath be turned away from thy citie Ierusalém thine holy Mountaine: for because of our sinnes, & for the iniquities of our fathers, Ierusalém and thy people are a reproche to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuarie, that lyeth waste for the Lords sake.

18 O my God, encline thine eare and heare: open thine cies, and beholde our desolations, and the citie whereupon thy Name is called: for we do not present our supplications before thee for our owne righteousness, but for thy great tendre mercies.

19 O Lord, heare, O Lord forgiue, O Lord consider, and do it: differre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking & praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in praier, euen the man *Gabriel, whome I had sene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he informed me, and talked with me, and said, O Daniél, I am now come forth to giue thee knowledge & vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie

a Who was also called Ahasuerus
b For Cyrus led with ambasciours, & about warres in other countreys, and therefore Darius had the title of king dome, though Cyrus was king in effect
c For though he was an excellent Prophet, yet he daily increased knowledge by reading of scriptures
d He speaketh not of that of diuine praier, which he vied in his house thrise a day, but of a rate and vehement prayer, left their sinnes shoulde cause God to delay the time of their deliuerance
e Ieremiáh that is, hath all power in his selfe to execute my terrible iudgements against obstinate sinners, as Iartiche in mercie to comfort the, which obey thy worde & loue thee
f He sheweth that whensoever God punisheth, he doeth it for the cause: and thus godliue neuer accuse him of rigour as the wicked do, but acknowledge in their selues there is iust cause, why we shoulde so intreat them
g Euen conuincing of sinne
h He doeth not excuse his Kings because of their authority, but praier chiefly for the chief occasions of these great plagues
i He sheweth that they rebel against God, which serue him not according to his commandment & worde
k As Deu 27, 15, or the curse confirmed by an othe

"Ebr watched upon the east

Exod 1-2, 28. barn 2, 11.

k That is, according to all thy merciful promises and the performance thereof.

l Shewe thy helpe favourable m That is, for thy Christs sake in whome I will accept all our praiers

n Declaring, the godliue onely vnto Gods mercies and renoune their owne workes when they seek for remission of their sinnes
o Thus he could not content him selfe w any vehemencie or order for he was so led with a fervent zeale considering Gods promises, made to the citie in respect of his Church & for the advancement of Gods glorie
Cha 2, 16.

P He alludeth to Ieremiahs prophecies, who prophesied of their captiuitie ſhulde be ſeuentie yeres: but now Gods mercie ſhulde ſeuen folde excede his iudgement, & ſhulde be foure hundredth & ninetie yeres, euen to the coming of Chriſt, & ſo then it ſhulde continue for euer.
Q Meaning Daniels nation, ouer whom he was careful to ſhewe mercie and to put ſinne out of remembrance.
S From the time of Cyrus gaue them leave to departe: and theſe weekes make 49 yeres, whereof 46 are referred to the time of the building of the Temple, & 3 to the laying of the foundation.
C Counting from the fixt yere of Darius who gaue the ſeconde commandement for the building of the Temple, are 62 weekes, which make 439 yeres, which comprehend the time from this building of the Temple vnto the Baptiſme of Chriſt.
E For ſtraightnes of time.
I In this laſt weeke of the ſeuentie ſhal Chriſt come and preach and ſuffer death.
H He ſhal ſeeme to haue no beautie, nor to be of anie eſtimation, as Iſa 53.
Y Meaning, Titus Veſpaſianus ſonne, who ſhulde come and deſtroy bothe the Temple and the people without all hope of recouerie.
Z By the preaching of the Goſpel he confirmed his promes, firſt to the Iewes, and after to the Gentiles.
A Chriſt accompliſhed this by his death and reſurrexion.
B Meaning that Ieruſalem and the Sanctuary ſhulde be vicerly deſtroyed for their rebellion againſt God and their idolatrie: or ſome read that the plagues ſhalbe ſo great, that they ſhal all be aſtonied at them.

CHAP. X.

*There appeareth vnto Daniel a man clothed in linen,
 11 Which ſheweth him wherefore he is ſent.*

IN the third yere of Cyrus King of Perſia, a thing was reueiled vnto Daniél (whoſe name was called Belſhezzár) and the worde was true, but the time appointed was long, and he vnderſtoode the thing, & had vnderſtanding of the viſion.
At the ſame time, I Daniél was in heauines for three weekes of daies.
I ate no pleaſant bread, nether came fleſh, nor wine in my mouth, nether did I anoint my ſelf at all, til three weekes of daies were fulfilled.
And in the foure & twentieth day of the firſt moneth, as I was by the ſide of that great riuer, euen Hiddékél,
And I liſt vp mine eyes, and looked, and beholde, there was a man clothed in linen, whoſe loynes were girded with fine golde of Vphaz.
His bodie alſo was like the Chryſolite,

a He ſeeth this third yere, becauſe at this time the building of the Temple began to be hindered by Cambyſes Cyrus ſonne, who the father made warre in Asia minor againſt the Scythians, who was a diſcorder, raging to the godlie, and a great feare to Daniél.
b Which is to declare that the godlie ſhulde not haſten ſo muche, but patiently to abide the iſſue of Gods promes.
c Called Abib, which containeth parte of Marche & parte of April.
d Being carried by the ſpirit of prophetic to haue the ſight of this riuer Tygris.
e This was the Angel of God, which was ſent to aſſure Daniel in this prophetic that followeth. * Ierem 10. 2.

and his face (to loke vpon) like the lighting, and his eyes as lampes of fyre, and his armes and his fete were like in colour to poliſhed braſſe, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniél alone ſawe the viſion: for the me that were with me, ſawe not the viſion: but a great feare fell vpon them, ſo that they fled away and hid them ſelues.

8 Therefore I was left alone, and ſawe this great viſion, & there remained no ſtrength in me: for my ſtrength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I ſlept on my face: and my face was toward the ground.

10 And beholde, an hand touched me, which ſet me vp vpon my knees and vpon the palmes of mine hands,

11 And he ſaid vnto me, O Daniél, a man greatly beloued, vnderſtand the wordes that I ſpeake vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſaid this worde vnto me, I ſtoode trembling.

12 Then ſaid he vnto me, Feare not, Daniél: for from the firſt daye that thou diſdeſt ſet thine heart to vnderſtand, and to humbly thy ſelf before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Perſia withſtoode me one and twentie dayes: but lo, Michaél one of the chief princes, came to helpe me, & I remained there by the Kings of Perſia.

14 Now I am come to ſhewe thee what ſhal come to thy people in the latter dayes: for yet the viſion is for manie daies.

15 And when he ſpake theſe wordes vnto me, I ſet my face toward the ground, & helde my tongue.

16 And beholde, one like the ſimilitude of the ſonnes of man touched my lippes: then I opened my mouth, and ſpake, and ſaid vnto him that ſtoode before me, O my Lord, by the viſion my ſorowes are returned vpon me, and I haue retained no ſtrength.

17 For how can the ſeruāt of this my Lord talke with my Lord being ſuche one? for as for me, ſtraight way there remained no ſtrength in me, nether is there breth left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man, greatly beloued, feare not: peace be vnto thee: be ſtrong and of

with him before in the ſimilitude of a man
 feare and ſorowe, when I ſawe the viſion
 He declarerh hereby that
 God wolde be merciful vnto the people of Iſrael

o Which declar-
eth that whē
God smiteth
downe his chil-
dren, he doeth
not immediately
lift them vp at
once (for now
Angel had con-
firmed him twi-
fe) but by litle
and litle

p Meaning
he wolde not
only him self
bridle the ra-
ge of Camby-
ses, but also
other Kings
of Persia by

Alexander the King of Macedonia q For this Angel was appointed for
the defense of the Church vader Christ, who is the heau thereof

good courage. And when he had spokē vn-
to me, I was strengthened, and said, Let
my Lord speake: for thou hast strengthe-
ned me.

Then said he, Knowest thou wherefore
I am come vnto thee? but now wil I retur-
ne to fight with the prince of Persia: and
when I am gone forthe, lo, the prince of
Grecia shal come.

But I wil shewe thee that which is de-
creed in the Scripture of trueth: and
there is none that holdeth with me in the-
se things, but Michaél your Prince.

CHAP. XI.

A prophetic of the kingdomes, which shoulde be enemies to
the Church of God, as of Persia, 3 Of Grecia, 5 Of E-
gypte, 28 Of Syria, 36 And of the Remaines

Also I, in the first yere of Darius of
the Medes, euen I stood to encoura-
ge and to strengthen him.

And now wil I shewe thee the trueth. Be-
holde, there shal stand vp yet three Kings
in Persia, and the fourth shalbe farre ri-
cher then they all: and by his strength, &
by his riches he shal stur vp all against
the realme of Grecia.

But a mightie King shal stand vp, that
shal rule with great dominion, and do ac-
cording to his pleasure.

And when he shal stand vp, his king-
dome shalbe broken, and shalbe deu-
ided towarde the foure windes of heauen: &
not to his posteritie, nor according to
his dominion, which he ruled: for his
kingdome shalbe pluckt vp, euen to be for
others besides those.

And the King of the South shalbe migh-
tie, and one of his princes, and shal pre-
uaile against him, and beare rule: his do-
minion shalbe a great dominion.

And in the end of yeres they shalbe ioy-
ned together: for the Kings daughter of
the South shal come to the King of the
North to make an agreement, but she shal
not retein the power of the arme, ne-
ther shal he continue, nor his arme: but
she shalbe deliuered to death, and thei that

brought her, and he that begate her, & he
that comforted her in these times.

But out of the budde of her rootes shal
one stand vp in his stead, which shal co-
me with an armie, and shal entre into the
forteresse of the King of the North, and
do with them as he list, and shal pre-
uaile,

And shal also carye captiues into Egypt
their gods with their molten images, and
with their precious vessels of siluer and of
golde, and he shal continue a mo yeres
then the King of the North.

So the King of the South shal come into
his kingdome, & shal returne into his owne
land.

Wherefore his sonnes shalbe stirred
vp, and shal assemble a mightie great ar-
mie: and one shal come, and ouerflowe, &
passe through: then shal he returne, and
be stirred vp at his forteresse.

And the King of the South shalbe an-
grie, and shal come forthe, and fight with
him, euen with the King of the North: for
he shal set forthe a great multitude, and
the multitude shalbe giuen into his
hand.

Then the multitude shalbe proude, and
their heart shalbe lifted vp: for he shal cast
downe thousands: but he shal not stil pre-
uaile.

For the King of the North shal retur-
ne, and shal set forthe a greater multitude
then afore, and shal come forthe (after cer-
tein yeres) with a mightie armie, & gear
riches.

And at the same time there shal manie
stand vp against the King of the South:
also the rebellious children of thy people
shal exalte them selues to establish the
vision, but they shal fall.

So the King of the North shal come, and
cast vp a mounte, & take the strong citie:
and the armes of the South shal not re-
sist, nether his chosen people, nether shal
there be anie strength to withstand.

But he that shal come, shal do vnto him
as he list, and none shal stand against him:
& he shal stand in the pleasant land, which
by his hand shalbe consumed.

Againe he shal set his face to enter
with the power of his whole kingdome, &
his confederates with him: thus shal he do,
and he shal giue him the daughter of
women, to destroye her: but she shal not
stande on his side, nether be for him.

red with him into Egypt to fulfil this prophetic: also the Angel sheweth that
all these troubles which are in the Church, are by the prouidence & counsel
of God e the Egyptians were not able to resist Stopas Antiochus cap-
taine. f He sheweth that he shal not only afflict the Egyptians, but also
the Iewes, and shal enter into their countrey, where of he admonisheth the
before, that they may knowe that all these things come by Gods prouidence.
g This was the seconde battell that Antiochus fought against Ptolemeus Epi-
phanes. h To wit, a beautiful woman, & was Cleopatra Antiochus daughter.
i For he regarded not the life of his daughter in respect of the kingdome of
Egypt. k She shal not agree to his wicked counsel, but shal loue her houshold,
as her duetie requireth, and not seeke his destruction

r Some read,
she that bega-
te her, & the-
rebynder shal
her nurse, &
brought her vp:
so that all thei
that were occa-
sion of this ma-
riage, were de-
stroyed

s Meaning that
Ptolemeus Eu-
ergetes after
the death of
his father Phi-
ladelphus shal
de succede in
the kingdo-
me being of the
same stocke
that Berenice
was

t To reuenge
his sisters de-
ath against An-
tiochus Calini-
cus King of
Syria u For this Pro-
lemeus reig-
ned six & for-
tie yeres

x Meaning Se-
leucus and An-
tiochus, & gre-
at, the sonnes
of Calinicus
shal make war-
re against Pro-
lemeus Philo-
pater the son-
ne of Philadel-
phus

y For his el-
der brother Se-
leucus dyed,
or was slayne
whiles the
warres were
preparing

z That is, Phi-
lopater when
he shal see An-
tiochus to take
great domi-
nions fro him
in Syria, & also
readie to inua-
de Egypte

a For Antio-
chus had fix
thousand hor-
semen & thre-
score thousand
footmen

b After the de-
ath of Ptole-
meus Philo-
pater, who left
Ptolemeus Epi-
phanes his
heire

c For not onely
Antiochus
came against
him, but also
Philippe King
of Macedonia,
and these two
brought great
power with
them

d For vnder
Onias which
falsely alled-
ged that place
of Isa 19, 19,
certeine of the
Iewes rety-
red

a The Angel
assureth Dani-
el that God
hathe giuen
him power to
performe the-
se things, seing
he appointed
him to assist
Darius, whē he
ouercame the
Caldeans

b Whereof Cam-
byses & now
3 first, the secon-
de Smerdes, &
third, Darius
the sonne of
Hyastaspis, and
the fourth Zer-
xes, which all
were enemies
to the people
of God & sto-
de against the.

c For he rai-
sed vp all the
East countreis
to fight agai-
st the Grecians:
and albeit he
had in his ar-
mie nise hun-
dred thousand
men, yet in fou-
re batells he
was discom-
fited and fled
away with sha-
me

d That is, A-
lexander the
Great

e For whē his
estate was mo-
st flourishing,
he ouercame
him self with drinke, and so fell into a disease: for as some write, was poy-
soned by Cassander.

f For his twelve chief princes first deu-
ided his kingdome
among them selues. g After this his monar-
chie was deu-
ided into foure: for
Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedo-
nia, and Ptolemeus Egypte. h Thus God reuenged Alexanders ambition &
crueltie in causing his posteritie to be murdered, partly of the fathers chief
friends, & partly one of another. i None of these foure shalbe able to be
compared to the power of Alexander. k That is, his posteritie hauing no par-
te thereof. l To wit, Ptolemeus King of Egypte. m That is, Antiochus the
sonne of Seleucus, and one of Alexanders princes shalbe more mightie: for he
shoulde haue bothe Asia & Syria. n That is, Berenice the daughter of Ptole-
meus Philadelphus shalbe giuen in marriage to Antiochus Theos, thinking by
this affinitie that Syria and Egypt shoulde haue a continual peace together.

o That force & strength shal not continue: for sone after Berenice & her yong
sonne after her husbands death, was slayne of her stepsonne Seleucus Cal-
nicus the sonne of Laodice, the lawful wife of Antiochus, but put away for
this womans sake. p Nether Ptolemeus, nor Antiochus. q Some read, leed,
meaning the child begotten of Berenice

¹ That is, ro-
warde Asia,
Grecia & tho-
se yles which
are in the sea
called Mediter-
ranean: for the
Iewes called
all countreys
yles which we
re deuied fro
them by sea.
^m For where
as Antiochus
was wont to co-
tinue the Ro-
maines, & put
their ambassa-
dours to shame
in all places, At-
tilius & Con-
sul, or Lucius
Scipio put him
to flight and
caused his sha-
me to turne on
his owne head.
ⁿ By his wic-
ked life and
obeying of foo-
lish counsel.
^o For feare of
the Romaines
he shal see to
his holdes.
^p For when as
vnder the pre-
sence of pover-
tie he wolde
haue robbed
the temple of
Iupiter Doda-
neus, the con-
tremēdūe shal
be.
^q That is, Seleu-
cus shal succe-
de his father
Antiochus.
^r Not by for-
raine enemies
or battell, but
by treason.
^s Which was
Antiochus Epi-
phanes, who as
is thought, was
the occasiō of
Seleucus his
brothers death
and was of a vi-
le, cruel & flat-
tering nature,
and defrauded
his brothers
sonne of y^e king-
dome, & vsur-
ped y^e kingdo-
me without y^e
consent of the
people.
^t He sheweth
y^e great foraine
powers shal
come to helpe
the yong sonne
of Seleucus a-
gainst his vnle-
gitimate Antiochus, &
yet shalbe o-
uerthrowen.
^u Meaning Pro-
lomeus Philo-
metor Philo-
pators sonne,
who was this childes cousin germaine, & is here called y^e prince of the coun-
tar, because he was the chief, & all other followed his cōduite. ^x For after y^e
battell Philometor & his vnle Antiochus made a league. ^y For he came vpo
him at vovages, & when he suspekted his vnle Antiochus nothing. ^z Meaning
in Egypt. ^a He wil cōtēnt him self with the swale holdes for a time, but euer
labor by craft to attēme to the chiefte. ^b He shalbe ouercome with trea-
son. ^c Signifying his princes & y^e chief about him. ^d Declaring y^e his fol-
lowers shal brast out & vtūre their life to slay & to be slaine for the sauegarde
of their prince. ^e The vnle & the nephewe shal take truce, & banke to-
gether, yet in their hearts they shal imagine mischief one against another. ^f Signi-
fying that it standeth not in the counsel of men to bring things to pacie, but
in the prouidence of God who ruleth y^e Kings by a secret bridel y^e they cā not
do what they list the selues. ^g Which he shal take of y^e Iewes in spoiling Ieru-
salem & the Temple, & this is tolde the before to moue the to pacie, knowing
all things are done by Gods prouidence. ^h That is, y^e Romaine power shal co-
me against him: for Popilius the ambassador appointed him to depart in the
Romaines name, & to which thing he obeyed, although with grief, and to remen-
ge his rage he came against the people of God the seconde time.

18 After this shal he turne his face vnto the
yles; & shal take many, but a prince shal
cause his shame to light vpon him, beside
that he shal cause his owne shame to turne
vpon him self.
19 For he shal turne his face toward the
fortes of his owne land: but he shalbe o-
uerthrowen & fall, & be no more p^r soude.
20 Then shal stand vp in his place in y^e glo-
rie of the kingdom, one that shal raise
taxes: but after fewe dayes he shalbe de-
stroyed, nether in wrath, nor in battell.
21 And in his place shal stand vp a vile perfo-
ne, to whome they shal not give y^e honour
of y^e kingdom: but he shal come in peacea-
bly, & obtēne the kingdom by flatteries.
22 And the armes shalbe overthrowē with
a flood before him, & shalbe broken: and
also the prince of the couenant.
23 And after y^e league made with him, he
shal worke disceitfully: for he shal come
vp, and ouercome with a smale people.
24 He shal entre into the quiet and plenti-
ful prouince, and he shal do that which his
fathers haue not done, nor his fathers fa-
thers: he shal deuide amōg them the pray
and the spoile, and the substance, yea, & he
shal forecast his deuises against the strōg
holdes, euen for a time.
25 Also he shal stirre vp his power and his
courage against the King of the South w^h
a great armie, and the King of the South
shalbe stirred vp to battell w^h a very great
and mightie armie: but he shal not stand:
for thei shal forecast & practise against hⁱ.
26 Yea, they that fede of the portiō of his
meat, shal destroy him. & his armie shal
ouerflowe: & many shal fall, & be slaine.
27 And bothe these Kings hearts shalbe to
do mischief, & they shal talke of disceite
at one table: but it shal not auaille: for yet
the end shalbe at the time appointed.
28 Then shal he returne into his land with
great suostice: for his heart shalbe agaiſt
the holie couenant: so shal he do and retur-
ne to his owne land.
29 At the time appointed he shal returne,
and come toward the South: but the last
shal not be as the first.
30 For the shippes of Chittim shal come
against him: therefore he shalbe sorie and
returne, and fret against the holie coue-

nant: so shal he do, he shal euen returne &
haue intelligence with them that forsake
the holie couenant.
31 And armes shal stand on his parte, and
thei shal pollute the Sāctuarie of strēgth,
& shal take away the dailie sacrifice, & they
shal set vp the abominable defoliation.
32 And suche as wickedly breake the coue-
nant, shal he cause to sinne by flatterie: but
the people that do knowe then God, shal
preuaile and prosper.
33 And they that vnderstand among the
people, shal instruct many: yet they shal
fall by sworde, and by flame, by captiuitie
and by spoile many dayes.
34 Now whē they shal fall, they shal be hol-
pen with a litle helpe: but many shal clea-
ue vnto them & faignedly.
35 And some of the of vnderstanding shal
fall to trye them, and to purge, & to make
them white, til the time be out: for there is
a time appointed.
36 And the King shal do what him list: he
shal exalte him self, & magnifie him self
against all, that is God, & shal speake mar-
ueilous things against y^e God of gods, &
shal prosper, til y^e wrath be accōplished:
for the determination is made.
37 Nether shal he regarde the God of his
fathers, nor the desires of women, nor care
for any God: for he shal magnifie him
self aboue all.
38 But in his place shal he honour the god
Mauzzim, & the god whome his fathers
knewe not, shal he honour with golde and
with siluer, and with precious stones, and
pleasant things.
39 Thus shal he do in the holdes of Mau-
zim with a strange god whome he shal ac-
knowledge: he shal increase his glorie, and
shal cause them to rule ouer many, & shal
diuide the land for gaine.
40 And at the end of time shal the King
of the South push at him, and the King
of the North shal come against him like a
whirle winde with charets, & with horse-
men, and with many shippes, and he shal
entre into the countreys, & shal ouerflowe
and passe through.

ⁱ With the
fewes which
shal forsake
the couenant
of the Lord:
for first he
was called a-
gainst y^e Iewes
by Laſon the
hie Priest, and
this seconde ti-
me by Mene-
laus.
^k A great fa-
ction of y^e wic-
ked Iewes shal
holde with An-
tiochus.
^l So called, be-
cause y^e power
of God was
nothing dimi-
nished, although
this tyrant set
vp in the tem-
ple y^e image of
Iupiter Olym-
pius, and so be-
gan to corrupte
the pure seruice
of God.
^m Meaning ſu-
che as bare the
name of Iewes
but in dede
were nothing
lesse: for they
solde their ſou-
les, and be-
trayed their
brethren for
gaine.
ⁿ They that re-
maine constant
among the peo-
ple, shal teache
others by their
example and e-
difie many in
y^e true religiō.
^o Whereby he
exhorteth the
godlie to con-
ſtācie although
they shalde pe-
rith a thou-
ſand times, and
though their mi-
series indure
nauer ſo long.
^p As God wil
not leaue his
Church deſti-
tute, yet wil he
not deliuer it
all at once, but
ſo helpe, as
they may ſil-
leme to fight
vnder the cruſ-
ſe, as he did in
the time of
the Maccabees
whereof he he-
re prophesieth.
^q That is, the-
re shalbe euen
of this ſort
number many hypocrites.
^r To wit, of the that feare God & wil loſe their
life for the deſe of true religion, ſignifying alſo that the Church muſt coti-
nually be tryed and purged & ought to loke for one perſecution after another:
for God hath appointed the time: therefore we muſt obey. ^s Because y^e An-
gels purpoſe is to ſhew the whole courſe of the perſecutiōs of y^e Iewes vnto
the coming of Chriſt, he now ſpeaketh of the monarchie of the Romaines w^h
he nether by the name of a King, who were with ut all religion & contemned
the true God. ^t So long the tyrants shal preuaile as God hath appointed
to puniſh his people: but he ſheweth that it is but for a time. ^u The Ro-
maines shal obſerue no certēne forme of religion as other nations, but shal
change their gods at their pleaſures, yea, cōtēme them & preferre them ſel-
ues to their gods. ^x Signifying that they ſhulde be without all humaniti-
es for the loue of women is taken for ſingular or great loue, as 2 Sam 13:6
^y That is, the god of power and riches: they shal eſtēme their owne power
aboue all their gods & worſhip it. ^z Vnder preſence of worſhipping y^e gods,
they shal enriche their citie with the moſt precious Iewels of all the worlde,
because that hereby all men ſhulde haue in an admiration for their power &
riches. ^a Although in their hearts they had no religiō, yet they did acknow-
ledge the gods and worſhipped them in their temples, left they ſhulde haue bene
deſpiſed as atheiſtes: our this was to increaſe their fame and riches: and whē
they gate any countrey, they ſo made others the rulers thereof, y^e the profite
euer came to y^e Romaines. ^b That is, bothe the Egyptians & the Syrians shal
at length fight agaiſt the Romaines, but they shalbe ouercome. XXX.ii.

The general resurrection. Daniël. Of pacient abiding.

^a The Angel ⁴¹ forewarneth ³ Jewes ³ when they shalbe se the Romaloes made them, and that the wicked shalbe escape their hands, ³ then they shalbe not thinke but that all this was done by Gods providence, for as much as he warned them of it so long a fore, and therefore he wolde fill preferre him- d Hearing ³ Crassus was flaine & Antonius discōsted e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romaloes after this reigned quietly through all countres & fro sea to sea, and in Iudea: but at length for their crueltye God shal destroy them.

Chap xii.
^a The Angel here warneth two things: first ³ the Church shalbe in great affliction & trouble at Christs coming, and next that God wil send his Angel to deliver it, whome here he calleth Michaël, meaning Christ, & is published by ³ Gospel b Meaning all shal rise at ³ general resurrection, & thing he here nameth, because ³ faithful shalbe have euer their respect to ³ for in ³ earth there shalbe no sure comfort c Who have kept the true feare of God & his religion d He chiefly meaneth the ministers of Gods worde, & next, all the faithful which instruct ³ ignorant, and bring them to the true knowledge of God e Though the moste parte despise this prophesie, yet kepe thou it sure and esteeme it as a treasure. f Til the time that God hath appointed for the full reuelation of these things: and then many shal runne to and fro to searche the knowledge of these mysteries, which things they obtaine now by the light of the Gospel

He shal entre also into the pleasant lād, & many countres shalbe ouerthrowen: but these shal escape out of his hād, ^{enē} Edō & Moāb, & the chief of ³ childre of Ammō. He shal stretch forth his hāds also vpo the countiers, and the land of Egypt shal not escape.

But he shal haue power ouer ³ treasures of gold & of siluer, & ouer all ³ precious things of Egypt, & of the Lybians, and of the blacke Mores where he shal passe.

But the tidings out of the East and the North shal trouble hi: therefore he shal go forth with great wrath to destroy & roote out many.

And he shal plante ³ tabernacle of his palace betwene ³ seas in the glorious and holie mountaine, yet he shal come to his end, & none shal helpe him.

CHAP. XII.

Of the deliuerance of the Church by Christ.

And at that time shal Michaël stand vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, suche as neuer was since there began to be a nation vnto that same time: & at that time thy people shalbe deliuered, euerie one that shal be founde written in the boke.

And many of the that slepe in the dust of ³ earth, shal awake, some to euerlasting life, & some to shame & perpetual cōtēpt.

And thei that be wise, shal shine, as the brightness of the firmament: & they that turne many to righteousness, shal shine as the stāres, for euer and euer.

But thou, o Daniël, shut vp the wordes, and seale the boke til the end of the

time: many shal runne to and fro, & knowledge shalbe increased.

¶ Then I Daniël looked, and beholde, there stode other two, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the riuer.

^g Which was Tygris.

And ^{or} said vnto the mā clothed in linnen, which was vpon the waters of the riuer, When shalbe the end of these wōders?

And I heard the man clothed in linnen, which was vpon the waters of the riuer, when he held vp his right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that it shal tarie for a time, two times & an halfe: and when he shal haue accomplished to scatter the power of the holie people, all these things shalbe finished.

^h Which was as it were a double othe & did ³ more cōfirme the thing i Meaning, a long time, a longer time, & at length a short time: signifyng that their troubles shulde haue an end.

¶ Then I heard it, but I vnderstode it not: then said I, O my Lord, what shal be the end of these things?

^k When the Church shalbe scattered & diminished in suche sorte as it shal seme to haue no power l Fro the time that Christ by his sacrifice shal take away ³ sacrifice & ceremonies of ³ Law. m Signifying that the time shalbe long of Christs secōde coming, and yet the children of God ought not to be discouraged, though it be deferred

And he said, Go thy way, Daniël: for the wordes are closed vp, and sealed, til the end of the time.

Many shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal haue vnderstanding: but the wise shal vnderstand.

And from the time that the dailie sacrifice shalbe taken away, and the abominable desolation set vp, there shalbe a thousand, two hundred and ninetie dayes.

Blessed is he that waiteth and commeth to the thousand, thre hundred and a five and thirtie dayes.

But go thou thy way til the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

ⁿ In this number he addeth a moneth and an halfe to the former nōber, signifyng ³ le is not in mā to appoint the time

me of Christs coming, but ³ they are blessed that paciently abide his appearing o The Angel warneth the Prophet paciently to abide, til the time appointed come, signifyng that he shulde departe this life, and rise againe with the elect, when God had sufficiently bumbled & purged his Church

HOSEA.

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Iero-boam the sonne of Nebat, and in steede of his true seruice commanded by his worde worship- ped him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentan- ce: but they grewe euer worse and worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites: (as he did at the same time Isaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wolde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shulde nether be discouraged with threatnings onely, nor yet flatter them selues by the sweetenes of Gods promises, he setteth before them the two principal parties of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithfull to Messiah, by whome onely they shulde haue true deliuerance: and for the seconde, he vseth threat- nings and menace: to bring them from their wicked manners and vices, & thus is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare them frō vice: & albeit that the whole Law containe these two pointes, yet the Pro- phetes morouer note peculiarly bothe the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

^a Called also Azariah, who being a lepre was deposed from his kingdome. ^b So y it may be gathered by the reigne of these foure Kings, that he preached aboue thre score yere

^c That is, one that of long ti me hath accustom- ed to play the har- lot: nor that y Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forth the vnder this para- ble or figure y idolatrie of y Synagogue, & of the people her children. ^d Gomer signifieth a con- sumption or corruption, & Diblaim clu- sers of figges, declaring, that they were all corrupt like rotten figges

^e Meaning, y they shulde be no more called Israelites, of the which name they boasted, be- cause Israel did preuaile with God: but that they were as bastards, & there- fore shulde be called Izreelites, that is, scattered people, alluding to Izreel, which was y chief cite of y ten tribes vnder Ahab where Iehus killed so mu- che blood. ² King 10.8 ^f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeir God stirred him vp to execute his iudgements, yet he did them for his owne ambitio, & not for the glorie of God, as the end de- clared: for he buyt vp that idolatrie, which he had destroyed ^g When the measure of their iniquitie is ful, and I shal take vengeance and destroye all their policie and force ^h That is, not obtaining mercie: whereby he sig- nifieth, that Gods fauour was departed from them.



He worde of the Lord that came vnto Hosea the sonne of Beerí, in the dayes ^a of Vzziáh, Iotham, Aház, & Heze- kiah ^b Kings of Iudáh, & in y dayes of Ieroboám the sonne of Ioash King of Israél.

² At the beginning the Lord spake by Ho- seá, and the Lord said vnto Hoseá, Go, take vnto thee a wife of fornications, and children of fornicatiōs: for the land hath committed great whoredome, departing frō the Lord.

³ So he went, and toke ^d Gómer, the daugh- ter of Dibíam, which conceived and bare him a sonne.

⁴ And the Lord said vnto him, Call his na- me ^e Izreél: for yet a litle, and I wil visite the blood of Izreél vpon the house ^f of Ie- hú, and wil cause to cease the kingdome of the house of Israél.

⁵ And at that day wil I also breake y bow of Israél in the valley of Izreél.

⁶ She cōceiued yet againe, & bare a daugh- ter, and God said vnto him, Call her name ^h Lo-ruhámah: for I wil no more haue pi- tie vpon the house of Israél: but I wil vter

ly ⁱ take them away.

⁷ Yet I wil haue mercie vpon the house of Iudáh, and wil ^k saue them by the Lord their God, and wil not saue thē by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

⁸ Now when she had wained Lo-ruhámah, she conceived, and bare a sonne.

⁹ Then said God, Call his name ^l Lo-ammí: for ye are not my people: therefore wil I not be yours.

¹⁰ Yet the number of the ^m children of Is- raél shalbe as the sand of the sea, which cā not be measured nor tolde: and in the pla- ce where it was said vnto them, Ye are not my people, it shal be said vnto them, *Ye are* the sonnes of the liuing God.

¹¹ Then shal the children of Iudáh, and the children of Israél be ⁿ gathered together, and appoint them selues one head, & they shal come vp out of the land: for great is the ^o day of Izreél.

ⁿ To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles ^o The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle

CHAP. II.

1 The people is called to repentance. 2 He sheweth their idolatrie and threateneth them except they repent.

¹ Say vnto your ^a brethren, Ammí, and to your sisters, Ruhámah,

² Plaid with you ^b mother: plaid with her: for she is not my wife, nether am I her housband: but let her take away her forni- cations out of her sight, and her adulteries ^c from betwene her breastes.

haue mercie ^b God sheweth that the faute was not in him but in their synagogue, and their idolatries, that he forsoke them, Iñ 50.1. ^c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek 16.25.

ⁱ For the Isra- elites neuer re- turned, after y they were ta- ken captiues by the Assy- rians ^k For after their captiui- tie he restored the miraculou- sly by y mea- nes of Cyrus, Ezr 1.1 ^l That is, not my people ^m Because thei thought that God coulde not haue bene true in his promes except he had preferred thē, he declareth, y though they were destroyed yet the true Is- raelites, w are the sonnes of the promes, shulde be with- out number, y stand bothe of the Iewes, and the Gent- les, Rom 9.26

^a Seing, that I haue promi- sed you deliue- rance, it remain- eth that you encourage one another to im- brace the sa- me, considerig that ye are my people on whom I wil

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he wolde utterly destroy them.
e When I broght her out of Egypt, Exek 16, 4
f That is, barren and begotten in adultery
g Meaning the idoles which they serued & by whom they thought they had welch and abundance
h I wil punish thee that then y maist crye whether thine idoles can helpe thee, & bring thee into such streynes, that thou shalt haue no lust to play the wanton
i This he speaketh of y faithfull, which are truly conuerted, and also sheweth the use and profite of Gods rods.
k This declarereth y idolaters defraude God of his honour wher they attribute his benefites to their idoles.
l Signifying y God wil take away his benefites wher man by his ingratitude doeth abuse them
m That is, all her seruice, ceremonies and inuocations wherby she worshipped her idoles.
n I wil punish her for her idolatrie
o By shewing how harlots trimme themselves to please others, he declarereth how the superstitious idolaters set a great price of their religion in decking themselves with holie dayes
p By my benefites in offering her grace and mercie, euen in y place where she shal thinke her self destitute of all helpe and comfort.
q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ios 7, 18 and is called the dore of hope, because it was a departing from death, and an entrie into life
r She shal then praise God as she did when she was deliuered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inuincible couenant
t That is, my maker: which name was applied to their idoles.

1 Left I strippe her naked, & set her as in y day that she was borne, & make her as a wilderness, & leaue her like a drye land, and slaye her for thirst.
2 And I wil haue no pitie vpon her children: for they be the children of fornications.
3 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I wil go after my louers that giue me my bread & my water, my woll and my flaxe, mine oyle and my drinke.
4 Therefore beholde, I wil stoppe h thy way with thornes, & make an hedge, y she shal not finde her paths.
5 Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal she say, I wil go & returne to my first housband: for at y time was I better then now.
6 Now she did not know that I k gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.
7 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the season thereof, and wil recouer my woll and my flaxe lent, to couer her shame.
8 And now wil I discouer her m lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.
9 I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sabbaths, and all her solemne feasts.
10 And I wil destroy her vines and her fig-trees, whereof she hath said, These are my rewardes that my louers haue giue me: & I wil make them as a forest, and the wilde beasts shal eat them.
11 And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her self with her earrings and her iewels, & she followed her louers, and forgate me, saith the Lord.
12 Therefore beholde, I wil p allure her, & bring her into the wilderness, and speake friendly vnto her.
13 And I wil giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.
14 And at that day, saith the Lord, thou shalt call me f Ishi, and shalt call me no more Baalim.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no more remembred by their names.
18 And in that day wil I make a couenant for them, with the wilde beasts, and with the foule of the heauen, and with that that crepeth vpon the earth: and I wil breake the bowe, and the sworde and the bartel out of the earth, & wil make them to slepe safely.
19 And I wil marie thee vnto me for euer: yea, I wil marie thee vnto me in righteousness, and in iudgement, and in mercie and in compassion.
20 I wil euen marie thee vnto me in faithfulness, and thou shalt know the Lord.
21 And in that day I wil heare, saith the Lord, I wil euen heare the heauens, and they shal heare the earth,
22 And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Izreel.
23 And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil say to the which were not my people, * Thou art my people. And they shal say, Thou art my God.

u No idolatrie shal once come into their mouth, but they shal serue me purely according to my worde
x Meaning, y he wil so blese them that all creatures shal fauour them.

y With a couenant that neuer shal be broken

z Then shal the heauen desire raine for y earth which shal bring forth the for the vse of man

Rom 9, 15.
1 Pet. 2, 10.

CHAP. III.

1 The Iewes shalbe cast off for their idolatrie. s Afterwarde they shal returne to the Lord.

1 Then said the Lord to me, a Go yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the childre of Israell: yet they looked to other gods, & bloued the wine bottels.
2 So I bought her to me for fiftene pieces of siluer, and for an homer of barley and an halfe homer of barley.
3 And I said vnto her, Thou shalt abide with d me manie dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I wil be so vnto thee.
4 For the children of Israell shal e remaine manie dayes without a King and without a prince, and without an offering, & without an image, & without an Ephod and without Teraphim.
5 Afterwarde shal the children of Israell conuert, and seke the Lord their God, and Dauid their King, & shal feare the Lord, and his goodnes in the latter dayes.

a Herein the Prophet representeth y person of God, which loued his Church before he called her, & did not withdrawe the same when she gaue her selfe to idoles.
b That is, gaue them selues wholly to pleasures, and colde not take vp, as they y are giuen to drunkenness.
c Yet I loued her & payed a small portion for her, lest she perceiue the greatness of my loue, shulde haue abused me and not bene vnder iustice for fiftene pieces of siluer were but half the price of a slave, Exod. 21, 32.

d I wil erie thee a long time as in thy widowehode whether thou wilt be mine or no
e Meaning, not only all the time of their captiuitie, but also vnto Christ.
f That is, they shulde neither haue pollicie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed.
g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, Psal 72, 38

CHAP. IIII.

A complaint against the people, and the Priests of Israell.

1 Heare

^a Because the people wolde not obey the admonitions of the Prophet, he curreth the before the iudgement seat of God, against whome they chiefly offended, Isa 7, 12 zech 12, 10
^b In euery place appeareth a liberite to moſte heinous vices, so y^e one followeth in y^e necke of another
^c Asthough he wolde say, y^e it were in vaine to rebuke the: for no mā can abide it: yea, they wil speake against the Prophetes and Priests whose office it is chiefly to rebuke them
^d Ye shal perishe all together: y^e one, because he wolde not obeie, & the other because he wolde not admonish
^e That is, the Synagogue wherein thou boasteſt
^f That is, the Priests shal be cast of because, y^e for lacke of knowledge, they are not able to execute their charge, and v^e strait orders, Deu 33, 3 malach 2, 7
^g Meaning, y^e whole bodie of the people, which were wearie with hearing the worde of God
^h The more I was beneficial vnto the
ⁱ To wit, the Priests seke to eat y^e peoples offrits & flatter them in their finnes.
^k Signifying, that as they haue sinned together, so shal they be punished together
^l Shewing, that their wickednes shal be punished on all sort: for though they thinke by the multitude of wises to haue many childre, yet they shal be deceived of their hope
^m In giuing them selues to pleasures, thei become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their finnes they were not: for they sought helpe of stockes and sickes
^o They are caried away with a rage
^p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shal dishonour their owne bodies, Rom 1, 28
^q I wil not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

HEare the worde of the Lord, ye children of Israël: for the Lord^a hathe a cōtrouerſie with y^e inhabitants of the lād because there is no trueth, nor mercie nor knowledge of God in the land.

² By swearing, and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.

³ Therefore shal the land mourne, and euery one that dwelleth therein, shal be cut of, with the beasts in the field, and with the fowles of the heauē, and also the fishes of the sea shalbe taken away.

⁴ Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

⁵ Therefore shalt thou fall in the^d day, and the Prophet shal fall with thee in y^e night, and I wil destroye thy^e mother.

⁶ My people are destroyed for lacke of knowledge: because^f thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing^g thou hast forgotten the Law of thy God, I wil also forget thy children.

⁷ As they were^h increased, so they sinned against me: therefore wil I change their glorie into shame.

⁸ They eat vp the finnes of my people, & lift vp their mindes in their iniquitie.

⁹ And there shalbe like people, like^k Priest: for I wil visit their wayes vpon them, & rewarde them their dedes.

¹⁰ For they shal eat, and not haue ynough: they shal^l commit adulterie, and shal not increase, because they haue left of to take hede to the Lord.

¹¹ Whoredome, and wine, and newe wine take away their heart.

¹² My^a people aske counsell at their stockes, and their staffe teacheth them: for the^o spirit of fornications hathe caused them to erre, and they haue gone a whoring from vnder their God.

¹³ They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oaks, and the poplar tre, and the elme, because the shadowe thereof is good: therefore your daughters shalbe^p harlottes, and your spouses shalbe whores.

¹⁴ I wil not^q visite your daughters when they are harlots, nor your spouses when they are whores: for thei them selues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shal fall.

¹⁵ Though thou, Israël, playe the harlot, yet let not Iudáh sinne: come not ye vnto Gilgál, nether goye vp to^r Beth-áuen, nor sweare, The Lord liueth.

¹⁶ For Israël is rebellious as an vnrule heifer. Now the Lord wil fede them as a^u lambe in a large place.

¹⁷ Ephráim is ioyned to idoles: let him alone.

¹⁸ Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.

¹⁹ The winde hathe^v bounde the vp in her wings, and they shalbe ashamed of their sacrifices.

²⁰ The house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped. ^u God wil so disperse them that they shal not remaine in any certayne place ^x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them. ^y To carie them suddenly away.

CHAP. V

¹ Against the Priests and rulers of Israël ² The helpe of man is in vaine.

¹ O ye Priests, heare this, and hearken O ye, o house of Israël, & giue ye eare, o house of the King: for iudgement is toward you, because you haue bene a^s snare on Mizpáh, & a net spread vpon Tabór.

² Yet they were profounde, to decline to slaughter, though I haue bene a^c rebuker of them all.

³ I knowe^d Ephráim, and Israël is not hid from me: for now, o Ephráim thou art become an harlot, & Israël is defiled.

⁴ They wil not giue their mindes to turne vnto their God: for y^e spirit of fornication is in the middes of them, & they haue not knowen the Lord.

⁵ And the pride of Israël doeth testifie to his face, therefore shal Israël and Ephráim fall in their iniquitie: Iudáh also shal fall with them.

⁶ They shal go with their shepe, and with their bullockes to seke the Lord: but they shal not finde him: for he hathe withdrawé him self from them.

⁷ They haue^t trespassed against the Lord: for they haue begotten^f strange children: now shal^s a moneth deuoure them w^h their porcions.

⁸ Blowe ye the trumpet in Gibeáh, & the shame in Ramáh: crye out at Beth-áuen, after thee, o^h Benjamin.

⁹ Ephráim shalbe desolate in y^e day of rebuke: among the tribes of Israël haue I caused to¹ knowe the trueth.

¹⁰ The princes of Iudáh were like the^e that remove the bondes: therefore wil I powre out my wrath vpon them like water.

¹¹ Ephráim is oppressed, & broken in iudgement, because he willingly walked after the^l commandement.

¹² By the successe thei shal knowe that I haue surely determined this ^k They haue turned vp side downe all political order, and all maner of religion
^l To wit, after King Ieroboams commandement & did not rather follow God.

m In stead of
sekig for reme
die at Gods
hand
n Who was
King of ſy-
rians.

- 12 Therefore wil I be vnto Ephráim as a moth, and to the house of Iudáh as a rottenness.
13 Whé Ephráim sawe his sickenes, and Iudáh his wounde, then went Ephráim vnto Affhúr, & sent vnto King ^a Iaréb: yet colde he not heale you, nor cure you of your wounde.
14 For I wil be vnto Ephráim as a lion, and as a lions whelp to the house of Iudáh: I, ^a euen I wil spoyle, and go away: I wil take away, and none shal rescue it.
15 I wil go, & returne to my place, til they acknowledge their faute, and seke me in their afflictioⁿ they wil seke me diligently.

CHAP. VI.

¹ Affliction causeth a man to turne to God. ⁹ The wickednes of the Priests.

a He sheweth
the people how
we they ought
to turne to the
Lord, that he
might call bac
ke his plagues
b Though he
corred vs fro
time to time,
yet his helpe
wil not be far
re off, if we re-
turne to him.
c You seme to
haue a certai-
ne holines, &
repentance, but
it is vpon the
fudden, and as
a morning cloude
d I haue still
laboured by
my Prophets,
& as it were
framed you to
bring you to
amendment,
but all was in
vaine: for my
worde was not
meat to fede
them, but a
sworde to slay
them
e My doctrine
w^h I taught
thee, was mo-
re euident
f He sheweth
to what scope
his doctrine
reded y^e they
shulde ioyne y^e
obedience of
God, & y^e loue
of their neigh-
bour with out
warde sacri-
fice.
g That is, like
light & weake
persones.
h Which was
y^e place where
the Priests
dwelt, and w^h
shulde haue
bene be^t instructed in my worde
and hath taken grasses of thy trees

- C**ome, & let vs ^a returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.
2 After two dayes wil ^b he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.
3 Then shal we haue knowledge, and endeuor our selues to knowe the Lord: his going forth is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.
4 O Ephráim, what shal I do vnto thee! ^o Iudáh, how shal I entreat thee! for y^e your goodnes ^u as a morning cloude, and as the morning dewe it goeth away.
5 Therefore haue I ^d cut downe by y^e Prophetes: I haue slaine them by the wordes of my mouth, and ^e thy iudgements were as the light that goeth forth.
6 For I desired ^f mercie, & not sacrifice, & the knowledge of God more then burnt offrings.
7 But thei like ^s men haue transgressed y^e couenant: there haue they trespassed against me.
8 ^b Gileád ^u a citie of them that worke iniquitie, & ^u polluted with blood.
9 And as theues waite for a má, so the companie of Priests murther in the way by cōsent: for they worke mischief.
10 I haue sene vilenie in the house of Israél: there ^u the whoredome of Ephráim: Israél is defiled.
11 Yea, Iudáh hath set a ^a plant for thee, whiles I wolde returne the captiuitie of my people.

CHAP. VII.

² Of the vices & wantonnes of the people. ¹² Of their punishment.

- W**hen I wolde haue healed Israél, the iniquitie of Ephráim was discouered, & the wickednes of Samaria:

- for they haue delt falsely: and ^a the these cometh in, & the robber spoyleth without.
2 And they consider not in their hearts, ^{that} I remeber all their wickednes: now their owne inuencions haue beset them about: they are in my sight.
3 They make y^e ^b King glad with their wickednes, and the princes with their lies.
4 Thei are all adulterers, & as a verie coué heated by the baker, which ceaseth fro raising vp, & from kneding the dowe vntil it be leauened.
5 ^{Thus} the day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scornors.
6 For thei haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.
7 They are all hote as an ouen, and haue deuoured their Iudges: all their Kígs are fallen: there is none among them that calleth vnto me.
8 Ephráim hath ^f mixt him self amög the people. Ephráim is as a cake on the herth not turned.
9 Strangers haue deuoured his strength, & he knoweth it not: yea, ^s graye heeres are here and there vpon him, yet he knoweth not.
10 And the pride of Israél testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.
11 Ephráim also is like a dowe deceiued, without ^h heart: they call to Egypt: they go to Affhúr.
12 But whé they shal go, I wil spred my net vpon them, & drawe them downe as the fowles of the heauen: I wil chastise the as their congregation hath heard.
13 Wo vnto them: for they haue fled away from me: destruction shal be vnto them, because they haue transgressed against me: though I haue ^k redeemed them, yet they haue spoken lies against me.
14 And they haue not cryed vnto me with their hearts, ^l when they howled vpō their beds: ^m they assemble them selues for corne, & wine, and thei rebell against me.
15 Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.
16 Thei returne, but not to y^e most high: thei are like a deceitful bowe: their prices shal fall by the sworde, for the rage ⁿ of their tongues: this shalbe their derision in the land of Egypt.

a Meaning, y^e
there was no
one kinde of
vice among
them, but that
they were sub-
iect to all wic-
kednes, bothe
secret & open.
b Thei cheme
their wicked
King Ieroboā
about God, &
seke but how
to flatter, and
please him.
c He compa-
reth the rage
of the people
to a burning
ouen which y^e
baker heateth
stil til his
dowe be lea-
uened, and rai-
sed.
d They used
all riot & ex-
cesse in their
feasts & solemn-
ities, where-
by their King
was overcome
with surfeit, &
brought into
diseases, and
delisted in flat-
teries.
e By their oc-
casion God ha-
th deprived
them of all
good rulers.
f That is, he
counterfaith
the religion of
the Gentiles,
yet is but as a
cake baked
on y^e one side,
& rawe on y^e
other, that is,
neither thro-
ugh hore nor
through cold,
but partly a
fewe, and par-
tely a Gentil
g Which are a
token of his
manifold
afflictions.
h That is,
without all
iudgement, as
they that can
not tel whe-
ther it is bet-
ter to cleaue
onely to God,
or to seke the
helpe of man.
i According
to my curses
made to the
whole congre-
gation of Is-
rael.
k That is, di-
uers times re-
demed them,
and deliuered
them: from
death.
l When they
were in afflic-
tion, & cryed
out for paine,
they sought not
vnto me for
helpe.
m They one-

ly seke their owne comoditie and welth, and passe not for me their God
n Because they boast of their owne strength, and passe not what they speake
against me and my seruants, Psal 73, 9

CHAP. VIII.

¹ The destruction of Iudáh and Israél, because of their idolatrie.

¹ Set

a God incourageth the Prophet to signifie the speedie coming of the enemy against Israel, which was once the people of God. b They shall cry like hypocrites, but not from the heart, as their deeds declare. c That is, Ieroboam, by whom they fought the ir owne libertie, and not to obey my will.

d That is, vpright iudgement, and godlie life. e Meaning, the calfe was invented by the selues, and of their fathers in the wilderness. f Shewing that their religion hath but a shewe, and in it self is but vanity.

g They must cease but runne to and fro so seke helpe. h That is, for the tribute to the King and the princes shall lay vpon them: which means the Lord visit to bring them to repentance. i Thus the idolaters counte the worde of God as strage in respect of their owne inventions. k Saying that they offer it to the Lord, but he accepteth no seruice, & he him self hath not appointed.

Chap IX
a For though all other people shulde escape, yet thou shalt be punished. b Thou hast committed idolatrie in hope of reward, & to haue thy barnes filled. Iere 44.17. as an harlot that had rather liue by playng, & whore then to be intertained of her owne husband. c These outward things y thou seest, shall be taken from thee.

1 **S**Et the trumpet to thy^a mouth: ^bhe shall come as an eagle against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Law.

2 Israel shall^b cry vnto me, My God, we knowe thee.

3 Israel hath cast of the thing that is good: the enemy shall pursue him.

4 They haue set vp a^c King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, o Samaria, hath cast thee off: mine anger is kindled against them: how long wil they be without^d innocencie!

6 For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue^e sowne the winde, & they shall reape the whirlwinde: it hath no stalk: the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein^f no pleasure.

9 For they are gone vp to Asshur: they are as a wilde ass alone by him self: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now wil I gather them, and they shall sorowe a litle, for the^h burde of the King, & the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue writen to them the great things of my Law: but they were counted as aⁱ strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the^k Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, & buyldeth temples, and Iudah hath increased strong cities but I wil send a fyre vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 **R**Eioyce not, o Israel for ioye^a as other people: for thou hast gone a whoring from thy God: thou hast loued^b a reward vpon euery corne floore.

2 The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They wil not dwell in the Lords land, but Ephraim wil returne to Egypt, & they wil eat vnclane things in Asshur.

4 They shall not offer^d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shall be vnto the as the bread of mourners: all that eat thereof, shall be polluted: for their bread^e for their soules shall not come into the House of the Lord.

5 What wil ye do^f then in the solene day, and in the day of the feast of the Lord?

6 For lo, they are gone from^g destruction: but Egypt shall gather them vp, and Memphis shall burye them: the nettles shall possess the pleasant^h places of their siluer, & the thorne shall be in their tabernacles.

7 The daies of visitacion are come: the dayes of recompense are come: Israel shall knowe it: ⁱ the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchmen of Ephraim shall be with my God: but the Prophet is the snare of a fouler in all his waies, & hatred in^j y House of his God.

9 They^k are depely set: they are corrupt as in the daies of Gibeah: therefore he wil remeber their iniquitie, he wil visite their sinnes.

10 I founde Israel like^l grapes in the wilderness: I sawe your fathers as the first ripe in the fig tre at her first time: but they went to Baal-Peór, and separated them selues vnto that shame, and their abominacions were according to^m their louers.

11 Ephraim their glorie shall flee away like a birde: from the birthⁿ and from the wombe, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yea, wo to them, when I departe from them.

13 Ephraim, as I sawe, is as a tre^o in Tyrus planted in a cottage: but Ephraim shall bring forth the his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a^p barren wombe & drye breasts.

15 All their wickednes is in^q Gilgal: for there do I hate them: for the wickednes of their inuencions, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet wil I slaie euen the dearest of their bodie.

17 My God wil cast the away, because they did not obey him: and they shall wander among the nations.

ke them barren, rather then that this great slaughter shulde come vpon their children. q The chief cause of their destruction is that they commit idolatrie and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idoles: 14 His destruction for the same.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednes, so that y correction which shulde haue brought the to obedience, did but viter their stubbernes. b As they were riche and had abundance. c To wit, from God. d The day shal come y God shal take away their King, & then they shal seke the frute of their finnes, and how they trusted in him in vaine. e King 17.6. f In promising to be faithful toward God. g Thus their iniquitie and fidelitie which they prestred, was nothing but bitterness and grief. h When y calfe shalbe carried away. i Chemarims were certaine idolatrous priests, & did weare blacke apparel in their sacrifices and cryed with a loude voice: which superstition Eliás derided. 1. King 18.27 read 2. King 23.5. j This he speaketh in conceit of Bethél, read Chap 4. 15. k Luk. 23.30. resus. 6.16. l 9.8. m In those daies wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne dedes were as wicked as theirs. n To wit, to fight, or the Israelites remained in that stubbernes fro that time. o The Israelites were not moved by their example to cease from their finnes. p Because they are so desperate, I will delite to destroy them. q That is, when they haue gathered all their strength together. r Wherein is pleasure, as in plowing is labour and paine. s I will lay my yoke vpon her fat necke. t Read Ierem 4.4. u That is, shall maner in the destruction of that citie spared neither kinde nor age.

Israél is a * emptie vine, yet hathe it brought forthe frute vnto it self, & according to the multitude of the frute thereof he hathe increased the altars according to the ^b goodnes of their land they haue made faire images.

Their heart is ^c deuided: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images. For now they shal say, We haue no ^d King because we feared not the Lord: and what shulde a King do to vs?

They haue spoken wordes, swearing falsely in making ^e a couenant: thus ^f judgement groweth as wormewood in the furrowes of the field.

The inhabitants of Samaria shal ^g feare because of the calfe of Beth-áuen: for the people thereof shal mourne ouer it, & the ^h Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

It shalbe also brought to Asshúr, for a present vnto King Iaréb: Ephráim shal receiue shame, & Israél shalbe ashamed of his owne counsell.

Of Samaria, the King thereof is destroyed, as the fume vpon the water.

The hie places also of ⁱ Auen shalbe destroyed, ^{even} the sinne of Israél: the thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, * Couer vs, and to the hilles, Fall vpon vs.

O Israél, thou hast ^j sinned from the daies of Gibeáh: there they ^k fited: the battel in Gibeáh against the children of iniquitie did not ^l touche them.

It is my desire ^m that I shulde chastise them, & the people shalbe gathered against them, when they shal gather them selues in their two ⁿ furrowes.

And Ephráim ^o as an heifer vsed to delite ^p in threshing: but I wil passe by her ^q faire necke: I wil make Ephráim to ride: Iudáh shal plowe, and Iaakób shal breake his cloddes.

Sowe to your selues in righteoufnes: reape after the measure of mercie: ^r breake vp your fallowe groundes: for ^s it is time to seke the Lord, til he come & raine righteoufnes vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: because ^t y didest trust in thine owne waies, & in the multitude of thy strong men,

Therefore shal a tumult arise among thy people & all thy munitions shalbe destroyed, as ^u Shalmán destroyed Beth-aibél in the day of battel: the mother with the child to cease from their finnes. ^v Because they are so desperate, I will delite to destroy them. ^w That is, when they haue gathered all their strength together. ^x Wherein is pleasure, as in plowing is labour and paine. ^y I will lay my yoke vpon her fat necke. ^z Read Ierem 4.4. ^{aa} That is, shall maner in the destruction of that citie spared neither kinde nor age.

dren was dashed in pieces.

So shal Beth-él do vnto you, because of your malicious wickednes: in a morning shal the King of Israél be destroyed.

CHAP. XI.

The benefites of the Lord toward Israél. s Their ingratitude against him.

When Israél ^a was a childe, then I loued him, and called my sonne out of Egypt.

They called them, but they ^b went thus forth: they sacrificed vnto Baalím, & burnt incense to images.

I led Ephráim also, ^{as one} shulde beare them in his armes: but they knewe not that I healed them.

I led them with cordes ^c of a man, ^{even} with bandes of loue, and I was to them, as he that taketh of the yoke from their lawes, and I laied the meat vnto them.

He shal no more returne into the land of Egypt: but Asshúr shalbe his ^d King, because they refused to conuert.

And the sworde shal fall on his cities, & shal consume his barres, and deuoure the, because of their owne counsels.

And my people are bent to rebellion against me: though ^e they called them to the most hie, yet none at all wolde exalt him.

How shal I giue thee vp, Ephráim? how shal I deliuer thee, Israél? how shal I make thee, as ^f Admáh? how shal I set thee, as Zebóim: mine heart is turned within me: ^g my repentings are rouled together.

I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephráim: for I am God, and not man, the holy one in the middes of thee, & I wil not ^h entrie into the citie.

They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.

They shal feare as a sparowe out of Egypt, and as a doue out of the land of Asshúr, and I wil place them in their houses, saith the Lord.

Ephráim compasseth me about with lies, and the house of Israél with deceit: but Iudáh yet rulerth ⁱ with God, and is faithful with the Sainctes.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

Ephráim is fed ^a with the winde, & foloweth after the Eastwinde: he increaseth dailey lies and destruction, and they do make a couenant with Asshúr, & ^b oyle is caryed into Egypt.

The Lord hathe also a controuersie with Iudáh, & wil visite Iaakób, according to his waies: according to his workes, wil he recompense him.

He toke his brother by the heele in the wombe

a Whiles y Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude. b They rebelled and went a contrary way when the Prophets called them to repentance. c That is, friendly and not as heasts or scallues. d Seeing they contemne all this kindeenes, they shalbe led captiue into Assyria. e To wit, the Prophets. f God considereth with him selfe and that with a certaine grief how to punish them. g Which were two of the cities that were destroyed with Sodom. Dent. 29.33. h Meaning, that his loue where with he first loved the, made him betweene doute and assurance what to do: and he reioyced in his fatherlie affection, that his mercie toward him shal ouercome his iudgements, as he declareth in y next vers. i To consume thee, but wil cause thee to yeilde and so receive thee to mercie: & this is meant of the small number who shal walke after the Lord. k The Egyptians and Assyrians shal be afraid when the Lord maintaineth his people. l Gouverneth their fate according to Gods word, & doeth not degenerate. Chap XII. a That is, flattereth him self with vaine confidence. b Meaning, presents to get friendship. c Which in these pomes was like to Ephráim, but not in idolatries.

d Seing that God did thus preferre Iaa-
kób, their fa-
ther, Iudahs in-
gratitude was
the more to be
abhorred
e Read Genes

32.11
f God founde
Iaakób as he
lay sleeping in
Beth el, Gene
28, 12, and so
spake with hi
there, that the
frute of that
speache apper-
tened to the
whole body of
the people,
whereof we
are

g As for Ephraim he is
more like the
wicked Canaan-
ites the god-
lic Abraham
or Iaakób
h Thus y wic-
ked measure
Gods fauour
by outward
prosperitie, &
like hypocri-
tes can not a-
bide that anie
shulde repro-
ue their doings
i Seing thou
wilt not ac-
knowledge my
benefites, I wil
bring thee a-
gaine to dwell
in tentes as in
the feast of the
Tabernacles,
which thou
doest now con-
temne

k The people
thought y no
ma durd haue
spoken against
Gileád, y wel-
lie place, and
yet the Pro-
phet saith, hat
all their religion
was but vanitie
l If you boast of your riches and nobi-
lité, ye seme to reproche your father who was a poore fugitive and seruant
m Meaning, Moses whereby appeareth, that whatsoever they haue, it com-
meth of Gods fre goodnes

wombe, & by his strength he had a power
with God,

4 And had a power ouer the Angel, & pre-
uailed: he wept and prayed vnto him: f he
founde him in Beth-el, and there he spake
with vs.

5 Yea, the Lord God of hostes, the Lord is
him self his memorial.

6 Therefore turne thou to thy God: kepe
mercie and iudgement, and hope stil in
thy God.

7 He is a Canaan: the balances of deceit are
in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am
riche, I haue founde me out riches in all my
labours: they shal finde none iniquitie in
me, h that were wickednes.

9 Thogh I am the Lord thy God, from the
land of Egypt, yet wil I make thee to
dwell in the tabernacles, as in i the dayes
of the solemne feast.

10 I haue also spoken by the Prophetes, & I
haue multiplied visiós, & vsed similitudes
by the ministerie of the Prophetes.

11 Is there a iniquitie in Gileád: surely thei
are vanitie: they sacrifice bullockes in Gil-
gál, and their altars are as heapes in the
furrowes of the field.

12 And Iaakób fled into the countrey of
Aram, and Israél serued for a wife, and for
a wife he kept shepe.

13 And by a m Prophet the Lord broght If-
raél out of Egypt, and by a Prophet was
he rescued.

14 But Ephraim prouoked him with hie pla-
ces: therefore shal his blood be powred
vpó him, and his reproche shal his Lord
rewarde him.

1 If you boast of your riches and nobi-
lité, ye seme to reproche your father who was a poore fugitive and seruant
m Meaning, Moses whereby appeareth, that whatsoever they haue, it com-
meth of Gods fre goodnes

CHAP. XIII.

1 The abomination of Israél, 9 And cause of their
destruction.

W Hen Ephraim spake, there was
a trembling: he b exalted him self
in Israél, but he hath sinned in Béal, and
is dead.

2 And now they sinne more and more, and
haue made them molten images of their
siluer, & idoles accordig to their owne vn-
derstanding: they were all the worke of y
craftefme: they say one to another whiles,
thei sacrifice a d m, Let the kisse y calues.

3 Therefore they shalbe as the morning
cloude, & as the morning dewe y passeth
away, as y chaffe that is driue with a whir-
lewinde out of the floore, & as the smoke
that goeth out of the chimney.

4 Yet I am the Lord thy God f rō the lād
of Egypt, & thou shalt know no God but
me: for there is no Sziour beside me.

5 I did knowe thee in the wilderness, in the

land of drought.

6 As in their pastures, so were thei filled:
they were filled, and their heart was exal-
ted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon,
or as a leoparde in the waye of Asshúr.

8 I wil mete the, as a beare that is robbed
of her whelpes, and I wil breake the cal-
le of their heart, and there wil I deuoure
them like a lyon: the wilde beast shal tea-
re them.

9 O Israél, f one hath destroyed thee, but
in me is thine helpe.

10 I am: where is thy King, that shulde
helpe thee in all thy cities: & thy iudges,
of whome thou saidest, Giue me a King
and princes?

11 I gaue thee a King in mine angie, and I
toke him away in my wrath.

12 The iniquitie of Ephraim is h bounde
vp: his sinne is hid.

13 The sorowes of a trauailing woman shal
come vpon him: he is an vnwise sonne, els
wolde he not stand stil at the time, euen at
the breaking forth of the children.

14 I wil redeme them from the power of
the graue: I wil deliuer them frō death: o
death, I wil be thy death: o graue, I wil be
thy destruction: i repentance is hid from
mine eyes.

15 Thogh he grewe vp among his brethren,
an East winde shal come, euen the winde of
the Lord shal come vp from the wilder-
nes, and dye vp his veine, and his fountai-
ne shalbe dryed vp: he shal spoyle the trea-
sure of all pleasant vessels.

16 Samaria shalbe desolate: for she hath
rebelled against her God: they shal fall by
the sworde: their infants shalbe dashed
in pieces, and their women with childe
shalbe ript.

CHAP. XIII.

1 The destruction of Samaria. 3 He exhorteth Israél to
turne to God, who requireth praise and thanks.

O Israél, a returne vnto the Lord thy
God: for thou hast fallen by thine
iniquitie.

2 Take vnto you wordes, and turne to the
Lord, and say vnto him, b Take away all
iniquitie, and receiue vs graciously: so wil
we render the calues of c our lippes.

3 Asshúr shal not saue vs, nether wil we ri-
de vpó horses, nether wil we say anie more
to the worke of our hands, re are our gods:
for in thee the fatherles findeth mercie.

4 I wil heale their rebelliō: I wil loue the
frely: for mine anger is turned away frō hi.

5 I wil be as the dewe vnto Israél: he shal
growe as the lilie and fasten his rootes as
the trees of Lebanón.

6 His branches shal spreade, and his beau-
tie shalbe as the oliue tre, and his smell as
Lebanón.

f Thy destru-
tion is certai-
ne, & my bene-
fits towarde
thee declare
that it cometh
not of merite:
therefore thine
owne malice,
idolatrie and
vaine confide-
ce in men muß
needes be y cause
thereof
g I am alone,
I am, 1. 17
h It is surely
laid vp to be
punished, as
Ierem. 17. 1

i But wolde
come out of
the wombe, y
is, out of this
dager wherem
he is, and not
rarie to be si-
felled
k Meaning y
no power shal
resist God whe
he wil deliuer
his, but euen in
death wil he
giue the life
l Because thei
will not turne
to me, I wil not
chage my pur-
pose.

a He sheweth
the excellen-
ce, & autoritie
that this tribe
had aboue all
the rest
b He made a
King of his
tribe
c The Ephra-
mites are not
farre from de-
struction, and
haue lost their
autoritie.
d The false p-
phetes persua-
ded the idola-
ters to offer
their children
after y exāple
of Abraham, &
hesheue how
they wolde ex-
horte one ano-
ther to y same
& to kisse, and
worship the-
se calues &
were their
idoles.
e He calleth
them to repentance & reprooueth their ingratitude,

a He exhorteth
them to repen-
tance, to muni-
de all these
plagues, wil-
ling them to
declare by
wordes their
obedience and
repentance
b He sheweth
them how thei
ought to com-
fesse their sin-
nes

c Declaring, y
this is the true
sacrifice, that
the faithful ca-
offer, onen thā-
kes & praise.
Ebr 13. 15.
d We wil lea-
ue of all vane
confidence and
pride
e He declareth
how ready God
is to receiue
them that do
repent.

f Whoſoeuer
ioyne the fel
ues to this peo
ple, ſhal be bleſ
ſed

g God ſheweth
how prompt he
is to heare his,
when they re-
pent, and to
offer him ſelf,
as a protectiō,
& ſauegard vn-
to them, as a
moſte ſufficiēt
fruite & profite.

They that dwell vnder his ſhadowe, ſhal
returne: they ſhal reuiue as the corne, and
flouriſh as the vine: the ſent thereof ſhal be
as the wine of Lebanōn.

8 Ephraim ſhal ſay, What haue I to do anie
more with idoles? I ſe haue heard him, &
looked vpon him: I am like a grene fyrr tre:

vpon me is thy ſiute found.

9 Who is a wife, and he ſhal vnderſtand
theſe things: and prudent, & he ſhal knowe
them: for the wayes of the Lord are righ-
teous, and the iuſte ſhal walke in them: but
the wicked ſhal fall therein.

h Signifying
that the true
wildome and
knowledge co-
ſiſteth in this,
euen to reſte
vpon God.

IOEL.

THE ARGUMENT.

The Prophet Ioél firſt rebuketh them of Iuda, that being now puniſhed with a great plague of
famine, remaine ſtil obſtinat. Secondly he threateneth greater plagues, becauſe they grewe daily
to a more hardenēſſe of heart, & rebellion againſt God notwithstanding his puniſhments. Thirdly he
exhorteth them to repentance, ſhewing that it muſt be earneſt, and procede from the heart becauſe
they had grievouſly offended God. And ſo doing, he promiſeth, that God wil be merciful, & not for-
get his covenant that he made with their fathers but wil ſend his Chriſt who ſhal gather the ſcat-
tered ſhepe, and reſtore them to life, and libertie, though they ſemed to be dead.

CHAP. I.

1 A prophetic againſt the Iewes 2 He exhorteth the
people to prayer, and faſting for the miſerie that was
at hand.

THE worde of the Lord
that came to Ioél the ſon
ne of Pethuél.
Heare ye this, o Elders,
& hearken ye all inha-
bitants of the land, whe-
ther ſuche a thing hath
bene in your dayes, or yet in the dayes of
your fathers.

a Signifying, 2
the Princes,
the Priests,
and the gouer-
ners.

b He calleth
the Iewes to
the considera-
tion of Gods
iudgements,
who had now
plagued the
fruits of the
grounde for
the ſpace of
fourē yere,
which was for
their finnes, &
to call them
to repen-
tance.

c Meaning,
that the occa-
ſion of their
exceſſe and
drunkenneſſe
was taken a-
way.

d This was
anoother pla-
gue where-
with God had
punished the,
when he ſir-
red vp the Aſ-
ſyrians againſt
them.

e Mournē grie-
uouſly as a
woman, which
hathe loſt her
houſband, to
whome ſhe ha-
the bene mar-
ried in her
youth.

f The tokens
of Gods wrath
did appeare in
his Temple in
ſo much, as Gods ſer-
uice was left of.

3 Tell you your children of it, and let your
children ſhewe to their children, and their
children to another generacion.

4 That which is left of the palmer wor-
me, hath the graſhopper eaten, and the
reſidue of the graſhopper hath the can-
ker worme eaten, and the reſidue of the
canker worme hath the caterpillar eaten.

5 Awake ye drunkardes, and wepe, and
houle all ye drinkers of wine, becauſe of
your new wine: for it ſhal be pulled from your
mouth.

6 Yea, a nation cometh vpon my land,
mightie, and without number, whoſe teeth
are like the teeth of a lyon, and he hath the
iawes of a great lyon.

7 He maketh my vine waſte, and pil-
leth of the barke of my figtre: he maketh it bare,
and caſteth it downe: the branches thereof
are made white.

8 Mourn like a virgine girded with ſacke-
cloth for the houſband of her youth.

9 The meat offering, and the drinke offering
is cut of from the Houſe of the Lord:
the Priests the Lords miniſters mourne.

10 The field is waſted: the land mourneth:

for the corne is deſtroyed: & the new wine
is dried vp, and the oyle is decayed.

11 Be ye aſhamed, o houſbande men: hou-
le, o ye vine dreſſers for the wheat, and for
the barley, becauſe the harueſt of the field
is periſhed.

12 The vine is dried vp, and the figtre is
decayed: the pomegranate tre and the pal-
me tre, and the apple tre, euen all the trees
of the field are withered: ſurely the ioy is
withered away from the ſonnes of men.

13 Gird your ſelues & lament, ye Priests:
houle ye miniſters of the altar: come, and
lye all night in ſackcloth, ye miniſters of
my God: for the meat offering, and the
drinke offering is taken away from the
 Houſe of your God.

g All comfort
and ſubſtance
for nourish-
ment is taken
away.

h He ſheweth
y the only mea-
nes to auoide
Gods wrath, &
to haue all
things reſto-
red is vnfai-
ned repentan-
ce.

14 Sanctifie you a faſt: call a ſolemne af-
ſemblic: gather the Elders, and all the in-
habitants of the land into the Houſe of
the Lord your God, and cry vnto the
Lord,

15 Alas: for the day, for the day of the
Lord is at hand, and it cometh as a deſtru-
ction from the Almighty.

i We ſe by
theſe great pla-
gues that vnto
deſtruction is
at hand.

16 Is not the meat cut of before our eyes?
and ioye, and gladneſſe from the Houſe of
our God?

17 The ſede is rotten vnder their cloddes:
the garnes are deſtroyed: the barnes are
broken downe, for the corne is withered.

18 How did the beaſtes mourne? the herdes
of cattel pine away, becauſe they haue
no paſture, and the flockes of ſhepe are
deſtroyed.

19 O Lord, to thee wil I crye: for the fyre
hath deuoured the paſtures of the wil-
derneſſe, and the flame hath burnt vp all
the trees of the field.

20 The beaſtes of the field crye alſo vnto
thee: for the riuers of waters are dried vp,
and

^k That is, and the^k fyre hath deuoured the pastures of the wildernes.

CHAP. II.

He prophesieth of the comming and crueltie of their enemies. 13 An exhortacion to moue them to conuert. 18 The loue of God towards his people.

^a He sheweth the great iudgements of God which are at hand except they repent.
^b Of affliction and trouble

^c Meaning the Assyrians.

^d The enemy destroyeth our plentiful countrey wherefore he cometh.

^e They shalbe pale and blacke for feare, as Nahum 2.10.

^f For none shal be able to resist them.

^g Read Isa. 13. 10. 34. 7. chap. 34. & 34. 15. math. 24. 29.

^h The Lord shal stirre vp the Assyrians to execute his iudgements. *Ierem. 50. 7. amos. 5. 18.*

ⁱ *Isa. 1. 15.* i Morteifie your affections and serue God wth purenes of heart and not wth ceremonies

^k He speaketh this to stirre vp their slothfulness, and not that he doubted of Gods mercies, if they did repent. How God repenteth. *read Ierem. 18. 2.*

B Lowe^a the trumpet in Ziôn, & shout in mine holie Mountaine: let all the inhabitants of the land tremble: for y^e daie of the Lord is come: for it is at hand.

³ A^b daie of darkenes, & of blackenes, a daie of cloudes, and obscuritie, as the morning spreade vpon the mountaines, so is there a^c great people, and a mightie: there was none like it from the beginning, nether shal be anie more after it, vnto the yerres of manie generacions.

⁴ A fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the garden of^d Eden before him, and behinde him a desolate wildernes, so that nothing shal escape him.

⁵ The beholding of him is like the sight of horses, and like the horse men, so shal they runne.

⁶ Like the noyce of charets in the toppes of the mountaines shal they leape, like the noyce of a flame of fyre that deuoueth the stubble, and as a mightie people prepared to the battel.

⁷ Before his face shal the people tremble: all faces^e shal gather blackenes.

⁸ They shal runne like strong men, and go vp to the wall like men of warre, and euery man shal go forwarde in his waies, & they shal not staie in their paths.

⁹ Nether shal one^f thrust another, but euery one shal walke in his path: & when they fall vpon the sword, they shal not be wounded.

¹⁰ They shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpon the houses, & enter in at the windowes like the thief.

¹¹ The earth shal tremble before him, the heauens shal shake, the sunne & the moone shalbe darke, and the starres shal withdrawe their shining,

¹² And the Lord shal^h vtter his voyce before his hoste: for his hoste is verie great: for he is strong that doeth his worke: * for the daie of the Lord is great and very terrible, and who can abyde it!

¹³ Therefore also now the Lord faith, Turne you vnto me with all your heart, & with fasting, and with weping, and with mourning,

¹⁴ Andⁱ rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, slowe to angre, and of great kindenes, and repenteth him of the euil.

¹⁵ Who knoweth, if he wil^k returne and re-

pent and leaue a blessing behinde him, ^{eue} a meat offering, and a drinke offering vnto the Lord your God?

¹⁶ Blowe the trumpet in Ziôn, sanctifie a fast, call a solemne assemblie.

¹⁷ Gather the people: sanctifie the congregation, gather the Elders: assemble the children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

¹⁸ Let the Priests, the ministers of the Lord wepe betweene y^e porche & the altar, and let the say, Spare thy people, o Lord, and giue not thine heritage into reproche that the heathen shulde rule ouer them. * Wherefore shulde they saie among the people, Where is their God?

¹⁹ Then wil the Lord be^m ielouse ouer his land and spare his people.

²⁰ Yea, the Lord wil answer and saie vnto his people, Beholde, I wil send you corne, and wine, and oyle, & you shalbe satisfied therewith: and I wil nomore make you a reproche among the heathen,

²¹ But I wil remoue farre of from you theⁿ Northien armie, and I wil driue him into a land, barren and desolate with his face toward the^o East sea, and his end to y^e vtmost sea, and his stinke shal come vp, & his corruption shal ascend, because he hath exalted him self to do this:

²² Feare not, o land, but be glad and reioyce: for the Lord wil do great things.

²³ Be not afraied, ye beastes of the field: for y^e pastures of the wildernes are grene: for the tre beareth her fruite: the figre and the vine do giue their force.

²⁴ Be glad the, ye children of Ziôn, and reioyce in the Lord your God: for he hath giuen you the rayne of righteousness, * and he wil cause to come downe for you the raine, ^{euen} the first raine, and the later raine in the first moneth.

²⁵ And the barnes shalbe ful of wheat, and the presses shal abounde with wine and oyle.

²⁶ And I wil render you the yerres that the grasshopper hath eaten, the canker worrne and the caterpillar and the palmer worrne, my great hoste which I sent among you.

²⁷ So you shal eat and be satisfied & praise the Name of the Lord your God, that hath delt marueilously with you: and my people shal neuer be ashamed.

²⁸ Ye shal also knowe, that I am in the mid des of Israél, and that I am the Lord your God and none other, and my people shal neuer be ashamed.

²⁹ And afterwarde wil I power^q out my Spirit vpon all flesh: and your sonnes and your daughters shal prophesie: your olde

ⁱ That as all haue sinned, so all maie the we forthe signes of their repentance, that men leing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne sinnes

^m *Psal 79. 10.* m If they repent, he sheweth that God wil preferre & defende them with a more ardent affection.

ⁿ That is, the Assyrians your enemies

^o Called the salt sea, or Persian sea: meaning y^e though his armie were so great, y^e it filled all froe this sea to the sea called mediterraneum, yet he wolde scatter them.

^p That is, such as shulde come by iuste measure & as was wont to be sent when God was recc^d called with the. *Leu. 26. 4. deut. 11. 14.*

^q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to y^e Church, *1 Ia. 44. 3. 45. 2. 17. ioh. 7. 38.*

The day of the Lord.

Ioél. The haruest ripe.

742/1224

^f As they had visions, and dreames in old time, so shal they now haue clearer reuelations

^g He warneth faithful what terrible things shulde come, to the intent that they shulde not looke for continual quietnes in this worlde, & yet in all these troubles he wolde preferre them.

^h The order of nature shal seme to be charged for horrible afflictions that shal be in the worlde, Isa. 13, 10 ezek 32, 7 chap 1, 15 mat 24, 29

men shal dreame & dreames, & your yong men shal se visions,

29 And also vpon the seruants, and vpon the maides in those daies wil I powre my Spirit.

30 And I wil shewe wonders in the heauens and in the earth: blood and fyre, and pillars of smoke.

31 The sunne shalbe turned into darknes, & the moone into blood, before the great and terrible daie of the Lord come.

32 But whosoever shal call vpon the Name of the Lord, shal be saued: for in mount Ziön, and in Ierusalem shal be deliuerance, as the Lord hathe said, and in the remnant, whome the Lord shal call.

ⁱ Gods iudgements are for the destruction of the infidels, and to moue the godlie to call vpon the Name of God, who wil giue them saluation. ^x Meaning hereby the Gentiles, Rom 10, 13

CHAP. III.

Of the iudgement of God against the enemies of his people.

^a For beholde, in those daies and in y^e time, whē I shal bring againe the captiuitie of Iudāh and Ierusalem,

2 I wil also gather all natiōs, and wil bring them downe into the vallei of Ichosaphāt, and wil plead with hē there for my people, and for mine heritage I s^aēl, whome thei haue scattered amōg the nations, and parted my land.

3 And thei haue cast lottes for my people, & haue giuen the child for the harlot, & solde the girle for wine, that they might drinke.

4 Yea, & what haue you to do with me, o Tyrus & Zidon and all the coastes of Palestina? wil ye render me a recompense? and if ye recompense me, swiftly & speedely, wil I render your recompense vpon your head:

5 For ye haue taken my siluer and my gold, and haue caryed into your temples my goodlie & pleasant things.

6 The children also of Iudāh and the children of Ierusalem haue you solde vnto y^e Grecians, that ye might send them farre from their border.

7 Beholde, I wil raise them out of the place where ye haue sold them, and wil render your rewarde vpon your owne head,

8 And I wil sell your sonnes and your daughters into the hand of the children

of Iudāh, and thei shal sell them to the Sabeans, to a people faire of: for the Lord himself hathe spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere & come vp.

10 Breake your plowshares into swordes, and your sheeths into speares: let the weakes saie, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together rounde about: there shal y^e Lord cast downe thy mightie men.

12 Let the heathen be wakened, and come vp to the vallei of Ichosaphāt: for there wil I sit to iudge all the heathen rounde about.

13 Put in your sheeths, for the haruest is ripe: come, get you downe, for y^e winepresse is full: yea, the winepresses runne ouer, for their wickednes is great.

14 O multitude, o multitude, come into the vallei of threshing: for the daie of the Lord is nere in the vallei of threshing.

15 The sunne and moone shalbe darkened, and the starres shal withdrawe their light.

16 The Lord also shal roare out of Ziön, and vtter his voice from Ierusalem, & the heauens, and the earth shal shake, but the Lord wil be the hope of his people, and y^e strength of the children of I s^aēl.

17 So shal ye knowe that I am y^e Lord your God dwelling in Ziön, mine holie Mountaine: then shal Ierusalem be holy, & the she shal no strangers go thorow her any more.

18 And in that daie shal the mountaines droppe downe newe wine, and the hilles shal flowe with milke, and all the riuers of Iudāh shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shal watter the vallei of Shittim.

19 Egypt shalbe waste, and Edōm shalbe a desolate wildernes, for the iniuries of the children of Iudāh, because thei haue shed innocent blood in their land.

20 But Iudāh shal dwell for euer, and Ierusalem from generation to generation.

21 For I wil cleanse their blood, that I haue not cleansed, and the Lord wil dwell in Ziön.

^f For afterwards God sold the by Nebuchad-nar, and Alexander the great, for the louche bare to his people, and thereby they were comforted as though y^e price had bene theirs.

^g Whē I shal execute my iudgements against mine enemies, I wil cause euery one to be ready, and to prepare their weapons to destroy one another, for my Church sake.

^h Thus he shal encourage the enemies, when their wickednes is full ripe to destroy one another, which he calleth the vallei of Gods iudgement.

ⁱ God assureth his against all troubles, that when he destroyeth his enemies, his children shalbe deliuered.

^k The strangers shal no more destroy his Church: if they do, it is the people & by their finnes make the breach for the enemies.

^l He promisseth to his Church abundance of graces, read Ezek 47, 1 which shulde watter and comfort y^e moste barren places, Amos. 9, 13

^m The malicious enemies shal haue no parte of this grace.

ⁿ He had suffered his Church hitherto to lye in their filthines, but now he promisseth to cleanse them and to make them pure vnto him.

^a When I shal deliuer my Church, & gather the Jewes, and of the Gentiles.

^b It appeareth that he attendeth to that great victorie of Ichosaphāt, when as God without mans helpe destroyed the enemies, 2 Kin 20, 26 also he hath respect to this worde, Ichosaphāt, which signifyeth pleading or iudgement, because God wolde iudge the enemies of his Church as he did there.

^c That which the enemies gate for the sale of my people, he bestowed it vpon harlots and drinke.

^d He taketh cause of his Church in hād against y^e enemies, as though the iniurie were done to himself.

^e Haue I done you wrong, that ye wil render me the like?

A M O S.

THE ARGUMENT.

Among many other Prophetes that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amós, who was an herdman or shepherd of a poore towne, and gaue him bothe knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they coulde loke for nothing, but an horrible destruction, except they turned to the Lord by vsfained repentance. And finally, he comforteth the godlie with hope of the comming of the M^{ssiah}, by whome they shoulde haue perfite deliuerance and saluacion.

CHAP. I.

The time of the prophesie of Amós 3 The words of the Lord against Damascus 6 The Philistims, Tyrus, Iudaea and Ammon.

^a Which was a towne six miles from Ierusalem in Iudaea, but he prophesied in Israel.

^b In his daies the kingdome of Israel did moste flourish.

^c Which, as Iosephus writeth, was when Vzziah wolde haue vsurped the Priests office, and therefore was smitten with the leprosie.

^d Whatsoever is fruitful and pleasant in Israel, shal shortly perishe.

^e He sheweth first that all people rounde about shoulde be destroyed for their manifold sinnes: which are ment by three and foure which make seuen, because the Israelites shoulde the more deeply consider Gods iudgements toward them.

^f If Syrians shal not be spared for committing this crueltie against one citie, it is not possible for Israel shoulde escape punishment which hath committed so many & grievous sinnes against God & man.

^g The antiquitie of their buy idles shal not auoide my iudgements.

^h Tiglath Pileser led the Syrians captive, and brought them to Cyrene, which he call. e here Kir.

ⁱ They sold them selues with the Edomites their enemies, which carried them away captiues.



He wordes of Amós, who was amög the herdmen^a at Tecó^a, which he sawe vpon Israél, in the daies of Vzziah King of Iudáh, and in the daies of^b Ieroboám the sonne of Ioáth King of Israél, two yere before the^c earth quake.

² And he said, The Lord shal roare from Zión, and vtter his voyce from Ierusalém, and the dwelling places of the shepherds shal perishe, and the top of^d Carmél shal wither.

³ Thus saith the Lord, For three transgressions of Damascus, and for foure I wil not turne to it, because they haue threshed Gileád with threshing instrumēt of yro.

⁴ Therefore wil I send a fyre into the house of Hazaél, and it shal deuoure the palaces of Ben-hadád.

⁵ I wil breake also the barres of Damascus, and cut of the inhabitant of Bikeath-áuen: and him that holdeth the scepter out of Beth-éden, & the people of Aíám shal go into captiuitie vnto^h Kir, saith^g y Lord.

⁶ Thus saith the Lord, For three transgressions of Azzáh, and for foure, I wil not turne to it, because theyⁱ carried away prisoners the whole captiuitie to shut them vp in Edóm.

⁷ Therefore wil I send a fyre vpon the walles of Azzáh, and it shal deuoure the palaces thereof.

⁸ And I wil cut of the inhabitant from Ashdód, and him that holdeth the scepter from Ashkelón, and turne mine hand to Ekron, and the remnant of the Philistims shal perishe, saith the Lord God.

⁹ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I wil not turne to it, because they shut the whole captiuitie in Edóm, and haue not remem-

bred the^k brotherlie couenant.

¹⁰ Therefore wil I send a fyre vpon the walles of Tyrus, and it shal deuoure the palaces thereof.

¹¹ Thus saith the Lord, For three transgressions of Edóm, and for foure I wil not turne to it, because he did pursue his brother with the sworde, and did^l cast of all pitie, and his anger spoiled him euermore, and his wrath watched him^m alway.

¹² Therefore wil I send a fyre vpoⁿ Témán, and it shal deuoure the palaces of Bozrah.

¹³ Thus saith the Lord, For three transgressions of the children of Ammón, and for foure, I wil not turne to it, because theyⁿ haue ript vp the women with childe of Gileád, y^o they might enlarge their border.

¹⁴ Therefore wil I kindle a fyre in the wall of Rabbáh, and it shal deuoure the palaces thereof, with shouting in the daie of battel, & with a tempest in the day of the whitewinde.

¹⁵ And their King shal go into captiuitie, he and his princes together, saith^p y Lord.

CHAP. II.

Against Moab, Iudáh, and Israel.

¹ Thus saith the Lord, For three transgressions of Moáb, and for foure, I wil not turne to it, because it burnt the^q bones of the King of Edóm into lime.

² Therefore wil I send a fyre vpon Moáb, and it shal deuoure the palaces of Kerioth, & Moáb shal dye with tumult, with shouting, & with the sounde of a trumpet.

³ And I wil cut of the Iudge out of the middes thereof, & wil slay all the princes thereof with him, saith the Lord.

⁴ Thus saith the Lord, For three transgressions of Iudáh, & for foure, I wil not turne to it, because they haue cast away^r y Law of the Lord, & haue not kept his comādements, & their lies caused the to erre after the which their fathers haue walked.

⁵ Therefore wil I send a fyre vpoⁿ Iudáh, and it shal deuoure the palaces of Ierusalém.

⁶ Thus saith^s y Lord, For three transgressions of^t Israél, & for foure, I wil not turne to it, because they solde^u y righteous for

Yyy. iii.

^k For Esau (of whome came the Edomites) and Iakób were brethren: therefore they ought to haue admonished them of their brotherlie friendship, & not to haue prouoked them to hatred.

^l Ebr. carriage, bl. compassion. He was a continual enemy vnto him.

^m He noteth y great crueltie of the Ammonites that spared not y women, but moste tyrannously tormēted them, and yet y Ammonites came of Lot who was of y household of Abraham.

^q For y Moabites were so cruel against y King of Edóm y they burnt his bones after that he was dead. y declared their barbarous rage, seeing they wolde reuenge them selues of the dead.

^r Seeing the Gentiles that had not so farre knowledge were thus punished, Iudáh which was so fully instructed of the Lordes wil, might not thinke to escape.

^s If he spare not Iudáh vnto whome his promises were made, much more he wil not spare this degenerate kingdome.

d They offer
men more vi-
le bribes mo-
re then mens
lives
e Whē thei ha-
ue spoiled him
& thronē him
to f grounde,
they gape for
his life
f Thinking by
these ceremo-
nies, that is, by
sacrificing, and
being nere mi-
ne altar, they
may excuse
all their other
wickednes
g They ipso-
rite otheis and
offer thereof
vnto God, thin-
king that he
wil dispense
with them,
when he is
made partaker
of their iniqui-
tie
h The destru-
ction of their
carnus & his
mercie toward
them shulde
haue caused
their heartes
to melt for
loue toward
him
i Ye contem-
ned my benefi-
tes & abused
my graces &
craftely went
about to stop
f mouthes of
my Prophetes.
k You haue
wearyed me
with your sin-
nes, I saie 14.
l None shalbe
deliuered by
any meanes
Chap 11
a I haue onely
choosen you to
be mine among
all othe: peo-
ple, & yet you
haue forsaken
me
b Hereby the
Prophet signi-
feth y he spea-
keth not of
him selfe, but
as God gi-
deeth and mo-
ueth him, & is
called f agree-
ment betwene
God and his
Prophetes
c Wil God
threaten by
his Prophetes,
except the
re be some
great occasiō?
d Can any
thing come
without Gods
providence?
e Shal his
threatnings be
in vayne?
f Shal the Pro-
phets threatē
Gods iudge-
ments and the
people not be
afraid?
g Doeth a-
nue aduersitie
come without
Gods appoint-
ment? 14-15
7.

siluer and the poore for d shoes.

7 Thei gape ouer the head of the poore, in the dust of the earth, and peruerſe y waies of the meke: and a man and his father wil go in to a maid to dishonour mine holie Name.

8 And thei lie downe vpon clothes laid to pledge f by euerie altar: and thei s drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the Amorite before the, whose height was like the height of the cedres, and he was strong as the oaks: notwithstanding I destroyed his frute from aboute, and his roote from beneath.

10 Also I broght you vp frō the land of Egypt, and led you fourtie yeres thorow the wilderness, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophetes, and of your yong men for Nazarites Is it not euen thus, o ye childre of Israël, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commāded the Prophetes, saying, Prophecie not.

13 Beholde, I k am pressed vnder you as a cart is pressed that is ful of sheaues.

14 Therefore the flight shal perish frō the swift, and the strong shal not strengthen his force, nether shal the mightie saue his life.

15 Nor he that handleth the bowe, shal stand, and he that is swift of fore, shal not escape, nether shal he that rideth the horse, saue his life.

16 And he that is of mightie courage among the strōg men, shal flee away naked in that day, saith the Lord.

CHAP. III.

He reproveth the house of Israel of ingratitude 11 For the which God wil punish them.

1 H EARE this worde that the Lord pro- nounce agānst you, o children of Israël, enē agānst the whole familie which I broght vp frō the land of Egypt, saying, You s onely haue I knowen of all the families of the earth: therefore I wil visite you for all your iniquities.

2 Can two walke together except thei be agreed?

3 Wil a lion roare in the forest, when he hath no pray? or wil a lions whelp crye out of his denne, if he haue taken nothing?

4 Can a birde fall in a snare vpon y earth, where no fouler is? or wil he take vp the snare from the earth, and haue taken nothing at all?

5 Or f shal a trumpet be blowen in the citie, and the people be not afraid? or shal there s be euil in a citie, and the Lord ha- the not done it?

6 Surely the Lord God wil do nothing,

but he reueileth his secret vnto his seruāts the Prophetes.

8 The lion hath roared: who wil not be afayed? the Lord God hath spoken: who can but prophetic?

9 Proclame in the palaces at Ashdōd, & in the palaces in the land of Egypt, and say, Assemble your selues vpō the mountaines of Samaria: so beholde the great tumultes in the middes thereof, and the oppressed in the middes thereof.

10 For thei knowe not to do right, saith the Lord: thei store vp violence, and robberie in their palaces.

11 Therefore thus saith the Lord God, An aduersarie shal come euen rounde about the cōntrei, and shal bring downe thy strength from thee, and thy palaces shalbe spoiled.

12 Thus saith the Lord, As the shepherd taketh m out of the mouth of the lion two legges, or a piece of an eare: so shal the children of Israël be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couche.

13 Heare, and testifie in the house of Iakōb, saith the Lord God, the God of hostes.

14 Surely in the day that I shal visite the transgressions of Israël vpon him, I wil also visite the altars of Beth-él, & the hornes of the altar shalbe broken of, and fall to the grounde.

15 And I wil smite the winter house with the sommer house, and the houses of yorie shal perish, and the great houses shalbe consumed, saith the Lord

CHAP. IIII.

Against the gouernours of Samaria.

1 H EARE this worde, ye kine of Bashān: which are in the mountaine of Samaria: which oppresse the poore, and distroy the nedie, & thei say to their matters, Bring, and let vs drinke.

2 The Lord God hath sworne by his hornes, that lo, the daies shal come vpō you, that he wil take you away with thornes, & your posteritie with fish hokes.

3 And ye shal go out at the breaches euerie for we forward: and ye shal cast your selues out of the palace, saith the Lord.

4 Come to d Beth-él, and transgresse: to Gilgāl, and multiplie transgression, & bring your sacrifices in the morning, & your ti- thes after thre yeres.

5 And after a thakes giuing f of leauē, publiſh and proclame the fre offerings: for this liketh you, o ye children of Israël, saith the Lord God.

6 Therefore haue I giuen you clennes of teeth in all your cities, and scarcenes of

b God dealeth not with the Israelites as he doth with other peoples for he eue war- neth them be- fore of his plagues by his Prophetes
c Because the people euer murmured a- gainst the Pro- phetes, he sheweth that Gods Spirit moued the so to speake as thei did
d He callith the strangers, as the Philistines & Egyp- tians to wit- nesses of Gods iudgements a- gainst the Is- raelites for their crueltie & oppression
e I the frute of their crueltie and theft ap- peareth by their great ri- ches which they haue in their houses
f When the lion hath fa- ciated his hun- gre, y shepherd findeth a legge or a tip of an eare to throwe that the shepe hath bene worried
g Where they thought to haue had a sure holde, and to haue bene in saletie.
a Thus he cal- leth the prin- ces and gouer- ners, & being ouerwhelmed with the great abundance of Gods benefi- tes, to gorge God, & there- fore he cal- leth them by the name of boasters & not of men
b They incon- rage such as haue autori- tie ouer y peo- ple, to powle them, so that they may haue profite by it
c He allu- deth to fishers which catche fish by hokes and thorns.
d He speaketh this in con- tempt of the which refer- red to these places, thinking y their great
e Read Deut 14, 28 f As Leu 7, 13 g You onely desire in these outward ceremonies & haue none other respect. h That is, lacke of bread and meat

denociō and good iusticiō had bene sufficient to haue bounde God vnto the.

bread in all your places, yet haue ye not returned vnto me, saith the Lord.

i I raised the raine til the frutes of the earth were destroyed with drought & yet you would not consider it to returne to me by repentance

k They coulde not finde water ynough where they had heard say it had rained.

7 And also I haue withholden the raine fro you, when there were yet thre moneths to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or thre cities wandered vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildewe: your great gardens & your vineyardes, & your fig trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

l As I plagued the Egyptians, I layne with the sword, and haue taken away your horses: and I haue made the stinks of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

10 Perillence haue I sent among you, after the maner of Egypt: your yong men haue I layne with the sword, and haue taken away your horses: and I haue made the stinks of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrowe Sodóm and Gomoráh: & ye were as a fyre brande pluckt out of the burnig: yet haue ye not returned vnto me, saith the Lord.

m You were almost all consumed, and a few of you wonderfully preserved, 2 King 14, 26

n I turne to him by repentance

12 Therefore, thus wil I do vnto thee, ó Israël: and because I wil do this vnto thee, prepare to meete thy God, ó Israël.

13 For lo, he that formerly the mountaines, & createrh the winde, and declaieth vnto mā what is his thought: which maketh the morning darknes, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentacion for the captiuitie of Israél.

1 **H**EARE ye this worde, which I lift vp vpon you, euena lamentacion of the house of Israél.

a He so calleth them because they so boasted of the felices, or because they were giuen to wantonnes & deuities

b Meaning, y the tenth part shoulde fearfully be saved

c In these places they worshipped new idoles, which afore time served for y true honour of God: therefore he saith y these shal not save them.

d In stead of iudgement & equitie they execute crueltye & oppression.

2 The virgine Israél is fallen, and shal no more rise: she is left vpon her land, & there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an hundredth: and that which went forth by an hundredth, shal leaue ten to the house of Israél.

4 For thus saith the Lord vnto the house of Israél, Seke ye me, and ye shal liue.

5 But seke not Beth-él, nor enter into Gilgál, and go not to Beer-sheba: for Gilgál shal go into captiuitie, and Beth-él shal come to naught.

6 Seke the Lord, and ye shal liue, lest he breake out like fyre in the house of Ioséph and deuoure it, & there be none to quenche it in Beth-él.

7 They turne iudgement to wormewood,

and leaue of righteousness in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darcke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

e He describeth y power of God, Job. 9, 9.

9 He strengtheneth the destroyer against the mightie: and the destroyer shal come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorre him that speaketh vprightly.

f They hate y Prophetes, & reprove them in the open assemblies.

11 For asmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue buylt houses of hewen stone, but ye shal not dwell in them: ye haue planted pleasant vineyardes, but ye shal not drinke wine of them.

g Ye take both his money & also his fode wherewith he shoulde liue

12 For I knowe your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, & they oppresse the poore in the gate.

13 Therefore the prudent shal kepe silence in that time, for it is an euil time.

h God wil so plague them, that they shal not suffer the godlie ouce to open their mouthes to admoynish them of their fautes

14 Seke good and not euil, that ye may liue: and the Lord God of hostes shal be with you, as you haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes wil be merciful vnto the remnant of Ioséph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shal be in all streets: and they shal say in all the hie waies, Alas, alas: and they shal call the housbādman to lamentacion, & suche as can mourne, to mourning.

i So that all degrees shal haue matter of lamentacion for the great plagues.

17 And in all the vines shal be lamentacion: for I wil passe through thee, saith y Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenes and not light.

k Thus he speaketh because the wicked & hypocrites said that were content to abide Gods iudgements, where as the godlie tremble & feare, Iere. 30, 7. iohel 2, 16. zeph 1, 15.

19 As if a man did flee from a lyon, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feast daies, and I wil not smel in your solemne assemblies.

l Because ye haue corrupt my true seruice & remaine obdurate in your iees, I sa 1, 11. Iere. 6, 10

22 Thogh ye offer me burnt offerings and meat offerings, I wil not accept them: neither wil I regarde the peace offering of your fat beasts.

23 Take thou away from me the multitude of thy songs: for I wil not heare the melodie of thy viols)

m Do your dutie to God & to your neighbor, & so ye shal fele his grace plentifully, if you shew your abundant affection according to Gods words.

24 And let iudgement runne downe as waters, and righteousness as a mightie riuier.

25 Haue ye offered vnto me sacrifices & of-

frings in the wildernes fortie yeres, o house of Israël?

16 But you haue borne a Siccúth your King and Chiun your images, and the starre of your gods, which ye made to your selues.

17 Therefore wil I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israël living in pleasures.

1 W O to them that are at ease in Zion and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israël came to them.

2 Go you vnto Calnéh, & se: & from thence go you to Hamáth the great: the go downe to Gath of the Philistines: be the better then these king domes: or the border of their land greater then your border, Ye that put farre away the euil day, and approche to the seat of iniquitie?

3 Thei lie vpon beddes of yuorie, & stretch them selues vpon their beddes, and eat the lambes of the flocke, and the calves out of the stall.

4 They sing to the sounde of the viole: thei inuent to them selues instruments of musick like Dauid.

5 They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is sorry for the affliction of Ioséph.

6 Therefore now shal thei go captiue with the first that go captiue, and the sorowe of them that stretched them selues, is at hand.

7 The Lord God hath sworn by him self, saith the Lord God of hostes, I abhorre the excellencie of Iakób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

8 And if there remaine ten men in one house, thei shal dye.

9 And his vnkle shal take him vp & burie him to cary out the bones out of the house, and shal say vnto him, that is by thy sides of the house, Is there yet any with thee? And he shal say, None. Then shal he say, Holde thy tongue: for we may not remembre the Name of the Lord.

10 For beholde, the Lord commandeth, and he wil smite the great house with breaches, and the litle houses with clefts.

11 Shal nor shall runne vpon the rocks: or

will one plowe there with oxen: for ye haue turned iudgement into gall, and the frute of righteousness into wormewood.

Yereioyce in a thing of nought: ye say, Haue not we gotté vs? hoines by our owne strength.

But beholde, I wil raise vp against you a nacion, o house of Israël, saith the Lord God of hostes: and thei shal afflict you, fi o the entring in of Hamáth vnto the riuer of the wildernes.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israël. 10 The false accusation of Amaziáh 12 His crafty counsel

1 Thus hathe the Lord God shewed vnto me, and beholde, he formed a greshoppers in the beginning of the shutring vp of the latter groeth: and lo, it was in the latter groeth after the Kings mowing.

2 And whé they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseeche thee: who shal raise vp Iakób: for he is smale.

3 So the Lord repented for this. It shal not be, saith the Lord.

4 Thus also hathe the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fyre, and it deuoured the great depe, and did eat vp a parte.

5 Then said I, O Lord God, cease, I beseeche thee: who shal raise vp Iakób: for he is smale.

6 So the Lord repented for this. This also shal not be, saith the Lord God.

7 Thus againe he shewed me, and beholde, the Lord stode vpon a wall made by line with a line in his hand.

8 And the Lord said vnto me, Amós, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middes of my people Israël, and wil passe by them no more.

9 And the hie places of Ishák shalbe desolate, and the temples of Israël shalbe destroyed: and I wil rise against the house of Ieroboám with the sworde.

10 Then Amaziáh the Priest of Beth-él sent to Ieroboám King of Israël, saying, Amós hathe conspired against thee in the middes of the house of Israël: the land is not able to beare all his wordes.

11 For thus Amós saith, Ieroboám shal dye by the sworde, and Israël shalbe led away captiue out of their owne land.

12 Also Amaziáh said vnto Amós, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat thy bread and propheticke there.

13 But propheticke no more at Beth-él: for it is the Kings chappel, and it is the Kings court.

14 Then

o Read Chap.

5:7

p That is, power & glorie.

q From one corner of the country to another.

a To deuoure the land: and healludeth to the mowing of the enemies

b After the publicke commandment for mowing was given: or as some read, when the Kings shepe were thorne

c That is, stained this plague at my prayer

d Meaning of Gods indignation was inflamed against the stubbornness of this people.

e Signifying that this shoulde be the last measuring of the people, and he wolde deferre his iudgement no longer.

f That is, whé Amós had propheticke that King shoulde be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to condemn him, where as none other coulde take place

g When this instrument of Satan was not able to compass his purpose by

the King, he assayed by another practise: that was, to feare the Prophet, that he might departe, and not reprove their idolatrie there openly, and so hinder his propheticke.

^h Thus he sheweth by his extraordinary vocacion, y^e God had giue him a charge which he must needs execute.

14 Then answered Amós, and said to Amaziah, I was no ^h Prophet, nether was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, prophetic vnto my people Israël.

16 Now therefore heare thou the worde of the Lord. Thou saist, Prophecie not against Israël, and speake nothing against the house of Ishak.

ⁱ Thus God v^e sed to approve the autoritie of his Prophetes by his plagues & iudgements against them, & were malicious enemies, Ier 28 12 & 29, 21 & 25 as this day he doeth against them y^e persecute the ministers of his Gospell

17 Therefore thus saith the Lord, Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuied by line: and thou shalt dye in a polluted land, and Israël shal surely go into captiuitie forthe of his land.

^a Which signified the ripenes of their finnes and the readines of Gods iudgements

1 And he said, Amós, what seest thou? And I said, A basket of somer frute. Then said the Lord vnto me, The end is come vpon my people of Israël, I wil passe by them no more.

2 And the songs of the Temple shal be howlings in that day, saith the Lord God: many dead bodies shalbe in euerie place: they shal cast them forthe with ^b silence.

3 Heare this, o ye that swallow vp the poore, that ye may make the nedie of the land to faile, saying, When wil the ^d new moneth be gone, that we may sell corne? & the Sabbath, that we may set forthe wheat, & make ^e the Ephah smale, and the shekel great, and falsifie the weights by deceit?

4 That we may bye the poore for siluer, and the nedie for shooes: yea, and sell the refuse of the wheat.

5 The Lord hathe sworne by the excellencie of Iaakób, Surely I wil neuer forget any of their workes.

6 Shal not the land tremble for this, and euerie one mourne, that dwelleth therein? and it shal rise vp wholly as a flood, and it shalbe cast out, & ^f drowned as by y^e flood of Egypt.

7 And in that day, saith the Lord God, I wil euen cause the ^g sunne to go downe at noone: and I wil darken the earth in the cleare day.

8 And I wil turne your feastes into mourning, and all your songs into lamentacion: and I wil bring sackcloth vpon all loines, and baldnes vpon euerie head: and I wil make it as the mourning of an onelie sonne, and the end thereof as a bitter day.

11 Beholde, the daies come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to & fro to seke the ^h worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines and the yong men perishe for thirst.

14 They that sweare by the sinne ⁱ of Samaria, and that say, Thy God, dô Dan, lieth, & ^k the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp againe.

^{their sinne}, as the papistes yet do by theirs ^k That is, the comūne maner of worshiping and the seruice or religion there vsed.

CHAP. IX.
Threatnings against the Tēple, & And against Israël.
11 The restoring of the Church

1 I sawe the Lord standing vpon the ^a altar, and he said, Smite the lintel of the dore, that the postes may shake: and cur the ^b in pices, euen the ^b heads of them all, & I wil slay the last of the with the sworde: he y^e sleeth of them, shal not flee away: & he that escapeth of them, shal not be deliuered.

2 Thogh they digge into the hel, thence shal mine hand take the: thogh they clime vp to heauen, thence wil I bring them downe.

3 And thogh they hide them selues in the toppe of Carmel, I wil searche and take them out thence: and thogh they be hid from my sight in the bottome of the sea, thence wil I commande the ^c serpent, and he shal byte them.

4 And thogh they go into captiuitie before their enemies, thence wil I commande the sworde, and it shal slaye them: and I wil set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hostes shal touche the land, and it shal melt away, and all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buyldeth his ^d spheres in the heauen, and hathe laid the fundacion of his globe of elements in the earth: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians ^e vnto me, o children of Israël, saith the Lord? haue not I broght vp Israël out of the lād of Egypt: and the Philistims from ^f Caphtór, and Arám from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth. Neuertheless I wil not utterly ^g destroy the house of Iaakób, saith the Lord.

^h Whereby he sheweth y^e they shal not onely perishe in bodie, but also in soule for lacke of Gods worde, & is y^e fode thereof ⁱ For the idolaters did vse to sweare by their idoles: which here he calleth

comūne maner

^a Which was at Ierusalem: for he appeared not in the idolatrous places of Israël ^b Bothe the chief of them & also the comūne people.

^c He sheweth that God wil declare him selfe enemy vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them ^d He declarerth by y^e wonderful power of God, by the making of the heauens & elements that it is not possible for man to escape his iudgements when he punisheth ^e Am I more vnto you as the Ethiopians: or as the Syrians? yet I haue bestowed vpon you greater benefites ^f Read Ierem. 47:4.

^g Thogh he destroye the rebellious multitude, yet he wil neuer reſerue the remnant of his Church to call vpon his Name.

9 For lo, I wil commande and I wil lifte the house of Iſraél among all nacions, like as come is lifted in a ſiue: yet ſhal not ^h leaſt ſtone fall vpon the earth.

^b Meaning, ^h none of his ſhulde periſh in his wrath.

10 But all the ſinners of my people ſhal dye by ^h ſworde, which ſay, The euil ſhal not come, nor haſten for vs.

ⁱ I wil ſend ⁱ Mefſiáh promiſed and reſtore by him the ſpiritual Iſraél, A& 15, 16.

^k Meaning ^h the very enemies, as were the Edomites & others, ſhulde be ſoynded wth the Iewes in one ſocietie and body, whereof Chriſt ſhulde be the head.

11 In that day wil I riſe vp the ⁱ tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I wil riſe vp his ruines, and I wil buyld it, as in the daies of olde,

12 That thei may poſſeſſe the remnant of ^k Edóm, and of all the heathē, becauſe my Name is called vpon them, ſaith ^h Lord, that doeth this.

13 Beholde, the daies come, ſaith the Lord, that the plowman ſhal touche the mower, & the treader of grapes him that ſoweth ſede: and the mountaines ſhal ^m droppe ſwete wine, and all the hilles ſhal melt.

14 ⁿ And I wil bring againe the captiuitie of my people of Iſraél: and thei ſhal buyld the waite cities, and inhabite them, and thei ſhal plant vineyardes, and drinke the wine thereof: thei ſhal alſo make gardēs, & eat the frutes of them.

15 And I wil plant them vpon their land, and thei ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

ⁱ Signifying that there ſhal be great plenty of all thiſe ſo that when one kinde of frute is ripe, another ſhulde followe & euerie one in courſe, Leu 26 5

^m Read 10cl, 3, 18

ⁿ The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of ^h which they can neuer be pulled, after they are once graſſed therein

O B A D I A H.

THE ARGUMENT.

The Idumeans, which came of Eſáu, were mortal enemies alway to the Iſraelites, which came of Iakób, & therefore did not onely rexe them continually with ſondry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſte triumphe againſt Iſraél, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, for aſmuch as God had now determined to deſtroy their aduerſaries, which did ſo ſore rexe them, and to ſend them ſuche as ſhulde deliuer them, and ſet vp the kingdome of Mefſiáh, which he had promiſed.

He viſion of Obadiáh. Thus ſaith ^h Lord God againſt Edóm, ^a We haue heard a rumor ſiō the Lord, and an ambafadour is ſent amōg the heathen: ariſe, and ^b let vs riſe vp againſt her to battel.

^a God hath certainly reuelled to his Prophetes ^h he wil riſe vp the heathē to deſtroy the Edomites, whereof ^h rumor is now publiſhed, Ierem. 49, 14

^b Thus ^h hea the incourage them ſelues to riſe againſt Edóm.

^c Which deſpiſeth all others in reſpect of thyſelf & yet art but an handſul in compariſon of others, and art ſhut vp amōg the hilles as ſeparate from the reſt of the worlde.

^d God wil ſo deſtroy them ^h he wil leaue none, though theues when they come, take but til they haue ynough, and they that gather grapes, euer leaue ſome behinde them, Ierem. 49, 9

^e They in whom thou didſt truſt, for to haue helpe and friendſhip of them ſhal be thine enemies and deſtroy thee.

Beholde, I haue made thee ſmale among the heathen: thou art vtterly deſpiſed.

The ^c pride of thine heart hath deceiued thee: thou that dwelleſt in the cleſtes of the rockes, whoſe habitacion is hie, that ſaith in his heart, Who ſhal bring me downe to the ground?

Yea though thou exalt thy ſelf as the eagle, & make thy neſt among the ſtarres, thence wil I bring thee downe, ſaith the Lord.

Came theues to thee or robbers by night? how waſt thou brought to ſilence? woldeſt thou not haue ſtollen, til they had ynough? if the grapegatherers came to thee, woldeſt thou not leaue ſome grapes?

How are the things of Eſáu ſoght vp, & his treaſures ſearched?

All the men of thy confederacie ^e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: thei that eat

thy ^f bread, haue laid a wōde vnder thee: there is none vnderſtanding in him.

Shal not I in that day, ſaith the Lord, eue deſtroy the wiſe men out of Edóm, and vnderſtanding from the mount of Eſáu.

And thy ſtrong men, o Temán, ſhal be afrated, becauſe euerie one of the mount of Eſáu ſhal be cut of by ſlaughter.

For thy crueltie againſt thy ^g brother Iakób, ſhame ſhal couer thee, and thou ſhalt be cut of for euer.

When thou ſtoodeſt ^h on the other ſide, in the day ^h the ſtrangers caryed away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vpon Ieruſalém, euen thou waſt as one of them.

But thou ſhuldeſt not haue beholden the day of thy brother, in the day that he was made a ſtranger, nether ſhuldeſt thou haue reioyced ouer the children of Iudáh, in the day of their deſtruction: thou ſhuldeſt not haue spokē proudly in the day of affliction.

Thou ſhuldeſt not haue entred into the gate of my people in the day of their deſtruction, nether ſhuldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue laid hands on their ſubſtance in the day of their deſtruction.

Nether ſhuldeſt thou haue ſtand in the croſſe waies to cut of them, that ſhulde eſcape, nether ſhuldeſt thou haue ſhut vp

^f That is, thy familiar friends and gheſtes haue by ſecret practices deſtroyed thee.

^g He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his Church, whom now he coſporeth by puniſhing their enemies

^h Whē Nebuchad-nezzār came againſt Ieruſalém, ^h ſoynded with him & haded part of ^h ſpoile, & ſo dided reioyce when my people, ^h is, thy brother were afflicted, where as thou ſhuldeſt haue pitied & holped thy brother.

ⁱ When the Lord depriued them of their former dignitie and gaue them to be caryed into captiuitie.

k Whe he wil
sommon all y
heathen, and
send them to
destruy thee
I that is, re-
joiced & triu-
phed
m The Edo-
mites shalbe
utterly de-
stroyed, & yet
in despite of
all y enemies
I wil reſtore
my Church &
reſtore it
n God attri-
buteth this
power to con-
sume his ene-
mies to his
Church which
power is only
is proper to hi
ſelf, as Iſa 10,
17 deu 4:24
civ 12,29

the remnant thereof in the daie of affliction.

15 For the daie^k of the Lord is nere, vpon all the heathen: as thou haſt done, it ſhal be done to thee: thy reward ſhal retaine vpon thine head.

16 For as ye haue^l drunke vpon mine holy Mountaine, ſo ſhal all the heathen drinke continually: yea, thei ſhal drinke and ſwallowe vp, and thei ſhal be^m as thogh thei had not bene.

17 But vpon mount Ziôn ſhal be deliuerance, and it ſhal be holy, & the houſe of Iaakób ſhal poſſeſſe their poſſeſſions,

18 And the houſe of Iaakób ſhal beⁿ a fyre, and the houſe of Ioſeph a flame, and the houſe of Eſáu as ſtubble, & thei ſhal kindle

in them and deuoure them: and there ſhal be no remnant of the houſe of Eſáu: ſo the Lord haſe ſpoken it.

19 And thei ſhal poſſeſſe the South ſide of the^o mount of Eſáu: and the plaine of the Philiftims, and thei ſhal poſſeſſe the fieldes of Ephraim, & the fields of Samaria, and Benjamin ſhal haue Gilead.

20 And the captiuitie of this hoſte of the children of Iſraél, which were among the^p Canaanites, ſhal poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhal poſſeſſe the cities of the South.

21 And thei that ſhal ſaue, ſhal come vp to Mount Ziôn to iudge the mount of Eſáu, and the kingdome ſhal be the Lords.

o He deſcribeth how the Church ſhal be enlarged & haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt when as the faithfull are made heires and lords of all things by him which is their head. p By the Canaanites the Iewes meane the Dutche men, and by Zarephath, France, and by Sepharad, Spaine. q Meaning y God wil raiſe vp in his Church ſuche as ſhal rule & gouerne for y defence of y ſame, and deſtruction of his enemies vnder Meſſias, whom the Prophet calleth here the Lord & head of this kingdome.

IONAH.

THE ARGUMENT.

When Ionah had long prophesied in Iſraél and had little profited, God gaue him expreſſe charge to go, and denounce his iudgements againſt Ninueh, the chief citie of the Affyrians, becauſe he had appointed, that thei which were of the heathen, ſhoulde conuert by the mightie power of his wordes, and that within thre daies preaching, that Iſraél might ſe how horribly thei had provoked Gods wrath, which for the ſpace of ſo many yerres, had not conuerſed to the Lord for ſo many Trophetes and ſo diligent preaching. He prophesied vnder Ioſh, and Ieroboam, as 2 King. 14, 25.

CHAP. I.

3 Ionah fled when he was ſent to preache. 4 A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.

a After that he had preached along time in Iſraél: and ſo Ezechiél, after that for a time he had prophesied in Iuda, he had viſions in Babylon, Ezek 11

b For ſeing y great obſtination of y Iſraelites, he ſent his Prophet to the Gentiles y they might proue the to repentance or at leaſt make the inexcusable: for Ninueh was the chief citie of the Affyrians

c For as authors write, it continued in circuit about eight & fortie mile & had a thouſand and ſyue hundred rowres, and at this time there were an hundred & ewerie thouſand childre therein, Chap 4:11. d Whereby he declared his weakens, that wolde not promptly follow the Lords calling, but gaue place to his owne reaſon, which perſuaded him that he ſhoulde nothing at all profite there, ſeing he had done ſo much good among his owne people. Chap 4:2 e Which was the haue, and port to take ſhipping thither, called alſo Ioppe. f From that vocacion whereunto God had called him, and wherein he wolde haue aſſiſted him g As one y wolde haue caſt of this care, and ſollicitude by ſeking reſt and quietnes



He worde of the Lord came^a alſo vnto Ionah the ſonne of Amittai, ſaying,

Arise, and go to^b Ninueh, that^c great citie, and crye againſt it: for thei wickednes is come vp before me.

3. But Ionah roſe vp to^d flee into Tarſhiſh from the preſence of the Lord, and went downe to^e Iaphó: & he founde a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went downe into it, that he might go with them vnto Tarſhiſh, from the^f preſence of the Lord.

4 But the Lord ſent out a great winde into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were aſaied, and cryed euerie man vnto his god, and caſt the wares that were in the ſhip, into the ſea to lighten it of them: but Ionah was gone downe^g into the ſides of the ſhip, and he

laie downe, and was aſt a ſleeper.

6 So the ſhipmaſter came to him, and ſaid vnto him, What meaneſt thou, ô ſleeper! Arise, call vpon thy^h God, if ſo be y God wil thinke vpon vs, that we periſh not.

7 And thei ſaid euerie one to his ſelowes, Come, and let vs caſtⁱ lottes, that we maie knowe, for whoſe cauſe this euil is vpon vs. So thei caſt lots, & the lot fel vpon Ionah.

8 Then ſaid thei vnto him, Tel vs for whoſe cauſe this euil is vpon vs: what is thine occupation? and whence comeſt thou? which is thy countrei? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the ſea, and the drye land.

10 Then were the men exceedingly afraid, and ſaid vnto him, Why haſt thou done this? (for the men knewe, that he fled from the preſence of the Lord, becauſe he had tolde them)

11 Then ſaid thei vnto him, What ſhal we do vnto thee, that the ſea maie be calme vnto vs? (for the ſea wrought and was troublous)

12 And he ſaid vnto them, Take me, and caſt me into the ſea: ſo ſhal the ſea be calme vnto you: for I knowe that for my ſake this great tempeſt is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei coulde not: for the ſea wrought, and was troublous againſt them.

h As they had called on their idoles, which declareth that idolaters haue noſay nor certainte, but in their troubles ſeke, thei can not tel to whome i Which declared that y matter was in great extremite, and doute, which thing was Gods motion in them for the trial of the cauſe: and this may not be done but in matters of great importance

the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Ionah, that he fainted, and wished in his heart to dye, and said, It is better for me to dye, then to liue.

9 And God said vnto Ionah, Doeſt thou wel to be angrie for the gourde? And he said, I do wel to be angry vnto thy death.

g This declar-
eth the great
inconueni-
ences wherinto Gods
seruants do fall
when they gi-
ue place to
their owne af-
fection, & do
not in all
things willing-
ly submit the
selues to God

10 Then said the Lord, Thou hast had pitie on the gourde for the which thou hast not laboured, nether madeſt it growe, which came vp in a night, and perished in a night,

11 And shulde I spare Nineueh that great citie, wherein are six score thousand persones, that cannot discerne betwene their right hand, & their left hand, and also much cattel?

h Thus God
mercifully re-
proueth him,
which wolde
pittie him self
& this gourde,
and yet wolde
reſtraine God
to shewe his
compassion to
so manie thou-
sand people
i Meaning, &
they were chil-
dren, & infants.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeres at what time Iſaiah prophesied. He declareth the destru-
ction first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly
for their idoltrie. And to this end he noteth the wickednes of the people, the crueltie of the pri-
nces and gouernours, and the permission of the false prophetes, and the deliuing in them. Then he set-
teth forth the coming of Christ, his kingdome, & the seruantie thereof. This Prophet was not that Micah
which resisted Ahab, & all his false prophetes, as 1. King. 22. 8, but another of the same name.

CHAP. I.

1 The destruction of Iudah & Israel because of their idolatrie.

a Some in Ma-
reſhah a citie
of Iudah



He worde of the Lord, that came vnto Micah the Morashite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he sawe concerning Samaria and Ierusalem.

2 Heare, all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnes against you, euen the Lord from his holie Temple.

3 For beholde, the Lord cometh out of his place, and wil come downe, & tread vpon the high places of the earth.

4 And the mountaines shal melt vnder him (so shal the valles cleaue) as waxe before the fyre, & as the waters that are powred downeward.

5 For the wickednes of Iacob is all this, & for the sinnes of the house of Israel: what is the wickednes of Iacob? Is not Samaria? & which are the high places of Iudah? Is not Ierusalem?

6 Therefore I wil make Samaria as an heape of the field, & for the planting of a vineyard, and I wil cause the stones thereof to tumble downe into the valley, & I wil discouer the fundacions thereof.

7 And all the grauen images thereof shal be broken, and all the gifts thereof shal be burnt with the fyre, and all the idoles thereof wil I destroye: for she gathered it of the hyre of an harlot, and they shal retri-

ne to the wages of an harlot.

8 Therefore I wil moune & houle: I wil go without clothes, and naked: I wil make lamentacion like the dragons, & mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at Gath, nether wepe ye: for the house of Ephraim roule thy self in the dust.

11 Thou that dwellest at Shaphir, go together naked with shame: she that dwelleth at Zaanan, shal not come forth in mourning of Beth-el: the enemy shal receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euil came from the Lord vnto the gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the chariot to the beasts of price: she is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were founde in thee.

14 Therefore shalt thou giue presents to Morsheth of Gath: the houses of Achzib shal be as a lie to the Kings of Israel.

15 Yet wil I bring an heire vnto thee, O inhabitant of Mareſhah, he shal come vnto Adullam, the glorie of Israel.

16 Make thee balde: and shau thee for thy delicate children: enlarge thy baldenes as the eagle, for they are gone into captiuitie from thee.

17 Thou first receiuest idolatrie of Ieroboam, & so didst infect Ierusalem. Thou shalt bribe Philistines thy neighbours, but they shal deceiue thee, as well as thou of Ierusalem. He prophesieth against his owne citie, & because it signified an heritage, he saith God wolde send an heire to possesse it. For so they thought them selues for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton & deemie people.
2 They wilde teache the Prophetes to preache.

Zzz. liii.

b Because of
the malice, &
obstinacie of
people whome
he had so oft
exhorted to
repentance, he
somoneth the
to Gods iudge-
ments taking
all creatures,
& God him self
to witnes, that
the preaching
of his Prophe-
tes, w^{ch} they ha-
ue abused, shal
be reuenged
c Meaning
hereby that
God wil come
to iudgement
against y^e Ar-
gies & holdes
d Samaria, w^{ch}
shulde haue
bene an exple
to all Israel of
true religio &
iustice, was y^e
pudde, and
stewes of all
idolatrie, and
corruption, &
boasted them
selues of their
father Iacob.
e That is, the
idolatrie and
infection
f Which they
gathered by
euil practises,
& thought that
their idoles
had enriched them therewith for their seruice vnto them.

g The gaine
came by their
idoles, shulde
be consumed as a
thing of noght:
for as y^e wages
or riches of
harlottes are
wickedly gotten,
so are they
vilely and spe-
dely spent.
h Left the Phi-
listines our ene-
mies reioyce
at our destru-
ction
i Which was
a citie nere to
Ierusalem, Iosh.
18. 25, & signi-
fied dust: there-
fore he wil-
leth them to
mourne, & rou-
le the selues in
y^e dust, for their
iustie crime
k These were
caues whereby
y^e enemy shul-
de passe as he
came to Iudah
l He shal not
departe before
he hath ouer-
come you, and
so you shal
pay for his ta-
rying
m For Rab-
shakch had
shut vp Ieru-
salem, y^e thei
colde not send
to succour them.
n To see away:
for Sancherib
did siege first
to y^e citie, & re-
mained therein
whiche sent his
captaines, & ar-
mie against Ie-
rusalem
o Thou first receiuest
p Thou shalt bribe
q He prophesieth
because it signi-
fied an heritage,
he saith y^e God
wolde send an
heire to possesse
it

WO vnto thé, that imagine iniquitie, and worke wickednes vpon their beddes: ^awhē y morning is light thei praſiſe it becauſe their hād^h hathe power.

And they couet fields, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, ^{en}an man and his heritage.

Therefore thus ſaith the Lord, Beholde, againſt this familie haue I deuifed a plague, whereout ye ſhal not plucke y our neckes, and ye ſhal not go ſo proudly, for this time is euil.

In that day ſhal they take vp a parable againſt you, and lament with a doſful lamentacion, & ſay, ^bWe be vterly waſted: he hathe changed the porcion of my people: how hathe he taken it away to reſtore it vnto me: he hathe diuided our fields.

Therefore thou ſhalt haue none that ſhal caſt a coard by lot in ^cthe Congregation of the Lord.

They that prophecied, Prophecie ye not. ^eThei ſhal not prophecie to them, neither ſhal they take ſhame.

O thou that art named the houſe of Iaakób, is the Spirit of the Lord ſhortened? ^fare theſe his workes? are not my wordes good vnto him? ^gthat walketh vprightly?

But he that was ^hy eſter day my people, is riſen vp on the other ſide, ⁱas againſt an enemy: they ſpoyle the ^jbeautiful garmēt from thé that paſſe by peaceably, as though they returned from the waire.

The women of my people haue ye caſt out from their pleaſant houſes, ^kand from their children haue ye taken away ^lmy glorie continually.

Arise and departe, for this is not ^myour reſt: becauſe it is polluted, it ſhal deſtroye you, euen with a ſore deſtruction.

If a mā walke in the Spirit, & wolde lie falſely, ſaying, ⁿI wil prophecie vnto thee of wine, and of ſtrong drinke, he ſhal euē be the Prophet of this people.

I wil ſurely gather ^othee wholly, ^oIaakób: I wil ſurely gather the remnant of Iſraél: I wil put them together as the ſhepe of Bozrah, ^peuen as the flocke in the middes of their folde: ^qthe cities ſhal be full of brute of the men.

The ^rBreaker vp ſhal come vp before them: they ſhal breake out, and paſſe by the gate, and go out by it, and their King ſhal go before them, and the Lord ſhal be ^svpon their heads.

That is, ſhew him ſelf to be a Prophet ^tHe ſheweth what Prophe-
tes they deſire: that is, in flatterers, which tel them pleaſant tales, & ſpeake
of their commodities ^uſo deſtroye thee ^vThe enemy ſhal breake
their gates and wailes and lead them in to Caldea. ^wTo drue them for-
warde, and to helpe their enemies.

CHAP. III.

Againſt the tyrannie of princes and falſe prophetes.

And I ſaid, Heare, I pray you, ^xheads of Iaakób, and ye princes of

the houſe of Iſraél: ſhulde not ye knowe ^ya iudgement?

But they hate the good, & loue the euil: thei plucke of their ſkinnes from them, & their fleſh from their bones.

And they eat alſo the ^zfleſh of my people, and flay of their ſkinne from them, & they breake their bones, & chop them in pieces, as for the pot, & as fleſh within the caldron.

Then ^aſhal they crye vnto the Lord, but he wil not heare them: he wil euē hide his face from them at that time, becauſe they haue done wickedly in their workes.

Thus ſaith the Lord, Concerning the prophetes that diſceiue my people, and ^bbite them with their teeth, and crye peace, but if a man put not into their mouthes, they ^cpreſpare waire againſt him,

Therefore ^da night ſhal be vnto you for a viſion, and darkenes ^eſhal be vnto you for a diuination, and the ſunne ſhal go downe ouer the Prophetes, and the day ſhal be darke ouer them.

Then ſhal the Seers be aſhamed, and the ſotheſayers confounded: yea, they ſhal all couer ^ftheir lippes, for they haue none anſwer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement and of ſtrength to declare vnto Iaakób his tranſgreſſion, and to Iſraél his ſinne.

Heare this, I pray you, ye heads of the houſe of Iaakób, and princes of the houſe of Iſraél: they abhorre iudgement, and per-
uert all equitie.

They buyld vp Ziōn with ^gblood, and Ieruſalem with iniquitie.

The heads thereof iudge for rewardes, and the Priests thereof teache for hyre, & the Prophetes thereof prophecie for money: yet wil they ^hleane vpon the Lord, & ſay, Is not the Lord among vs? no euil can come vpon vs.

Therefore ſhal Ziōn for your ſake be ⁱplowed as a field, & Ieruſalem ſhal be an heape, and the mountaine of the houſe, as the hie places of the foreſt.

of his vocatiō by the Spirit of God, ſeteth him ſelf alone againſt all
the wicked, ſhewing how God bothe gaue him giſtes, habilitie, and know-
ledge, to diſcerne betweene good & euil, and alſo conſtancie to reprove the
ſinnes of the people, and not to flatter them ^jThey buyld them houſes
by briberie, which be calleth blood and iniquitie ^kThey wil ſay, that
they are the people of God, and abuſe his Name as a pretence to cloke their
hypocriſie. ^lRead Ieremiāh, 26, 18.

CHAP. II II.

Of the kingdome of Chriſt, and felicitie of his Church.

BVt in the ^mlaſt dayes it ſhal come to a paſſe, that the mountaine of the Houſe of the Lord ſhal be prepared in the top of the mountaines, and it ſhal be exalted aboute the ⁿhilles, and people ſhal flowe
vnto it.

^a That thing which is iuſte & lawfull, bo-
the to gouerne
my people a-
right, & alſo to
diſcharge your
owne conſci-
ce?

^b The Pro-
phet condem-
neth the wic-
ked gouerners
not onely of
couetouſnes,
theft, and mur-
ther, but com-
pareth them to
wolves, Lyons,
& moſte cruel
beaſts

^c That is, whē
I ſhal viſite
their wici-
ednes: for though
I heare y god-
le becauſe they
crye, Iſa 65, 24,
yet I wil not
heare theſe
though they
crye, Iſa 1, 15-
iam 2, 13 i pet-
3, 11

^d They deuou-
re all their ſub-
ſtance, & then
flatter them,
promiſing that
all ſhal growe:
but if one re-
ſtraine from
their bellies,
then they in-
uent all wayes
to miſchiefe.

^e As you ha-
ue loud to
walke in dar-
knes, and to
prophecie lies
ſo God ſhal
rewards you
with groſſe
blindnes, and
ignorance, ſo y
whē all others
ſhal ſee the
bright bea-
mes of Gods
graces, ye ſhal
as blinde men
grope as my
night.

^f When God
ſhal diſcouer
them to the
worlde, they
ſhal be a-
ſtayed to ſpea-
ke: for all ſhal
knowe y they
were but falſe
prophetes, and
did belye the
worde of God.

^g The Prophe-
cie being aſſured

^h When Chriſt
ſhal come, and
the Temple
ſhal be deſtroy-
ed.

ⁱ Read Iſa 2, 2

^j Yea,

^a He sheweth that there is no true Church but where as the people are taught by Gods pure worde d by his corrections and threatnings he wil bring the people into subjection which are in the vermost corners of the worlde. ^e They shal abstaine from all euil doing, and exercise them selues in godlines & in wel doing to others. ^f Read Isa 2, 4. ^g He sheweth that the people of God ought to remaine constant in their religion, albeit all the worlde giue them selues to their superstition & idolatrie. ^h I wil cause that Israel, which is now as one lame & halting, and so almost destroyed, shal liue againe & growe into a great people. ⁱ Meaning Ierusalem where the Lords flocke was gathered. ^k The flourishing state of the kingdom, as it was vnder David & Salomon. ^l thing was accomplished to the Church by the coming of Christ. In the meane season he sheweth that they shulde indure great troubles and tribulations when they sawe the selues neither to haue King nor counsell. ^m He sheweth that the faithful ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but that they are admonished to liue vpon their hearkens to God to call for deliuerance. ⁿ God giueth his Church this victorie so oft as he ouercometh their enemies: but the accomplishment hereof shalbe at the last coming of Christ.

- ^a Yea, many nacions shal come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iakób, and he wil teache vs his waies, & we wil walke in his paths: for the Law shal go forth of Zión, and the worde of the Lord from Ierusalem.
- ^b And he shal iudge among many people, & rebuke mightie nacions a faire of, & thei shal breake their swordes into mattocks, and their speares into sickles: nacion shal not lift vp a sworde against nacion, nether shal they learne to fight any more.
- ^c But thei shal sit euery mā vnder his vine, and vnder his fig tre, and none shal make them afraid: for the mouth of the Lord of hostes hath spoken it.
- ^d For all people wil walke in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.
- ^e At the same day, saith the Lord, wil I gather her that halteth, and I wil gather her that is cast out, & her that I haue afflicted.
- ^f And I wil make her that halted, a remnant, & her that was cast farre of, a mightie nacion: and the Lord shal reigne ouer them in Mount Zión, from hence forth euen for euer.
- ^g And thou, daughter of the flocke, strong holde of the daughter Zión, vnto thee shal it come, euen the first dominion, & kingdom shal come to the daughter Ierusalem.
- ^h Now why dost thou crye out with lamentation? there no King in thee: is thy counsell perished? for sorow hath taken thee, as a woman in trauail.
- ⁱ Sorow and mourne, daughter Zión, like a woman in trauail: for now shalt thou go forth of the citie, and dwell in the field, & shalt go into Babel, but there shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.
- ^j Now also many nacions are gathered against thee, saying, Zión shalbe condemned and our eye shal loke vpon Zión.
- ^k But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shal gather them as the sheaues in the barne.
- ^l Arise, and thresh, daughter Zión: for I wil make thine hoine yron, and I wil make thine hookes brasse, & thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

CHAP. V.

^a The destruction of Ierusalem. ^b The excellencie of Bethleem.

- ^a Now assemble thy garisons, daughter of garisons: he hath laied siege against vs: they shal smite the iudge of Israel with a rodde vpon the cheke.
- ^b And thou Beth-leem Ephráthah art little to be among the thousands of Iudáh, yet out of thee shal he come forth vnto me, that shal be the ruler in Israel: whose goings forth haue bene from the beginning & from euerlasting.
- ^c Therefore wil he giue them vp, vntil the time that she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israel.
- ^d And he shal stand, and fede in strength of the Lord, & in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shal he be magnified vnto the ends of the worlde.
- ^e And he shal be our peace, whene Ashtur shal come into our land: when he shal tread in our palaces, then shal we raise against him seven shepherds, and eight principal men.
- ^f And they shal destroy Ashtur with the sworde, & the land of Nimrod with their swordes: thus shal he deliuer vs from Ashtur, when he cometh into our land, & when he shal tread within our borders.
- ^g And the remnant of Iakób shal be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.
- ^h And the remnant of Iakób shal be among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whelp among the flockes of shepe, who when he goeth thorow, treadeth downe and reareth in pieces, and none can deliuer.
- ⁱ Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shalbe cut of.
- ^j And it shal come to passe in that day, saith the Lord, that I wil cut of thine horses out of the middes of thee, and I wil destroy thy charrets.
- ^k And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.
- ^l And I wil cut of thine inchanters out of thine hand: and thou shalt haue no more soothsayers.
- ^m Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.
- ⁿ And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.
- ^o And I wil execute a vengeance in my

^a He forewarneth them of the dangers which shal come, before thei enioy these comforts, shewing that forasmuche as Ierusalem was accustomed to her garisons to trouble others the Lord wolde now cause other garisons to vex her, and that her rulers shulde be smitten on the face most contemptuously. ^b For so the Iewes desired their countrey, that for euery thousand there was a chief captain, and because Bethleem was not able to make a thousand, he calleth it little, but yet God wil raise vp his captain and gouernour therein: & thus it is not the least by reason of this benefit, as mat 2, 6. ^c He sheweth that the coming of Christ & all his waies were appointed of God from all eternitie. ^d He compareth the Iewes to women which childe, who for a time shulde haue great sorowes, but at length they shulde haue a comfortable deliuerance, Ioh 16, 21. ^e That is, Christes kingdom shalbe stable and euerslasting, and his people, as wel the Gentiles as the Iewes shal dwell in safetie. ^f This Mefsiáh shalbe a sufficient sauegarde for vs, and though the enemy made vs for a time, yet shal God riere vp many which shal be able to deliuer vs. ^g These whom God shal raise vp for deliuerance of his Church, shal destroy all the enemies thereof, which are ment here by the Assyrians and Babylonians which were the chief at that time. ^h By these gouernours wil God deliuer vs when the enemy cometh into our land. ⁱ The remnant of Church which God shal deliuer, shal onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man. ^k I wil destroy all things wherein thou puttest thy confidence, as thy yaine confidence and idolatrie, and so wil helpe thee.

1 It shal be so
terrible that y
like haue not
bene heard of
Chap. VI
a He taketh y
hie moûtaines
end hard roc-
kes to witness
against the ob-
stinacie of his
people
b I haue not
hurt thee, but
bestowed infi-
nite benefices
vpon thee.
c That is, re-
member my be-
nefices from y
beginning how
I deliuered you
from Balaams
curse, and also
spared you fro
Shittim, which
was in y plai-
ne of Moab, til
I brought you
into the land
promised
d That is, the
truth of his
promises & his
manifeste be-
nefices toward
you
e Thus the peo-
ple by hypo-
cricie ask how
to please God,
and are content
to offer sacri-
fices, but wil
not chage the-
ir lines
f There is no-
thing so deare
to man, but the
hypocrites wil
offer it vnto
God, if they
shlike thereby
to auoide his
anger, but they
wil neuer be
brought to mor-
tifie their ow-
ne affections &
to giue them-
selues will-
ingly to serue
God as he com-
mandeth
g The Prophet
in few wor-
des calleth the
to the obserua-
cion of the se-
condetable, to
knowe if they
will obey God
aright or no,
saying y God
hathe prescri-
bed them to
do this
h Meaning y
when God
speaketh to a-
ny citie or na-
tio, the godlie
wil acknowle-
ge his maiestie
and consider
not the mortal
mā that bring-
eth the threa-
tens, but
God that sen-
deth it.
i That is, of Je-
rusalem
k Thou shalt
be consumed
with inward
grief and euils.
as they that lay

wrath and indignacion vpon the heathen,
1 which they haue not heard.

CHAP. VI.

An exhortacion to the dumme creatures to heare the iud-
gement against Israel being vnkende. 6 What manner
of sacrifices do please God.

HEarken ye now what the Lord saith,
Arise thou, and contend before the
mountaines, and let the hilles heare thy
voyce.

Heare ye, o moûtaines, the Lords quarel,
and ye mightie fundacions of the earth:
for the Lord hathe a quarel against his
people, and he wil pleade with Israël.

O my people, what haue I done vnto thee?
or wherein haue I grieved thee? testifie a-
gainst me.

Surely I brought thee vp out of the land
of Egypt, & redeemed thee out of the hou-
se of seruants, and I haue sent before thee,
Moses, Aaron, and Miriam.

O my people, remember now what Ba-
lák King of Moab had diuised, and what
Balaam the sonne of Beor answered him,
from Shittim vnto Gilgal, that ye may
knowe the righteousness of the Lord.

Wherewith shal I come before y Lord,
& bowe my self before the hie God? Shal
I come before him with burnt offrings, &
with calves of a yere olde?

Wil the Lord be pleased with thousands
of rams, or w ten thousand riuers of oyle?
shal I giue my firstborne for my trasgres-
sion, euen the frute of my bodie for the sin-
ne of my soule?

He hathe shewed thee, o mā, what is good,
and what the Lord requireth of thee: su-
rely to do iustely, and to loue mercie, and
to humble thy self, to walke with thy
God.

The Lords voyce cryeth vnto the citie,
and the man of wisdom shal se thy name:
Heare the rod, and who hathe appoin-
ted it.

Are yet the treasures of wickednes in the
house of the wicked, and the scant measu-
re, that is abominable?

Shal I iustifie the wicked balances, and
the bag of deceitful weights?

For the riche men thereof are ful of cru-
eltie, & the inhabitants thereof haue spo-
ken lies, & their tongue is deceitful in their
mouth.

Therefore also wil I make thee sicke in
smiting thee, & in making thee desolate
because of thy sinnes.

Thou shalt eat and not be satisfied, &
thy casting downe shalbe in the middes of
thee, and thou shalt take holde, but shalt
not deliuer: & that which thou deliuerest,
wil I giue vp to the sworde.

1 Meaning, that the citie shoulde go about to save her men,
as they that lay holde on that which they wolde preserve.

15 Thou shalt sowe, but not reape: thou shalt
treade the oliues, but thou shalt not anoint
thee with oyle, and make swete wine, but
shalt not drinke wine.

16 For the statutes of Omri are kept, and
all the manner of the house of Abab, and
ye walke in their counsels, that I shoulde
make thee waste, and the inhabitants the-
reof an hissing: therefore ye shal beare the
reproche of my people.

your doings, you alledge the Kings autoritie by his statutes, and also wis-
dome & policie in so doing, but you shal not escape punishment, but as I haue
shewed you great fauour, and taken you for my people, so shal your plagues
be accordingly, Luk 12, 47.

CHAP. VII.

1 A complaint for the small number of the righteous. 2 The
wickedness of these times. 3 The prosperitie of the
Church.

WO is me, for I am as the sower
gatherings, & as the grapes of the
vintage: there is no cluster to ear: my soule
desired the first ripe frutes.

The good man is perished out of the
earth, and there is none righteous among
men: thei all lie in waite for blood: euery
man hunteth his brother with a net.

To make good for the euil of their hands,
the prince asked, and the iudge iudgeth for
a rewarde: therefore the great man be-
speaketh out the corruption of his soule:
so they wrap it vp.

The best of them is as a brier, and the
most righteous of them is sharper then a
thorne hedge: the day of thy watchmen
& the visitacion cometh: then shalbe their
confusion.

Trust ye not in a friend, nether put ye co-
fidence in a counseller: kepe the dores of
thy mouth from her that lieth in thy bo-
some.

For the sonne reuileth the father: the
daughter riseth vp against her mother: the
daughter in law against her mother in law,
and a mans enemies are y men of his owne
house.

Therefore I wil loke vnto the Lord: I
wil waite for God my Sauour: my God
wil heare me.

Reioyce not against me, o mineemie:
thogh I fall, I shal arise: when I shal sit
in darknes, the Lord shal be a light vnto
me.

I wil beare the wrath of the Lord because
I haue sinned against him, vntil he pleade
my cause, and execute iudgement for me:
then wil he bring me forth to the light, &
I shal se his righteousness.

Then shal he that is mineemie, shal loke
vpon it, and shame shal couer her, which
said vnto me, Where is the Lord thy God?
Mine eyes shal beholde her: now shal she be
troden downe as the myre of the stetes.

m You haue re-
ceiued all the
corruptio and
idolatrie, whe-
re with the re-
tribes were in-
fected vader
Omri and A-
hab his sonne:
and to excuse

your doings, you alledge the Kings autoritie by his statutes, and also wis-
dome & policie in so doing, but you shal not escape punishment, but as I haue
shewed you great fauour, and taken you for my people, so shal your plagues
be accordingly, Luk 12, 47.

a The Prophet
taketh vpon
him the perio-
ne of y earth,
which com-
plameth that
all her frutes
are gone, so y
none is left: y
is, that there
is no godlie mā
remaining: for
all are giuen
to crueltie &
deceit, so that
none spareth
his owne bro-
ther
b He sheweth
that y prince,
the iudge and
the riche man
are linked
together, all
to do euil and
to cloke the
doings one of
another
c That is, the
riche man that
is able to geue
money, abstei-
neth from no
wickednes nor
inurie.
d These me a-
gre among the
felices & con-
spire with one
consent to do
euil
e They that a-
re of most e-
stimation and
are conserued mo-
st honest a-
mong the, are
but thornes &
briers to prie-
ke
f Meaning of
the Prophetes
& gouernours
g The Prophet
sheweth that
the onelie re-
medy for the
godlie despe-
rat euils is to
flee vnto God
for succour.
h This is spo-
ken in the per-
sone of the
Church which
callethe the
malignant
Church her be-
neme.

1 To wit, whē
God shal shew
him selfe a de-
liverer of his
Church, and a
destroyer of
his enemies
k Meaning, the
cruel empire
of the Baby-
lonians
l When the
Church shalbe
restored, they
that were ene-
mies afore,
shal come out
of all the cor-
ners of the
worlde vnto
her, so that ne-
ther holdes, ri-
uers, seas nor
mountaines
shalbe able to
let them
m Afore this
grace appeare,
he sheweth
how greeuou-
ly the hypo-
crites them selues
shal be punished,
seing that the earth
it selfe, which can
not sūne, shal be
made waste be-
cause of their
wickednes
n The Prophet
prayeth to God
to be merciful
vnto his Church,
when they shulde
be scattered
abroad as in
solitarie places
in Babylon and
to be beneficial
vnto them as
in time past
o God promisseth
to be fauorable
to his people as
he had bene
afore tyme

11 *This* is the day, that thy walles shal be
buyt: this day shal driue faire away^k the
decre.
12 In this day also they shal come vnto
thee from^l Asshūi, and from the strong ci-
ties, and from the strong holdes euen vnto
the riuer, and from sea to sea, & from mou-
taine to mountaine.
13 Notwithstanding, the land shalbe deso-
late because of the that dwell therein, and
for the futes of^m their inuentions.
14 ⁿ Fede thy people with thy rod, the flocke
of thine heritage (which dwell solitarie in
the wood) as in the middes of Camél: let
them fede in Bashán and Gileád, as in olde
time.
15 ^o According to the dayes of thy com-
ming out of the land of Egypt, wil I shewe
vnto thee marueilous things.

16 The nacions shal se, and be confounded
for all their power: they shal^p laye their
hand vpon their mouth: ^q their cares shal
be deafe.
17 They shal^r licke the dust like a serpēt:
thei shal moue out of their holes like wor-
mes: they shal be afraide of the Lord our
God, and shal feare because of thee.
18 Who is a God like vnto thee, that taketh
away iniquitie, & ^s passeth by the trasgres-
sion of the remnant of his heritage! He re-
teineth not his wrath for euer, because
mercie pleaseth him.
19 He wil turne againe, and haue compassiō
vpon vs: he wil subdue our iniquities, &
cast all^t their sinnes into the bottome of
the sea.
20 Thou wilt performe thy^u trueth to Iaa-
kōb, & mercie to Abrahám, as thou hast
sworne vnto our fathers in olde time.

p They shalbe
as dumme men
& dare bragge
no more
q They shalbe
astounded, and
afraid to heare
men speake,
lest they shul-
de heare of
their destru-
ction
r They shal
fall flat on the
grounde for
feare
s As thogh he
wolde not se
it, but winke
at it.
t Meaning, of
his elect
u The Church
is assured, that
God wil de-
clare in effect
the trueth of
his mercie, and
to all that

his merciful promes, which he had made of olde to Abrahám, and to all that
shulde apprehende the promes by faith.

NAHUM.

THE ARGUMENT.

AS they of Nineuē shewed them selues prompt and ready to receiue the worde of God at Ionahs
preaching, and so turned to the Lord by repentance so after a certeine tyme rather giuing the
selues to worldlie meanes to increase their dominion, then seeking to continue in the feare of God, and
trade wherein they had begone, they cast off the care of religion, and so returned to their vomite, and
prouoked Gods iuste iudgement against them, in afflicting his people. Therefore their citie Nineuē
was destroyed, and Merōch-baladan King of Babel (or as some thinke Nebuchad-nazzar) enioyed
the empire of the Assyrians. But because God haile a continual care of his Church, he stirreth vp his
Prophet to comfort the godlie, shewing that the destruction of their enemies shulde be for their con-
solation. And as it semeth, he prophesied about the time of Heczekiah, and not in the time of Ma-
nasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance
of Israel.

a Read Isa. xxi.
b The vision
or reuelation,
which God co-
māded Nahum
to write con-
cerning^c Ni-
neuē
c That is, borne
of a poore vil-
lage in the tri-
be of Simōn.
d Meaning, of
his glorie
e With his he
is but angrie
for a tyme: but
his angrie ne-
uer awageth
toward the re-
probat, thogh
for a tyme he
deferre it
f Thus^g wic-
ked wolde ma-
ke Gods mer-
cie an occasiō
to sinne, but^h
Prophet wil-
leth them to
consider his force
and iustice.



He^a burde of Nineuē.
b The boke of the vision
of Nahum^b & Elkesite.
God^c is^d ielous, and the
Lord reuengeth: ^e Lord
reuengeth: cue the Lord
of angre, the Lord wil
take vengeance on his aduersaries, and he
releueth^f wrath for his enemies.
3 The^g Lord^h is slowe to angrie, but he is
great in power, and wil not surely cleare
the wicked: the Lordⁱ hathe his way in the
whirle winde, and in the storme, and the
cloudes are the dust of his fete.
4 He rebuketh the sea, and dryeth it, and
he dryeth vp all the riuers: Bashán is wa-
ste d and Carmél, and the floure of Leba-
non is wasted.
5 The mountaines tremble for him, & the

hilles melt, & ^j earth is burnt at his sight,
yea, the worlde, and all that dwell therein.
6 ^k Who can stand before his wrath? or
who can abide in the fiercenes of his wrath?
his wrath is powred out like fyre, and the
rockes are broken by him,
7 The Lord is good^l and as a strong hol-
de in the day of trouble, and he knoweth
them that trust in him.
8 But passing ouer as with a flood, he wil
utterly destroye the^m place thereof, and
darkenes shal pursue his enemies.
9 What do yeⁿ imagine against the Lord?
he wil make an vtter destruction: afflictiō
shal not rise vp the seconde time.
10 For he shal come as vnto^o thornes folden
one in another, and as vnto drunkenardes in
their drunkennes: thei shalbe deuoured as
stubble fully dried.

g If all creat-
res be at Gods
comādemēt
& none is able
to resist his
wrath, shal mā
fluter him selfe
and thinke by
any meanes to
escape whē he
prouoketh his
God to angre
h Leftⁱ faith-
ful shulde be
discouraged
by hearing the
power of God,
he sheweth that
that his mer-
cies appertene
vnto them,
& that he ha-
thē care ouer
them
i Signifying,
God wil sud-
denly destroye
Nineuē, and^j
Assyrians in su-
che sorte as thei
shal lie in perpetual darkenes, & neuer recover their strength againe
k He
sheweth that the enterprises of the Assyrians against Iudā and the Church,
were against God, & therefore he wolde se. destroye the at once, ^l Le shulde
not neede to returne^m to seconde time
m Thoghⁿ Assyrians thinke the selues
like thornes^o & pricke on all sides yet^p Lord wil set fyre on the, & as^q d un-
meare not able to stand against his force, so thei shalbe nothing able to resist his
Aaaa.ii.

m Which may be vnderstand
er of Sane-
herib, or of
whole body of
the people of
Nineuch.
n Though they
thunke the fel-
ues in moste fa-
fetic, and of
greatest strenght
yet when
God shal passe
by, he wil
destroyethem:
notwithstand-
ing he comfor-
teth his Church
and promisseth
to make aend
of punishing
them by the
Assyrians
Isa 52.7.
Rom 10.15.
o Meaning Sa-
nerib, who
shulde haue no
more childre.
but he shal
in the house of his gods. 2. King 19.35 p Which peace the Iewes shulde enioy
by the death of Saneherib.

There cometh one out of thee that
imagineth euil against the Lord, *euil* a
wicked counsellour.

Thus saith the Lord, Though they be
quiet, & also manie, yet thus shal they be
cut of when he shal passe by: though I haue
afflicted thee, I wil afflict thee no more.

For now I wil breake his yoke from thee,
and wil burst thy bondes in sondre.

And the Lord hath giuen a comman-
dement concerning thee, that no more of
thy name be sowne out of the house of thy
gods wil I cut of the grauen, and the mol-
ten image: I wil make it thy graue for
thee, for thou art vile.

* Beholde vpon the mountaines the fete
of him that declareth, & publisheth peace:
o Iudáh, kepe thy solene feastes, perfor-
me thy vowes: for the wicked shal no mo-
re passe through thee: he is vtterly cut of.

CHAP. II.

*He describeth the victories of the Caldeans against
the Assyrians.*

The destroyer is come before thy fa-
ce: kepe thy munitiõ, loke to the way:
make thy loynes strong: increase thy strenght
mightily.

For the Lord hath turned away the
glorie of Iakób, as the glorie of Israël:
for the emptiers haue emptied them out, &
marred their vine branches.

The shield of his mightie men is made
red: the valiant men are in skarlet: the
charretts shalbe as in the fyre & flames in
the day of his preparation, and the fire
trees shal tremble.

The charretts shal rage in the stretes: thei
shal runne to and fro in the hie wayes: thei
shal seme like lampes: they shal shote like
the lightning.

He shal remember his strõg men: they
shal stumble as they go: they shal make
haste to the walles thereof, and the defen-
se shalbe prepared.

The gates of the riuers shalbe opened,
and the palace shal melt.

And Huzzáb the Queene shalbe led away
captiue, and her maidens shal leade her as
with the voyce of doues, smiting vpon
their breasts.

But Nineuch is of olde like a poole of
water: yet they shal flee away. Stand, stand,
shal they crye: but none shal loke backe.

Spoyl ye the silver, spoyl the golde:
for there is none end of the store, & glo-
rie of all the pleasant vessels.

She is emptie and voyde and waste, &
the heart melteth, and the knees smite to-
gether, and sorow is in all loines, and the
faces of them all gather blackenes.

She shalbe scattered, & shal not loke backe though wolde
call them. h God comandeth the enemies to spoile Nineuch, & promisseth
the infinite riches, & treasures. i 2. King 19.35, & the men thereof shal
be after this sort. k Read Isai 2.6.

Where is the dwelling of the lions, &
the pasture of the lyõs whelpes? where the
lyon, & the lyoness walked, and the lyons
whelpes, and none made them afraied.

The lyon did reare in pieces ynough for
his whelpes, and woryed for his lyoness,
and filled his holes with praye, & his den-
nes with spoyle.

Beholde, I come vnto thee, saith the Lord
of hostes, & I wil burne her charters in the
smoke, and the sworde shal deuoure thy
yong lyons, & I wil cut of thy spoile from
the earth, & the voice of thy messengers
shal no more be heard.

CHAP. III.

*Of the fall of Nineuch. No power can escape the
hand of God.*

Bloodie citie, it is all ful of lies, and
robberie: the pray departeth not:

The noyce of a whippe, & the noyce of
the mowing of the wheles, and the bea-
ting of the horses, and the leaping of the
charretts.

The horsman listeth vp bothe the bright
sworde, and the glittering speare, and a mul-
titude of slaine, and the dead bodies are
manie: there is none end of their corpses:
they stumble vpon their corpses.

Because of the multitude of the fornic-
ations of the harlot that is beautiful, and
is a mastresse of witchcraft, and selleth the
people thorowe her whoredome, and the
nations thorowe her witchcraftes.

Beholde, I come vpon thee, saith the Lord
of hostes, and wil discover thy skirtes vp
thy face, and wil shewe the nations thy
filthines, and the kingdomes thy shame.

And I wil cast filth vpon thee, and make
thee vile, and wil set thee as a galing
stocke.

And it shal come to passe that all they
that loke vpõ thee, shal flee from thee, and
say, Nineuch is destroyed, who wil haue
pitie vpon her? where shal I seke comfort-
ers for thee?

Art thou better then? No, which was ful
of people, that laye in the riuers, and had
the waters round about it: whose ditche
was the sea, & her wall was from the sea?

Ethiopia and Egypt were her strength &
there was none end. Put and Lubim were
her helpers.

Yet was she caryed away, & went into
captiuitie: her yong children also were da-
shed in pieces at the head of all the stre-
tes: & thei cast lottes for her noble mē, &
all her mightie mē were bound in chaines.

Also thou shalt be drunken: thou shalt
hide thy self, and shalt seke helpe because
of the enemy.

All thy strong cities shalbe like figtrees &
the first ripe figs: for if thei be shaken, thei
fall into the mouth of the eater.

Beholde,

I Me any, Na-
neuch, whose
inhabitants were
cruel like the
lyons & giuen
to all oppres-
sion & spared
no violence
or tyrannie to
prouide for
their wiues, &
children
m That is, af-
flict as my
wrath begin-
neth to kinde
n Signifying
heraldes, &
were accus-
ed to procla-
me warrs so-
me read of
thy gumme
te the wherewith
Nineuch was
wont to brufe
the bones of
the poore.

Chap III.
a It neuer cea-
seth to spoile
and robbe.
b He sheweth
how the Cal-
deans shal ha-
ste, and how
courageous
their horses
shalbe in bea-
ting the grou-
de when they
come against
the Assyrians.

c He compar-
eth Nineuch
to an harlot, &
by her beaute
and subtiltie
enticeh yong
men, & bring-
eth them to
destruction.

d Meaning, A-
lexandria, &
was in league
with so manie na-
tions, and yet
was now de-
stroyed.

e Or, shiam.

- 13 Beholde, thy people with thee are womē: the gates of thy land shalbe opened vnto thine enemies, & the fyre shal deuoure thy bayes.
- 14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the morter: make strong bricke.
- 15 There shal fyre deuoure thee: the sworde shal cut thee off: it shal eat thee vp like fyre locustes, though thou be multiplied like fyre locustes, & multiplied like fyre grasshopper.
- 16 Thou hast multiplied thy marchantes aboute the staries of heauen: the locust spoileth and flieth awaie.
- 17 Thy princes are as the grasshoppers, and thy captaynes as the great grasshoppers w^h remaine in the hedges in the colde daye: but when the sunne ariseth, they flee awaie & their place is not knowē where they are.
- 18 Thy shepherdes do slepe, o King of Asshur: thy strong mē lie downe: thy people is scattered vpon the mountaynes, and no man gathereth them.
- 19 There is no healing of thy wounde: thy plague is grievous: all that heare fyre bruite of thee, shal clappe the hands ouer thee: for vpon s^e whome hathe not thy malice passed continually?

e Signifying, y^e Gods iudgements shal suddenly destroye the Assyrians, as the se vermine are with raine or change of weather.

f Thy princes and counsellors

g Meaning, y^e there was no people, to whom the Assyrians had not done hurt.

H A B A K K U K

T H E A R G U M E N T.

The Prophet complained vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which endure all kinde of affliction & crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shoulde come and take them awaie captiues, so that they coulde loke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godlie shoulde despaine, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they shoulde comfort themselves.

C H A P. I.

- 1 A complaint against the wicked that persecute the iust.



He burden, which Habakkuk y^e Prophet did see. O Lord, how long shal I crye, and thou wilt not heare! euen crye out vnto thee for violence, and thou wilt not helpe!

- 2 Why doest thou shewe me iniquitie, and cause me to beholde sorowe for spoyling, and violence are before me: and there are that raise vp strife and contention.

- 3 Therefore the Law is dissolued, and iudgement doeth neuer go forth: for the wicked doeth compass about the righteous: therefore wrong iudgement procedeth.

- 4 Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daies: ye wil not beleue it, though it be tolde you.

- 5 For lo, I raise vp the Caldeans, that bitter and furious nacion, which shal go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

- 6 They are terrible & feareful: their iudgement and their dignitie shal procede of them selues.

- 7 Their horses also are swifter than the leopards, and are more fierce then the wolues in the euening: & their horsemen are many: & their horsemen shal come fro farre: they shal flie as y^e eagle hastening to meat.

- 8 They come all to spoyle: before their faces shalbe an Eastwinde, and they shal gather the captiuitie, & as the sand.

- 9 And they shal mocke the Kings, and the princes shalbe a skorne vnto them: they shal deride euery strong holde: for they shal gather dust, and take it.

- 10 Then shal they take a courage, & transgresse & do wickedly, imputing this their power vnto their god.

- 11 Art not thou of olde, o Lord my God mine holy one? we shal not dye: O Lord, y^e hast ordeined them for iudgement, and o God, thou hast established them for correction.

- 12 Thou art of pure eyes, and canst not see euil: y^e canst not beholde wickednes: wherefore doest thou loke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

- 13 And makest men as the fish of the sea, & as the creeping things, that haue no ruler ouer them.

- 14 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce & are glad.

- 15 Therefore they sacrifice vnto their net and burne incense vnto their yarne, because by them their porcion is fat & their meat plenteous.

- 16 Shal they therefore stretch out their net & not spare continually to slay y^e nation?

f For y^e Iewes more feared this winde, because it destroyed their trutes

g They shalbe so many in number

h They shal cast vp mountes against it.

i The Prophee comforteth the faithful that God wil also destroy the Babylonians, because they shal abuse his victorie and become proud and insolent, attributing the praise hereof to their idoles

k He assureth the godlie of Gods protection, shewing that the enemy can do no more then God hathe appointed, and also that their sinnes required such a sharpe rod.

l So that the great deuoureth the small and the Caldeans destroy all the world

m Meaning, y^e the enemies better the selues and glorie in their owne force, power, wit

n Meaning, y^e they shoulde not.

a The Prophet complaineth vnto God and bewaileth that among y^e Iewes as left none equitie nor b^etherlie loue: but in stead he reof reigneth crueltie, theft, contention & strife

b To suppress him if any shoulde shewe him self zealous of Gods cause.

c Because the iudges which shoulde redresse this excess are as euil as the rest

d As in times past you wolde not beleue Gods worde, so shal ye not now beleue the strange plagues which are at hand

e They them selues shal be your iudges in this cause and none shal haue authoritie ouer the to controlle them

Lept 3.3.

CHAP. II.

A vision, & Against pride, conetousnes, drunkennes and idolatrie.

a I will reuolue mine owne iudgement, and onely depend on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all temptations.

b Write it in great letters, that he that runneth, may read it.

c Which contained the destruction of the enemy, & the comfort of the Church: which thing though God execute not according to mans haile of fictions, yet the issue of both is certaine at his time appointed.

d To trust in him self or in any worldlie thing, is neuer to be quiet: for the onelie rest is to stay vpon God by faith, Rom. 7. 17. galat. 3. 11. ebr 10. 38.

e He compareth the proude, and conetous man to a drunkard that is without reason and sense, whome God will punish, & make him a laughing stocke to all the world: & thus he speaketh for the comfort of the godlie, and against the Caldeans.

f Signifying, that all the world shal with the destruction of tyrants, and that by their oppression, & conetousnes they heape but vpon them felices more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroye the Babylonians.

h Signifying, that the conetous man is the ruine of his owne house, when as he thinketh to enriche it by crueltie and oppression. *i* The stones shal crye, and say that they are buylt of blood, and the wood shal answer and say the same of it self. *k* Meaning, that God wil not deferre his vengeance long, but wil come, and destroye all their labours, as though they were consumed with fyre. *l* In the destruction of the Babylonians his glorie shal appere through all the world.

I Wil stand vpon my watche, and set me vpon the towre, and wil loke & see what he wolde say vnto me, & what I shal answer to him that rebuketh me.

And the Lord answered me, & said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

For the vision is yet for an appointed time, but at the last it shal speake, & not lie: though it tary, waite: for it shal surely come, & shal not stay.

Beholde, he that lifteth vp him self, his minde is not vpright in him, but the iuste shal liue by his faith.

Yea, in dede the proude man is as he that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hel, and is as death, and can not be satisfied, but gathereth vnto him all nacions, and heapeth vnto him all people.

Shal not all these take vp a parable against him, and a taunting prouerbe against him, and say, Ho, he that increaseth that which is not his: how long, and he that ladeth him self with thicke claye?

Shal they not rise vp suddenly, that shal bite thee, and awake, that shal stinne thee: and thou shalt be their pray?

Because thou hast spoiled manie nacions, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto all that dwell therein.

Ho, he that coueteth an euil conetousnes to his house, that he may set his nest on hie, to escape from the power of euil.

Thou hast consulted shame to thine owne house, by destroying manie people, and hast sinned against thine owne soule.

For the stone shal crye out of the wall, and the beame out of the timber shal answer it.

Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.

Beholde, is it not of the Lord of hostes that the people shal labour in the very fyre: the people shal euen weary them selves for very vanitie.

For the earth shal be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

Wo vnto him that giueth his neigboure to drinke: thou ioynest thine heate, & makest him drunken also, that thou maist see their priuities.

Thou art filled with shame for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing shal be for thy glorie.

For the crueltie of Lebanón shal couer thee: so shal the spoile of the beastes, which made them as a side, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

What profiteth the image for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

Wo vnto him that faith to the wood, Awake, and to the dumme stone, Rise vp, it shal teache thee: beholde, it is laide ouer with golde and siluer, and there is no breath in it.

But the Lord is in his holie Temple: let all the earth kepe silence before him.

like crueltie shalbe executed against them. He sheweth that the Babylonians gods colde nothing auail them: for they were but blockes or stones, read Ierem 10. 8. If thou wilt consider what it is, and how that it hath nether breath nor life, but is a dead thing.

CHAP. III.

A prayer for the faithful.

A Prayer of Habakkuk the Prophet for the ignorances.

O Lord, I haue heard thy voyce, and was afraide: O Lord, reuiue thy worke in the middes of the people, in the middes of the yeres make it known: in wrath remember mercie.

God commeth from Temán, and the holie one from mounte Parán, Sélah. His glorie couereth the heauens, & the earth is ful of his praise,

And his brightnes was as the light: he had hornes coming out of his hands, and there was the hiding of his power.

Before him went the pestilence, and burning coles went forth before his fete.

He stode and measured the earth: he behelde and dissolued the nacions and the euerlasting mountaines were broken, & the ancient hilles did bowe: his waies are euerlasting.

For his iniquitie I sawe the tentes of Cushán, and the curtaines of the land of Midíán did tremble.

sent now as it was then. e Whereby is ment a power that was ioyned with his brightnes, which was bid to the rest of the world, but was reueiled in Mount Sínai to his people, Psal. 31. 19. f Signifying that God hath wonderful meanes, and euer had a marvellous power, when he wolde deliuer his Church. g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 22.

m. He reprooeth thus the King of Babylon, who as he was drunken with couetousnes and crueltye, so he promoued others to the same & inflamed them by his rage, & so in the end brought them to shame. n Where as y thoughtest to haue glorie of these thy doings, they shal turne to thy shame: for y shalt drinke of the same cup & others in thy turne. o Because the Babylonians were cruel not only against other nacions, but also against the people of God, which is ment by Lebanón, and the beastes therein, he sheweth that the

a The Prophet instructeth his people to pray vnto God not onely for their great finnes, but also for such as they had committed of ignorance. b Thus the people were afraied when they heard Gods threatenings, and praised. c That is, the state of thy Church which is now ready to perishe before it come to half a perfect age which shoulde be vnder Christ. d Temán and Parán were neere Sínai where the Law was giuen: whereby is signified that his deliuerance was as promised.

^h Meaning, ^j 8 God was not angrie with ^f waters, but ^y by this meane he wolde destroy his enemies and deliver his Church.
ⁱ And so diddest vse all ^f elements as instruments for the destruction of thine enemies.
^k That is, thy power.
^l For he had not only made a covenant with Abraham, but renewed it with his posteritie.
^m Read Nom 20. 11.
ⁿ He alludeth to ^f red sea & Iordén, which gave passage to Gods people, & shewed signes of their obedience, as it were by lifelg vp of their hands.
^o As appeareth Ioh 10. 12.

^p According to thy comendement the same was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward. ^q Signifying that there is no saluation, but by Christ. ^r From the top to the toe thou hast destroyed the enemies.

- 8 Was the Lord angrie against the ^h riuers: or was thine angrie against the floods: or was thy wrath against the sea, that thou didest ride ⁱ vpon thine horses: & thy charrettes brought saluation.
- 9 Thy ^k bowe was manifestely reueiled, & the ^l othes of the tribes were a sure worde, Sélah. ^m didest cleaue the earth with riuers.
- 10 The mountaines sawe thee, and they trembled: the streame of the water ⁿ passed by: the depe made a noise, and lift vp his hand on hie.
- 11 The ^o sunne and moone stood stil in their habitation: ^p at the light of thine arrowes they went, and at the bright shining of thy speares.
- 12 Thou trodest downe the land in angrie, and didest thresh the heathen in displeasure.
- 13 Thou wentest forth for the saluation of thy people, ^q even for saluation with thine
- 14 Anointed: thou hast wounded the head of the house of the wicked, and discouragedst the foundations vnto the ^r necke, Sélah.

- 14 Thou didest ^s strike thorowe with his owne itauers the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.
- 15 Thou didest walke in the sea with thine horses vpon the heape of great waters.
- 16 When I ^t heard, my belie trembled: my lippes shoke at the voyce: ^u otténes entred into my bones, and I trembled in my selfe, that I might rest in ^v the day of trouble: for when he cometh vp ^w vnto the people, he shal destroy them.
- 17 For the figtre shal not flourish, nether shal frute be in the vines: the labour of the oliue shal faile, and the fieldes shal yelde no meat: the shepe shalbe cut of from the folde, and there shalbe no bullocke in the stalles.
- 18 But I wil reioyce in the Lord: I wil ioy ^x in the God of my saluation.
- 19 The Lord God ^y is my strength: he wil make my fete like hindes fete, & he wil make me to walke vpon mine hie places. ^z To the chief singer on Neginothái.

^f God destroyed his enemies bothe great and small with their owne weapons, though they were neuer so fierce against his Church.
^t He returneth to that which he spake in ^y 2. ver. and sheweth how he was afraid of Gods iudgements.
^u He sheweth that ^y faithful can neuer haue true rest, except they fele before ^y weight of Gods iudgements.
^x That is, the enemies: but ^y godlie shalbe quiet, knowing that all things shal turne to good vnto the.
^y He declarereth wherein standeth the comfort & joy of the faithful, though they fe neuer so great afflictions prepared ^z The chief singer vpon the instruments of musike shal haue occasion to praise God for ^z his great deliuerance of his Church.

8ions prepared ^z The chief singer vpon the instruments of musike shal haue occasion to praise God for ^z his great deliuerance of his Church.

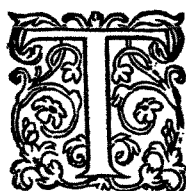
ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendement, he denounceth the great iudgement of God, which was at hand, shewing that their countrey shoulde be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care over them. And as the wicked shoulde be punished for their finnes and transgressions: so he exhorteth the godlie to patience, and to trust to finde mercie by reason of the fre promises of God made vnto Abraham: and therefore quietly to abyde til God shewe them the effect of that grace, whereby in the end they shoulde be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatry.



The wordes of the Lord, which came vnto Zephaniáh the sonne of Cushi, the sonne of Gedaliáh, the sonne of Amariáh, the sonne of Hizkiáh, in the daies of ^a Iosiáh, the sonne of ^a Amón King of Iudah.

- 1 I wil surely destroy all things fró of the land, saith the Lord.
- 2 I wil destroy man and beast: I wil destroy the ^a foules of the heauen, & the fish of the sea, & ruines shalbe to the wicked, & I wil cut of man from of the land, saith ^y Lord.

- 4 I wil also stretch out mine hand vpó Iudáh, and vpon all the inhabitáts of Ierusalem, & I wil cut of the remnát of Báal fió this place, and the names of the ^b Chemarims with the Priestes,
- 5 And them that worship the hoste of heauen vpon the house toppes, and them that worship and sweare by the Lord, and by ^c Malchám,
- 6 And them that are turned backe fró the Lord, and those that haue not sought the Lord, nor inquired for him.
- 7 Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, & hath sanctified his ghestes.

^b Which were an order of superstitious men appointed to minister in the seruice of Báal, and were as his peculiar chaplains, read 2. King 23. 5: howe
^c He alludeth to their idole Molech, which was for bidden Leu. 20. 2, yet they called him their king and made him as a god: therefore he here no-

teeth them that will bothe saye they worship God, & yet will sweare by idoles and serue them: which halting is here condemned, as Exek 10. 39 2. King 17. 35.

Aaaa. iiii.

^a King 22. 1.
^a King 21. 19
^a Not ^y God was angrie with these cunning creatures, but because man was so wicked for whose cause they were created, God maketh them to take parte of the punishment with him.

d Meaning the
courteous
did imitate
strange apparel
of other na-
tions to win-
ne their fa-
mour thereby,
& to appeare
glorious in
eyes of all o-
ther, read Eze-
23, 14.
e He meaneth
the seruantes
of the rulers
which made
other mens
houses and re-
ioyce and lea-
pe for ioy whe
they can get
any pray to
please their
master with-
all.

f Signifying
all corners
of the cite of
Ierusalém shal
be ful of
trouble
g This is mee
of the cite
of the marchā
tes which was
lower then
rest of the pla-
ce about it
h So that no-
thing shal es-
cape me
i By their prof-
peritie they
are hardened
in their wic-
kednes

Deut 28, 30.
amo 1, 11.
k They that
trusted in their
owne strength
and contem-
ned the Pro-
phets of God.
Ier 30, 7.
ioel 2, 11.
amos 5, 18.
Exek 7, 19.

chap. 3, 1.

8 And it shalbe in the day of the Lords sa-
crifice, that I wil visite the princes & the
Kings children, and all such as are clo-
thed with strange apparel.

9 In the same day also wil I visit all those
that dance vpon the thresholde so proud-
ly, which fill their masters houses by cruel-
tie and deceit.

10 And in that day, saith the Lord, there shal-
be a noyse, and crye from the fish gate, &
an howling from the seconde gate, & a great
destruction from the hillies.

11 Howe ye inhabitants of the lowe pla-
ce: for the companie of the marchants is de-
stroyed: all they that bare siluer, are cut of.

12 And at that time wil I searche Ierusa-
lém with lightes, and visite the men that
are frosen in their dregges, & say in their
hearts, The Lord wil nether do good nor
do euil.

13 Therefore their goods shalbe spoiled,
& their houses waste: they shal also buy-
de houses, but not inhabit them, and they
shal plant vineyardes, but not drinke the
wine thereof.

14 The great day of the Lord is nere: it is
nere, and hasteth greatly, euen the voyce of
the day of the Lord: the strong man shal
crye there bitterly.

15 That day is a day of wrath, a day of trou-
ble and heauines, a day of destruction and
desolation, a day of obscuritie and darke-
nes, a day of cloudes & blackenes,

16 A day of the trumpet and alarime against
the strong cities, & against the high towres.

17 And I wil bring distress vpon men, that
they shal walke like blinde men, because
they haue sinned against the Lord, and
their blood shalbe powred out as dust, and
their flesh as the dongue.

18 Neither their siluer nor their golde shal
be able to deliuer them in the day of the
Lords wrath, but the whole land shalbe
deuoured by the fyre of his ielousie: for he
shal make euen a speedier dand of all they
that dwell in the land.

CHAP. II.

He moueth to returne to God, & Prophecying destruc-
tion against the Philistims, Moabites & others.

1 Gather your selues, euen gather you,
Gó nation not worthy to be loued,
2 Before the decre come forthe, and ye be as
chaffe that passeth in a day, & before the
fierce wrath of the Lord come vpon you,
& before the day of the Lords angre
come vpon you.

3 Seke ye the Lord all the meke of the earth,
which haue wrought his iudgement: seke
righteousnes, seke lowlines, if so be that ye
may be hid in the day of the Lords wrath.

4 For Azzáh shalbe forsaken, and Ashke-
lon desolate: they shal drive out Ashdod at
the none day, & Ekron shalbe rooted vp.

5 Wo vnto the inhabitants of the sea coast:
the nation of the Cherethims, the worde
of the Lord is against you: ó Canaan, the
land of the Philistims, I wil euen destroy
thee without an inhabitant.

6 And the sea coast shalbe dwellings & co-
rages for shepherdes and shepfoldes.

7 And the coast shalbe for the remnant of
the house of Iudáh, to fede thereupon: in
the houses of Ashkelon shal they lodge
towards night: for the Lord their God shal
visite them, & turne away their captiuitie.

8 I haue heard the reproche of Moab, and
the rebukes of the children of Ammón,
whereby they vbraided my people, and
magnified themselves against their borders.

9 Therefore, as I liue, saith the Lord of ho-
stes, the God of Israél, surely Moab shal
be as Sodom, and the children of Ammón
as Gomorrah, euen the breeding of nettles
and salt pittes, and a perpetual desolation:
the residue of my folke shal spoile them, &
the remnant of my people shal possesse
them.

10 This shal they haue for their pride, becau-
se they haue reproched and magnified the
selues against the Lord of hostes people.

11 The Lord wil be terrible vnto them: for
he wil consume all the gods of the earth,
and euerie man shal worship him from his
place, euen all the yles of the heathen.

12 Ye Moabites also shalbe slaine by my swor-
de with them.

13 And he wil stretch out his hand against
the North, and destroy Ashúr, and wil
make Nineueh desolate, and waste like a
wildernes.

14 And flockes shal lie in the middes of her,
and all the beastes of the nations, and the
pellicane, & the owle shal abide in the vp-
per postes of it: the voyce of birdes shal sing
in the windowes, and desolations shalbe
vpon the postes: for the cedres are vnco-
uered.

15 This is the reioycing citie that dwelt
carelesse, that said in her heart, I am, and
there is none besides me: how is she made
waste, and the lodging of the beastes: eue-
rie one that passeth by her, shal hiss and
wagge his hand.

CHAP. III.

4 Against the gouerners of Ierusalém. 2 Of the cal-
ling of all the Gentiles. 13 A comfort to the residue
of Israél.

1 WO to her that is filthy and pollu-
ted, to the robbing citie.

2 She heard not the voyce: she receiued not
correctiõ: she trusted not in the Lord: she
druue not nere to her God.

3 Her prices within her are as roaring lions:
her iudges are as wolues in the euening,
which

d That is, Gid-
lites: by this
nacion he mea-
neth the peo-
ple that dwelt
nere to the
Iewes and so
stead of friend
they were ene-
mies: either
fore because
them Canaan-
ites whom the
Lord appointed
to be nati-
ne
e He sheweth
why God wil
destruy
their enemies,
because their
crueltie might
be a resting
place for his
Church
f Iste na-
cio presumed
to take from
the Iewes that
countrie
the Lord had
giuen them.

g When he
shal deliuer
his people and
destruy their
enemies and
idols, his glo-
rie shal shine
through out
all the worlde

h Read Ier-
34, 11
Ier, in dgerboze

i Meaning, Ni-
neueh, which
reioycing so
much of her
strength and
prosperitie,
thidebe thus
made waste &
Gods people
deliuered.

a That is, Ie-
rusalém.

Exek 22, 27.
muc 3, 11.
Habak. 1, 8.

^bThey are so
griedy y they
eat vp bones
and all

^cThe wicked
thus boasted
that God was
ever among
them, but the
Prophet aswe
reth that that
can not excuse
their wicked-
nes for God
wil not beare
with their sin-
nes: yet that
he did patient-
ly abide and
sent his Pro-
phetes conti-
nually to call
them to repe-
tence, but he p-
sisted nothing.

^dBy the de-
struction of o-
ther nations he
sheweth that
the Iewes shul-
de haue lear-
ned to feare
God

^eThey were
mofic earnest
& ready to do
wickedly
f Seing ye wil
not repēt, you
shal loke for
my vengeance
aswel as other
nations

^gLeft any shul-
de thinke the
that Gods glo-
rie shulde haue
perished whe
Iuda was de-
stroyed, he
sheweth that
he wil publish
his grace
through all y
worlde

^hBy with one
shoulder, as Hof
6.9

ⁱThat is, the
Iewes shal co-
me aswel as y
Gētilēs: which
is to be vnder-
stand vnder the time of the Gospel.

which^b leaue not the bones til the mo-
rowe.

4 Her prophetes are light, & wicked per-
sones: her priests haue polluted the Sanc-
tuarie: they haue wrested the Law.

5 The^c iust Lord is in the middes thereof:
he wil do none iniquitie: euery morning
doeth he bring his iudgement to light, he
faileth not: but the wicked wil not learne
to be ashamed.

6 I haue^d cut of the natiōs: their towres a-
re desolate: I haue made their streates wa-
ste, that none shal passe by: their cities are
destroyed without man and without inha-
bitant.

7 I said, Surely thou wilt feare me: y wil-
t receiue instruction: so their dwelling shul-
de not be destroyed how soeuer I visited
thē, but^e they rose early & corrupted all
their workes.

8 Therefore^f waite ye vpon me, saith the
Lord, vntil the daye that I rise vp to the
pray: for I am determined to gather the
nations, and that I wil assemble the king-
domes to powre vpon them mine indig-
nation, *euē* all my fierce wrath: for all the
earth shalbe deuoured with the fyre of my
iellousie.

9 Surely^g then wil I turne to the people a
pure langage, that they may all call vpon
the Name of the Lord, to serue him^h with
one consent.

10 From beyonde the riuers of Ethiopia,
theⁱ daughter of my dispersed, praying
vnto me, shal bring me an offering.

11 In that daye shalt thou not be ashamed
for all thy workes, wherein thou hast tri-
gged against me: for then I wil take

and vnder the time of the Gospel. I For they shal haue
full remission of their sinnes: and the hypocrites which boasted of the Temple,
which was also thy pride in tyme past, shal be taken from thee.

away out of the middes of thee them that
reioyce of thy pride, & thou shalt no mo-
re be proude of mine holie Mountaine.

12 Then wil I leaue in the middes of thee
an humble and poore people: and thei shal
trust in the Name of the Lord.

13 The remnant of Israél shal do none ini-
quitie, nor speake lies: nether shal a deceit-
ful tongue be founde in their mouth: for
they shalbe fed, and lie downe, and none
shal make them afraid.

14 Reioyce, o daughter Zión: be ye ioyful,
o Israél: be glad and reioyce with all thine
heart, o daughter Ierusalém.

15 The Lord hathe taken away thy^k iud-
gements: he hathe cast out thine^l enemie:
the King of Israél, *euē* the Lord is in the
middes of^m thee: thou shalt se no more
euil.

16 In that day it shalbe said to Ierusalém,
Feare thou not, o Zión: let not thine hāds
be faint.

17 The Lord thy God in y middes of thee
is mightie: he wil saue, he wil reioyce ouer
thee with ioye: he wil quiet him self in
his loue: he wil reioyce ouer thee with
ioye.

18 After a certeine time wil I gather the af-
flicted that were of thee, & them that ba-
re the reproche forⁿ it.

19 Beholde, at that time I wil bruiſe all that
afflict thee, & I wil^p saue her that halteth,
and gather her that was cast out, and I wil
get them praise and fame in all the^q lands
of their shame.

20 At that time wil I bring you againe, &
then wil I gather you: for I wil giue you a
name and a praise amōg all people of the
earth, when I turne backe your captiuitie
before your eyes, saith the Lord.

^kThat is, y pu-
nishment for
thy sinne
^lAs the Affy-
rians, Caldeas,
Egyptians, and
other nations
^mTo defende
thee as by thy
sinnes thou
hast put him
away and left
thy selfe na-
ked, as Exod.
32.25

ⁿSignifying, y
God delieth
to shewe his
loue and great
affection toward
his Church
^oThat is, them
that were had
in hatred and
reuil for y
Church and
because of
their religion.
^pI wil deliuer
the Church y
now is afflic-
ted, as Micah
4.6
^qAs among
the Affyrians
and Caldeans
y did mocke
them and put
the to shame.

H A G G A I.

THE ARGUMENT.

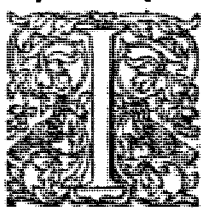
When the time of the seruentie yeres captiuitie prophesied by Ieremiāh, was expired, God rai-
sed vp Haggái, Zechariah and Malachi to comforte the Iewes and to exhorie them to the
buylding of the Temple, which was a figure of the spiritual Temple and Church of God, whose per-
fection and excellencie stod: in Christ. And because that all were giuen to their owne pleasures &
commodities, he declareth that that plague of famine, which God sent then among them, was a iuste
rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he
comforteth them, if they wil returne to the Lord, with the promises of greater felicitie, forasmuche as
the Lord wil finish the worke that he hathe begonne, and send Christ whome he had promised, and
by whome they shulde attaine to pursue ioy and glorie.

Bbbb.i.

a. Who was y^e sonne of Hy-
staspis, and the
third King of
the Persians, as
some thinke.
b Because the
buylding of y^e
Tēple began to
cease by rea-
son that the
people were
discouraged
by their ene-
mies: & if the-
se two notable
men had neede
to be stirred vp
and admoni-
shed of their
duty, what
shal we thinke
of other gou-
ernours whose
doings are e-
ther against
God, or very
colde in his
cause?
c Not y^e they
condemned y^e
buildig there-
of, but their pre-
ferred policie,
& private pro-
fite to religio,
being conceit
with smale be-
ginnings
d Shewing y^e
they sought not
only their ne-
cessities, but
their very
pleasures befo-
re Gods ho-
nour?
e Consider y^e
plagues of God
vpon you for
preferring
your policies
to his religio,
and because
ye seke not at
first of all
f Meaning, that
they shulde
leave of their
owne comedi-
ties, and go
forwarde in
the buyldig of
Gods Temple
and in the festi-
ng forth of
his religion
g That is, I
will heare your
prayers accord-
ing to my pro-
mises, 1 King.
8, 22.
h That is, my
glorie shal be
set forth by
you
i And so bring
it to nothing.
k Thus declar-
ed that God
was the author
of the doctrine,
and that he
was but the
minister, as Ex-
od 14, 31 wdg
7, 20 ad 15, 28.
l Which decla-
reth that men
are vnapt and
dull to serue y^e
Lord, neither
can they obey
his worde or
his messengers
before God re-
forme their
hearts & giue
them new spi-
rits, Ioh. 6, 44.

CHAP. I.

*The time of the prophesie of Haggái. & An exhortaciō
to buyld the Temple againe.*



IN the secōde yere of
King^a Darius, in the
sixt moneth, the first
day of the moneth,
came the worde of the
Lord (by the mini-
sterie of the Prophet
Haggái) vnto^b Zerub-

babél the sonne of Shealtiel, a prince of
Iudáh, and to Iehoshúa the sonne of Ie-
hoadák the hie Priest, saying,

Thus speaketh y^e Lord of hostes, saying,
This people say, The time is not yet come,
c that the Lords House shulde be
buylded.

Then came the worde of the Lord by the
ministerie of y^e Prophet Haggái, saying,

Is it time for your selues to dwell in
your^d filsd houses, & this House lie waste?

Now therefore thus saith the Lord of
hostes, Consider your owne waies in your
hearts,

e Ye haue sowne muche, & bring in litle:
ye eat, but ye haue not ynough: ye drinke,
but ye are not filled: ye clothe you, but ye
be not warme: and he that earneth wages,
putteth the wages into a broken bagge.

Thus saith the Lord of hostes, Consider
your owne waies in your hearts.

Go^f vp to the mountaine, & bring wood,
& buyldethis House, & I wil be fauora-
ble in it, and I wil^h be glorified, saith
the Lord.

Ye looked for muche, and lo, it came to li-
tle: and when ye brought it home, I did
blowⁱ vpon it. And why, saith the Lord
of hostes? Because of mine House that is
waste, and ye runne euery man vnto his
owne house.

Therefore the heauen ouer you staied
itself from dewe, and the earth staied her
frute.

And I called for a drougt vpon the lād,
and vpon the mountaines, and vpon the
corne, and vpon the wine, and vpon the
oyle, vpon all that the grounde bringeth
forthe: bothe vpon men and vpon cattel,
and vpon all the labour of the hands.

When Zerubbabél the sonne of Shealtiel,
and Iehoshúa the sonne of Iehoadák the
hie Priest with all the remnāt of the peo-
ple, heard the^k voyce of the Lord their
God, & the wordes of the Prophet Hag-
gái (as the Lord their God had sent him)
then the people did feare before y^e Lord.

Then spake Haggái the Lords messen-
ger in the Lords message vnto the peo-
ple, saying, I am with you, saith the Lord.

And the Lord stirred vp^l the spirit of
Zerubbabél, the sonne of Shealtiel a prin-

ce of Iudáh, and the spirit of Iehoshúa
the sonne of Iehoadák the hie Priest, and
the spirit of all the remnant of the people,
and they came, and did the worke in the
House of the Lord of hostes their God.

CHAP. II.

*He sheweth that the glorie of the seconde Temple shal en-
coude the first.*

IN the foure and twentieth daye of the
sixt moneth, in the seconde yere of
King Darius,

In the seuenth moneth, in the one & twen-
tieth day of the moneth, came the worde
of the Lord by the ministerie of the Pro-
phet Haggái, saying,

Speake now to Zerubbabél the sonne of
Shealtiel prince of Iudáh, & to Iehoshúa
the sonne of Iehoadák the hie Priest, &
to the residue of the people, saying,

Who is left among you, that sawe this
a House in her first glorie, & how do you
se it now? Is it not in your eyes, in compa-
rison of it as nothing?

Yet now be of good courage, o Zerubba-
bél, saith the Lord, and be of good com-
fort, o Iehoshúa, sonne of Iehoadák the
hie Priest: and be strong, all ye people of
the land; saith the Lord, and^b do it: for I
am with you, saith the Lord of hostes,

According to the worde that I couenan-
ted with you, when ye came out of Egypt:
so my Spirit shal remaine among you,
feare ye not.

For thus saith the Lord of hostes, c Yet
a litle while, and I wil shake the heauens
and the earth, and the sea, and the drye
land:

And I wil moue all nacions, and^d the de-
fire of all nacions shal come, and I wil fil
this House with glorie, saith the Lord of
hostes.

The^e siluer is mine, and the golde is mine,
saith the Lord of hostes.

The glorie of this last House shal be grea-
ter then the first, saith the Lord of hostes:
and in this place wil I giue^f peace, saith
the Lord of hostes.

g In the foure and twentieth day of the
ninth moneth, in the seconde yere of Da-
rius, came the worde of the Lord vnto y^e
Prophet Haggái, saying,

Thus saith the Lord of hostes, Aske now
the Priests concerning the Law, and say,

If one beare^h a holy flesh in the skirt of
his garment, and with his skut do touche
the bread, or the potage, or the wine, or
oyle, or any meat, shal it be holy? And the
Priests answered and said, No.

Thē said Haggái, If a polluted persone
touche any of these, shal it be vnclane?
And the Priests answered, & said, It shal
be vnclane.

Then answered Haggái, and said, So

a For the peo-
ple according
as Isa. 32, 11, &
ezek 41, 1, had
prophecied,
thought this
Tēple shulde
haue bene mo-
re excellent
then Salomōs
Tēple, which
was destroyed
by the Baby-
lonians, but y^e
Prophets met
the spiritual
Temple, the
Church of
Christ

b That is, go
forwarde in
buylding the
Temple.
c He exhorteth
them to paci-
ce though they
se not as yet
this Temple so
glorious as the
Prophets had
declared for
this shulde be
accomplished
in Christ by
whome all
things shulde
be renewed

d Meaning,
Christ whome
all ought to lo-
ue for and de-
fire: or by de-
fire, he may
signifie all pre-
cious things,
as riches and
suche like.

e Therefore
when this time
cometh, he can
make all the
treasures of y^e
worlde to ser-
ue his purposes
but the glorie
of this secōde
Temple doeth
not stand in
material things
neither can be
buyld

f Meaning, all
spiritual bles-
sings and fe-
licities purcha-
sed by Christ,
Phil 4, 7.

g That is, the
flesh of the sa-
crifices: where
by he signifieth
that that thing
of it self
is good, can
not make ano-
ther thing so:
and therefore
they ought not
to iustifie the
selues by their
sacrifices and
ceremonies:
but cōtrary he
that is vnclane
and not pu-
re of heart,
doeth corrupt
those things &
make them de-
fectable vnto
God which els
are good and
goodly.

is this people, and so is this nacion before me, faith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

h Consider how God did plague you with famine afore you began to buyde the Temple. That is, before the building was begun.

16 And now, I pray you, consider in your mindes: from this day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the wine presse for to drawe out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you *turned* not to me, faith the Lord.

h From the time they began to buyde the Temple, he promitteth God wolde blise them: & albeit as yet the frute was not come forth, yet in the gathering they shulde haue plenty.

19 Consider, I pray you, in your mindes from this day, and afore from the foure and twetieth day of the ninth *moneth*, *euen* from the day that the fundacion of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the barne? as yet the vines, and the figre, & the pome grante, and the oliue tre hath not brought forth: from this day wil I blisse you.

h He exhorteth them to patience and to abide til the baruch came and then they shulde see Gods blessings.

21 And againe the worde of the Lord came vnto Haggái in the foure & twentieth day of the moneth, saying,

22 Speake to Zerubbabél the prince of Iudáh, and say, I wil shake the heauens and the earth,

m I will make a change and renue all things in Christ, of whome Zerubbabél here is a figure. Hereby he sheweth that there shalbe no let or hinderance when God will make this wonderful restitution of his Church. Signifying that his dignitie shulde be most excellent, which thing was accomplished in Christ.

23 And I wil ouerthrowe the throne of kingdomes, and I wil destroy the strength of the kingdomes of the heathen, & I wil ouerthrowe the charrets, & those that ride in them, and the horse and the riders shal come downe, euerie one by the sworde of his brother.

24 In that day, faith the Lord of hostes, wil I take thee, o Zerubbabél my seruant, the sonne of Shealtiel, faith the Lord, & wil make thee as a signet: for I haue chosen thee, faith the Lord of hostes.

Z E C H A R I A H.

T H E A R G U M E N T.

Two moneths after that Haggái had begonne to prophesie, Zechariáh was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth the, if they wil repent vnfeignedly, & not abuse this great benefite of God in their deliuerance, which is a figure of that true deliuerance, that all the faithful shulde haue from death and sinne by Christ. But because they stil remained in their wickednes and coldenes to see the Gods glorie, & were not yet made better by their long banishment, he rebuketh the moste sharply: yet for the comfort of the repentant, he euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whome all shulde be sanctified to the Lord.

C H A P. I.

h He exhorteth the people to returne to the Lord, & to eschewe the wickednes of their fathers. **h** He signifieth the restitution of Ierusalem and the Temple.

a Who was the sonne of Hysaiis. **b** This was not Zechariáh, whereof is mention 2 Chron 24, 20, but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo. **c** He speaketh this to feare the with Gods iudgements, they shulde not prouoke him as their fathers had done, whome he so grievously punished. **d** Let your frutes declare, if you are Gods people & that he hath wrought in you by his Spirit & mortified you: for els mā hath no power to returne to God, but God must conuert him, as Ier 31, 18 Iam 5, 25 2/6 21, 8, & 31, 6 & 45, 21 Ier 31, 12 & 44, 12, 30, 6/14, 2, 20, 12.

IN the eight moneth of the seconde yere of Darius, came the worde of the Lord vnto Zechariáh the sonne of Berechiah, the prophet, saying,

The Lord hath bene sore displeased with your fathers.

Therefore say thou vnto the, Thus saith the Lord of hostes, Turne ye vnto me, faith the Lord of hostes, & I wil turne vnto you, faith the Lord of hostes.

Be ye not as your fathers, vnto whome former Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, & from your wicked

workes: but they wolde not heare, nor hearken vnto me, faith the Lord.

Your fathers, where are they? and do the Prophetes liue for euer?

e Though your fathers be dead, yet Gods iudgements in punishing the ought stil to be before your eyes: & though the Prophetes be dead, yet their doctrine remaineth for euer, 2 Pet. 1, 19.

But did not my wordes and my statutes, which I commanded by my seruants the Prophetes, take holde of your fathers? & they returned, & said, As the Lord of hostes hath determined to do vnto vs, according to our owne wayes, & according to our workes, so hath he delt with vs.

Vpon the foure and twentieth day of the eleueth moneth, which is the moneth Shebat, in the seconde yere of Darius, came the worde of the Lord vnto Zechariáh the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

I sawe by night, and beholde a man riding

As men astonished with my iudgements, and not that they were touched with true repentance. **h** Which containeth parte of Ianuarie and parte of Februarie. This vision signifieth the restitution of the Church, but as yet it shulde not appeare to mans eyes, which is here ment by the night, by the bottomes & by the mirre trees, which are blacke and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad, by whome he stil worketh his purpose and bringeth his matters to passe. **k** Who was the chief among the rest of the horie men.

Bbb. ii.

¹ These figured & diuers of
frees of Gods
Angels by who
me God some
time punisheth
and sometime
comforteth &
brigeth forthe
his workes in
diuers forces

ding vpon a red horſe, and he ſtoode among
the mirre trees, that were in a bottome, &
behinde him were there ¹ red horſes ſpec-
keled and white.

Then ſaid I, O my Lord, what are theſe?
And the Angel that talked with me, ſaid
vnto me, I wil ſhewe thee what theſe be.

And the man that ſtoode among the mir-
re trees, answered and ſaid, Theſe are they
whome the Lord hath ſent to go through
the worlde.

And they answered the Angel of the
Lord, that ſtoode among the mirre trees, &
ſaid, We haue gone thorowe the worlde:
and beholde, all the worlde ſitteth ſtil, and
is at reſt.

Then the ^m Angel of the Lord answered
and ſaid, O Lord of hoſtes, how long wilt
thou be vnmerciſul to Ieruſalem, and to
the cities of Iudáh, with whome thou haſt
bene diſpleaſed now theſe thre ſcore and
ten yerſe?

And the Lord answered the Angel that
talked with me, with good wordes and co-
fortable wordes.

So the Angel that communed with me,
ſaid vnto me, Crye thou, and ſpeake, Thus
ſaith the Lord of hoſtes, I am ⁿ ielouſe
ouer Ieruſalem and Ziön ^v a great zeale,

And am greatly angrie againſt the ca-
reles heathen: for I was angrie but ^o a lit-
tle, & they helped forward the afflictiõ.

Therefore thus ſaith the Lord, I wil re-
turne vnto Ieruſalem with tender mercie:
mine houſe ſhal be buylded in it, ſaith the
Lord of hoſtes, & a line ſhal be ſtretched
vpon Ieruſalem.

Crye yet, and ſpeake, Thus ſaith ^y Lord
of hoſtes, My cities ſhal yet ^q be broken
with plentie: the Lord ſhal yet comforte
Ziön, and ſhal yet chuſe Ieruſalem.

Then liſt I vp mine eyes and ſawe, and
beholde, ^r foure hornes.

And I ſaid vnto the Angel that talked
with me, What be theſe? And he answered
me, Theſe are the hornes which haue ſcat-
tered Iudáh, Iſraél, and Ieruſalem.

And the Lord ſhewed me foure ^c car-
penters.

Thē ſaid I, What come theſe to do? And
he answered, and ſaid, Theſe are the hor-
nes, which haue ſcattered Iudáh, ſo that a
man durſt not liſt vp his head: but theſe
are come to fraye them, and to caſt out the
hornes of the Gentiles, which liſt vp
their horne ouer the land of Iudáh, to
ſcatter it.

^m That is,
Chriſt the Me-
diator praied
for the ſalua-
tion of his
Church, &
was now trou-
bled when all
the countreys
about them
were at reſt

ⁿ Though for a
time God dif-
ferre his helpe
& comfort fro
his Church,
yet this decla-
reth that he
loueth them
ſtil moſte de-
rely, as a moſte
merciful fa-
ther his chil-
dre, or an hoſt
band his wife,
and when it is
expedient for
them, his hel-
pe is ever re-
ady

^o In deſtroying
the reprobate I
ſhewed my
ſelf, but a litle
angrie toward
my Church,
but ^y enemy
wolde haue de-
ſtroyed them
alſo, and con-
ſidered nor the
end of my cha-
ſtiſements.

^p To meaſure
out the buyl-
dings

^q The abuſe
ſhal be
ſo great that
the places of
ſtore ſhal not
be able to con-
taine theſe
bleſſings that
God will ſend,
but ſhal enen
breake for full-
nes.

^r Which ſigni-
fied all the e-
nemies of the Church, Eaſt, Weſt, North, South
ſignifies are Gods inſtruments, which with their mallets and hammers
breake theſe hard and ſtrong hornes, which wolde ouerthrowe the
Church, and declare that none enemies hornes is ſo ſtrong, but God ha-
th an hammet to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudáh.

¹ Liſt vp mine eyes againe and looked,
and beholde, ^a a man with a meaſuring
line in his hand.

² Then ſaid I, Whither goeſt thou? And
he ſaid vnto me, To meaſure Ieruſalem,
that I may ſe what is the breadth thereof,
and what is the length thereof.

³ And beholde, the Angel that talked with
me, went forthe: and another Angel went
out to mete him,

⁴ And ſaid vnto him, Runne, ſpeake to this
^b yong man, and ſay, ^c Ieruſalem ſhal be
inhabited without walles, for the multitu-
de of men and cattel therein.

⁵ For I, ſaith the Lord, wil be vnto her a
wall of ^d fyre rounde about, and wil ^e be
the glorie in the middes of her.

⁶ Ho, ho, come ^f forthe, and ſlee from the land
of the North, ſaith the Lord: for I haue
ſcattered you into ^y foures windes of the
heauen, ſaith the Lord.

⁷ ^h Sauē thy ſelf, ^o Ziön, that dwelleſt with
the daughter of Babel.

⁸ For thus ſaith the Lord of hoſtes, After
^{thi} glorie hath he ſent me vnto the na-
cions, which ſpoiled you: for he that tou-
cheth you, toucheth the ^k apple of his eye.

⁹ For beholde, I wil liſt vp mine hand
I vpon them: and ^m they ſhal be a ſpoile
to thoſe that ſerued them, and ye ſhal
knowe, that the Lord of hoſtes hath ⁿ ſent
me.

¹⁰ Reioyce, and be glad, ^o daughter Ziön:
for lo, I come and wil dwell in the mid-
des of thee, ſaith the Lord.

¹¹ And many nations ſhal be ioyned to the
Lord in that day, and ſhal be my people:
and I wil dwell in the middes of thee, and
thou ſhalt knowe that the Lord of hoſtes
hath ſent me vnto thee.

¹² And the Lord ſhal inherit Iudáh his por-
tion in the holy land, and ſhal chuſe Ieru-
ſalem againe.

¹³ Let all fleſh be ſtil before the Lord: for
he is raiſed vp out of his holy place.

^a That is, the
Angel who
was Chriſt:
for in reſpect
of his office
he is oftentimes
called an An-
gel, but in re-
ſpect of his e-
ternal eſſence,
is God and ſo
called

^b Meaning hi
ſelf Zecha-
riáh.

^c Signifying ^y
ſpiritual Ieru-
ſalem and
Church vnder
Chriſt, which
ſhalde be exte-
ded by ^y Gos
pel through
all the worlde
and ſhalde nee-
de no mate-
rial walles,
nor truſt in a-
ny worldelic
ſtrength, but
ſhalde be ſafe-
ly preferred,
and dwell in
peace among
all their ene-
mies.

^d To deſende
my Church, to
ſeare the ene-
mies, and to
deſtroy them
if they appro-
che nere.

^e In me they
ſhal haue their
ful felicitie &
glorie

^f He calleth
to the, which
partly for fea-
re and partly
for their owne
eafe remained
ſtil in captiui-
tie, and ſo pre-
ferred their
owne private
commodities
to the benefi-
tes of God pro-
miſſed in his
Church.

^g As it was I
that ſcattered
you, ſo haue I
power to reſto-
re you

^h By ſeing
from Babylon
and coming to

ⁱ Seing that God hath be-
gonne to ſhewe his grace among
you by deliuering you, he continueth the ſame ſtil toward you, and there-
fore ſendeth me his Angel, and his Chriſt to defend you from your ene-
mies, that they ſhal not hurt you, neither by the way nor at home.

^k Ye are ſo deare vnto God, that he can no more ſuffer your enemies to hurt
you, then a man can abide to be thruſt in the eye. Pſal 17.8

^l Vpon
the heathen your enemies

^m They ſhal be your ſeruautes as you haue
bene theirs

ⁿ This muſt neceſſarily be vnderſtand of Chriſt, who being
God equal with his Father, was ſent as he was Mediator to dwell in his
Church, and to gouerne them

CHAP. III.

A prophecie of Chriſt and of his kingdom.

¹ And he ſhewed me Iehoiúa the hie
Priest, ^a ſtāding before the Angel of
the Lord, and ^b Satan ſtoode at his right
hand to reſiſt him.

^a He praied
to Chriſt the
Mediator for
the ſtate of the
Church.

^b Which de-
clareth that the faithful haue not onely warre with fleſh
and blood, but
with Satan him ſelf and the ſpiritual wickednes, Eph 6.12.

clareth that the faithful haue not onely warre with fleſh
and blood, but
with Satan him ſelf and the ſpiritual wickednes, Eph 6.12.

e That is, Christ spea-
keth to Godas
the Mediator
of his Church
that he wolde
rebuke Satan:
and here he
sheweth him
selfe to be the
continual pre-
seruer of his
Church

d Meaning y
Iehoshua was
wonderfully
preserued in
the captiuitie,
and now Sara
sought to afflict
& trouble him
when he was
doig his office
e In respect
of y glorious
garments, and
precious sto-
nes that the
Prestes did
wre before
the captiuitie:
and by this
contemptible
state the Pro-
phet signifieth
that these sma-
le beginnings
shulde be ma-
de excellent
when Christ
shal make the
ful restitution
of his Church.
f He sheweth
of what appa-
rel he spea-
keth, & is whe
our filthy sin-
nes are taken
away and we
are clad with
Godsmercies,
which is ment
of the spiri-
tuali: signifi-
g The Prophet
praith that
besides the
raiment the
Priest might
also haue tyre
for his head
accordingly,
that is, that
the dignitie
of the Priest-
hode might be
perfected: and
this was fulfil-
led in Christ,
who was bothe
Priest and King:
and here all
suche are con-
demned that
can content
them selues
with any mean
reformation
in religion, lea-
ving the Pro-
phet desireth
the perfection,
and obtineth
it k That is,
haue rule and
gouernement
in my Church
as thy prede-
cessours haue
had l Whereby
he meaneth
to haue the
whole charge
and ministerie
of the Church
k That is,
the Angels
who represented
the whole
number of the
faithful: signi-
fying that all
the goodie
shulde willingly
receiue him
l Because they
followe my
worde, thei
are contained
in the worlde,
and esteemed
as monsters,
isa 45, 18
m That is,
Christ, who
did so humble
him selfe,
that not
onely he be-
came the ser-
uant of God,
but also the
seruant of men:
and there-
fore in him
they shulde
haue comfort,
although in
the worlde
they were
contemned,
isa 45, 11, 12
n He sheweth
that the mini-
sters can not
buyde, before
God lay y
first stone,
which is Christ,
who is ful of
eyes, bothe
because he
giveth light
vnto all others,
& that all
oght to seke
light at him,
Chap 4, 10
o That is,
I will make
it perfit in
all pointes,
as a thing
wrought
by the hand
of God p
Thogh I
haue punish-
ed this land
for a time,
yet I will
euen now
be pacified,
& visit their
sinnis no more
q Ye shal
then liue
in peace &
quietnes, zech
13, 14 in the
kingdome of
Christ, isa 2, 2
micah 4, 4

2 And the Lord said vnto Satá, The Lord reprove thee, ó Satan: euen the Lord that hathe chofen Ierusalém, reprove thee. Is not this a brande taken out of the fyre?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Beholde, I haue caused thine iniquitie to departe from thee, & I will clothe thee with change of raiment.

5 And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, & the Angel of y Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my waies, and kepe my watche, thou shalt also iudge mine House, & shalt also kepe my courtes, and I will giue thee place among these that stand by.

8 Heare now, ó Iehoshua y hie Priest, thou and thy fellowes that sit before thee: for they are monstrous persones: but beholde, I will bring forth the true Branche my seruant.

9 For lo the stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: beholde, I wil cut out the grauing thereof, saith y Lord of hostes, & I will take away y iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery mā his neighbour vnder the vine, and vnder the fig tree.

3 And two oliue trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof.

4 So I answered, & spake to the Angel that talked with me, saying, What are these, my Lord?

5 The Angel that talked w me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of the Lord vnto Zerubbabél, saying, Nether by an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, ó great mountaine, before Zerubbabél: thou shalt be a plaine, & he shall bring forth the head stone thereof, w showings, crying, Grace, grace vnto it.

8 Moreouer, the worde of the Lord came vnto me, saying,

9 The hands of Zerubbabél haue laid the fundaciō of this house: his hands shal also finish it, and thou shalt knowe that the Lord of hostes hathe sent me vnto you.

10 For who hathe despised the day of the small things? but they shal reioyce, and shal se the stone of tinne in the hand of Zerubbabél: these seuen are the eyes of y Lord, which go thorow y whole worlde.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two oliue branches, which thou owe the two goldē pipes emptye them selues into the golde?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two oliue branches, that stande with the ruler of the whole earth.

g Meaning, y Prophet, that I am Christ sent of my Father for the buylding, & preseruation of my spiritual Tēple. h Signifying y all were discouraged at y small & poore beginnings of the Tēple i Whereby he signifieth y plummet & line, that is, y Zerubbabél which represented Christ, shulde go forward with his buylding to y ioye & cōfort of y godlie, thogh the worlde be against him, & thogh his for a while be discouraged, because thei se not things pleasant to y eye k That is, God hathe seuen eyes: meaning, a cōtinual prouidence, so that neither Satan nor aūie power in the worlde can go about or bring aūie thing to passe to hinder his worke, Chap 3, 9 l Which were euer grene & ful of oyle, so that stil they powred forth the oyle into the lampes: signifying, that God wil continually mainteine and preserue his Church, and reduce it stil with abundance and perfection of graces

e Who was a figure of Christ and therefore this doctrine was directed to all y Church who are his bodie & members. d He sheweth y Gods power onely is sufficient to preserue his Church, thogh he vie not mā helpe thereto. e He compareth the power of the aduersaries to a great mountaine, who thogh the Jewes nothing in respect of them, and wolde haue hindered Zerubbabél who represented Christ whome y enemies daily labour to let in the buylding of his spiritual Temple, but all in vaine f Thogh y enemies thinke to stay this buylding, yet Zerubbabél shal lay the hieft stone thereof, and bring it to perfection, so that all the godlie shal reioyce, & pray vnto God that he wolde cōtinue his grace, and fauour toward y Tēple

g Meaning, y Prophet, that I am Christ sent of my Father for the buylding, & preseruation of my spiritual Tēple. h Signifying y all were discouraged at y small & poore beginnings of the Tēple i Whereby he signifieth y plummet & line, that is, y Zerubbabél which represented Christ, shulde go forward with his buylding to y ioye & cōfort of y godlie, thogh the worlde be against him, & thogh his for a while be discouraged, because thei se not things pleasant to y eye k That is, God hathe seuen eyes: meaning, a cōtinual prouidence, so that neither Satan nor aūie power in the worlde can go about or bring aūie thing to passe to hinder his worke, Chap 3, 9 l Which were euer grene & ful of oyle, so that stil they powred forth the oyle into the lampes: signifying, that God wil continually mainteine and preserue his Church, and reduce it stil with abundance and perfection of graces

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CHAP. IIII.

The vision of the golden candlesticke, and the expostion thereof.

1 And the Angel that talked with me, came againe & waked me, as a man that is raised out of his slepe,

2 And said vnto me, What seest thou? And I said, I haue looked, & behold, a candlesticke all of gold with a bowle vpon the top of it, & his seuen lampes therein, & seuen pipes to y lampes, w were vpon the top thereof.

a Which was 2
euer in the
midde of the
Temple, signi-
fying y y graces
of Gods
Spirit shulde
flue there in
moſte abundance,
and in all perfection
b Which conueied the oyle that
dropped fro the trees into the lampes, so that the light neuer failed: & this
visio was to cōfirme the faithful that God had sufficient power in him self to
cōtinue his graces, & to bring his pmes to passe, thogh he had no help of mā

CHAP. V.

1 The vision of the flying booke, signifying the curse of reues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iuda's afflictions into Babylon

1 Then I turned me, & lift vp mine eyes and looked, & beholde, a flying booke.

2 And he said vnto me, What seest y? And I answered, I se a flying booke. the length thereof is twentie cubites, & the breadth thereof ten cubites.

3 Then said he vnto me, This is the curse of all iudgement & equitie, he sheweth that Gods curse is written in this booke had truly light bothe on them, & their fathers: but now if they wolde repēt, God wolde lead the same among the Caldeans their former enemies.

a Because the Jewes had prouoked Gods plagues by cō-
tempting his
worde, and ca-
sing of all iudgement & equitie, he sheweth that Gods curse is written in this booke had truly light bothe on them, & their fathers: but now if they wolde repēt, God wolde lead the same among the Caldeans their former enemies.

^b That is, v-
seth any inu-
ria toward
his neighbour
^c Meaning,
wherefoever
he be in the
worlde

^d He that is
greifed, the
first table, and
serueth not
God aright,
but abusieth
Gods Name
^e Which was
a measure in
dry things co-
ntaining about
ten pottels

^f That is, all
the wicked-
nes of the vo-
gallie is in
Gods sight, &
he keepeth in
a measure and
can shut it
or open it at
his pleasure.

^g To couer y
measure
^h Which re-
presenteth ini-
quity, as in y
next verse

ⁱ Signifying y
Satan shulde
not haue such
power agaynst
the Iewes to
tempt them, as
he had in ti-
me past, but y
God wolde
shut vp iniqui-
tie as a mea-
sure as in a pri-
son.

^k Which de-
clared y God
wolde execu-
te his iudge-
ment by the
meanes of wea-
ke and infirme meanes

^l To remove the iniquity and afflictions that came
for the same from Iudah, to place it for ever in Babylon

that goeth forther ouer the whole earth: for
euerie one that ^b stealeth, shalbe cut of
afwel on this ^c side, as on that: & euerie one
that ^d sweareth, shal be cut of afwel on this
side, as on that.

⁴ I wil bring it forth, saith the Lord of ho-
stes, and it shal enter into the house of the
thief, & into y house of him, y falsely swea-
reth by my Name: & it shal remaine in the
middles of his house, and shal consume it,
with the timbre thereof, & stones thereof.

⁵ Then the Angel that talked with me, wet
forth, & said vnto me, Lift vp now thine
eyes, and se what is this that goeth forth.

⁶ And I said, What is it? And he said, This
is an ^e Ephah y goeth forth. He said mo-
reouer, This is the ^f fight of them, through
all the earth.

⁷ And beholde, there was lift vp a ^g talent
of lead: & this is a ^h woman that sitteth in
the middes of the Ephah.

⁸ And he said, This is ⁱ wickednes, & he cast
it into the middes of the Ephah, & he cast
the weight of lead vpō the mouth thereof.

⁹ Then lift I vp mine eyes, and looked: and
beholde, there came out two ^k women, &
the winde ^l was in their wings (for thei had
wings like the wings of a storke) & they
lift vp the Ephah betwene the earth and
the heauen.

¹⁰ Then said I to y Angel that talked with
me, Whither do these beare the Ephah?

¹¹ And he said vnto me, ¹ To buyld it an
house in y land of Shinar, & it shal be esta-
blished and set there vpon her owne place.

CHAP. VI.

*By the foure charrettes he describeth the foure mo-
narchies.*

¹ **A** Gaine, I turned and lift mine eyes,
and looked: and beholde, there came
foure ^a charrettes out from betwene ^b two
mountaines, and the mountaines were
mountaines of brasie.

² In the first charet were ^c red horses, and in
the seconde charet ^d blacke horses,

³ And in the thirde charet ^e white horses, &
in the fourte charet, horses of ^f diuers co-
lours, and reddish.

⁴ Then I answered, and said vnto the An-
gel that talked with me, What are these,
my Lord?

⁵ And the Angel answered, and said vnto
me, These are the ^g foure spirits of y hea-
uen, which go forther from standing with
the Lord of all the earth.

^a By charret
here, as by
horses afore,
he meaneth y
swift messen-
gers of God
to execute &
declare his
will

^b By the bra-
sen mountaines
he meaneth y
eternal coun-
sell & prouidence
of God, whe-
reby he hathe
from before
all eternitie de-
creed what
shal come to
passe, & that y
neither Satan
nor all the
worlde can
alter

^c Which signified the great crueltie and persecutions that the Church had
indured vnder diuers enemies. ^d Signifying that they had indured great
afflictions vnder the Babylonians. ^e These represented their state vnder
the Persians which restored them to libertie. ^f Which signified that God
wolde sometime giue his Church rest, and poure his plagues vpon their ene-
mies, as he did in destroying Ninurh and Babylon, and other their enemies.
^g Meaning, all the adions and motions of Gods Spirit, which according to
his unchangeable counsell he causeth to appeare through all the worlde.

⁶ That with the blacke horse wet forther in-
to the land of the North, and the white
went out after them, & they of diuers co-
lours went forther toward the ^h South
countrie.

⁷ And the ⁱ reddish went out, & required
to go, and passe through the worlde, and
he said, Go passe through the worlde. So
they went thorowout the worlde.

⁸ Then cryed he vpon me, and spake vnto
me, saying, Beholde, these that go toward
the North countrie, haue pacified my
^k spirit in the North countrie.

⁹ And the worde of the Lord came vnto
me, saying,

¹⁰ Take of them of the captiuitie, ^l euen of
Heldai, & of Tobiah, and Iedai, which
are come from Babél, and come thou the
same day, and go vnto the house ¹ of Io-
shiah, the sonne of Zephaniah.

¹¹ Take euen siluer, and golde, and make
crownes, and set ^m them vpon the ⁿ head of
Iehoshua, the sonne of Iehozadak the hie
Priest,

¹² And speake vnto him, saying, Thus
speaketh the Lord of hostes, and saith,
Beholde the ^o mā whose name is the ^p Bran-
che, and he shal growe ^q vp out of his pla-
ce, and he shal ^r buyld the Temple of the
Lord.

¹³ Euen he shal buyld the Temple of the
Lord, and he shal beare the ^s glorie, and
shal sit and rule vpon his throne, and he
shal be a Priest vpon his throne, & the cou-
sel of peace shal be betwene ^t the bothe.

¹⁴ And the crownes shal be to ^u Helém, and
to Tobiah and to Iedai, and to ^v Hen-
the sonne of Zephaniah, for a ^w memorial
in the Temple of the Lord.

¹⁵ And thei that are ^x farre of, shal come &
buyld in the Temple of the Lord, and ye
shal know, that the Lord of hostes hathe
sent me vnto you. And this shal come
¹⁰ passe, if ye wil ^y obey the voyce of the
Lord your God.

in was spiritual, & not material, Hag 2.10 ^q Whereof Iehoshua had but a sha-
dowe. ^r The two officers of the kingdom, & priesthode shal be so ioyned to-
gether, y they shal be no more disscuered. ^s Who was also called Heldai.
^t He also was called Joshiah. ^u That they maie acknowledge their in-
firmities, which looked that all things shulde haue bene restored incontinently
& of this their todelite these two crownes shal remaine as tokens, Ad 1.6
^x Thence, the Gentiles by the preaching of the Gospel shal helpe toward
the buylding of this spiritual Temple. ^y If ye wil beleue & remaine in the
obedience of faith

CHAP. VII.

*The true fasting. 11 The rebellion of the people is the
cause of their affliction.*

¹ **A** Nd in the fourth yere of King Da-
arius, the worde of y Lord came vnto
Zechariah in the fourth ^a day of the ninth
moneth, euen in ^b Chisleu.

² For ^c thei had sent vnto y House of God
Sharézer, and Regem mélech and their
men to praye before the Lord,

of these questions, because these feasts were cōfented vpon by the agreement
of the whole Church, the one in the moneth, that the Temple was destroyed,
and the other when Gedaliah was slaine, Iere 41.2

^h That is, tow-
ard Egypt, and
other countries
there about

ⁱ That is, they
of diuers co-
lours, w^h take
leane, to signi-
fie y Sazan ha-
the no power
to hurt or af-
flict til God
guide it him,
Iob 1.12

^k By puni-
shing the Cal-
deas mine an-
ger ceased, and
you were deli-
uered.

^l To receiue of
him and the
other three, ma-
ney to make y
two crownes
were men of
great authority
among y Iewes,
and doured of
the reliction
of y kingdom
& of y Priest-
hode, and hurt
others by their
example.

^m Because this
coude not be
attribute to
ane one accor-
ding to y Law,
therefore it
followeth that
Iehoshua must
represente the
Messiah who
was bothe
Priest & King.
ⁿ Meaning,
Christ, of w^ho
me Iehoshua
was y figure:
for in Greke
they were bo-
the called
Iesus

^o That is, of
him self with-
out the helpe
of man

^p Which de-
clareth y none
coude buyld
this Temple,
whereof Hag-
gai speaketh,
but only Christ:
and therefore

^q Whereof Iehoshua had but a sha-
dowe. ^r The two officers of the kingdom, & priesthode shal be so ioyned to-
gether, y they shal be no more disscuered. ^s Who was also called Heldai.
^t He also was called Joshiah. ^u That they maie acknowledge their in-
firmities, which looked that all things shulde haue bene restored incontinently
& of this their todelite these two crownes shal remaine as tokens, Ad 1.6
^x Thence, the Gentiles by the preaching of the Gospel shal helpe toward
the buylding of this spiritual Temple. ^y If ye wil beleue & remaine in the
obedience of faith

^a Which cōtel-
ned parte of
November and
parte of De-
cember

^b That is, the
rest of y peo-
ple y remained
yet in Caldee,
til to y Church
at Ierusalem for
the resolation

e By weeping, and mourning appeare what exercises they used in their fasting
d That is, prepare my self with all deuotion to this fast
e Which was now since the time the Temple was destroyed
f For there were bothe of the people, and of the Priests, which doubted as touching this controuersie, besides the which as yet remained in Caldea, & reasoned of it as of one of the chief points of their religion
g For they thought they had deserved toward God because of this fast, which they inuented of them selues: and though fasting of it self be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued
h Did ye not eat and drinke for your owne commodities, & necessities: and so likewise ye did abstaine according to your owne fantasies, and not after the prescribe of my Law
i Hereby he condemneth their hypocriticie, & thought by their fasting to please God, and by such things as they inuented, and in the meane season wolde not serue him as he had commanded
k He sheweth, that they did not fast with a sincere heart, but for an hypocriticie, & that it was not done of a pure religion, because that they lacked the seruises of charitie, & shulde haue declared that they were godliu, Mat 23 23.
l And wolde not cary the Lords burden, which was iure and cary, but wolde beare their owne, which was heauie & grieuous to the flesh, thinking to merit thereby
m Which declareth, that they rebelled not only against the Prophets, but against the Spirit of God that spake in them
n That is, after they were carryed captiue
o By their finnes whereby they prouoked Gods angre

CHAP. VIII

a Of the returne of the people vnto Ierusalém, and of the mercie of God towards them. **16** Of good works.
20 The calling of the Gentiles.

1 **A** Gaine the worde of the Lord of hostes came to me, saying,

g I loosed my captive & I freu
h at Ioue, so that I coulde not abide that anie shulde do her anie iniurie

for Zión with great ielousie, & I was ielous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zión, and wil dwell in the middes of Ierusalém, & Ierusalém shalbe called a citie of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.

4 Thus saith the Lord of hostes, There shal yet olde men and olde women dwell in the stretes of Ierusalém, and euerie man with his staffe in his hand for very age.

5 And the stictes of the citie shalbe ful of boyes and girles, playing in the stretes thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, shulde it therefore be vnpossible in my sight, saith the Lord of hostes.

7 Thus saith the Lord of hostes, Beholde, I wil deliuer my people from the East countrey, and from the West countrey.

8 And I wil bring them, & they shal dwell in the middes of Ierusalém, and they shal be my people, and I wil be their God in trueth and in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophetes, which were in the day, that the fundacion of the House of the Lord of hostes was laide, that the Temple might be buylded.

10 For before these dayes there was no hier for a man nor anie hier for a beast, nether was there anie peace to him that went out or came in because of the affliction: for I set all men, euerie one against his neighbour.

11 But now, I wil not intreate the residue of this people as afore time, saith the Lord of hostes.

12 For the sede shalbe prosperous: the vine shal giue her frute, and the ground shal giue her increase & the heauen shal giue their dewe, & I wil cause the remnant of this people to possesse all these things.

13 And it shal come to passe, that as ye were a curse among the heathen, o house of Iudáh, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you: when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do wel vnto Ierusalém, and to the house of Iudáh: feare ye not.

16 These are the things that ye shal do. Speake ye euerie man the trueth vnto his neighbour: execute iudgement truly and vprihtly in your gates.

Bbbb.iiii.

b Because she shalbe faithful, and loyal toward me her louf band.

c Though their enemies did greatly molest and trouble them, yet God wolde come, and dwell among them, & so preserve them so long as nature wolde suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Rom. 4, 20.

e So that their returne shal not be in vain: for God wil accomplish his promise, & their p'petitie shal be sure and stable

f Let nether respect of your priuate comodities, nether counsel of others, nor feare of enemies discourage you in the going forward with the buylding of the Temple, but be constant & obey the Prophetes, & encourage you thereto.
g For God curied your worke, so that nether man nor beast had profite of their labour.

h Read Ezek 18, 20

i Which declareth, that man can not turne to God til he change mans heart by his Spirit, and so beginne to do well, which is to pardon his finnes and to giue him his graces.

17 And let none of you imagine euil in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the tenth, shal be to the house of Iudáh ioye and gladnes, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shal yet come ¹ people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, Vp, let vs go and pray before the Lord, and seke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shal come to seke the Lord of hostes in Ierusalém, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of the nations, *euen* take holde of the skirt of him that is a Iewe, & say, We wil go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 2 The coming of Christ.

1 **T**He burden of the worde of the Lord in the land of ^a Hadrach: and Damascus shal be his ^b rest: whē the ^c eyes of man, *euen* of all the tribes of Israël shal be toward the Lord.

2 And Hamath also shal border ^d thereby: Tyrus also and Zidon, though they be ^e verie wise.

3 For Tyrus did buyld her self a strong holde, and heaped vp siluer as the dust, & golde as the myre of the streates.

4 Beholde, the Lord wil spoile her, and he wil smite her ^f power in the sea, & she shal be deuoured with fyre.

5 Ashkelon shal se it, and feare, and Azzah also shal be verie sorrowful, and Ekron: for her countenance shal be ashamed, and the King shal perish from Azzah, and Ashkelon shal not be inhabited.

6 And the stranger shal dwell in Ashdod, and I wil cut of the pride of ^g Philistims.

7 And I wil take away his blood out of his mouth, and his abominacions from betwene his ^h teeth: but he that remaineth, *eue* he shal be for our God, & he shal be as a prince in Iudáh, but ⁱ Ekron shal be as a Iebusite.

8 And I wil campe about ^k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shal come vpon them anie more: for now ^l haue I senē with mine eyes.

9 Reioyce greatly, ^m daughter Zion: shoute for ioye, ⁿ daughter Ierusalém: beholde, thy King cometh vnto thee: ^o he is iuste & sauēd, poore and riding vpon an ^p asse, and vpon a colte the sole of an asse.

10 And I wil cut of the ^q charrets from Ephraim, and the horse from Ierusalém: the bowe of the battel shal be broken, and he shal speake peace vnto the heathen, & his dominion shal be from ^r sea vnto sea, and from the ^s riuer to the end of the land.

11 Thou also shal be sauēd through ^t y blood of thy couenant. I haue losed thy ^u prisoners out of the pit wherein ^v no water.

12 Turne you to the ^w strong holde, ye ^x prisoners of hope: *euen* to day do I declare, that I wil render the ^y double vnto thee.

13 For Iudáh haue I bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, ^z daughter Zion, against thy sonnes, ^{aa} Grecia, and haue made thee as a gyants sworde.

14 And the Lord shal be sene ouer them, & his arrowe shal go forth as ^{ab} y lightning: and the Lord God shal blowe the trumpet, and shal come forth with the whirlewindes of the South.

15 The Lord of hostes shal defend them, & they shal deuoure them, ^{ac} and subdue them with sling stones, and they shal drinke, ^{ad} & make a noyse as thorowe wine, and they shal be filled like bowles, ^{ae} & as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for they shal be as the ^{af} stones of ^{ag} y cione lifted vp vpon his land.

17 For how great is his goodnes! and how great is his beautie! corne shal make the yong men chereful, & new wine ^{ah} y maides.

Sacrifices was a figure, and is here called the couenant of the Church because God made it with his Church, and left it with them for the done that he bare vnto them. f God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great. t That is, into the holie land where the citie and the Temple are, where God wil defend you. u Meaning the faithful, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God wolde restore them to libertie. x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids tyme to the captiuitie. y I wil make Iudáh and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promisseth that the Iewes shal destroye their enemies and haue abundance, and excess of all things, as there is abundance on yhe altar whē the sacrifice is offered. Which things are not to moue them to intemperance, but to sobriety, and a thankful remembrance of Gods great liberallitie. aa The faithful shal be preserved, and reuerenced of all, that the verie enemies shal be compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander the great when he met Iadi the hie Priest.

CHAP. X.

1 The vanitie of idolatrie. 2 The Lord promisseth to visite & comforte the house of Israel.

1 **A**Ske you of the ^a Lord raine in the time of the latter raine: so shal ^b y Lord

indolene the put backe Gods graces promised, & so faine came by Gods iuste iudgement: therefore to auoid this plague he willett the to turne to God, & to pray in faith to him, and so he wil giue them abundance.

k Which fast was appointed when the citie was besieged, & was the first fast of these four: & here the Prophet sheweth, that if y Iewes will repent, and turne wholly to God, they shal haue no more occasio to fast, or to shewe signes of heauines: for God wil send them ioy & gladnes. l He declareth the great zeale that God shuld giue the Gentiles to come to his Church & to soyne w the Iewes in his true religion, w shulde be in the kingdom of Christ. Isa. 2. 2.

Mic. 4. 2.

a Whereby he meaneth Syria. b Gods angre shal abide vnto their chief citie, and not spare so muche as that. c When the Iewes shal comert and repēt, then God wil destroye their enemies. d That is, by Damascus: meaning that Hamath or Antiochia shal be vnder y same rod and plague. e He secretly sheweth y cause of their destruction, because they decused all other by their craft, and subtiltie, which they cloked with this name of wisdom. f Though they of Tyrus thinke them selues invincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgements. g Meaning, that all shulde be destroyed save a verie fewe, that shulde remaine as strangers. h He promisseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had bene destroyed, so shulde Ekron and all the Philistims.

k He sheweth Gods power only shal be sufficient to defend his Church against all aduersaries: bechei neuer so cruel or assemblable their power neuer so often. l That is, God hath now tene the great injuries and afflictions where-with they haue bene afflicted by their enemies. m That is, he hath the righteousness, and salua in him self for the vie & commoditie of his Church. n Which declareth y the shulde not loke for suche a King as shulde be glorious in the eyes of mā but shulde be poore, and yet in him self haue all power to deliuer his: & this is met of Christ. aa Mat. 21. 5. o No power of man or creature shal be able to let this kingdome of Christ, and he shal peaceably gouerne the by his worde. p That is, fro the red sea, to the sea called Syriacum: and by these places which y Iewes knewe, lie met an infinite space & compasser ouer the whole worlde. q That is, fro Euphrates. r Meaning, Ierusalém or the Church, which is sauēd by y blood of Christ whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church because God made it with his Church, and left it with them for the done that he bare vnto them. f God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great. t That is, into the holie land where the citie and the Temple are, where God wil defend you. u Meaning the faithful, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God wolde restore them to libertie. x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids tyme to the captiuitie. y I wil make Iudáh and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promisseth that the Iewes shal destroye their enemies and haue abundance, and excess of all things, as there is abundance on yhe altar whē the sacrifice is offered. Which things are not to moue them to intemperance, but to sobriety, and a thankful remembrance of Gods great liberallitie. aa The faithful shal be preserved, and reuerenced of all, that the verie enemies shal be compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander the great when he met Iadi the hie Priest.

make

b He calleth to remembrance Gods punishment in times past because they trusted not in him, but in their idoles and forcerers who euer deceived them
c That is, the Iewes went into captiuitie d Meaning, the cruel gouernours which did oppresse y poore shepe.
Ezek 34, 17
e He wil be mercifull to his Church and cheyde them as a King or Prince doeth his best horse which shalbe for his owne use in the warre
f Out of Iudah shal the chief gouernour proceed, who shal be as a corner to vpholde the buylding and as a naile to fasten it together
g Ouer their enemies
h That is, the ten tribes, & shulde be gathered vnder Christ to the rest of y Church
i Whereby he declareth the power of God who nedeth no great preparation when he wil deliuer his: for with a becke or hisse he can call them from all places suddely
k Though they shal yet be scattered & seme to be lost, yet it shalbe profitable vnto them: for there thei shal come to the knowledge of my Name, & was accomplished vnder the Gospel, among whome it was first preached.
l Not y they shulde returne into their coultry, but be gathered and soyned in one farr by the doctrine of the Gospel
m He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floods and riuers

make white cloudes, and giue you shewres of raine, & to euerie one graffe in y field.
2 Surely b the idoles haue spoken vanitie, and the forsfayers haue sene a lie, and the dreamers haue tolde a vaine thing: they cōfort in vaine: therefore thei went away as sheper: thei were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the d goates: but the Lord of hostes wil visite his flocke the house of Iudáh, & wil make them as e his beautiful horse in the battel.

4 Out f of him shal the corner come forth: out of him the naile, out of him the bowe of battel, & out of him euery s appointer of tribute also.

5 And they shalbe as y mightie men, which treade downe their enemies in the myre of the stretes in the battel, & thei shal fight, because the Lord s with them, and the riders on horses shalbe confounded.

6 And I wil strengthen the house of Iudáh, and I wil preserue the house h of Ioséph, and I wil bring them againe, for I pitie them: and they shalbe as thogh I had not cast them of: for I am the Lord their God, and wil heare them.

7 And they of Ephraim shalbe as a gyant, & their heart shal reioyce as thorowe wine: yea, their children shal se it, & be glad: & their heart shal reioyce in the Lord.

8 I wil i hisse for them, and gather them: for I haue redemed them: & they shal encrease, as they haue encreased.

9 And I wil k sowe them among the people, and they shal remember me in farre countreys: and thei shal liue with their children and l turne againe.

10 I wil bring them againe also out of the land of Egypt, & gather them out of Asshur: and I wil bring them into the land of Gileád, and Lebanón, & place shal not be founde for them.

11 And he m shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuier shal dye vp: and the pride of Asshur shalbe cast downe, and the scripture of Egypt shal departe away.

12 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

CHAP. XI.

a Because the Iewes thoghe them selues, so strong by reason of this mountaine, that no enemye coulde come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal shewe it self ready to receiue them.

1 The destruction of the Temple 4 The care of the faithful is committed to Christ. 7 A grievous vision against Ierusalem and Iudáh

O Pen thy dores, o a Lebanón, and the O fyre shal deuoure thy cedres.

2 Houle, b fyre trees: for the cedre is fallé, because all y mightie are destroyed: hou-le ye, o okes of Bashán, for the c defended forest is cut downe.

3 There s the voyce of the howling of the shepherds: for their d glorie is destroyed: y voyce of the roaring of lyons wheipes: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Fede the shepe of the e slaughter.

5 They that possesse them, slaye them f and sinne not: and thei that sell the, say, s Bles-sed be the Lord: for I am riche, and their owne shepherds spare them not.

6 Surely I wil no more spare those y dwell in the land, saith the Lord: but lo, h I wil deliuer the men euerie one into his neighbours hand, and into the hand of his King: and they shal smite the land, and out of their hands I wil not deliuer them.

7 For I fed the shepe of slaughter, euen the k poore of the flocke, and I toke vnto me l two staues: the one I called, Beautie, and the other I called, Blandes, and I fed the shepe.

8 m Thre shepherdes also I cut of in one moneth, & my soule lothed a the, & their soule abhorred me.

9 Then said I, I wil not fede you: that that dyeth, let it dye: and that that perisheth, let it perish: & let the remnant eat, euerie one the flesh of his neighbour.

10 And I toke my staffe, euen Beautie, and brake it, that I might disanul my couenāt, which I had made with all people.

11 And it was broken in that day: and so the o poore of the shepe that waited vpon me, knewe that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue me p my wages: and if no, leaue of: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the p potter: a goodlie price, that I was valued at of them. And I toke the thirtie pieces of siluer, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staffe, euen the Blandes, that I might dissolue the brother-hode betweene Iudáh and Israël.

15 And y Lord said vnto me, Take to thee yet r y instruments of a foolish shepherd.

16 For lo, I wil raise vp a shepherd in the lād, which shal not loke for the thing, that is lost, nor seke the tender lambes, nor heale that that is hurt, nor fede y that s stan-

b Shewing y if the strong men were destroyed, y weaker were not able to resist.
c Seeing that Lebanón was destroyed, y was the strongest munition, y weaker places coulde not thinke to holde out
d That is, the renoume of Iudáh & Israël shulde perish
e Which being now destitute to be slayne, were deliuered as out of the lions mouth
f Their gouernours destroye them without any remorse of conscience, or yet thinking that they do euill
g He noteth y hypocrites, & euer haue the Name of God in their mouthes, thogh in their life and doings thei denie God, attributing their gaine to Gods blessing, & cometh of the spoile of their brethren
h I wil cause one to destroy another
i Their gouernours shal execute crueltie ouer them
k That is, the small remnant, whome he thoght worthy to shewe mercie vnto
l God sheweth his great benefites towards his people to cōuince them of greater ingratitude, & wolde nether be ruled by his most beautiful order of gouernement, nether continue in y bandes of brotherlie vnitie, and therefore he breaketh both the one and the other.
m Some read, for Bādes, Destroyers, but in the 14 vers y first reading is confirmed
n Whereby he sheweth his care and diligence that he wolde suffer them to haue no euil rulers, because they shulde consider his great loue.
o Meaning the people, because they wolde not acknowledge these great benefites of God
p He sheweth that the least parte euer profit by Gods iudgements.
q Besides their ingratitude God accuseth them of malice & wickednes, which did not onely forget his benefites, but esteemed them as things of nought.
r Shewing that it was to litle to pay his wages, which coulde scarce suffice to make a fewe tiles for to couer the Tēple
s Signifying, that thei shulde haue a certayne kinde of regiment, & outwarde shewe of gouernement: but in effe & it shulde be nothing: for they shulde be wolves, and deuouring beasts in stead of shepherds.
t And is in health and founde

deth vp : but he shal eat the flesh of the fat, and teare their clawes in peeces.

- 17 O idle shepherd that leaueth the flocke: the sworde shal be vpon his arme, and vpon his right eye. His arme shal be cleane dryed vp, and his right eye shal be vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalém.

THe burden of the worde of the Lord vpon ^a Israel, saith the Lord, which spread the heauens, and layed the fundacio of the earth, and formed the spirit of man within him.

- 1 Beholde, I wil make Ierusalém a ^b cuppe of poyson vnto all the people rounde about: and also with Iudáh wil be, in the siege against Ierusalém.

2 And in that day wil I make Ierusalém an heauie stone for all people: all that lift it vp, shal be toine, though all the people of the earth be gathered together against it.

- 3 In that day, saith the Lord, I wil smite euery horse with stonishment, & his rider with madnes, and I wil open mine eyes vpon the house of Iudáh, and wil smite euery horse of the people with blindenes.

4 And the princes of Iudáh shal say in their hearts, The ^c inhabitants of Ierusalém shal be my strength in the Lord of hostes their God.

- 5 In that day wil I make the princes of Iudáh like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, and on the left: and Ierusalém shal be inhabited againe in her owne place, *euens* in Ierusalém.

6 The Lord also shal preserue the ^d tentes of Iudáh, as afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalém against Iudáh.

- 7 In that day shal the Lord defende the inhabitants of Ierusalém, and he that is feble among them, in that daye shal be as Dauid: and the house of Dauid shal be as gods house, & as the Angel of the Lord before them.

8 And in that day wil I seke to destroye all the nacions that come against Ierusalém.

- 9 And I wil powre vpon the house of Dauid, & vpon the inhabitants of Ierusalém the Spirit of ^e grace and of compassio, and they shal loke vpon me, whome they haue ^f perced, and they shal lament for him, as one mourneth for his onelie sonne, and be sorie for him as one is sorie for his first borne.

10 In that day shal there be a great mourning in Ierusalém: as the ^g mourning of

before they had so grievously offended by their ingratitude, whome they shal lament and repent exceedingly for their offences against God

- 1 Hadadrimmon in ^h valley of Megiddon. 2 And the ⁱ kläd shal bewaile euerie familie a ^j parte, the familie of the ^k m house of Dauid a parte, and their wiues a parte: the familie of the house of Nathan a parte, and their wiues a parte:

3 The familie of the house of Leui a parte, and their wiues a parte: the familie of ^l Semei a parte, and their wiues a parte: 4 All the families that ^m remaine, euery familie a parte, and their wiues a parte.

monie: but euery one touched with his owne grief shal lament m Vnder these certene families he containeth all the tribes, and sheweth that bothe the Kings and the Priests had by their finnes perced Christ n Called also Simeon o To wit, which were elect by grace, and preserued from the common destruction

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrye. 3 The zeale of the godlie against false prophetes.

IN that day there ^a shal be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalém, for sinne & for vncleannes.

- 2 And in that day, saith the Lord of hostes, I wil cut of the ^b names of the idoles out of the land: and they shal no more be remembered: and I wil cause the ^c prophetes, and the vncleane spirit to departe out of the land.

3 And when anie shal yet ^d prophesie, his father & his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of ^e y Lord: and his father and his mother that begate him, ^f shal thrust him through, when he prophesieth.

- 4 And in that daye shal the Prophetes ^g be ashamed euery one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

5 But he shal say, I am no Prophet: I am an housband man: for man taught me to be an herdman from my youth vp.

- 6 And one shal say vnto him, What are these ^h woundes in thine hands? Then he shal answer, Thus was I wounded in the house of my friends.

7 ¶ Arise, o sworde, vpon my ⁱ shepherd, and vpon the man, *that is* my fellow, saith the Lord of hostes: smite the shepherd, & the shepe shal be scattred: and I wil turne mine hand vpon the litle ones.

- 8 And in all the land, saith the Lord, ^k two partes therein shal be cut of, & dye: but the third shal be left therein.

9 And I wil bring that third parte thorow the fyre, and wil fine them as the siluer is fined, and wil trye them as golde is tryed:

rents and friends delt more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the markes & signes shulde remaine for euer i The Prophet warneth the Iewes, y before this great comfort shulde come vnder Christ, these shulde be an horrible disspacion among the people: for their gouernours and pastors shulde be destroyed, and the people shulde be as scattered shepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matt 26.31. k The greatest parte shal haue no porcion of these blessings, and yet they that shal enioye them, shal be tryed with great afflictions, so that it shal be knowne that onely Gods power and his mercies do preserue them

1 Which was the name of a towne & place nere to Megiddo where Ioshiah was slayne, 2 Chro 35. 22 k That is, in all places where the Iewes shal remaine. l Signifying y this mourning or repentance shulde not be a vaine ceremonye

m Vnder these certene families he containeth all the tribes, and sheweth that bothe the Kings and the Priests had by their finnes perced Christ n Called also Simeon o To wit, which were elect by grace, and preserued from the common destruction

a He sheweth what shal be the fruite of their repentance, to wit, remission of finnes by y blood of Christ, & shal be a continual running fountaine, and purge the fro all vncleannes. b He promisseth that God wil also purge them from all superstition & that their religion shal be pure

c Meaning, y false prophetes and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirits d That is, whi they shal prophesie lies & make God, who is the author of truth, a cloke thereunto

e He sheweth what zeale the godlie shal haue vnder the kingdom of Christ Deu 13.6 f God shal make them ashamed of their errors and lies and bring them to repentance, and they shal no more weate Prophetes apparel to make their doctrine seeme more holy.

g They shal confesse their former ignorance, & be content to labour for their liuing. h Hereby he sheweth that though their pa-

r By the arme he signifieth strength, as he doeth wisdom and judgement by the eye: that is, y plague of God shal take away both thy strength and judgement

Chap. XII. a That is, the ten tribes, w neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them. b Ierusalém shal be defended against all her enemies: so shal God defend all Iudáh also, and shal destroye the enemies:

e Euerie captaine, that had many vnder him afore, shal now thinke y y small power of Ierusalém shal be sufficient to defend them against all enemies, because the Lord is among them. d The people w are now as it were dispersed by the fields, and lie open to their enemies, shal be no lesse preserued by my power, then if they were vnder their Kings (which is met by the house of Dauid) or in their defended ciues

e They shal haue y feeling of my grace by faith, and knowe that I haue compassion on them f That is, whome they haue cheimally vexed with their obduracy, and grieved my Spirit, Iohn 19.38. where it is referred to Christs bodie, which here is referred to y Spirit of God g They shal turne to God by true repentance, whome h They shal lament and repent exceedingly for their offences against God

they shal call on my Name, & I wil heare them: I wil say, It is my people, and they shal say, The Lord is my God.

CHAP. XIII.

Of the doctrine that shal procede out of the Church, & of the restauration thereof

BEholde, the day of the Lord cometh, and thy spoyle shal be ^a diuided in the middes of thee.

For I wil gather all natiōs against Ierusalēm to battel, and the citie shal be taken, & the houses spoyled, and the women defiled, & half of the citie shal go into captiuitie, & the residue of the people shal not be cut of from the citie.

Then shal the Lord go forth, and fight against those naciōs, as when ^b he fought in the day of battel.

And his fete shal stand in that day vpon the ^c mount of oliues, which is before Ierusalēm on the East side, and the mount of oliues shal cleaue in the middes thereof: toward the East & toward the West there shal be a very great ^d valley, & halfe of the mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

And ye shal flee vnto the ^e valley of the mountaines: for the valley of the mountaines shal reache vnto Azál: yea, ye shal flee like as ye fled from the ^f earthquake in the dayes of Vzzáh King of Iudáh: and the Lord is my God shal come & all the Saints with thee.

And in that day shal there be no cleare light, but darke.

And there shal be a day (it is known to ^g Lord) ^h neither day nor night, but about the euening time it shal be light.

And in that day shal there be waters of life go out from Ierusalēm, halfe of the toward the East sea, & halfe of them toward the vttermoſt sea, & shal be, bothe in sommer and winter.

And the Lord shal be King ouer all the earth: in that day shal there be one ^k Lord, and his Name shal be one.

All the land shal be turned ^l as a plaine: for Géba to Rimmón, toward the South of Ierusalēm, and it shal be lifted vp, & inhabited in her place: from Beniamins gate

^a He armeth the godlie against the great tentaciōs, that shulde come, before they enjoyed this prosperous estate promised vnder Christi, that when these dangers shulde come, they might knowe that they were warned of them afore

^b As your fathers, and you haue had experience bothe at the red Sea and at all other times

^c By this manner of speache the Prophet sheweth Gods power, and care ouer his Church, and how he wil as it were by miracle saue it

^d So that out of all the partes of the worlde they shal see Ierusalēm, as before hid wth this mountaine: and thus he meaneth of the spiritual Ierusalēm & Church.

^e He speaketh of the hypocrites, which coulde not abide Gods presence, but shulde flee into all places where they might hide them among the mountaines

^f Read Amos, 1.1

^g Because they did not credit the Prophetes wordes, he turneth to God, and comforteth him self in ^h that he knewe ⁱ these things shulde come, & saith, Thou, o God, with thine Angels wilt come to performe this great thing

^h Signifying, that there shulde be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here ment by the euening) God wolde send comfort.

ⁱ That is, the spiritual graces of God, which shulde euer continue in moſte abundance

^k All idolatrie and superstition shal be abolished, and there shal be one God, one faith, and one religion

^l This newe Ierusalēm shal be sene through all the worlde & shal excell the first in excellencie, wealth and greatnes.

te vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiél, vnto the Kings wine presses.

And men shal dwell in it, and there shal be no more destruction, but Ierusalēm shal be safely inhabited.

And this shal be the plague, wherewith the Lord wil smite all people, that haue fought against Ierusalēm: their flesh shal consume away, though they stand vpon their fete, and their eyes shal consume in their holes, & their tongue shal consume in their mouth.

But in that day ^m a great tumult of the Lord shal be among them, and euerie one shal take ⁿ the hand of his neighbour, and his hand shal rise vp against the hand of his neighbour.

And Iudáh shal fight also against Ierusalēm, and the arme of all the heathen shal be gathered round about, with ^o golde and siluer, and great abundance of apparel.

Yet this shal be the plague of the horse, of the mule, of the camel and of the asse and of all the beasts that be in these tentes as this ^p plague.

But it shal come to passe that euerie one that is left of all the naciōs, which came against Ierusalēm, shal go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Tabernacles.

And who so wil not come vp of all the families of the earth vnto Ierusalēm to worship the King the Lord of hostes, euen vpon them shal come no raine.

And if the familie of ^q Egypt go not vp, and come not, it shal not ^r raine vpon them. *This* shal be the plague wherewith ^s Lord wil smite all the heathen, that come not vp to kepe the feast of Tabernacles.

This shal be the punishment of Egypt, & the punishment of all the naciōs that come not vp to kepe the feast of Tabernacles.

In that day shal there be ^t written vpon the ^u bridels of ^v horses, *The holines vnto the Lord, and the ^w pottes in the Lords House shal be like the bowles before the altar.*

Yea, euerie pot in Ierusalēm and Iudáh shal be holie vnto the Lord of hostes, and all they that sacrifice, shal come and take of them and seeth therein: and in that day there shal be no more the ^x Canaanite in the House of the Lord of hostes.

CCCC.ii.

^m God wil not ouerly raise vp warre without but sedition at home to trye them

ⁿ To hurt, and oppress him

^o The enemies are riche, and therefore shal not come for a pray, but to deſtroy & shedde blood.

^p As the men shulde be destroyed, ver. 18.

^q By ^r Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles

^r Signifying, that to what seruice they were put now (whether to labour, or to seruice in warre) they were now holie, because the Lord had sanctified the

^s As precious the one as the other, because they shal be sanctified.

^t But all shal be pure, and cleane & there shal neither be hypocrite, or any that shal corrupt ^u true seruice of God.

THE ARGUMENT.

THIS Trophet was one of the thre, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more until Iohn Baptist was sent, which was eies a token of Gods wrath, or an admonition that they shulde with more feruent desires loke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their couetousnes, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certain peculiar sinnes, which were then among them, as marrying of idolatrous and manie wnes, murmurings against God, impatience, and such like. Notwithstanding for the comfort of the goodlie he declared that God wolde not forget his promes made vnto their fathers, but wolde send Christ his messenger, in whome the covenant shulde be accomplished, whose comming shulde be terrible to the wicked, and bring all consolation and ioye vnto the goodlie.

CHAP. I.

A complaint against Israel and chiefly the Priests.

Read Isa. 1.



IHE burde of the worde of y Lord to Israel by y ministerie of Malachi.

I haue loued you, saith the Lord: yet ye say, Wherein hast thou loued vs? Was not Esau Iakobs brother, saith y Lord: yet I loued Iakob,

And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

Thogh Edom say, We are impouerished, but we wil retorne and buyld the desolate places, yet saith the Lord of hostes, they shal buyld, but I wil destroye it, and they shal call them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

And your eyes shal se it, and ye shal say, The Lord wil be magnified vpon the border of Israel.

A sonne honoreth his father, and a seruant his master. If then I be a father, where is mine honour? & if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests, that despise my Name? and ye say, Wherein haue we despised thy Name?

Ye offer vncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not to be regarded.

And if ye offer the blinde for sacrifice, it is not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: wil he be content w thee, or accept

thy persone, saith the Lord of hostes?

And now, I pray you, pray before God, that he may haue mercie vpon vs: this hathe bene by your meanes: wil he regarde your persones, saith the Lord of hostes?

Who is there euen among you, that wolde shut the dores, and kinde not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, neither wil I accept an offering at your hand.

For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euerie place incense shalbe offered vnto my Name, and a pure offering. for my Name is great among the heathen, saith the Lord of hostes.

But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the frute thereof, euen his meat is not to be regarded.

Ye said also, Beholde, it is a wearines, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne & the lame and the sicke: thus ye offered an offering: shulde I accept this of your hand, saith the Lord?

But cursed be the deceiuer, which hathe in his flocke a male, and voweth, and sacrificeth vnto y Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

vice of God, which shulde be vnder the Gospel, when an end shulde be made to all these legal ceremonies by Christs onely sacrifice. n Bothe y Priests and y people were infected w this error, y they passed not what was offered: for they thought y God was aswell content w the leane as with the fat: but in the meane season they shewed not that obedience to God, which he required, & so committed bothe impietie, and also shewed their contempt of God & couetousnes. o The Priests & people were bothe weary with seruing God, & passed not what manner of sacrifice & seruice they gaue to God, for that it was least profitable, was thought good ynough for the Lord. p That is, hathe babylite to serue the Lord according to his worde, and yet wil serue him according to his couetous miade.

CHAP. II.

Threatenings against the Priests being seducers of the people.

And now, O ye Priests, this commandement is for you.

i He derideth y Priests who bare y people in had, y they praised for the, & sheweth y they were the occasion, that these euils came vpon the people.

k Will God consider your office and state, seeing you are so couetous, & wicked?

l Because the Leuites who kept y dores, did not trye whether y sacrifices that came in, were according to the Law, God wished, that thei wolde rather shut the dores then to receive such as were not perfect.

m God sheweth, y their ingratitude, and neglect of his true seruice shalbe y cause of the calling of the Gentiles: & here y Prophet that was vnder the Law framed his wordes to the capacite of y people, and by the altar, and sacrifice he meaneth the spiritual seruice.

n He speaketh vnto the chiefly, but vnder them he containeth the people also.

2 If

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident in that he chose Abraham from out of all y worlde, and next chose Iakob the younger brother of whome they came and left Esau the elder.

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in y he was put fro his birthright, yet euen now before your eyes the signes hereof are euident, in that y his countrey lieth waste, & he shal neuer retorne to inhabit it, where as ye my people whome y enemie hated more then the are by my grace and loue rewardede, you delivered, read Rom 9.13.

d Besides the rest of the people he condemneth y Priests chiefly because they shulde haue reprovued others for their hypocritie, & obstinacie against God, & not haue hardened them by their example to greater euils. e He noteth their grosse hypocritie, w wolde not se their fautes, but moke impudently couered them, & so were blinde guides. f Ye receiue all manner offerings for your owne greedines, and do not examine whether they be according to my Law or no. g Not that they said thus, but by their doings they declared no lesse. h You make it no faute: whereby he condemneth the, y thinke it sufficient to serue God partly, as he hathe commanded, & partly after mas fantasie, and so come not to that purenes of religion, which he requireth, & therefore in reproche he sheweth the, y a mortal man wolde not be content to be so serued.

b To ſerue me according to my worſhip
c That is, the abundance of Gods benedictions
d Your ſeed ſowen ſhal come to no profiſe
e You boaſt of your holines, ſacrifices and feaſtes, but they ſhal turne to your ſhame, and be as vile as dongue

f The Priests objected againſt the Prophet that he coulde not reprove the, but he muſt ſpeake againſt ſuch pride, and the office eſtabliſhed of God by promes, but he ſheweth, that the office is nothing ſclādered, when theſe vilenes, & dongue are called by their owne names
g He ſheweth what were the two conditions of the couenāt made with the tribe of Leui, on Gods parte, that he wolde giue the long life & felicitie, and on their parte, ſ they ſhulde faithfully ſerue him according to his worde

h I preſcribed Ieui a certaine Law to ſerue me.
i He ſerued me & ſet forth the my glorie with all humilitie and ſubmiſſion
k He ſheweth that the Priests ought to haue knowledge to inſtruct other in the worde of the Lord
l He is as the treaſure houſe of Gods worde and ought to giue to euery one according to their neceſſitie, and not to reſerue it for him ſelf
m Shewing, that whoſeuer doeth not declare Gods wil, is not his meſſenger, and Priests

n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeing they were all borne of one father Abraham, and God had elected them to be his holie people, they ought neither to offend God nor their brethren.
o Whereby they had bounde them ſelues to God to be an holie people
p They haue toynd them ſelues in marriage with them that are of another religion
q That is, the Priests
r Ye cauſe the people to lament, becauſe that God doth not reſpect their ſacrifices, ſo that they ſeme to ſacrifice in vaine
s This is another fault, whereof he accuſeth them, that is, that they brake the lawes of marriage

1 If ye wil not heare it; nor conſider it in your heart to giue glorie vnto my Name, ſaith ſ Lord of hoſtes, I wil ſend a curſe vpon you, and wil curſe your bleſſings: yea, I haue curſed them already becauſe ye do not conſider it in your heart.
2 Beholde, I wil corrupt your ſeed, & caſt dōgue vpon your faces, euen the dōgue of your ſolemne feaſtes, and you ſhal be like vnto it.

3 And ye ſhal knowe, that I haue ſent this commandement vnto you, that my couenant, which I made with Leui, might ſtād, ſaith the Lord of hoſtes.

4 My ſ couenant was with him of life and peace, and I haue gaue him feare, & he feared me, and was aſtraide before my Name.

5 The law of truth was in his mouth, & there was no iniquitie ſoude in his lippe: he walked with me in peace and equitie, and did turne manie away from iniquitie.

6 For the Priests lippe ſhulde preſerue knowledge, and they ſhulde ſeke the lawe at his mouth: for he is the meſſenger of the Lord of hoſtes.

7 But ye are gone out of the way: ye haue cauſed manie to fall by the Law: ye haue broke the couenāt of Leui, ſaith the Lord of hoſtes.

8 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene parcial in the Law.

9 Haue we not all one father? haue we not one God made vs? why do we tranſgreſſe euery one againſt his brother, and breake the couenant of our fathers?

10 Iudāh hath tranſgreſſed, and an abomination is committed in Iſraēl and in Ieruſalēm: for Iudāh hath deſiled the holines of the Lord, which he loued, and hath married the daughter of a ſtrange god.

11 The Lord wil cut of the man that doeth this: bothe the maſter and the ſeruāt out of the tabernacle of Iakōb, and him that offereth an offering vnto the Lord of hoſtes.

12 And this haue ye done againe, and couered the altar of ſ Lord with teares, with weeping and with mourning: becauſe the offering is no more regarded, neither receiued acceptably at your hands.

13 Yet ye ſay, Wherein? Becauſe the Lord hath bene witneſſe betwene thee and thy wife of thy youth, againſt whome thou

haſt tranſgreſſed: yet is ſhe thy companion, and the wife of thy couenant.

14 And did not he make one? yet had he abundance of ſpirit: and wherefore one? becauſe he ſought a godlie ſeed: therefore kepe your ſelues in your ſpirit, and let none treſpaſſe againſt the wife of his youth.

15 If thou hateſt her, put her away, ſaith the Lord God of Iſraēl, yet he couereth the iniurie vnder his garment, ſaith the Lord of hoſtes: therefore kepe your ſelues in your ſpirit, and tranſgreſſe not.

16 Ye haue wearied the Lord with your wordes: yet ye ſay, Wherein haue we wearied him? Whē ye ſay, Euerie one doeth euil, is good in the ſight of the Lord, and he deliteth in them. Or where is the God of iudgement?

boundes, and be ſober in minde, and bridle your affections
b Not that he doeth allowe diuorcement, but of the two fautes he ſheweth, which is the leſſe
c He thinketh it ſufficient to kepe his wife ſil, albeit he take others, and ſo as it were couereth his faulte.
d Ye murmured againſt God, becauſe he heard not you aſſone as you called
e In thinking that God ſauored the wicked, and hath no reſpect to them that ſerue him,
f Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies

t As the one halfe of thy ſelfe.

u She that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods Name

x Did not God make man and woman as one fleſh and not many?

y By his power & vertue he coulde haue made many women for one man

z Such as ſhulde be borne in lawful and moderate marriage wherein is no exceſſe of luſtes

a Containe your ſelues within your

CHAP. III.

1 Of the meſſenger of the Lord, Iohn Baptiſt, and of Chriſts office.

1 Beholde, I wil ſend my meſſenger, & he ſhal prepare the way before me: & the Lord whome ye ſeke, ſhal ſpedely come to his Temple: euen the meſſenger of the couenant whome ye deſire: beholde, he ſhal come, ſaith the Lord of hoſtes.

2 But who may abide the day of his coming? and who ſhal endure, when he appeareth? for he is like a purging fyre, and like fullers ſope.

3 And he ſhal ſit downe to trye and fine the ſiluer: he ſhal euen fine the ſonnes of Leui, and purifie them as gold & ſiluer, that they may bring offerings vnto the Lord in righteouſnes.

4 Then ſhal the offerings of Iudāh and Ieruſalēm be acceptable vnto the Lord, as in olde time and in the yeres afore.

5 And I wil come neere to you to iudgement, and I wil be a ſwiſte witneſſe againſt the ſothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully kepe backe the hirelings wages, and vex the widdowe, and the fatherleſſes, and oppreſſe the ſtranger, & feare not me, ſaith the Lord of hoſtes.

6 For I am the Lord: I change not, and ye ſonnes of Iakōb are not conſumed.

7 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto me, and I

therefore he accuſeth them of ingratitude, and ſheweth that in that they are not daily conſumed, it is a token, that he doeth ſtil defend them: and ſo his mercie toward them neuer changeth. g Read Zechar 1, 3.

wil retuene vnto you, saith the Lord of hostes: but ye said, Wherein shal we retuene?

^h There are none of y^e heathen so barbarous, that wil defraude their gods of their honour, or deale deceitfully with them. ⁱ Whereby the seruice of God shulde haue bene mainteined, and the Priests, & the poore relieved. ^k Nor hauing respect how much ye neede, but I wil giue you in all abundance: so that ye shal lacke place to put my blessings in.

^l Meaning, the caterpillar, & whatsoever deuieth corne and frutes. ^m The Prophet condemneth them of double blasphemy against God: first in y^e they said that God had no respect to the y^e serued him, and next that y^e wicked were more in his fauour then the godlie.

ⁿ They are not onely preferred to honour, but also deliuered from dangers. ^o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. ^p Both because the thing was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to all penitent sinners. ^q When I shal restore my Church according to my promises, they shalbe as mine owne propre goods. ^r That is, forgive their sinnes, and gouerne them with my Spirit.

⁸ Wil a^h man spoyle his gods? yet haue ye spoyled mee: but ye say, Wherein haue we spoyled thee? Inⁱ tythes and offerings. ⁹ Ye are cursed with a curse: for ye haue spoyled mee, euen this whole nation. ¹⁰ Bring ye all the tythes into y^e storehouse: that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open y^e windowes of heauen vnto you, & powre you out a blessing without measure.

¹¹ And I wil rebuke the deuourer for your sakes, and he shal not destroye the frute of your grounde, nether shal your vine be baren in the field, saith the Lord of hostes. ¹² And all nations shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes.

¹³ Your wordes haue bene stout against me, saith the Lord: yet ye say, What haue we spoken against thee?

¹⁴ Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandment, and that we walked humbly before the Lord of hostes? ¹⁵ Therefore we couete the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

¹⁶ Then spake they that feared the Lord, euerie one to his neighbour, and the Lord hearkened & heard it, and a boke of remembrance was written before him for the that feared the Lord, & that thoght vpon his Name.

¹⁷ And they shalbe to me, saith the Lord of hostes, in that day, that I shal do this, for a flocke, and I wil spare them, as a man

spareth his owne sonne that serueth him. ¹⁸ Then shal you retuene, and discern betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

CHAP. IIII.

The day of the Lord, before the which Eliab shulde come

^a For beholde, the day cometh that shal burne as an ouen, and all the proude, yea, and all that do wickedly, shal be stubble, & the day that cometh, shal burne them vp, saith the Lord of hostes, and shal leaue them, nether roote nor branche.

^b But vnto you that feare my Name, shal the Sunne of righteoufnes arise, and healt shalbe vnder his wings, and ye shal go forth, and growe vp as fat calves.

^c And ye shal treade downe the wicked: for they shalbe dust vnder the soles of your fete in the day that I shal do this, saith the Lord of hostes.

^d Remember the Lawe of Moses my seruauant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

^e Beholde, I wil send you Eliab the Prophet before the coming of the great and feareful day of the Lord.

^f And he shal turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

^a He prophesieth of Gods iudgements against the wicked, who wolde not receiue Christ, when as God shulde send him for the restoration of his Church. ^b Meaning, Christ, who with his wings or beames of his grace shulde lighten, & comfort his Church. Ephe. 5, 14. and he is called the sunne of righteoufnes, because in him self he hath all perfection, and also the office of the father dwelleth in him: whereby he regenerateth vs into righteoufnes, cleanseth vs from the filth of this worlde, and reformeth vs to the image of God. ^c Ye shalbe set at libertie and increase in the ioye of the Spirit. 2. Cor. 3, 17. ^d Because the time was come that the Iewes shulde be desirous of Prophetes until the coming of Christ, because they shulde with more seruent munes desire his coming, the Prophet exhorteth them to exercise them selues diligently in studying the Lawe of Moses in y^e meane season, whereby they might continue in the true religion and also be armed against all tentations. ^e This Christ expoundeth of Iohn Baptist, Mat. 11, 13, who bothe for his zeale, & restoring of religion is aptly compared to Eliab. ^f Which as it is true for the wicked, so doeth it waken the godlie and call them to repentance. ^g He sheweth wherein Iohns office shulde stand: in the turning of men to God and ioyning the father & children in one vnion of faith: so that y^e father shal turne to that religion of his sonne which is conuerted to Christ, and the sonne shal embrace the faith of the true fathers. Abraham, Ishak and Iaakob. ^h The second point of his office was to denounce Gods iudgements against them that wolde not receiue Christ.

APOCRYPHA.

THE ARGUMENT.

THese booke that follow in order after the Prophetes vnto the Newe testament, are called Apocrypha, that is booke, which were not receiued by a comūne consent to be red and expounded publikely in the Church, nether yet serued to proue any point of Christian religion, saue in asmuch as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as booke proceeding from godlie men, were receiued to be red for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godlie maners: which booke declare that at all times God had an especial care of his Church and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnessse that those calamities that God sent to his Church, were according to his prouidence, who had bothe so threatened by his Prophetes, and so broght it to passe for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

CHAP. I.

1 Iosias appointeth Priestes, and kepeth the Passeouer, 7 Offring: for the Priestes and the people. 11 The order of the Leuites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

^a King. 23, 21 x
^a chro. 35, 1.



And Iosias kept the Passeouer to his Lord in Ierusalem, and offred the Passeouer in the fourteenth day of the first moneth,

- 2** And appointed ̄ Priestes in order according to their dailie courses, being clothed with long garments in the Temple of the Lord.
- 3** And he spake to the Leuites the holy ministers of Israel, that they shulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had buylt,
- 4** And said, Ye shal no more beare the Arke vpon your shulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,
- 5** After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the ordre of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.
- 6** Offer in ordre the Passeouer, and make readie the sacrifices for your brethré, and kepe the Passeouer after the Lords commandement giuen to Moyses.
- 7** And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues.
- 8** These were giuen of the Kings posses-

sions according to the promes, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priestes for the Passeouer two thousand shepe, and thre hundreth calues.

^a Or, Iehiel.

- 9** Furthermore, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Leuites for the Passeouer fife thousand shepe and seuen hundreth calues.

^a Or, Hasabias
^a Or, Iehiel.
^a Or, Chirabai.

- 10** And when these things were done, the Priestes and the Leuites stode in ordre, hauing vnleauened bread according to ̄ tribes,

- 11** And after the ordre of the dignitie of their fathers, before the people to offre to the Lord, as it is written in the booke of Moyses: and thus they did in the morning.

- 12** And they roasted the Passeouer with fyre as* appertained, & they sod their offrings with perfumes in caldrons and pottes,

^a Exod. 12, 8.

- 13** And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priestes their brethren the sonnes of Aaron.

- 14** For the Priestes offred the fatte vnto the euening, and the Leuites did make ready for them selues, and for the Priestes their brethren the sonnes of Aaron.

- 15** And the holy singers, the sonnes of Asaph, were in their orders, accordig to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and Eddimus, which was of the Kings appointement.

^a Or, Iechonias.

- 16** And the porters were at euerie gate, so that it was not lawful, y anie shulde passe his ordinarie watche: for their brethré the Leuites made readie for them.

- 17** And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offre the

Passeouer,

18 And offre sacrifices vpon the altar of the Lord, according to the commandement of King Iofias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seven daies.

20 And there was not suche a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offre suche a Passeouer, as did Iofias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eghtenth yere of the reigne of Iofias was this Passeouer kept.

23 The workes of Iofias were vpriht before his Lord with a heart ful of godlines.

24 And concerning ſ things which came to passe in his time, they are written before, ¹⁰ wit, of those that sinned & did wickedly against the Lord aboue euerie nacion and kingdome, and grieved him with sensible things, so that the wordes of the Lord stode vp against Israel.

Or, by worshipping sensible creatures.

25 ¶ Now after all these actes of Iofias it came to passe that when Pharaos King of Egypt came to moue warre at Carchamis vpon Euphrates, Iofias went out against him.

26 But ſ King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.

28 But Iofias wolde not turne backe his chariot fro him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him self in battel aray against him in the field of Megeddo, & the princes came downe to King Iofias.

30 And the King said to his seruants, Conuaye me out of the battel, for I am very weake. And by and by his seruants broght him out of the battel.

31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iofias bewailed, yea, Ieremias the Prophet did lament for Iofias, and the gouernours and their wiues did lament him vnto this day: & this was ordeined in all the kindred of Israel to be done continually.

33 But these things are written in the boke

of the stories of the Kings of Iudea, and euerie one of the actes ſ Iofias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now *relayed* are registred in the boke of the Kings of Israel and Iudea.

34 Then they of the nacion toke * Ioachaz ^{2 King. 23. 31} the sonne of Iofias, and made him King ^{2. chro. 36. 1.} in steade of his father Iofias, when he was thre and twentie yere olde.

35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundredth talents of siluer, & one talent of gold.

37 And the King of Egypt made Ioacim his brother King of Iudea & Ierusalem.

38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraccs his brother, he led him away into Egypt.

39 Twentie and fise yere olde was Ioacim, when he reigned in Iudea and Ierusalem, and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when he had boude him with a chaine of brasie, led him away into Babylon.

41 Then Nabuchodonosor toke of the holie vessels of the Lord, & caryed rhe away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are written in the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when he was made King, he was eighdene yere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and broght him to Babylon with the holie vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, & he reigned eleuen yeres.

47 And he did euil in ſ sight of the Lord, nether did he feare the wordes spoken * by ^{Ier. 38. 21.} Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworne to King Nabuchodonosor, he forswore him self by the Name of the Lord and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouerners of the people, and the Priestes committed many things against the lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their Fathers sent

sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But thei derided his messengers, and in the day, that the Lord spake vnto them, thei mocked his Prophetes,

52 So that he, being moued to angre against his people for their great wickednes, commanded the Kings of the Chaldeas to invade them.

53 These killed their yong men with the sworde roude about their holie Temple, nether did they spare yong man, nor maiden, nether olde man, nor childe among them.

54 But he deliuered the all into their hãds, and all the holy vessels of the Lord, bothe great & smale with the vessels of the Arke of God: and they toke, & caryed away the Kings treasures into Babylon.

55 And thei set fyre in the House of y Lord and brake downe the walles of Ierusalem and burnt their towres with fyre.

56 They consumed also all the precious things thereof, & broght them to noght, and those that were left by the sworde, he caryed away into Babylon.

57 And they were seruants to him, & to his children til the Persians reigned, to fulfil the worde of the Lord by the mouth of *Ieremias,

*Ierem 25. 12.
29. 10.*

58 And that the lãd might enioye her Sabbathes all the time, that it was desolate, til seuentie yeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels 13 The names of them that returned. 16 Their aduersaries did let their buylding, and the Kings letters for the same.

*2 Chro. 36. 22
37. 1.*

IN the first yere of the reigne of Cyrus King of the Persians, to fulfil the worde of the Lord by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation through out all his kingdome, euen by expresse lettres,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the moste high Lord, hath made me King ouer the whole worlde,

4 And he hath commanded me to buylde him an House in Ierusalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord, euẽ his Lord be with him, & let him go vp to Ierusalem, which is in Iudea & buylde the House of y Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places rounde about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With giftes, with horses and cattel, and other things, which shalbe broght, according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chief of the families of Iudea, and of the tribe of Beniamin, and the Priests & Leuites, & all whose minde the Lord had moued to go vp, and buylde an House to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattel, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus broght out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had broght them out, he deliuered the to Mithridates his treasurer,

12 By whome they were giuen to Abassar the gouernour of Iudea.

*Dr. Shafsha-
zar, or Sanab-
sar.*

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basens of siluer for the sacrifices, nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which thei caryed away, were five thousand, foure hundred, thre score and nine.

15 They were broght by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But in the time of Artaxerxes King of the Persians Belemus, & Mithridates, and Tabellius, and Rathumus, and Beelrethmus, & Semellius the secretarie, & others which were ioyned to these, dwellig in Samaria and in other places, wrote vnto him this epistle here following against the, that dwelt in Iudea & Ierusalem, to the KING ARTAXERXES OVR LORD,

*Exra 4. 6.
vnto Bishtem-
mus
vnto Shimsht-*

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsel, & the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowne to our lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, & buylde the marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

19 Therefore if this citie be buylt, and the walles be finished, they wil not onely not indure to paye tribute, but wil also resist Kings.

20 And because the things, pertaining to the Temple, go forward, we thought it not

Dddd.i.

- mete to passe ouer suche a thing,
- 21 But to declare it to our lord the King, that if it be thy pleasure, it may be sought out in the booke of thy fathers,
- 22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwaies rebel, & did trouble bothe Kings and cities,
- 23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.
- 24 Now therefore, O lord the King, we declare it, that if this citie be buylt and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.
- 25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Samellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.
- 26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be sought out, and it was founde, that this citie hath alwaies practised against Kings,
- 27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelosyria and Phenice.
- 28 Now therefore I haue commanded to forbid these men to buylde vp the citie, and that it be taken hede that no more be done,
- 29 And that those wicked things, which shulde moleste the King, go not forwarde.
- 30 Then when Rathumus, & Semellius the secretarie and the rest, which were ioyned with them, had red the things, which King Artaxerxes had written, they moued their tents with speede to Ierusalem with horses and men in aray,
- 31 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.
- CHAP. III.
- 1 The feast of Darius 16 The thre wise sentences.
- 1 **N**OW when Darius reigned, he made a great feast to all his subiects & to all those of his owne house, and to all the princes of Media and Persia,
- 2 And to all the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundred and seuen and twentie prouinces.
- 3 And when they had eaten and drunke, & were satisfied, they departed, and King Darius went into his chamber, and slept, til he wakened againe.
- 4 ¶ In the meane time thre yong men of the garde, keepers of the Kings bodie, said one to another.
- 5 Let euerie one of vs speake a sentence, & he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great gifts, and great things in token of victorie,
- 6 As to weare purple & to drinke in golde, and to slepe in golde, and a chariot with bridles of golde, an head tyie of fine line, and a chaine about his necke.
- 7 And he shall sit next to Darius for his wisdom, and shall be called Darius counsellor.
- 8 Then euerie man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,
- 9 And said, when the King rose, they wolde giue him the writing, and whose sentence the King and the thre princes of Persia shulde iudge to be wisest, to him shulde the victorie be giuen, as it was appointed.
- 10 One wrote, The wine is strongest.
- 11 The other wrote, The King is strongest.
- 12 The other wrote, women are strongest, but trueth ouercometh all things.
- 13 ¶ And when the King rose, they toke the writings and gaue them to him, and he red them,
- 14 And sent and called all the noble men of Persia and of Media, and the gouernours & the captaines, and lieutenants, and the consuls;
- 15 And sate him downe in the counsel, and the writing was red before them.
- 16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.
- 17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,
- 18 And said on this maner, O ye men, how strong is wine! it deceiueh all men that drinke it.
- 19 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.
- 20 It turneth also euerie thought into ioye and gladnes, so that one remembreth no maner of sorow, nor det.
- 21 It maketh euerie heart riche, so that one remembreth nether King nor gouernour, & causeth to speake all things by talents. **Or, p. m. d. e. e.*
- 22 When men haue drunk, they haue no minde to loue ether friends or brethren, and a litle after they drawe out swordes.
- 23 But when they are from the wine, they do not remember what they haue done.
- 24 O ye men, is not wine strongest, which compelleth

pellet to do suche things ! & he helde his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which semēces is approued. 47 And his petition granted.

- 1 **T**hen the seconde which had spokē of the strēgth of the King, began to say,
- 2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them!
- 3 But the King is yet greater: for he ruleth all things, & is lord of them, so that they do all things which he commādeth them.
- 4 If he bid the make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaines and walles and towres.
- 5 They kil & are killed, & do not passe the cōmandement of the King: if they ouercome, they bring all to the King, as wel the spoyle as all other things,
- 6 And those also which go not to warre & battel, but til the earth: for when they haue sowne it againe, thei reape it, & bring it to the King, and cōpell one another to paye tribute to the King.
- 7 Yet he is *but* one man: if he bid, Kil, they kil: if he sai, Spare, they spare.
- 8 If he bid, Smite, they smite: if he bid the, Make desolate, they make desolate: if he bid, Buylde, they buylde.
- 9 If he bid, Cut of, they cut of: if he bid, Plante, they plante.
- 10 So all his people & all his armies obey one mā: in the meane while he sitteth downe, he eateth, and drinketh and slepeth.
- 11 For these kepe him rounde about: nether can any one go & do his owne busines, nether are they disobedient vnto him.
- 12 O ye men, how shulde not the King be strongest, seing he is thus obied! So he helde his tongue.
- 13 ¶ Then the thirde which had spoken of women & of the trueth (this was Zorobabel) began to speake,
- 14 O ye men, nether the mightie King, nor many men nor wine is strongest: who then ruleth them or hath the dominion ouer the! are they not women!
- 15 Women haue borne the King & all the people which beare rule by sea & by land.
- 16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.
- 17 They also make mens garments & make men honorable, nether can men be without women.
- 18 And if thei haue gathered together gold & siluer, or any goodlie thing, do they not loue a faire and beautiful woman!
- 19 Do they not leaue all those things & giue the selues wholly vnto her, & gaze, and

- gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing!
- 20 A man leaueth his owne father which ha the nourished him, & his owne cōntrai, and is ioyned with his wife.
- 21 And for y woman he ieopardeth his life, and nether remembreth father nor mother nor cōuntry.
- 22 Therefore by this ye may knowe that y women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?
- 23 Yea, a man taketh his sworde and goeth for the to kil & to steale, and to faile vpon the sea, and vpon riuers,
- 24 And he seeth a lion & goeth in darkenes, & when he hath stolten, rauished & spoiled, he bringeth it to his loue.
- 25 Wherefore a man loueth his owne wife more then father or mother.
- 26 Yea, many haue runne mad for women, and haue bene seruants for them.
- 27 Many also haue perished & haue erred and sinned for women.
- 28 Now therefore do you not beleue me: is not the King great in his power? do not all regions feare to touche him?
- 29 Yet I sawe him & Apame, the Kings concubine, the daughter of the famous Barmecus, sitting on the right hand of the King.
- 30 And she toke the crowne of the Kings head, & put it vpon her owne, and stroke the King with her left hand.
- 31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that he might be reconciled with her.
- 32 How then, o ye men, are not women more strong, seing they do thus?
- 33 ¶ Then the King and the princes looked one vpon another, and he began to speake of the trueth.
- 34 O ye men, are not women stronger? great is the earth, & the heauen is hie, and the sonne is swift in his course: for he turneth rounde about heauē in one day, & runneth againe into his owne place.
- 35 Is not he great that maketh these things? therefore the trueth is greater and strōger then all.
- 36 All the earth calleth for trueth, and the heauen blesteth it: and all things are shaken and tremble, nether is there any vnwill thing with it.
- 37 The wine is wicked, the King is wicked, women are wicked, & all the children of men are wicked, and all their wicked workes are suche, and there is no trueth in the, and they perish in their iniquitie.
- 38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

- 39 With her there is no receiuing of persons nor differēce; but she doeth ſuch things which are iuſte, & abſteineth from vniuſt & wicked things, and all men fauour her workes.
- 40 Nether is there any vniuſt thing in her iudgement, and ſhe is the ſtrength and the kingdome and the power, and maiestie of all ages. Blessed be the God of truth.
- 41 So he ceaſed to ſpeake, and then all the people cryed, & ſaid then, Truth is great and ſtrongeſt.
- 42 The King ſaid vnto him, Aſke what thou wilt beſides ſuch which is appoynted, & we wil giue it thee, becauſe thou art founde the wiſeſt, and thou ſhalt haue libertie to ſit by me, and ſhalt be called my couſin.
- 43 ¶ Then he ſaid to the King, Remembre the vowe that thou haſt vowed to buylde Ieruſalem, in the day that thou tokeſt the kingdome,
- 44 And to ſend againe all the veſſels which were taken out of Ieruſalem, which Cyrus ſet a parte when he made a vowe to cut of Babylon, & vowed to ſend them thither.
- 45 Thou alſo haſt vowed to buylde the Temple, which the Idumeans burnt when Iudea was deſtroied by the Chaldeans.
- 46 And now, O Lord the King, this is that which I deſire & require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldeſt accompliſh the vowe which thou haſt vowed with thine owne mouth to do to the King of heauen.
- 47 Then King Darius riſing vp, kiſſed him, & wrote him letters to all the ſtewards and lieutenants, and captaynes, and gouernours, that they ſhulde bring on ſuch waye both him, & all that were with him, which went vp to buylde Ieruſalem.
- 48 And he wrote letters to all the lieutenantes in Coeloſyria and Phenice, & to theſe that were in Libanus, that they ſhulde bring cedar wood from Libanus to Ieruſalem, and buylde the cite with him.
- 49 And he wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no price, nor lieutenant, nor gouernour, nor ſteward ſhulde enter into their dores,
- 50 And that all the region which they kept, ſhulde paye no tribute, and that the Idumeans ſhulde let go the villages of the Iewes which they helde,
- 51 And that euerie yere there ſhulde be giuen for the buylding of the Temple twenty talents vntill it were buylt,
- 52 And to mainteine ſuch burnt offerings vpon the altar euerie day (as they had a commandement to offer ſeuenteene) other ten talents euerie yere.
- 53 And that all they which went from Babylon to buylde ſuch cite, ſhulde haue libertie, aſwel they as their poſteritie, and all the Priests that went away.
- 54 He wrote alſo touching the charges and the Priests garment, wherein they ſhulde miniſter.
- 55 And he wrote that they ſhulde giue the Leuites their charges vntill the Houſe were finiſhed, and Ieruſalem buylt.
- 56 Alſo he wrote that they ſhulde giue pensions & wages to them that kept the cite.
- 57 And he ſent away all the veſſels which Cyrus had ſet a parte out of Babylon, and whatſoeuer Cyrus had commanded to do, he alſo commanded to do it, and to ſend to Ieruſalem.
- 58 And when the young man was gone forth, ^{or, Zorobabel.} he liſt vp his face to heauen towards Ieruſalem, and gaue thanks to the King of heauen,
- 59 Saying, Of thee is the victorie, & of thee is wiſdome, & of thee is glorie, and I am thy ſeruant.
- 60 Blessed be thou which haſt giuen me wiſdome: for vnto thee I acknowledge it, O Lord of our fathers.
- 61 ¶ So he toke ſuch letters & went out & came to Babylon & telled all his brethren.
- 62 And they bleſſed ſuch God of their fathers, becauſe he had giuen theſe fredome & libertie
- 63 To go vp & to buylde Ieruſalem, & the Temple, where his Name is renoumed, & they reioyced with instruments of muſicke and ioye, ſeven daies.

CHAP. V.

1 The number of them that returne from the captiuitie.

42 Their vowes & ſacrifices. 54 The Temple is begunne to be buylt. 66 Their enemies wolde craftely royme with them.

1 After theſe things, the chief of the houses of their fathers were choſen after their tribes, & their wiues, and their ſonnes, & their daughters, & their ſeruantes, & their maidens, and their cattell.

2 And Darius ſent with theſe a thouſand horſemen, till they were reſtored to Ieruſalem in ſafetie, & with muſical instruments, with tabrets and flutes.

3 And all theſe brethren plaied: thus he cauſed them to go vp together with them.

4 ¶ And theſe are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The ſonnes of Phinees, the ſonne of Aai, Ieſus ſonne of Iofedec, ſonne of Saraias, & Ioachim the ſonne of Zorobabel, the ſonne of Salathiel of the houſe of Dauid, of the kindred of Phares, of the tribe of Iuda.

6 ¶ Who ſpake wiſe wordes to Darius the King of the Perſians in the ſecōde yere of his reigne, in the moneth Niſan, which is the fiſt moneth.

7 ¶ And theſe are theſe of Iudea, which came out of ſuch captiuitie, where they dwelt, whom

- me Nabuchodonosor King of Babylon had caryed away into Babylon,
- 8 And returned vnto Ierusalem and to the rest of Iudea, euen one into his owne citie which came with Zoiobabel, & Iesus, Nehemias, Zacharias, Recsaia, Eneuius, Mardocheus, Beeisarus, Aspharasus, Reclius, Roimus & Baana their guides.
- 9 The nōber of them of the nacion & their gouernours: y sonnes of Phares two thousand an hūdreth seuētie & two, the sonnes of Saphat foure hundredeth, seuētie & two.
- 10 The sonnes of Ares seuē hūdreth, fiftie and six.
- 11 The sonnes of Phaath Moab, two thousand, eight hundredeth and twelue.
- 12 The sonnes of Elam, a thousand, two hundredeth, fiftie & foure: the sonnes of Zathui nine hundredeth fortie & fūe: the sonnes of Corbe seuē hūdreth & fūe: the sonnes of Bani six hundredeth, fortie and eight.
- 13 The sonnes of Bibe six hūdreth, twentie and thre: the sonnes of Sadas three thousand, two hundredeth, twentie and two.
- 14 The sonnes of Adonikan, six hundredeth, sixtie & seuē: the sonnes of Bagoi, two thousand, sixtie & six: y sonnes of Adinu, foure hundredeth, fiftie and foure.
- 15 The sonnes of Aterifias, ninetie & two: the sonnes of Ceilan & Azotus, sixtie & seuē: the sonnes of Azucan foure hūdreth, thirtie and two.
- 16 The sonnes of Ananias, an hundredeth & one: the sonnes of Arom, and the sonnes of Bassa, thre hundredeth, twentie and thre: the sonnes of Arphurith, an hundredeth & two.
- 17 The sonnes of Meterus, thre thousand & fūe: the sonnes of Bethlomon, an hūdreth, twentie and thie.
- 18 They of Netophas, fiftie & fūe: they of Anaboth, an hundredeth, fiftie & eight: they of Bethsamos, fortie and two.
- 19 They of Cariathiarus, twentie & fūe: thei of Caphiras & Beioth, seuē hūdreth, fortie & thre: they of Piras, seuē hūdreth,
- 20 They of Chadias and Ammidioi, fūe hundredeth, twentie & two: they of Cirama & Gabdes, six hundredeth, twentie and one.
- 21 They of Macalon, an hundredeth twentie and two: they of Betolius, fiftie & two: the sonnes of Nephis, an hundredeth, fiftie & six.
- 22 The sonnes of Calamolalus & Orius seuē hundredeth, twentie and fūe: the sonnes of Ierechus, thie hundredeth, fortie & fūe.
- 23 The sonnes of Annaas, thre thousand, thre hundredeth and thirtie.
- 24 The Priests, the sonnes of Ieddu, y sonne of Iesus, which are counted among the sonnes of Sanalsib, nine hundredeth, seuētie and two: the sonnes of Meruth, a thousand fiftie and two.
- 25 The sonnes of Phassarion, a thousand, fortie and seuē: the sonnes of Carme, a thousand and seuētie.
- 26 The Leuites. The sonnes of Issue, Cadmiel, Bannu and Suru, seuētie and tōute.
- 27 The sonnes which were holie fingers. The sonnes of Afaph, an hundredeth, fortie and eight.
- 28 The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundredeth, thirtie and nine.
- 29 The ministers of the Temple. The sonnes of Elau, the sonnes of Alūpha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, y sonnes of Labana, the sonnes of Agraba,
- 30 The sonnes of Acua, y sonnes of Outa, the sonnes of Cerab, the sonnes of Agaba, y sonnes of Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur.
- 31 The sonnes of Airus, the sonnes of Daisan, the sonnes of Noeba, the sonnes of Chafaba, the sonnes of Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Afara, the sonnes of Balsthai, the sonnes of Afana, y sonnes of Meani, the sonnes of Naphisi, the sonnes of Acub, the sonnes of Acipha, the sonnes of Asur, the sonnes of Pharacim, the sonnes of Basaloth.
- 32 The sonnes of Meeda, y sonnes of Coutha, the sonnes of Corea, the sonnes of Charcus, the sonnes of Aferar, the sonnes of Thomoi, the sonnes of Nafith, the sonnes of Atipha.
- 33 The sonnes of the seruants of Salomon. The sonnes of Afaphion, the sonnes of Phaira, the sonnes of Teeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of Sapheth.
- 34 The sonnes of Agia, y sonnes of Phachthreth, the sonnes of Sabie, the sonnes of Sirothie, the sonnes of Masias, the sonnes of Gar, the sonnes of Addus, the sonnes of Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.
- 35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were thre hundredeth, seuētie and two.
- 36 These came vp from Thermoeth and Thelerfas: Carathalat and Aalai leading them.
- 37 Nether colde they shewe their families nor their stocke how they were of Israel, the sonnes of Ladan the sonne of Ban, the sonnes of Necodan, six hundredeth fiftie and two.
- 38 And of the Priests those which exercised the office of Priests, & were not foude, y sonnes of Obdia, the sonnes of Accos, the sonnes of Addus, which had taken for wife Augia, one of the daughters of Berzelaius.

39 And was called after his name, and when the description of the kindred of these men had bene sought in the registre, and colde not be founde, they were set a parte from the office of Priests.

for, Nehemias
or, Atharias.

40 For "Neemias and Atharias said to the that they shulde not be partakers of the holie things, til there arose an hie Priest clothed with doctrine and trueth.

for, fortie and
two thousand,
three hundred
and sixty.

41 So all they of Israel from them of twelue yere olde and litle children, were "fortie thousand besides men seruants and women seruants, two thousand, three hundred and fixtie.

42 Their seruants and handmaidens were seven thousand, three hundred, fortie and seven: the singing men and women, two hundred, fortie and five:

for, asses.

43 Camelles, foure hundred, thirtie and five: and horses, seven hundred, thirtie and six: mules, two hundred, fortie and five: "beastes that bare y yocke, five thousand, five hundred, twentie and five.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to buyld the House in his owne place according to their power,

for, of gold twelue
thousand pound
and of silver
five, &c.

45 And to giue to the treasure of the workes, "a thousand pound in golde, and five thousand pound in silver, and an hundred priestlie garments.

for, quarters.
Ezra 3.1.

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the countrei, & the holie singers & the porters and all Israel in their "villages.

47 ¶ But* when the seventh moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethren, rising vp, made ready y altar of the God of Israel,

49 To offie burnt offerings vpon it according as it is written in the booke of Moyfes the man of God.

50 Whither also there were gathered against them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offerings to the Lord, morning & euening.

Leui. 23.34.

51 They kept also the feast of tabernacles, as it is ordeined in the Law, & offred sacrifices euerie day, as was requisite,

52 And afterwarde, the continual oblations and offerings of the Sabbaths & of the new moneths & of all holy feasts.

Ezra 3.8.

53 ¶ And all* thei which had made any vowe

to God, began to offie sacrifice vnto God in the first day of y seueth moneth, although the Temple of God was not yet buylt.

54 They gaue also money to the masons & to the workemen, and meat and drink e with gladnes,

55 And charrets to the Sidonians and to those of Tyrus to bring ceder wood out of Libanus, which shulde be brought by flots to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priests & Leuites, and all they that came out of captiuitie into Ierusalem,

Eccles. 4.9.12

57 And *layed the fundacion of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed y Leuites frō twētie yere olde ouer the workes of the Lord, and Iesus & his sonne, & his brethren, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of He-liadun, with their sonnes, & brethren, euen all the Leuites with one accorde did followe after the worke, calling vpo the workes in the House of God: thus the workemen buylt the Temple of the Lord.

59 And the Priests stode clothed with their long garments with musical instruments & trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing & blessing y Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blewe trumpets, and cryed with loud voice, praising y Lord for the raising vp of the House of the Lord.

63 Also some of the Priests & Leuites, and chief men, to wit, the Ancients, which had sene the former House,

64 Came to se the buyldig of this with weeping and great crying, & manie with trumpets and ioy cryed with loude voice,

65 So that the people coulde not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets so that they were heard far of.

66 ¶ Wherefore when the enemies of the tribes of Iuda & Benjamin heard it, they came to know what noise of trumpets it was,

67 And they knewe that they of the captiuitie buylt the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, & Iesus, and the chief of the families, said vnto

- vnto them, Let vs buyld also with you.
- 69 For we obey your Lord, as you do, and sacrifice vnto him since the dayes of" *As-
bafareth King of the Assyrians, which
brought vs hether.*
- 70 Then Zorobabel, and Iesus, & the chief of the families of Israel said to them, It doeth not apperteine to vs, and to you to buyld an House to the Lord our God.
- 71 For we alone wil buyld it to the Lord God of Israel, as it becometh vs, & as* *Cy-
rus the King of the Persians bad vs.*
- 72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to buyld the worke, and by their ambushments and seditions & conspiracies hindred the finishing of the buyldig,
- 73 All the time of King Cyrus life: so that they were let from the buylding two yere, vntil the reigne of Darius.

CHAP. VI.

- 1 Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Sisinnes wolde let them. 7 His epistle to Darius. 13 The Kings answer to the contrary.*
- Ex 4.5.1. Neh. 1.* **B** Vt* in the second yere of the reigne of Darius, Aggeus & Zacharias the sonne of Addo y Prophetes prophecied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the Name of the Lord God of Israel, which they called vpon.
- Gre. vpon them.* 2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stode vp, and began to buyld the House of the Lord, w^{ch} is in Ierusalem, the Prophetes of the Lord being with them, & helping them.
- 3 ¶ In that time Sisinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,
- 4 And said vnto them, By whose commandement buyld you this House & this buylding, and enterprise all these other things? and who are the buylders that enterprise suche things?
- 5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,
- 6 That they were not letted to buyld, vntil it was signified vnto Darius of these matters, and an answer was receiued.
- 7 ¶ The copie of the epistle, which he did write and send to Darius, *S I S I N N E S* gouernour of Syria and of Phenice, and Sathrabouzanes, and their companiōs, presidents in Syria and Phenice, salute King Darius.
- 8 It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were o^{ne} the captiuitie,

- 9 Buylding an House to the Lord, great & newe, of hewen stones, and of great price, and the timber all ready laid vpon the walles.
- 10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it wil be finished with all glorie & diligence.
- 11 Then we asked their Ancients, saying, By whose commandement buyld you this House & lay y^e fundacion of these workes?
- 12 We asked them these things to the intēt to notifie them to thee, and to write to thee the men that gouerned it: therefore we demāded the names of the gouernours in writing.
- 13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.
- 14 And this House was buylt vp manie yeres ago by a King of Israel great & strōg, and was finished.
- 15 But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauē,* he deliuered them into the hands of Nabuchodonosor King of Babylon of the Chaldeans,
- 16 Who brake downe the House & burnt it, & caryed the people captiue to Babylon.
- 17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House shulde be buylt vp.
- 18 And y^e holie vessels of golde & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King toke out of the Tēple at Babylon, & they were giuen to Zorobabel, and to Sa-*nar, Shabazzar.*
- 19 And a cōmandement was giue vnto him, y^e he shulde cary away those vessels, & put the in y^e Tēple at Ierusalē, & that this Tēple of y^e Lord shulde be buylt in this place.
- 20 The same Sanabassar, being come hether, layed the fundacions of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, & is not finished.
- 21 Now therefore if it please the King, let it be soght vp in the Kings libraries concerning Cyrus.
- 22 And if it be found that the buylding of y^e House of the Lord at Ierusalem hath bene done by the cōsent of King Cyrus, & if it seme good to the lord our King, let him make vs answer cōcerning these things.
- 23 Then King Darius commanded to searche in the Kings libraries, that were in Babylon, and there was founde in Ecbarane, which is a towre in the region of Media, a place where suche things were layed vp for memorie.

- 24 In the first yere of the reigne of Cyrus, King Cyru. commadid the House of the Lord at Ierusalem to be buylded, where thei did sacrifice with the continual fyre.
- 25 Of the wth the height *shulde be* of threescore cubites, the breadth of threescore cubites with thre rowes of hewen stones, & one rowe of newe wood of that countrey, and that the colts shulde be payed out of the house of King Cyrus.
- 26 And that the holie vessels of the House of the Lord, aswel those of golde as of siluer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the House, which is in Ierusalem, & set in the place where they were afore.
- 27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, and Sathabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.
- 28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finished,
- 29 And that some parte of the tribute of Coelosyria and Phenice shulde be diligently giuen to these men for sacrifice vn to the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:
- 30 Also corne, & salte, and wine, and oile continually euerie yere without faile, as the Priests, which are in Ierusalem shal testifie to be spent euerie day,
- 31 That offings may be made to the high God for the King, and his children, & that they may pray for their liues.
- 32 Furthermore he commanded that whosoever shulde transgresse anie thing afore spoken or writen, or derogate anie thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.
- 33 And therefore let the Lord whose Name is there called vpon, destroye euerie King and nation, which stretcheth out his had to hinder or do euil to that House of the Lord which is in Ierusalem.
- 34 *I Darius the King haue ordeined that it shulde be diligently executed, according to these things.
- 1 Then Sisinnes the gouernour of Coelosyria and Phenice, and Sathabouzanes, & their companiōs, obeying King Darius commandements,
- 2 Assisted diligently the holie workes, working with the Ancients and gouernours of the Sanctuarie.
- 3 And the holie workes prospered by Ageus and Zacharias the Prophetes which prophecied.
- 4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.
- 5 Thus the holie House was finished in the thre and twentieth day of the moneth Adar in the sixt yere of Darius King of the Persians.
- 6 ¶ And the childrē of Israel, and y^e Priests and the Leuites, and the rest, which were of the captiuitie, & had anie charge, did according to the things *writen* in the boke of Moses.
- 7 And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rams, foure hundreth lambes,
- 8 And twelue goates for the sinne of all Israel, according to the number of the chief of the tribes of Israel.
- 9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the boke of Moses, and also the porters in euerie gate.
- 10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourtēth day of the first moneth, after that the Priests and Leuites were sanctified.
- 11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.
- 12 And they offred the Passeouer, for all the children of the captiuitie, and for their brethren the Priests, and for them selues.
- 13 Then all the children of Israel which were of the captiuitie did eat, *euen* all they that had separated them selues from the abominations of the people of the land, and sought the Lord.
- 14 And they kept the feast of vnleauened bread seuen dayes, reioying before the Lord,
- 15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

Esdras 6.15.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement and helpe the Iewes to buyld the Temple 5 The time that it was buyld. 10 They kepe the Passeouer.

CHAP. VIII.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord 32 The number of the heads of the people that came with him. 76 His prayer and confession.

1 And

see, *Arxarxes*.

see, *Arxarxes*.

see, *Arxarxes*.

see, *Arxarxes*.

see, *Arxarxes*.

- 1 **A**Nd after these things when Artax-
erxes King of the Persians reigned,
Eldras the sonne of " Saraïas, the sonne of
Ezerias, the sonne of Helcias, the sonne of
Salum,
- 2 The sonne of Sadoc, the sonne of Achitob,
the sonne of Amarias, the sonne of " Ezias, the
sonne of " Memeroth, the sonne of " Zariaas,
the sonne of " Sauras, the sonne of Boccas,
the sonne of Abisum, the sonne of Phinees,
the sonne of Eleazar, the sonne of Aai on was
the hie Priest.
- 3 This Esdras went out of Babylon, & was
a scribe wel taught in the Law of Moyses,
giuen by the Lord God of Israel.
- 4 Also the King gaue him great honour, &
he founde grace in his sight in all his re-
quistes.
- 5 With him also there departed some of
the children of Israel, and of the Priests
and Leuites, and of the holy singers, and
of the porters, and of the ministers of the
Temple vnto Ierusalem,
- 6 In the seuēth yere of the reigne of Artax-
erxes, & in the fift moneth: this was the se-
uēth yere of the King (for thei went out of
Babylō in the first day of the first moneth,
- 7 And came to Ierusalem according as the
Lord gaue them speed in their iournay)
- 8 For Esdras had gotten great knowledge,
so that he wolde let nothig passe that was
in the Law of the Lord, and in the cōman-
dements, and he taught all Israel all the
ordinances and iudgements.
- 9 So the commissiō written by King Ar-
taxerxes was giuen Esdras the Priest and
reader of the Law of the Lord: the copie
therof followeth.
- 10 King Artaxerxes to Esdras the Priest, &
reader of the Law of the Lord, Salutaciō.
- 11 Forasmuche as I consider things with
pitie, I haue commanded that they that
wil and desire of the naciō of the Iewes,
and of the Priests and Leuites, which are
in our kingdome, shulde go with thee vn-
to Israel.
- 12 Therefore as many as be willing, let
them departe together, as it hathe semed
good to me and my seuen friends the co-
unsellers,
- 13 That they may visite the things that are
in Iudea and Ierusalem diligently, as it is
contēned in the Law of the Lord,
- 14 And cary the gifts to the Lord of Israel
in Ierusalem, which I and my friends
haue vowed: also all the golde and siluer,
which shal be founde in the countrey of
Babylon appertēning to the Lord in Ieru-
salem,
- 15 With that which is giuen of the people
to the Temple of the Lord their God,
that it might be broght to Ierusalem, af-
wel siluer as golde, for bulles, and rams, &
lambes, and things thereunto pertainēg,
- 16 That they may offer sacrifices to the
Lord vpon the altar of the Lord their
God, which is in Ierusalem.
- 17 And whatsoeuer thou and thy brethren
wil do with the golde or siluer, accōplish
it according to the wil of thy God.
- 18 And the holy vessels of the Lord, which
are giuen thee for the vse of the Temple
of thy God, which is in Ierusalem, thou
shalt set before thy God in Ierusalem.
- 19 And what other things soeuer thou shalt
remember for the vse of the Temple of
thy God, thou shalt giue it out of y Kings
treasure.
- 20 And I also King Artaxerxes haue com-
manded the treasurers of Syria and Phe-
nice, that whatsoeuer Esdras, the Priest &
reader of the Law of the hiest God, shal
send for, they shulde giue it him with all
speede, euen to the some of an hundreth ta-
lents of siluer,
- 21 And likewise vnto an hundreth cores of
corne, and an hundreth pieces of wine and
other things in abundance.
- 22 Let all things be done to the hiest God
according to the Law of God with dili-
gence, that wrath come not vpo the king-
dome of the King and of his sonnes.
- 23 Also to you it is commanded, that of no-
ne of y Priests or Leuites, or holy singers,
or porters or ministers of the Temple, or
of the workemen of this Temple, no tri-
bute nor taxe be taken, nor that any haue
power to taxe them in any thing.
- 24 Thou also, Esdras, according to the wis-
dome of God, ordeine iudges and gouer-
nours, that they may iudge in all Syria &
Phenice all those which are wel instructed
in the Law of thy God, and teache those,
which are not instructed.
- 25 And let all those which shal transgresse
the Law of God & the King, be diligent-
ly punished, ether with death, or other pu-
nishment, ether with penaltie of money,
or banishment.
- 26 ¶ The Esdras the scribe said, Blessed be
the onelie Lord God of my fathers, which
hathe put this in the heart of the King to
glorifie his House which is in Ierusalem,
- 27 And hathe honoured me before y King,
and the counsellors, and all his friends and
gouernours.
- 28 ¶ Therefore I was encouraged by the
helpe of the Lord my God, and gathered
men of Israel to go vp with me.
- 29 These are the guides after their families
and order of dignities, which came vp
with me out of Babylon in the reigne of
Artaxerxes the King.
- 30 Of the sonnes of Phinees, Gersom, of
the sonnes of Ichamar, Gamael, of the son-
nes of Dauid " Lettus.

Esdr. 1.3.

see, *Arxarxes*.

- 31 Of ʒ sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.
- ^{or, Pharis, Moab, Elienai.} 32 Of the sonnes of " Salomō, Abeliacnias the sonne of Zacharias, and with him two hundreth men.
- ^{or, Ieziel.} 33 Of the sonnes of Zathoe, Sechenias the sonne of " Iezolus, & with him thre hūdreth men: of the sonnes of Adin, " Obeth sonne of Ionathas, and with him two hundreth and fiftie men.
- ^{or, Obeth.} 34 Of the sonnes of Elam " Ictias, sonne of Gotholias, and with him seuentie men.
- ^{or, Ictias.} 35 Of the sonnes of Saphatias, Zarias sonne of " Machael, and with him seuentie men.
- ^{or, Michael.} 36 Of the sonnes of Ioab " Badias sonne of Iezelus, and with him two hundreth and twelue men.
- ^{or, Obadias, sonne of Ieziel.} 37 Of the sonnes of " Banid, Assalimoth sonne of Iosaphias, and with him an hundreth and threscore men.
- ^{or, Banid, Esolomith.} 38 Of the sonnes of Babi, Zacharias sonne of Bebai, and w̄ him twentie & eight mē.
- ^{or, Babi, Esolomith.} 39 Of the sonnes of " Astath, Iohannes sonne of Acatan, & with him an hundreth & tē.
- ^{or, Astath, Iohannes sonne of Acatan.} 40 Of the sonnes of Adoniam the last: & these are the names of them, Eliphalat, " Ieouel and " Maia, and with them seuentie men: of the sonnes of " Bagouthi sonne of Isacourus, & with him seuentie men.
- ^{or, Baguthi, sonne of Isacourus.} 41 ¶ And I gathered them together to the flood called *Theras, & pitched our tents there thre daies, and nombred them.
- ^{or, Theras.} 42 But when I had founde there none of the Priests nor Leuites,
- 43 I sent to Eleazar, and beholde, there came " Maasman, and Ainathan, & Samaian, and " Iribon, & Nathan, Ennatan, Zacharian, & Mosollamon the chief, & best learned.
- ^{or, Maasman, Ainathan, Iribon, Nathan, Ennatan, Zacharian, Mosollamon.} 44 And I bad them to go to Daddeus the captaine, which was in the place of the treasure,
- 45 With charge to bidde Daddeus and his brethren, & the treasurers that were there, to send to vs them, which shulde offer sacrifice in the House of our Lord.
- 46 And they broght vnto vs by the mightie hand of our Lord learned men of the sonnes of Moisi, the sonne of Leui, the sonne of Israel, to wit, " Cisebebran & his sonnes, and his brethren being eightene.
- ^{or, Cisebebran.} 47 And Asebia, and " Annon, & Ofaian his brethrē of the sonnes of " Canaineus with their sonnes, twentie persones.
- ^{or, Annon, Ofaian.} 48 And of the ministers of the Temple, w̄ Dauid gaue, & those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth & twētie, of whome all the names were registred.
- ^{or, Canaineus.} 49 ¶ And there I proclaimed a fast for the young men before the Lord to aske of him a good iourney bothe for vs, and for them that were with vs, for our children, & for our cattel.
- 50 For I was ashamed to aske the King footemen, or horsemen, or conuict for sauēgarde against our enemies,
- 51 Because we had said to the King, that the power of our Lord shulde be with thē that fought him to direct them in all thigs.
- 52 Wherefore we praied our Lord againe, according to these things, whome we founde fauorable.
- 53 Then I chose from among the chief of ʒ tribes & of the Priests, twelue men, to wit, " Esebias and Assanias, and with them ten of their brethren.
- ^{or, Esebias.} 54 And I weighed them the siluer and the golde, & the holy vessels of the House of our Lord, which the King and his counsellors, & his princes, & all Israel had giue.
- 55 And I weighed thē, six hundreth & fifty talents of siluer, & siluer vessels of an hundreth talēts, & an hundreth talēts of golde,
- 56 And twentie golden basens, & twelue vessels of brasse, of fine brasse shining like goldē.
- 57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.
- 58 Watch and kepe them, til that you giue thē to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the House of our God.
- 59 So the Priests & Leuites toke the siluer and the golde, & the vessels, & caryed thē to Ierusalem to the Temple of the Lord.
- 60 And we departed frō the flood Theras, in the twelue day of the first moneth, & came to Ierusalem, according to ʒ mightie power of our Lord with vs: and thē the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.
- 61 And thre daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to " Marmoth the Priest the sonne of Iouri,
- ^{or, Marmoth the sonne of Iouri.} 62 And with him to Eleazar ʒ sonne of Phinees: & there were with them, Iosabad the sonne of Iesus, & " Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.
- ^{or, Moeth sonne of Sabbanus.} 63 And all the weight of them was written that same houre.
- 64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams foure score and sixtene,
- 65 Lābs thre score & twelue, twelue goates for saluacion, all in sacrifice to the Lord.
- 66 And they presented the commandemēts of the King to the Kings stewards, & to ʒ gouernours

gouernours of Coelosyria & Phenice who honored the people, and the Temple of God.

Ezra 9.10

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the princes and the Priests, & the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Cananites, and Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, bothe they and their sonnes, and the holie sede is mixed with the strange people of the lād, & the gouernours & rulers haue bene partakers of this wickednes fro the beginning of the thing.

70 And asson. as I had heard these things, I rent my clothes, and the holie garment, & I pulled the heere of mine head, and of my bearde, and fate me downe sorowful, and verie sad.

71 Thē also all they that were moued with the worde of the Lord God of Israel, came to me: whiles I wepte for the iniquitie, but I fate verie sad til the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holie garment, and bowed my knees and stretched forth mine hands to the Lord,

Ezra 9.6.

73 And I said, O Lord, I am ashamed, & confounded before thy face.

74 For our sinnes are increased aboue our heades, & our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sworde and to captiuitie, and for a pray with all shame vnto this day.

77 Au now how great hathe thy mercie bent, O Lord, that there shulde be left vs a roote, and name in the place of thine holines!

78 And that thou shuldest reueale to vs a light in the House of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they shulde giue vs meat,

80 And that they shulde honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea & Ierusalem.

81 And now, O Lord, what shal we say, hauing these things: for we haue transgressed thy commandements, which thou hast

giuen by the hands of thy seruants the Prophets, saying,

82 * Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines, *Deut 7.3.*

83 Therefore now ye shal not ioine their daughters with your sonnes, nether giue your daughters to their sonnes,

84 Nether shal you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the lād, and haue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs suche a roote: but we againe haue turned backe to transgresse thy Law, & to mixe vs with the vncleannes of the people of the land.

87 Mightest thou not be angrie with vs to destroye vs, so that thou shuldest nether leaue vs roote nor sede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, we are now before thee with our iniquities, nether can we indure before thee: for these things.

90 ¶ And * as Esdras prayed and confessed *Ezra 10.3.* and wept, and laye vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: or there was great lamentation among the multitude.

91 Then Iechonias y sonne of Iesi of the sones of Israel, crying out said, O Esdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land. *On. 10.1.*

92 And now all Israel is douteful: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it apperteine, & we are with thee to make thee strong.

95 Then Esdras arose, & made all the chief of the families of the Priests and Leuites of all Israel to sweare, that they wolde do thus: and they sware.

CHAP. IX.

7 After Esdras had red the law for the strange wiues, *10* They promise to put them away.

1 Then Esdras rose from the court of the Temple, & went to the chamber of Ioannin the sonne of Eliafib, *Ezra 10.6.*

2 And being lodged there, he did eat no *Eccc. ii.*

bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudca and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,

4 And that all they which shulde not mete there within two or three dayes, according to the ordinance of the Elders, which bare rule, shulde haue their cattel confiscated to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And do his wil, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and said with a loude voyce, We wil do so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seeing that manie of vs haue sinned in this matter,

12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed; til they haue appeased the wrath of y Lord against vs for this matter.

14 Then Ionathas Asaels sonne, and Ezecias sonne of Thecan were appointed concerning these things, and Mosollam and Sabateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chief of their families, all by name: & they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of y first moneth.

18 And there were founde of the Priests, which had married strange wiues,

19 Of the sonnes of Iesus, the sonne of Iosedec, & of his brethren Mathelas, & Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out

their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the sonnes of Emmer "Ananias, and Zabdecus, and Canes, and Sameus, and Hiereel, and Azarias.

22 And of the sonnes of "Phaifu, Ellionas, Massias, Esmaelus, and Nathanael, and "Ocidelus, and Talfas.

23 And of the Leuites "Iorabadus, and Semis, and Colius, who was called "Calitas, and Patheus, and Ooudas, and Ionas.

24 Of the holie singers, "Eliazurus, Bacchurus.

25 Of the porters, "Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, "Hiernas, and Eddias, & Melchias, & Maelus, & Eleazar, & Agibias, & "Banaias.

27 Of the sonnes of "Ela, Matthanas, Zacharias, and "Hiereias, and "Hiere moth, and Aedias.

28 And of the sonnes of "Zamoth, Eliadas, Elifimus, Othonias, Iarimoth, and "Sabatus, and Sardeus.

29 Of the sonnes of "Bebai, Ioannes, and Ananias, and "Iosabad, and Ematheas.

30 Of the sonnes of "Mani, Olamus, Mamuchus, Iedaia, Isabus, Isafael, and Ieremoth.

31 And of the sonnes of "Addi, Naathus, Moofias, Laccunus, and Naidus, and Matthanas, and "Seschel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, & Afeas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of "Asom, Altaneus, & "Matthias, and Bannaia, Eliphalat, & Manasseas, and Semei.

34 And of the sonnes of "Maani, Ieremias, Momdis, Omarus, Inel, Mama, and Pacclias, and Amos, Carabasion and Euasibus, and Mammatanaius, Elifasis, Vamus, Eliali, Samis, Selemias, Nathanas, & of the sonnes of Ozoras, Sefis, Esfil, Azaius, Samatas, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Ierusalem, & in the countrey, the first day of the seventh moneth, and the childre of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moyses, which had bene giue by the Lord God of Israel.

40 Then brought Esdras the chief Priest the Law to all the multitude, bothe man and woman,

^{ver, Anani, & Zabiah.}

^{ver, Phasfur, Elionas, Maasfur, Ismael.}

^{ver, Ouidel, and Alasa}

^{ver, Iosabad, Semis}

^{ver, Galias, Patheus, Iobudas}

^{ver, Eliafu, and Bacur}

^{ver, Sallam.}

^{ver, Remias.}

^{ver, Banaias.}

^{ver, Elam}

^{ver, Iehiel}

^{ver, Ieremoth, & Helias}

^{ver, Zathone, Eliadas, Elifis}

^{ver, Sabad, and Sardas}

^{ver, Bebe}

^{ver, Iosabad, and Emah}

^{ver, Bani, Olamus, Malluch, Iedais, Isafis.}

^{ver, Addis, Naathus, Laccunus, Banaia}

^{ver, Seschel, Balnuus, Manasseas}

^{ver, Asom.}

^{ver, Matthias, Manasseas, Semei.}

^{ver, Maani, Ieremias, Momdis, Omarus, Inel, Mama, and Pacclias, and Amos, Carabasion and Euasibus, and Mammatanaius, Elifasis, Vamus, Eliali, Samis, Selemias, Nathanas, & of the sonnes of Ozoras, Sefis, Esfil, Azaius, Samatas, Sambis, Iosiphus.}

^{ver, Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.}

^{ver, Eliafu, and Bacur}

^{ver, Eliafu, and Bacur}

^{ver, Eliafu, and Bacur}

^{ver, Eliafu, and Bacur}

^{ver, Eliafu, and Bacur}

^{ver, Eliafu, and Bacur}

^{ver, Eliafu, and Bacur}

^{ver, Iosabad.}

^{ver, Thecan.}

^{ver, Maasfur, Iosabad.}

woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And he red in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to y^e Law.

42 So Esdras the Priest and reader of the Law, stode vpon a pulpet of wood that was prepared.

^{or, Manisbias.} 43 And there stode by him "Matgathias, Samsus, Ananias, Azaiias, Ourias, Ezecias, Balasamus at his right hand,

^{or, Peldaias.} 44 And at his left hand "Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias.

45 Then Esdras toke y^e boke of the Law before the multitude (for he sate honourably before them all)

46 And they all stode vpright when he expounded the Law, and Esdras blessed the Lord the moste hie God, the moste mightie God of hostes.

47 And the whole multitude cryed, Amen.

^{or, Sani.} 48 Then Iesus and "Anus, and Sarabias, and Adimus, & Iacobus, Sabaraias, Autanias, Maianias and Calitas, Azaiias, & Ioazab-

dus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the grounde, and worshiped the Lord,

49 And taught the Law of the Lord, and stode also earnestly vpon the reading.

50 Then said Aththarates to Esdras the ^{or, Nchemias} chief Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holie vnto the Lord, and all haue wept in hearing of the Law.

51 Go therefore and eat the fat meates, & drinke the swete drinckes, and send presents to them that haue not.

52 For this day is holie to the Lord, and be not sorie: for the Lord God wil glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.

54 Then they departed all to eat, and drinke, and to reioyce, and to giue presents to the that had not, and to make good chere.

55 For they were yet filled with the wordes wherewith they were instructed, whē they were assembled together.

I I. Esdras.

CHAP. I.

8 The people is reprobued for their unfaithfulness.
30 God wil haue another people, if these wil not be reformed.

Esra 7.1.

I He second boke of the Prophet * Esdras, the sonne of Saraias, y^e sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, y^e sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Aiuu, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the lād of Medes, in the reigne of Artaxerxes King of Persia.

Isa 55.1.

4 * And the worde of the Lord came vnto me, saying,

5 Go, and shewe my people their sinnes, & their children their wickednes, which they haue comitted against me, that they may tel their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange gods.

7 Hue not I broght them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and

despised my counsels.

8 Pull thou of then the heere of thine head, and cast all euil vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shal I forbear the, vnto whom I haue done somuche good?

10 * Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe. ^{Exod. 14.28.}

11 All the nacions haue I destroyed before them: * I haue destroyed the East, the people of the two countreis Tyrus and Sidō, and haue slaine all their enemies. <sup>Nomb 21.24
Isa. 23.18.</sup>

12 Speake thou therefore vnto the, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure way, since the beginning: * I gaue you Moyles for a guide, and Aaron for a Priest. <sup>Exod 14.29.
or, strees
Exod 3.10.
or 4.14.</sup>

14 * I gaue you light in a pillar of fyre, and great wonders haue I done amōg you: yet haue ye forgotten me, saith the Lord. ^{Exod. 13.21.}

15 Thus saith y^e Almightye Lord, The quai-
les * were a tokē vnto you: I gaue you tentes for sauegarde, wherein ye murmured: <sup>Exod 16.13.
Psal. 104.40.</sup>

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure stil.

17 Where are the benefites, that I haue done for you? when ye were hungrie in the wilderness, * did ye not crye vnto me? ^{Nomb. 14.3.}

18 Saying, Why hast thou broght vs into Ececi.iii.

this wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to dye in this wildernes.

Wis 16, 20. 19 I had pitie vpon your mournings, and gaue you Manna to eat: so ye did eat Angels fode.

Nom 20, 11. Wisd 11, 4. 20 *When ye were thirtie, did not I cleaue the stone, & waters did flowe out to satisfie you: from the heat I couered you with the leaues of the trees,

Isa. 5, 4. 21 And I gaue you fat countreis: I cast out the Cananites, & Pherefites, & Philistims before you: what shal I do more for you, saith the Lord?

Exod 15, 25. 22 Thus saith the almightie Lord, *When ye were in the wildeines at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fyre for the blasphemies, but cast a tre into the water, and made the riuer swete.

Exod 32, 8. 24 What shal I do vnto thee, o Iacob: thou *Iuda woldest not obey: I wil turne me to other nations, and vnto those wil I giue my Name, that they may kepe my lawes.

25 Seing ye haue forsaken me, I wil also forsake you: when ye aske mercie of me, I wil not haue pitie vpon you.

Isa. 1, 15. 26 *When ye call vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are swift to commit murther,

27 Although ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?

Mat 23, 37. 30 *I gathered you together as an henne gathereth her chickens vnder her wings: but now what shal I do vnto you? I wil cast you out from my sight.

Isa 1, 13. 31 *Whē you bring gifts vnto me, I wil turne my face from you for your solēne feast dayes: your new moones, & your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shalbe desolate: I wil cast you out as the winde doeth the stubble.

34 Your children shal not haue generaciō: for they haue despised my commandemēt, & done the thing that I hate before me.

35 Your houses wil I giue vnto a people so come, who shal beleue me though they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that

I command them.

36 Though they se no Prophetes, yet shal they hate their iniquities.

37 ¶ I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodelie eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, beholde what great glorie, and se the people that come from the East.

39 Vnto whome I wil giue for leaders Abraham, Isahac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the *messenger of the Lord)

Malach 3, 1.

CHAP. II.

The Synagogue findeth faute with her owne children. 18 The Gentiles are called.

1 Thus saith the Lord, I broght this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they wolde not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Go you away, o children: for I am a widdowe and forsaken.

3 I broght you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shal I now do vnto you? I am a widdowe and forsaken: go ye, o my children, and aske mercie of the Lord.

5 And thee, o father, I call for a witnes for the mother of these children, which wolde not kepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinred be not continued.

7 Let their names be scatred among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Wo vnto thee, Assur: for thou hidest the vnrighteous in thee: o wicked people, remember * what I did vnto Sodom and Gomorra,

Gen 18, 24.

9 Whose lād is mixt with cloudes of pitch and heapes of ashes: so wil I do vnto the, that heare me not, saith the almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tel my people, that I wil giue them the kingdom of Ierusalem, which I wolde haue giuen vnto Israel.

11 And I wil get me glorie by them, and giue the the euerlasting tabernacles, which I had prepared for those.

12 They shal haue at wil the tre of life, smelling of ointement: they shal nether labour nor be weary.

13 Go ye, & ye shal receaue it: pray that the time,

time, which is long, may be shortened: the kingdome is already prepared for you: watche.

14 Take heauen and earth to witnes: for I haue abolished the euil, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnes: make their fete as fast as a pillar: for I haue chosē thee, saith the Lord.

16 And those that be dead, wil I raise vp from their places, and bring them out of the graues: for I haue known my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosē thee, saith the Lord.

18 I wil send thee my seruants Esau and I remie to helpe thee, by whose counsell I haue sanctified & prepared for thee twelue trees laden with diuers frutes,

19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I wil fill thy children with ioye.

20 Execute iustice for the widdowe: iudge the cause of the fatherles: giue to the poore: defende the fatherles: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the crepel, and let the blinde come into the light of my clerenes.

22 Kepe the olde & the yong that are within thy walles.

Job. 1. 20.

23 *Wherefoeuer thou findest the dead, take them and burye them, and I wil giue thee the first place in my resurrection.

24 Abide still, o my people, and rest: for thy quietnes shal come.

25 Nourish thy childre, o thou good nurse: stablish their fete.

26 None of the seruants that I haue giuen thee, shal perish: for I wil seke them from among thy number.

27 Be not weary: for when the day of trouble and heauines commeth, other shal wepe and be sorowefull, but thou shalt be merry and haue abundance.

28 The heathen shal enuie thee, and shal do nothing against thee, saith the Lord.

29 Mine hands shal couer thee, so that thy children shal not se hell.

30 Be ioyfull, o thou mother, with thy children: for I wil deliuer thee, saith the Lord.

31 Remember thy children that slepe: for I wil bring the out of the sides of the earth, and wil shewe mercie vnto them: for I am merciful, saith the Lord almightie.

32 Embrace thy children, vntill I come and shewe mercie vnto the: for my fountaines runne ouer, and my grace shal not faile.

33 I Esdras receiued a charge of the Lord

vpō the mount Horeb, that I shulde go vnto them of Israel, but when I came to them, they cast me of, and despised the commandment of the Lord.

34 And therefore I say vnto you, o ye heathen, that heare and vnderstand, Wait for your shepherd, who shal giue you euerlasting rest: for he is nere at hand, that shal come in the end of the worlde.

35 Be ready to the rewarde of the kingdome: for the euerlasting light shal shine vpō you for euermore.

36 Fie the shadowe of this worlde: receiue y ioye of your glorie: I testifie my Sauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heauenlie kingdome.

38 Arise, and stand vp, and beholde the nōber of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.

40 Take thy number, o Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The nōber of thy children whome thou longest for, is fulfilled: beseeche y power of the Lord, that thy people which haue bene called si o the beginning, may be sanctified.

42 *I Esdras sawe vpō mount Sion a great people whome I colde not nombre, and they all praised the Lord with songs. *Reuel. 7. 9.*

43 And in the middes of them there was a yong man hie in stature then them all, & vpō euerie one of their heads he set crownes, and was hie then the others, which I muche marvelled at.

44 So I asked the Angel, and said, Who are these, my lord?

45 Who answered, and said vnto me, These be they, that haue put of the mortal clothing, and haue put on the immortal, and haue cōfessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto y Angel, What yong man is it, that setteth crownes on them, & giueth them the palmes in their hands.

47 And he answered, & said vnto me, It is the sonne of God, whome they haue confessed in the worlde. Then began I greatly to commend them, that had stand so strongly for the Name of the Lord.

48 Then the Angel said vnto me, Go thy way, and tel my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderful workes, which God did for the people, are recited. 31 Esdras marvelleth that God suffereth the Babylonians to haue rule ouer his people, & that they be sinner also.

Ecce. iii.

- I**N the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,
- Because I sawe the desolacion of Sion, & the wealth of them that dwelt at Babylon.
- So my spirit was sore moued, so that I beganne to speake fearful wordes to the most High, and said,
- O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest comādemēt vnto the people,
- Gen 1,7.* *And a bodie vnto Adam, without soule, who was also the workmanship of thine hands, and hast breathed in him the breth of life, so that he liued before thee,
- And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.
- Gen 1,7.* Euen then thou gauest him commandement to loue thy way but he transgressed it, and immediatly thou appointedst death to him and his generacion, of whome came nacions, tribes, people and kinreds out of number.
- Gen 6,12.* *And euerie people walked after their owne wil, and did wonderful things before thee, and despised thy commandements.
- Gen 7,10.* *But at y^e time appointed thou broughtest the flood vpon those y^e dwelt in the worlde and destroiedst them,
- So that by the flood, that came to euerie one of them, which came by death vnto Adam,
- 1.Pet.3.20.* Yet thou leftest one, euen *Noe, with his household, of whome came all righteous men.
- And when they that dwelt vpon y^e earth, began to multiplie, and the number of the children, people and many nacions were increased, they began to be more vngodliether then the first.
- Gen 12,1.* Now when they liued wickedly before thee, *thou didest chose thee a man from among them, whose name was *Abraham.
- Gen 17,1.* Whome thou louedst, and vnto whome onely thou shewedst thy wil,
- And madest an euerlasting couenāt with him, promising him that thou woldest neuer forsake his sede.
- Gen 21,2.* *And vnto him thou gauest Isahac, *vnto Isahac also thou gauest Iacob and Esau,
- Gen 25,25.* *and didest chose Iacob, and cast of Esau, and so Iacob became a great multitude.
- Malac.1,1.* And whē thou leddest his sede out of Egypt, *y^e broughtest the vp to mount Sina,
- Exod.19,2.* And enclinedst the heauens and bowedst downe the earth, and didest moue the grounde, and cause the depths to shake, and didest astonish the worlde.
- den.4,10.* And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the sede of Iacob, and that which the generacion of Israel shulde diligently obserue.
- Yet tokest thou not away from them the wicked heart, that thy Law might bring forth the frute in them.
- For *Adam first hauing a wicked heart, *Gen 3,6.* was ouercome and vanquished, & all they that are borne of him.
- Thus remained weakenes ioyned with the lawe in the hearts of the people, with the wickednes of the roote: so that the good departed away, & the euil abode stil.
- So the times passed away, and the yeres were brought to an end, *til thou didest raise thee vp a seruant called Dauid, *1 Sam. 16,13.*
- *Whome thou commandedst to buyld a citie vnto thy Name, to call vpon thee therein with incense and sacrifice. *2 Sam. 5,1.*
- Whē this was done many yeres, the inhabitants forsoke thee,
- Following the waies of A lam and all his generacion: for they also had a wicked heart.
- Therefore thou gauest thy citie ouer into the hands of thine enemies.
- But do they that dwell at Babylon, any better, that they shulde haue the dominio of Sion?
- For when I came thether, and sawe their wicked dedes without number (for this is the thirtieth yere that I se many trespassing) I was discouraged.
- For I sawe, how thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroied thine owne people, and preserued thine enemies, and thou hast not shewed it.
- I can not perceiue how this commeth to passe. Are the dedes of Babylon better then they of Sion?
- Or is there any other people y^e knoweth thee besides Israel? or what generacion hathe so beleued thy Testimonies, as Iacob?
- And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathē, and I se them flourish, and thinke not vpon thy commandements.
- Weigh y^e therefore our wickednes now in the balance, and theirs also that dwell in the worlde, and no mention of thee shal be founde but in Israel.
- Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hathe so kept thy commandements?
- Thou shalt surely finde that Israel by name hathe kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproveth Esdras, because he seemed to entre into the profounde iudgements of God.

ANd the Angel that was sent vnto me, whose name was Uriel, answered,

2 And said, Thine heart hath taken to much vpon it in this worlde, and thou thinkest to comprehend the waies of the Highest.

3 The said I, Yea, my lord. And he answered me, and said, I am sent to shewe thee three waies, and to set forth the three similitudes before thee,

4 Whereof if thou canst declare me one, I wil shewe thee also the way, that thou desirest to see, and I wil shewe thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he vnto me, Go thy way: weigh me the weight of the fyre, or measure me the blast of the winde, or call me againe the daye that is past.

6 Then answered I, and said, What man is borne, that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I shulde aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, nether did I euer clime vp to heauen.

9 But now haue I asked thee but of fyre & winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said moreouer vnto me, Thine owne things, and suche as are growen vp with thee, canst thou not knowe:

11 How shulde thy vessel then be able to comprehend the wayes of the Highest, and now outwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, than that we shulde liue in wickednes, and to suffer, and not to knowe wherefore.

Iudg 9. 8. achro. 25. 18. **13** And he answered me, & said, * I came to a forest in the plaine where the trees helde a counsel,

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea toke counsel and said, Come, let vs go vp and fight against the trees of the wood, that we may

get another countrey for vs.

16 But the purpose of the wood was vaine: for the fyre came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stode vp and stopped them.

18 If thou were iudge betwene these two, whome wouldest thou iustifie, or whome wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that thei bothe haue deuised: for the grounde is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy self also?

21 For like as the grounde is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: & they that are in the heauens, the things that are about the height of the heauens. *Isa 55. 8. iohm 3. 32. 1407. 2. 130*

22 Then answered I, & said, I beseeche thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hid things, but of suche as we dailey meddle with all, namely wherefore Israel is made a reproofe to the heathen, and for what cause the people, whome thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the worlde as the geshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what wil he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searcest, the more thou shalt maruel: for the worlde hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this worlde is full of vnrighteousnes and weakenes.

28 But to declare thee the things whereof thou askest, the euil is sowne, but the destruction thereof is not yet come.

29 If the euil now that is sowne, be not turned vp side downe, and if the place where the euil is sowne, passe not away, then can not the thing come, that is sowne in good.

30 For the corne of euil sode hath bene sowne in the heart of Adam from the beginning, & how muche vngodlines hath he brought vp vnto this time? & how much shal he bring forth vntil the harvest come?

31 Ponder with thy self, how muche frute

- of wickednes the coine of euil sēde bring-
eth forth,
- 32 And when the stalkes shalbe cut downe,
which are without number, how great an
haruest must be prepared.
- 33 Then I answered, and said, How, & when
shal these things come to passe? wherefo-
re are our yerres fewe and euil?
- 34 And he answered me, saying, Hastenot
to be aboute y^e moſte High: for thou labo-
rest in vaine to be aboute him, though thou
indeuor neuer ſo muche.
- 35 Did not the ſoules alſo of the righteous
aſke queſtion of theſe things in their chā-
bers, ſaying, How long ſhal I thus hope? &
when cometh the frute of my baine and
our wages?
- 36 And vpon this Ieremiel the Archangel
answered, and ſaid, When the number of
y^e ſedes is filled in you: for he hath weighed
the worlde in the balance.
- 37 The meaſure of the times is meaſured:
the ages are counted by number, and they
ſhal not be moued or ſhaken, til the mea-
ſure thereof be fulfilled.
- 38 Then answered I, & ſaid, O lord, lord,
we are all euen full of ſinne,
- 39 And for our ſake paradventure the har-
ueſt of y^e righteous is not fulfilled, becauſe
of the ſinne of them that dwell vpon earth.
- 40 So he answered me, and ſaid, Go, & aſke
a woman with childe, when ſhe hath ful-
filled her nine moneths, if her wombe may
keepe the birth anie longer within her.
- 41 Then ſaid I, No, lord, ſhe cannot. And
he ſaid vnto me, In the graue the places of
ſoules are like the wombe.
- 42 For as ſhe that is with childe, haſteth
to eſcape the neceſſitie of the trauail, ſo
do theſe places haſt to deliuer thoſe thi-
gs that are committed vnto them.
- 43 That which thou deſireſt to ſee, ſhalbe
ſhewed thee from the beginning.
- 44 Then answered I, and ſaid, If I haue
founde grace in thy ſight, and if it be poſ-
ſible, and if I be mete therefore,
- 45 Shewe me whether there be more to co-
me then is paſt, or more things paſt, then
are to come.
- 46 What is paſt, I knowe, but what is to co-
me, I knowe not.
- 47 And he ſaid vnto me, Stand on the right
ſide, and I wil expounde thee this by ex-
ample.
- 48 So I ſtoode, and beholde, a whote bur-
ning ouen paſſed before me: and when
the flame was gone by, I looked, & beholde,
the ſmoke had the vpper hand.
- 49 After this there paſſed before me a wa-
terie cloude, and ſent downe muche raine
with a ſtorme: and when the ſtormie raine
was paſt, the droppes came after.
- 50 Then ſaid he vnto me, Conſider with thy

- ſelf, as the raine is more the the droppes,
and as fyre exceedeth the ſmoke, ſo the
porcion that is paſt, hath the vpper hād,
& the droppes and the ſmoke were muche.
- 51 Then I prayed, & ſaid, Maie I liue, thin-
keſt thou vntil that time? or what ſhal co-
me to paſſe in thoſe daies?
- 52 He answered me, and ſaid, Of the tokens
whereof thou aſkeſt me, I can tell thee a
parte: but I am not ſent to ſhewe thee of
thy life: for I do not knowe it.

CHAP. V.

*In the latter times truth ſhalbe hid & vnrigh-
teouſnes & all wickednes ſhal reigne in the worlde. 23 Iſrael is
reueiled, and God deliuereth the 31 God doeth all thing
in ſeaſon*

- 1 **N**Euertheles concerning the tokens,
beholde, the times ſhal come, that
they which dwell vpon earth, ſhalbe taken
in a great nōber, & the way of the truth
ſhalbe hid & y^e land ſhalbe baren fro ſaith,
2 And* iniquitie ſhalbe increaſed more the *Mat 24, 12*
thou haſt ſene now, or haſt heard in time
paſt.
- 3 And it ſhal come to paſſe, that one ſhal
ſet in ſote, and thou ſhalt ſee the land deſo-
late, which now reigneth.
- 4 Yea, if God grāte thee to liue, thou ſhalt
ſee after the third trumpet, that the ſunne
ſhal ſuddenly ſhine againe in the night, &
the moone thre times a day.
- 5 Blood ſhal drop out of the wood, and the
ſtone ſhal giue his voyce, and the people
ſhalbe moued.
- 6 And he ſhal rule, of whome they hope
not that dwell vpon earth, and the ſoules
ſhal change place.
- 7 And the ſea of Sodom ſhal caſt out fiſh,
and make a noyſe in the night, which ma-
ny ſhal not knowe, but they ſhal all heare
the voyce thereof.
- 8 There ſhalbe a confuſion in many places,
and the fyre ſhal oft breake forth, & the
wilde beaſts ſhal change their places, and
menſtruous women ſhal beare monſtres,
- 9 And ſalt waters ſhalbe founde in the ſwe-
te, & all friēds ſhal fight one againſt ano-
ther: then ſhal wit hide it ſelf, and vnder-
ſtanding departe into his ſecret chamber.
- 10 It ſhalbe ſought of many, and yet not be
founde: then ſhal vnrigheteouſnes and vo-
luptuouſnes haue y^e vpper hand vpon earth.
- 11 One land alſo ſhal aſke another, & ſay,
Is righteous iuſtice gone thorow thee?
And it ſhal ſay, No.
- 12 At the ſame time ſhal men hope, but not
obtaine: they ſhal labour, but their enter-
priſes ſhal not proſper.
- 13 To ſhewe thee ſuche tokēs I haue leaue,
and if thou wilt praie againe and wepe as
now, and faſt ſeuē daies, thou ſhalt heare
yet greater things then theſe.
- 14 ¶ Then I awaked, and a fearefulnes went
thorow

- thorow all my bodie, and my minde was feble and fainted.
- 15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my seie.
- 16 And in the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?
- 17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?
- 18 Vp then and eat, & forsake vs not, as the shepherd that leaueth his flocke in y^e hands of the cruel wolues.
- 19 Then said I vnto him, Go thy waies fro me, and come not nere me: and when he heard it, he went from me.
- 20 And I fasted seuen daies, mourning and weping, as Vriel the Angel had commanded me.
- 21 And after seuen daies the thoughts of mine heart were very giteuous vnto me againe.
- 22 And I had a desire to reason againe, and I beganne to talke with the moste High againe,
- 23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyarde.
- 24 And of all lands of the worlde thou hast chosen thee one pit, & of all the flours of the *grounde* thou hast chosen thee one lillie.
- 25 And of all y^e depths of the sea thou hast filled thee one riuer, and of all buylded cities thou hast sanctified Sion vnto thy self.
- 26 And of all the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one shepe.
- 27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.
- 28 And now, O Lord, why hast thou giuen this one *people* ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onelie *people* among many.
- 29 They treade them downe, which haue withstand thy promises, and beleue not thy testimonies.
- 30 And if thou didst somuche hate thy people, they shulde haue bene punished with thine owne hands.
- 31 ¶ Now when I had spoken these wordes, y^e Angel that came to me the night afore, was sent vnto me,
- 32 And said vnto me, Heare me, and I wil teache thee, & hearkē that I may instruct thee further.
- 33 And I said, Speake on, my lord. Then said he vnto me, Thou art fore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?
- 34 And I said, No, lord: but of very sorow haue I spokē: for my raines paine me euerie houre, while I labour to comprehend the way of the moste High, & to seke out parte of his iudgement.
- 35 And he said vnto me, Thou canst not. And I said, Wherefore, lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not fene the trouble of Iacob, and the grief of the stocke of Israel.
- 36 And he said vnto me, Number vnto me the things that are not yet come, or gather me the droppes, that are scared, or make me the withered floures grene againe.
- 37 Open me the places that are closed, and bring me forth the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.
- 38 And I said, O Lord, Lord, who can knowe these things, but he that hath not his dwelling with men?
- 39 But I that am ignorant, how can I speake of these things, whereof thou askest me?
- 40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.
- 41 Then I said, Beholde, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shal come after vs?
- 42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.
- 43 Then I answered, and said, Coldest thou not make at once those y^e haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the soner?
- 44 The answered he me, The creature, said he, can not preuent the Creator, nether can the worlde holde them at once, that shal be created therein.
- 45 And I said, As thou hast taught thy seruant, that thou, which givest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.
- 46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth: require her to bring forth the ten at once.

- 47 And I said, Surely the can not, but by distance of time.
- 48 Then said he vnto me, So haue I deuised the number of the earth by times when seede is sown vpon it.
- 49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.
- 50 ¶ I asked againe, and said, Seing thou hast now shewed me thy way, I wil procede to speake before thee: for our mother, whome thou hast tolde me is yong, draweth she nere vnto age?
- 51 He answered me, and said, Aske a woman that traueileth, and she wil tell thee.
- 52 Say vnto her, Wherefore are not they (whome thou hast now broght forth) like those that were before thee, but lesse of stature?
- 53 And she shal answer thee, Some were borne in thy floure of youth, others were borne in the time of age, when the wombe failed.
- 54 Consider now thy self, how that ye are lesse of stature, then those that were before you,
- 55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.
- 56 Then said I, Lord, I beseeche thee, if I haue founde fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workmanship?

CHAP. VI.

God hath foreseene all things in his secret counsel, and is author thereof, and hath created them for his children.
25 The felicitie of the age to come.

- 1 **A**Nd he said vnto me, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against another:
- 2 Before the noyce of thundres sounded, before the bright lightening did shine forth, before the fundacions of Paradise were laide:
- 3 Before the faire floures did appeare, before the moucable powers were stablished, before the innumerable armies of Angels were gathered:
- 4 Before the heights of the aire were lifted vp, before thy measures of the heavens were named, before the chimneys in Sion were hote:
- 5 Before the present yeres were sought out, and before the afflictions of them that now sinne, were turned away, and they that haue laid vp the treasure of faith, were sealed,
- 6 Then did I purpose these things, & they were made by me alone, and by none other: by me also they shal be ended, and by none other.
- 7 Then answered I, and said, What shal be the diuision of times? or when shal be the end of the first, and the beginning of it that followeth?
- 8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, * Iacobs hand helde first the heale of Esau. *Gen 25, 26.*
- 9 For Esau is the end of this worlde, and Iacob is the beginning of it that followeth.
- 10 The hand of man is betwixt the heale and the hand. Other thing, Esdras, aske thou not.
- 11 ¶ I answered the, & said, O Lord, Lord, if I haue founde fauour in thy sight,
- 12 I beseeche thee, make an end to shewe thy seruant thy tokens, whereof thou shewedst me parte the last night.
- 13 So he answered me, and said, Stand vp vpon thy fete, and heare a mightie sounding voyce.
- 14 There shal come as an earthquake, but the place where thou standest, shal not be moued.
- 15 And therefore when he speaketh, be not afraied: for of the end shal be the worde, & of the fundacion of the earth shal it be vnderstand.
- 16 Therefore while one speaketh of the, it trembleth and is moued: for it knoweth, that it must be changed at the end.
- 17 And when I had heard it, I stode vp vpon my fete, and hearkened, and beholde, there was a voyce that spake, and the founde of it was like the founde of many waters:
- 18 And it said, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth,
- 19 And when I beginne to inquire of them, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shal be fulfilled,
- 20 And the worlde, that shal vanish away, shal be sealed; the wil I shewe these signes: the bokes shal be opened before the heauen, and they shal se all it together.
- 21 And the children of a yere olde shal speake with their voyces: the womē with child shal bring forth the vntimelie childre of thre or foure moneths olde, and they shal liue that are raised vp.
- 22 Then suddēly shal the sowne places appeare as the vnsowne, & the full store houses shal suddenly be founde empty.
- 23 And the trumpet shal sounde, and all they that heare it, shal be suddenly afraied.
- 24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand still, & in thie houres they shal not renne.
- 25 Whosoever remaineth from all these things

things that I haue tolde thee, shal be sa-
ued & se my saluacion, & the end of your
worlde.

26 And the men that are receiued, shal se it:
they that haue not tasted death from their
birth, and the heart of the inhabitants shal
be changed, and turned to another mea-
ning.

27 For euil shal be put out, and disceate shal
be quenched,

28 But faith shal flourish: corruption shal be
ouercome, and the trueth which hathe bene
so long without frute, shal come forth.

29 ¶ And when he talked with me, beholde,
I looked a litle vpon him before whome I
stode.

30 And these wordes said he vnto me, I am
come to shewe thee the time of the night
to come.

31 If thou wilt pray againe, and fast seuen
daies more, I wil tel thee more things, &
greater then these, which I haue heard in
the day.

32 For thy voyce is heard before y^e Highest:
surely y^e mightie hathe sene thy righteous
dealing: he hath sene also thy chastitie,
which thou hast kept since thy youth.

33 Therefore hathe he sent me to shewe thee
all these things, and to say vnto thee, Be of
good comfort, and feare not,

34 And haste not in the vaine considera-
tioⁿ of the first times, nor make haste to the
latter times.

35 And after this I wepte againe and fa-
sted seueⁿ daies in like maner, that I might
fulfil the thre weekes, which he had ap-
pointed me.

36 And in the eight night was mine heart
vexed within me againe, and I began to
speake before the moste High.

37 For my spirit was greatly set on fyre, &
my soule was in distresse,

38 And I said, o Lord, thou spakest expres-
sly in the first creation (euē the first day)
and comādedst* that the heauen and the
earth shulde be made, and the worke fol-
lowed thy worde.

39 And then was there the spirit, and the
darknes was on euerie side with silence:
there was no mans voyce as yet created of
thee.

40 Then commandedst thou a bright light
to come forth out of thy treasures, that it
might giue light to thy worke.

41 Vpon the second day thou createdst the
heauenlie ayre, and commandedst it, that,
going betwene, it shulde make a diuision
betwene the waters, that the one parte
might remaine aboue, and the other be-
neth.

42 Vpon the third day thou commandedst,
that y^e waters shulde be gathered together
in the seuēth parte of y^e earth: six partes di-

dest thou drye, & kept them to the intent
that of these there shulde be that shulde
serue thee, being sowne of God and tilled.

43 As sone as thy worde went forth, the
worke was incontinently made.

44 For immediatly great and innumera-
ble frute did spring vp, and manie diuerse
pleasures for the taste, and floures of vn-
changeable colour, and odours of a moste
wonderful smel & these things were crea-
ted the third day.

45 * Vpō the fourth day thou createdst the *Gen 1, 4.*
light of the sunne, and of the moone, and
the order of the staries,

46 And gauest them a charge, to do* seruice *Gen 1, 4.*
euē vnto man that was for to be made. *Ex 13*

47 And vpon the fift day thou saidest vnto
the seuēth parte* where the waters were
gathered, that it shulde brig forth the beaſts,
as foules and fishes: and it was so. *Deu 4, 19.*

48 For the dōme waters, and without life
brought forth the liuing things at the com-
mādemēt of God that the nations might
praise thy wonderous workes.

49 Then didst thou prepare two liuing
things: the one thou calledst Behemoth, &
the other thou calledst Leuiathan, *10, 1, 2, 3.*

50 And didst separate the one from the
other: for the seuēth parte, where the wa-
ter was gathered, colde not holde them.

51 Vnto Behemoth thou gauest one parte,
which was dried vp the third day, that he
shulde dwell in the same parte, wherein
are a thousand hilles.

52 But vnto Leuiathan thou gauest y^e seuēth
parte, that is wett, and hast prepared him
to deuoure what thou wilt, and when thou
wilt.

53 Vpon the sixt day thou gauest coman-
demēt vnto the earth, that before thee it
shulde bring forth the beaſts, catel and cre-
eping things.

54 And besides this Adam, whome thou
madeſt lord ouer all the workes which y^e
hast created, of him come we all, and the
people also, whome thou hast choſen.

55 All this haue I spokē before thee, o Lord,
because thou hast created the worlde for
our sakes.

56 As for the other people, which also co-
me of Adam, thou hast declared them that
they are nothing before thee, but be like
vnto spittle, and hast compared their riches
vnto a drop that falleth from a vessel.

57 And now, o Lord, beholde these heathen
which haue bene reputed as nothing, ha-
ue begonne to be lords ouer vs, and to deu-
oure vs.

58 And we thy people (whome thou hast
called the first borne, the onely begotten,
and thy seruent louer) are giuen into their
hands.

59 If the worlde then be created for our
I fil.iii.

Gen. 1, 1.

sakes, why haue we not the inheritaunce thereof in possession? or how long shal we suffer these things?

CHAP. VII.

1 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The coming and death of Christ 32 The resurrection and last iudgement. 43 After the which all corruption shal cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.

1 And when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wyde place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who colde go into the sea to loke vpon it, and to rule it? If he went not thorow the narrowe, how colde he come into the broad?

6 There is also another thing: a citie is buylded and set vpon a broad field, and is ful of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,

8 And there is but one path betwixt them, euen betwene the fyre and the water, so that there colde but one man go there.

9 If this citie were giuen vnto a man for an inheritaunce, if he neuer went thorow the peril before it, how colde he receaue his inheritaunce?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrowe, full of sorowe and trauail: they are but fewe and euill, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wyde and sure, and brought immortal frute.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy self, seing thou art corruptible? and why art thou moued, seing thou art mortal?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, * seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish,

18 Shulde the righteous suffer straitnes in hoping for large things? yet thei that haue liued vngodly and suffered straitnes, shal not see the large things.

19 Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.

20 For manie perish in this life, because they despise the Law of God that is appointed.

21 For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoid punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued them selues by their wicked dedes, & denied the power of the moste High, and regarded not his waies.

24 But they despised his Law, and refused his promises: they haue vntaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, & to the ful ful things.

26 Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forth, and be sene that now is vnder the earth.

27 And whosoeuer shal escape these euils, he shal see my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundred yeres.

29 After these same yeres shal my sonne Christ dye, and all men that haue life,

30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.

31 But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.

32 Then the earth shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

33 And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

34 Iustice onely shal continue: the truth shal remaine, and faith shal be strong.

35 The worke shal followe, and the reward shalbe shewed: the good dedes shalbe of force, and vnrightheousnes shal beare no more rule.

Then

*Gen. 12, 23.
Exod. 32, 3.*

*2 Sam. 24, 17.
1 Chron. 6, 14.*

*1 King. 17, 21.
2 King. 19, 25.*

Rom. 1, 18.

- 36 Then said I, * Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wilderness,
37 And they that came after him, for Israel in the time of Achaz, and Samuel,
38 And * Daud for the destruction, * and Salomon for them that came into the Sanctuarie,
39 * And Elias for those that receiued raine, and for the dead that he might liue,
40 And Ezechias for the people in the time of Sennacherib, and diuerse others for manie.
41 Euen so now, seing vice is increased, & wickednes aboundeth, and the righteous haue prayed for the vngodlie, wherefore shal not the same effect followe also now?
42 Then he answered me, & said, This present life is not the end: oft times honou is retained in it: therefore haue they prayed for the weake.
43 But the day of iudgement shal be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shal cease.
44 Intemperancie shal passe away: infidelitie shalbe cut off: righteousness shal growe vp, and the veritie shal spring vp.
45 Thee shal no mā be able to saue him that is destroyed, nor oppresse him that hathe gotten the victorie.
46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adā, or when it was giuen him, to haue kept him that he shulde not haue sinned.
47 For what profit is it for men in this present life to be in heaumes, and after death to feare punishment?
48 O Adam, what hast thou done: * for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee.
49 For what profit is it vnto vs, if there be promised an immortal life, when we do the workes that bring death?
50 And that an euerlasting hope shulde be promised vs, seing that we bitide our selues to deadlie vanitie?
51 And that there shulde be appointed vs dwellings of health and safetie, if we haue liued wickedly?
52 And that the glorie of the moste High shulde be kept to defende thee which haue led a pacient life, if we haue walked in the wicked wayes?
53 And that an eternal Paradise shulde be shewed, whose frute remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?
54 (For we haue bene conuersant in vnpleasant places)

- 55 And that the faces of them, which haue abstained, shulde shine more then starres, if our faces be blacker then darckeness?
56 For while we liued, we did not remēber whe we did vnrighteously, that we shulde suffer after death.
57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,
58 That if he be ouercome, he shulde suffer as thou hast said: but if he get the victorie, he shulde receaue the thing that I said.
59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, * Chuse thee life that thou maist liue.
60 Neuertheles, they beleued him not, neither the Prophetes after him, nor me also which haue said vnto them,
61 That heaumes shulde not so be to their destruction, as roye shulde come vnto thee, to whom saluacion is perswaded.
62 I answered then and said, I know, Lord, that the moste High is called merciful, in that he hathe mercie vpo them, which are not yet come to that worlde,
63 And y he hathe pitie on those that walke in his Law,
64 And that * he is pacient: for he long suffereth those y haue sinned as his creatures,
65 And that he is liberal: for he wil giue as muche as nedeth,
66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them which are to come.
67 For if he were not abundant in his mercies, the worlde colde not continue, nor they that haue the possession thereof.
68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieued from their wickednes, the ten thousand parte of men shulde not remaine alie.
69 And if he, being iudge, forgave not those that be healed with his worde, and toke away the multitude of sinnes,
70 There shulde peraduenture be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godlie is small 6 The workes of God are excellent 20 Esdras prayer for him and for his people 39 The promises of saluation to the iust 55 The destruction of the vnjust.

- 1 And he answered me, saying, The most High made this worlde for manie, but the worlde to come for fewe.
2 I wil tel thee a similitude, o Esdras. As whe thou askest the earth, it shal say vnto thee, that it giueth muche earthlie matter to make pottes, but litle dust that golde cometh of, so is it with the worke of this worlde.

Mat 20, 16. 3 *There be manie created, but fewe shalbe saued.
 4 Then answered I, and said, The swalowe vp the wit, & my soule, and deuoure vnderstanding.
 5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.
 6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou maist giue sede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euerie one which is corrupt, may liue, who can set him self for man?
 7 For thou art alone, and we all are one workmanship of thine hands, as thou hast said.
 8 For when the bodie is facioned now in the wombe, & thou hast giue it members, thy creature is preserved by fyre & water, and the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.
 9 But the thing that containeth, and that which is contained, shal bothe be preserved, and when time is come, the wombe, being preserved, deliuereth thy things that growe in it.
 10 For thou hast commended the members, eue the breasts, to giue milke vnto thy fruite appointed to the breasts,
 11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.
 12 Thou bringest it vp with thy righteousness, nurturest it in thy Law, & reformest it with thy iudgement.
 13 Thou slayest it as thy creature, & giuest it life as thy worke.
 14 Seeing then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy commaundement, that the thing also which is made, might be preserved.
 15 Now therefore, O Lord, I wil speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am sorie,
 16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieved.
 17 For them wil I pray before thee, as wel for my self, as for them: for I see our fautes that dwelt in the land.
 18 ¶ But I haue heard the sudden comming of the iudge, which is to come.
 19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of thy wordes of Esdras, before he was taken vp.
 20 O Lord, that liuest for euer, which be-
 holdest from aboue that which is aboue,

and in the ayre,
 21 Whose throne is inestimable, & his glorie incomprehensible, before whome the hoste of the Angels stand with trembling,
 22 Whose keeping is turned in winde and fyre, whose worde is true, and sayings stedfast, whose commandement is strong, and gouernement terrible,
 23 Whose loke driueth vp the depths, and wrath maketh thy mountaines to melt away as the thing beareth winnes.
 24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.
 25 For while I liue, I wil speake, and so long as I haue vnderstanding, I wil answer.
 26 Loke not vpon the sinnes of thy people, rather then thy faithful seruants.
 27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy testimonies in afflictions.
 28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy wil.
 29 Let it not be thy wil to destroye them, which haue liued like beasts, but loke vpon them that haue clearly taught thy Law.
 30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousness and glorie.
 31 For we and our fathers haue all the same sickness: but because of vs that are sinners, thou shalt be called merciful.
 32 If therefore thou wilt haue mercie vpon vs, thou shalt be called merciful towards vs which haue no workes of righteousness.
 33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.
 34 But what is man, that thou shuldest take displeasure at him? or what is this mortal generation, that thou shuldest be so grieved towards it?
 35 *For verely there is no man among them *1. King 8. 45.* that be borne, but he hath done wickedly, *2. chro 6. 36.* nor anie that doeth confesse thee, which hath not done amiss.
 36 For in this, O Lord, thy righteousness and thy goodnes shalbe praised, if thou be merciful vnto them, which haue not the substance of good workes.
 37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.
 38 For I wil not verely consider the workes of them, before the death, before the iudgement, before destruction:
 39 But * I wil reioyce in the wayes of the *Gen 4.* righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.

- 40 Like as I haue spoken now, so shal it come to passe.
- 41 For as the housbād man soweth muche sede vpon the grounde, & planteth many trees, & yet alway the thing that is sown, cometh not vp in time, neither yet doeth all that is plāted, take roote: so neither shal thei all that are brought into the worlde, be saued.
- 42 I answered then & said, If I haue founde grace, let me speake.
- 43 Like as the housbandmans sede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with to muche raine,
- 44 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and licked him vnto the housbandmans fede.
- 45 Be not wroth with vs, o Lord, but spare thy people & haue mercie vpon thine inheritance: for thou wilt be merciful vnto thy creature.
- 46 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.
- 47 For thou art farre of that thou shuldest loue my creature about me: but I haue oft times drawen nere vnto thee and vnto it, but neuer to the vnrighteous.
- 48 In this also thou art maruelous before the Highest,
- 49 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy self worthy to boast thy self greatly among the righteous.
- 50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.
- 51 But learne thou for thy self, and seke out the glorie for suche as be like thee.
- 52 For vnto you is paradise opened: the tre of life is planted: the time to come is prepared, plenteousnes made ready: the citie is buylded, and rest is prepared, perseuer goodnes and absolute wisdom.
- 53 The roote of euil is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.
- 54 Sorowes are vanished away, and in the end is shewed y treasure of immortalitie.
- 55 Therefore aske thou no more questions concerning the multitude of them that perish.
- 56 For when thei had libertie, thei despised the most High: they contemned his Law & forsoke his wayes.
- 57 Moreover, they haue troden downe his righteous,
- 58 *Saying in their heart, that there was no God, though they knewe that they shulde dye.
- 59 For as the thing that I haue spoken of, is made readie for you: so is thirst and peine prepared for them: for God wolde not that man shulde perish:
- 60 But they, after that they were created, haue defiled the Name of him that made them, & are vnthankful vnto him, which prepared life for them.
- 61 Therefore my iudgement is now at hād.
- 62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,
- 63 Beholde now, o Lord: thou hast shewed me the many wonders, which thou art determined to do in y last time, but in what time, thou hast not shewed me.

CHAP. IX.

1 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 20 The Jewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

- 1 HE answered me then, & said, Measure the time with it self, & when thou seest that one parte of the tokens come to passe, which I haue tolde thee before,
- 2 Then shalt thou vnderstand, that it is the time wherein the moste High wil begin to visite the worlde which he made.
- 3 Therefore whē there shalbe sene an^eerthquake in the worlde, and an uproare of the people,
- 4 The shalt thou vnderstand that the moste High spake of those things, fro the daies that were before thee, euen from the beginning.
- 5 For as all that is made in the worlde, hath a beginning and an end, and the end is manifest,
- 6 So the times also of the moste High haue plaine beginnings in wonders and signes, and end in effect and miracles.
- 7 And euerie one that shal escape safe, & shalbe deliuered by his workes, and by the faith wherein ye haue beleued,
- 8 Shalbe preserued from the said perils and shal se my saluacion in my land, and within my borders: for I haue kept me holy fro the worlde.
- 9 Then shal they haue pitie of them selues, which now haue abused my wayes: & thei that haue cast them out dispitefully, shal dwell in peines.
- 10 For suche as in their life haue receiued benefites, and haue not knowen me,
- 11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendment, and wolde not vnderstand but despised it,
- 12 They must be taught it after death by peine.

13 And therefore be thou no more careful, to knowe how the vngodlie shalbe punished, but inquire how the righteous shalbe sauēd, and whose the worlde is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now & wil speake it hereafter, that there be many mo of them which perish, then of thē that shalbe* sauēd,

Chap. 9. 3.
mar. 20. 16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the sede: as the floures be, so are the colours also: such as the workemā is, such is the worke: and as the housbādman is, so is his housbādrie: for it was the time of the worlde.

18 Surely whē I prepared the worlde, which was not yet made for thē to dwell in that now liue, no man spake against me.

19 For then euerie one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual sede, & by a Law, whereout they cannot rid them selues.

20 So I considered the worlde, & beholde, there was peril, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore y multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheles, if thou wilt cease seuen daies mo(but thou shalt not fast in them,

24 But shalt go into a faire field, where no house is buylded, & shalt eat onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto y moste High continually) then wil I come, and talke with thee.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, & there I sate among the floures, & did eat of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpo the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moste High, and to say,

29 O Lord, when thou woldest shewe thy self vnto vs, * thou declaredst thy self vnto our fathers in the wilderness, in a place where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expressly spakest vnto thā, saying, Hearē me, o Israel, and marke my wordes, thou sede of Iacob.

31 For beholde, I sawe my Law in you, that it may bring forth the frute in you, and that

ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obserued thine ordinances, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 *For they that receiued it, perished because they kept not the thing y was sown in them. *Exod. 32. 28.*

34 And lo, it is a custome when the ground receiue thē sede, or the sea a ship, or a vessel meat and drinke, if that perish wherein a thing is sowne, or wherein any thing is put,

35 Likewise the thing that is sowne, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I loked about me, & vpon the right side * I sawe a woman, which mourned sore, and lamented with a loude voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head. *Chap. 10. 44.*

39 Then I left my thoghts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, wherefore wepest thou? why art thou so sory in minde?

41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in my minde, and broght verie lowe.

42 Then I said vnto her, What aileth thee? tel me.

43 And she said vnto me, I thy seruant haue bene baren, & haue had no childe, hauing an housband thirtie yeres.

44 And euery houre, & euery day these thirtie yeres I pray to the moste High day & night.

45 And after thirtie yeres God heard me thine handmaid, & loked vpo my miserie, considered my trouble, & gaue me a sonne, & I was glad of him: so was mine housbād also, and all they of my countrey, and we gaue great honour vnto the Almightye.

46 And I nourished him with great travail. 47 So when he grew vpo, and came to take a wife, I made a feast.

CHAP. X

Esdras and the woman that appeareth vnto him, commune together.

1 **B**Vt when my sonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrewe the lights, & all my neighbours rose vpo to comfort me: so I rested vntil the seconde day at night.

3 And when they had all left of to comfort me, that I shulde be quiet, thē I rose vpo by night,

*Exod. 19. 9.
Deut. 4. 12.*

- night, & fled, and am come into this field as thou seeft,
- 4 And am not purposed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & fast, vntil I dye.
- 5 Then left I my purpose wherein I was, and spake to her angerly, and said,
- 6 Thou foolish womā aboute all other, seeft thou not our heauines, and what cometh vnto vs?
- 7 For Sion our mother is all woful and is fore afflicted, and mourneth extremely.
- 8 Seeing we be all now in heauines, and make our mone (for we be all sorrowful) art thou sorie for one sonne?
- 9 Demande the earth, and she shal tell thee that it is she which ought to mourne for the fall of so manie that growe vpon her.
- 10 For frō the beginning all men are borne of her, and other shal come, and beholde, they walke almoste all into destruction, & the multitude of them shalbe destroyed.
- 11 Who shulde then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?
- 12 But if thou woldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the frute of my wōbe, which I brought forth with heauines, & bare with sorrowes,
- 13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)
- 14 Then say I vnto thee, As thou hast borne with traueil, so the earth also from the beginning giueth her frute vnto man, euen to him that labored her.
- 15 Now therefore withholde thy sorrow in thy self, and beare constantly that which cometh vnto thee.
- 16 For if thou allowest Gods purpose, and receuest his counsel in time, thou shalt be commended therein.
- 17 Go thy way then into the citie to thine housband.
- 18 ¶ Then she said vnto me, I wil not, I wil not go into the citie; but here wil I dye.
- 19 So I continued to speake more with her, and said,
- 20 Do not so, but be counseled: for how manie fallēs hathē Sion? Be of good comfort because of the sorrowe of Ierusalem.
- 21 For thou seeft y^e our Sanctuarie is layed waste: our altar is broken downe: our Temple is destroyed.
- 22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candelsticke is quenched, and the Arke of our couenant is takē away, and our holie things are defiled, and the Name that is called vpon vs, is almoste dishonored, and our children are put to shame, and our Priests are burnt, & our Leuites are caryed into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoyled, & our children destroyed, and our yong men are brought in bondage, and our strong mē are become weake,
- 23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.
- 24 And therefore shake of thy great heauines, and put away the multitude of sorrowes, that the Almighty may be merciful vnto thee, and that the moste High may giue thee rest and ease from thy labour.
- 25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afrayed of her & mused what it might be.
- 26 And beholde, immediatly she cast out a great voyce, very fearful, so y^e the earth shoke at the noyce of the woman.
- 27 And I looked, and beholde, the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed frō the grounde and fundacion. Then was I afrayed, and cryed with a loude voyce, and said,
- 28 Where is Vriel the Angel * which came *Chap. 4. 1.* to me at the first? for he hath caused me to come into manie and depe considerations, and mine end is turned into corruption, and my prayer to rebuke.
- 29 And as I was speaking these wordes, beholde, he came vnto me, and looked vpon me.
- 30 And lo, I laye as one dead, and mine vnderstanding was altered, and he toke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,
- 31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? & wherefore art thou sorie?
- 32 And I said, Because thou hast forsaken me, and I haue done * according vnto thy *Chap. 5. 20.* wordes: I went into the field, and there haue I sene things, & se that I am not able to expresse.
- 33 Then said he vnto me, Stand vp manly, and I wil giue thee exhortacion.
- 34 Then said I, Speake vnto me, my lord, and forsake me not, lest I dye through rashnes.
- 35 For I haue sene that I knewe not, and heare that I do not knowe.
- 36 Or is mine vnderstanding disceiued, or doeth my minde, being haucie, erre?
- 37 Now therefore I beseeche thee that thou wilt shewe thy seruant of this wondre.
- 38 Thē he answered me, and said, Heare me, and I wil informe thee, & tel thee where-

fore thou art afrayed: for the moſte High
hathe reuiled manie ſecret things vnto
thee.

39 He hath ſene thy good purpoſe, that thou
art ſorie continually for thy people, and
makſt great lamentacion for Sion.

40 Thus therefore is the vnderſtanding of
the viſiō, which appeared vnto thee a litle
while ago.

41 Thou ſaweſt a womā mourning, & thou
beganneſt to comfort her:

42 But now ſeeſt thou the likenes of the
woman no more, but there appeared vnto
thee a citie buylded.

43 And where as ſhe tolde thee of the death
of her ſonne, this is the ſolution,

44 This woman, which thou ſaweſt, ſhe is
Sion: and where as ſhe tolde thee (euen ſhe
which thou ſeeſt now as a citie buylded)

45 And as touching that ſhe ſaid vnto thee,
that ſhe was baren thirtie yeres, this was
concerning that, there was euen thirtie
yeres wherein there was no offſpring offered
in her.

46 But after thirtie yeres, Salomon buylt
the citie, and offered offſprings: then bare the
bairn a ſonne.

47 And where as ſhe tolde thee, that ſhe
nouriſhed him with labour, that was the
inhabiting of Ieruſalem.

48 But where as ſhe tolde thee that her ſon-
ne, as his chance was, dyed when ſhe came
into her chamber, that is the fall that is come
to Ieruſalem.

49 And when thou ſaweſt her like one that
mourned for her ſonne, thou beganneſt to
cōfort her: of theſe things which haue cau-
ced theſe are to be opened vnto thee.

50 For now the moſte High ſeeeth, that thou
art ſorie in thy mind, & becauſe thou ſuf-
feſt with all thine heart for her, he ſhewed
thee the clerenes of her glorie, and the fair-
renes of her beautie.

51 And therefore I bad thee remaine in the
field where no houſe was buylt.

52 For I knewe that the moſte High wolde
ſhewe theſe things vnto thee.

53 Therefore I commāded thee to go into
ſūfield, where no fundaciō nor buylding is.

54 For the worke of mans buylding can not
ſtand in that place where the citie of the
moſte High ſhulde be ſhewed.

55 And therefore feare not, nether let thine
heart be afrayed, but go in, and ſe the beau-
tie & greatnes of the buylding as muche
as thou art able to ſe with thine eyes.

56 And after this ſhalt thou heare, as muche
as thine eares may comprehend.

57 For thou art bleſſed aboue manie, & art
called with ſū moſte High among the few.

58 But to morow at night thou ſhalt remaine
here,

59 And the moſte High ſhal ſhewe thee vi-

ſiōs of high things, which the moſte High
wil do vnto them that dwell vpon earth, in
the laſt dayes So I ſlept the ſame night &
anothei, as he had commanded me.

C H A P. X I.

*The viſion of an egie coming furthe of the ſea, and
of her feathers. 37 Of a lyon coming out of the foreſt.*

Then ſaw I a dreame, & beholde, there
came vp from the ſea an egie, which
had twelue feathered wings & thre heads.

2 And I ſawe and beholde, ſhe ſpred her
wings ouer all the earth, & all the windes
of the ayre blew upon her, and gathered
them ſilues.

3 And I behelde, & out of her feathers grew
out other contrarie feathers, and they be-
came litle feathers and ſmale.

4 But her heads remained ſtil, & the head
in the middes was greater than the other
heads, yet ruled it with them.

5 Moreouer, I ſawe that the egie ſlewe with
his feathers and reigned vpon earth & ouer
them that dwelt therein.

6 And I ſawe that all things vnder heauen
were ſubiect vnto her, and no man ſpake
againſt her, nor not one creature vpon earth.

7 I ſawe alſo that the egie ſtode vp vpon
her clawes, & ſpake to her feathers, ſaying,

8 Watch not all together: ſlepe euerie one
in his owne place, and watch by courſe.

9 But let the heads be preferred for the laſt.
10 Neuertheles, I ſawe that ſū voice went
not out of her heads, but from the middes
of her bodie.

11 Then I numbred her contrarie feathers,
and beholde, there were eight of them.

12 And I looked, and beholde vpon the right
ſide there aroſe one feather, and reigned
ouer all the earth.

13 And when it had reigned, the end of it
came, and the place thereof appeared no
more. So the next ſtode vp, and reigned: it
continued a long time.

14 And when it had reigned, the end of it
came alſo, and as the fiſt, ſo it appeared
no more.

15 Then there came a voyce vnto it, and
ſaid,

16 Heare thou that haſt kept the earth ſo
long: this I ſay vnto thee, before thou be-
ginneſt to appeare no more,

17 There ſhal none after thee attein vnto
thy time, nether to the halfe thereof.

18 Then aroſe the third and reigned as the
other afore, and it appeared no more alſo.

19 So came it to all ſū others one after ano-
ther, ſo that euerie one reigned, and then
appeared no more.

20 Then I looked, and beholde in proceſſe of
time ſū feathers that followed, ſtode vp on
the right ſide, that they might rule alſo, &
ſome of the ruled, but within a while they
appeared no more.

21 For

- 21 For some of the were set vp, but ruled not.
 22 After this I looked & beholde, & twelve feathers appeared nomore, nor & two wings.
 23 And there was no more vpon the egles bodie, but two heads that rested and six wings.
 24 Then sawe I also that two wings deuilled them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.
 25 So I looked, & beholde, the vnderwings thought to set vp them selues, and to haue the rule.
 26 Then was there one set vp, but shortly it appeared no more.
 27 And the second were soner gone then the first.
 28 The I behelde, & lo, the two that remained, thought also in them selues to reigne.
 29 And whē they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.
 30 And then I sawe, that the two heads were ioyned therewith.
 31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnderwings that wolde haue reigned.
 32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernāce of the worlde, more the all the wings that had bene.
 33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.
 34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.
 35 And I behelde, and lo the head vpon the right side deuoured that was vpon the left side.
 36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider & thing that thou seest.
 37 So I sawe, and beholde as it were a lyon that roareth, renning hastily out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,
 38 Heare thou, I wil talke with thee, & the moste High shal say vnto thee,
 39 Art not thou that that of the foure beasts remainest, whome I made to reigne in my worlde, that by them the end of times might come,
 40 And the fourth is come, and hath ouercome all the beasts that were past, & hath power ouer the worlde with great fearfulness, and ouer the whole compasse of the earth with moste wicked oppression, and that dwelleth so long time in all & worlde with disceite?
 41 For & hast not iudged the earth wth trueth.
- 42 Seing thou hast troubled the meke, thou hast hurte the peaceable, and thou hast loued lycers, and destroyed the dwellings of them that brought forth frute, & hast cast downe the walles of such as did thee no harme,
 43 Therefore is thy wrongful dealing come vp vnto the moste High, and thy pride vnto the Mightie.
 44 The moste High also hath looked vpon the proude times, & beholde, they are ended, and their abominacions are fulfilled.
 45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,
 46 That all the earth may be refreshed, & come againe, as one deliuered from thy violence, & that she may hope for the iudgement and mercie of him that made her

CHAP. XII.

The declaration of the former visions.

- 1 **A**ND when the lion spake these wordes to the egle, I sawe,
 2 And beholde, the head that had the vpper hand, appeared no more, nether did the foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was smale and ful of vproares.
 3 And I sawe, and beholde, they appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and said vnto my spirit,
 4 Lo, this hast thou done vnto me in that thou searchest out the waies of the moste High.
 5 Lo, yet am I wearie in my minde, and verie weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.
 6 Therefore now I wil beseeche the moste High that he wil comfort me vnto the end.
 7 And I said, O Lord, Lord, if I haue founde grace before thy sight, & if I am iustified with thee before many other, and if my prayer in dede be come vp before thy face,
 8 Comfort me, and shewe me thy seruant the interpretacion and difference of this horrible sight, that thou maist perfectly comforte my soule,
 9 Seing thou hast iudged me worthie to shewe me the last times.
 10 ¶ Then he said vnto me, This is the interpretacion of this vision,
 11 The egle, whome thou sawest come vp from the sea, is the kingdome which was sene in the vision of thy brother Daniel. *Dan. 7. 7.*
 12 But it was not expounded vnto him. therefore now I declare it vnto thee.
 13 Beholde, the daies come, that there shal

- rise vp a kingdome vpon the earth, and it shalbe feared aboute all kingdomes that were before it.
- 14 In it shal twelue Kings reigne one after another,
- 15 Whereof the seconde shal beginne to reigne and shal haue more time then the twelue.
- 16 And this do the twelue wings signifie, which thou sawest.
- 17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretacion,
- 18 That after the time of that kingdome there shal arise great strife, & it shalbe in danger to fall, but it shal not then fall, but shalbe restored againe to his beginning.
- 19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretacion,
- 20 In him shal arise eight Kings, whose time shal be but smale, and their yeres swift, and two of them shal perish.
- 21 But when the midde time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vnto the end.
- 22 And where as thou sawest thre heads resting, this is the interpretacion,
- 23 In his last dayes shal y^e moſte High raise vp thre kingdomes, and shal call againe manie things into the, and they shal haue the dominion of the earth,
- 24 And of those that dwell therein, with muche grief aboute all those that were before them: therefore are they called the heads of the egle.
- 25 For they shal accomplish his wickednes, and shal finish his last end.
- 26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shal dye vpon his bed, and yet with peine.
- 27 For the two that remaine, the sworde shal deuoure them.
- 28 For the sworde of the one shal deuoure the other: but at the last, shal he fall by the sworde him self.
- 29 And where as y^e sawest two vnderwings, that went of towarde the head, which was on the right side, this is the interpretaciō,
- 30 These are thei whome y^e moſte High hathe preserued for their end, whose kingdome is litle, and ful of trouble as thou sawest.
- 31 And the lyon whome thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking hei for her vnrighteousnes with all the wordes that thou hast heard,
- 32 This is the winde which the moſte High hathe kept for them, and for their wickednes vnto the end, & he shal reprove them, and cast before them their spoiles.
- 33 For he shal set them alieue in the iudgement, and shal rebuke them and correct them.
- 34 For he wil deliuer the residue of my people by affliction, which are preserued vpon my borders, and he shal make them ioyful, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.
- 35 This is the dreame that thou sawest, and these are the interpretacions.
- 36 Thou onely hast bene mete to know this secret of the moſte High.
- 37 Therefore write all these things that thou hast sene, in a booke and hide them,
- 38 And teache them the wise of the people, whose hearts thou knowest may comprehend and kepe these secrets.
- 39 But waite thou here yet seuen daies mo, that it may be shewed thee whatsoeuer it pleaseth the moſte High to declare vnto thee: and with that he went his way.
- 40 And when all the people perceiued, that the seuen daies were past, and I not come againe into the citie, they gathered them all together, from the least vnto the moſte, and came vnto me, and spake vnto me, saying,
- 41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?
- 42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an hauen or shippe preserued from the tempest.
- 43 Are not the euils which are come vnto vs, sufficient?
- 44 If thou then forsake vs, how muche better had it bene for vs, that we had bene burnt also as Sion was burnt?
- 45 For we are no better then they that dyed there: and they wept with a loude voyce, Then answered I them, and said,
- 46 Be of good comfort, o Isiael, and be not heauie, thou house of Iacob.
- 47 For the moſte High hathe you in remembrance, & the Almighty hathe not forgotten you in temptacion.
- 48 As for me I haue not forsake you, nether am I departed from you, but am come into this place to praye for the desolation of Sion, that I might seke mercie for the low estate of your Sanctuarie.
- 49 And now go your way home euerie mā, and after these daies wil I come vnto you.
- 50 So the people went their way into the citie, as I commanded them:
- 51 But I remained stil in the field seuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in those daies.

CHAP. XIII.

The vision of a winde coming forth of the sea, which became a man. His properties & power against his enemies. 21 The declaration of this vision.

- 1 **A**ND after the seuen daies I dreamed a dreame by night.
- 2 And beholde, there arose a winde fro the sea, and it moued all the waues thereof.
- 3 And I looked, & beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were sene vnder him.
- 4 And whē the voyce wēt out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.
- 5 After these things I sawe, and beholde, there was gathered together a multitude of men out of nōber, fro the foure windes of the heauē, to fight against the man that came out from the sea.
- 6 And I looked, and beholde, he graued him self a great mountaine, and flewe vp vpon it.
- 7 But I wolde haue sene the counrei or place whereout the hil was grauen, and I colde not.
- 8 I sawe after these things, and beholde, all they which came to fight against him, were sore afraied, and yet they durst fight.
- 9 Neuertheles, when he sawe the fiercenes of the multitude that came, he lifted not vp his hand: for he helde no sworde nor any instrument of warre,
- 10 But onely, as I sawe, he sent out of his mouth, as it had bene a blaste of fyre, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.
- 11 And they were all mixt together, *even* this blast of fyre, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.
- 12 ¶ Afterwarde sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.
- 13 And there came many vnto him, some with ioyful countenance, & some with sad: some of thē were bound, and some brought of them that were offred: and I was sicke thorow great feare, and awaked, and said,
- 14 Thou hast shewed thy seruāt these wonders from the beginning, and hast counted me worthie to receiue my praiier.
- 15 Shewe me now therefore the interpretation of this dreame.
- 16 For thus I consider in mine vnderstanding, wo vnto them y shalbe left in those

daies, and muche more wo vnto them that are not left behinde.

- 17 For they that were not left, were in heauines.
- 18 Now vnderstand I the things that are laid vp in the latter daies, which shal come bothe vnto them, and to those that are left behinde.
- 19 Therefore are they come into great perils and many necessities, as these dreames declare.
- 20 Yet is it easier, that he that is in danger, shulde fall into these, & forese the things to come hereafter, then to passe away as a cloude out of the worlde.
- 21 ¶ Then answered he me, & said, The interpretation of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.
- 22 Where as thou hast spoken of them that are left behinde, this is the interpretation,
- 23 He that shal beare the danger in that time, he shal kepe him self. They that be fallen into danger, are suche as haue workes and faith towards the moste Mightie.
- 24 Knowe therefore, that they which be left behinde, are more blessed thē they that be dead.
- 25 These are the meanings of the vision, Where as thou sawest a man coming vp from the middes of the sea,
- 26 The same is he whome the moste High hathe kept a great season, who by his owne self shal deliuer his creature, & he shal order them that are left behinde.
- 27 ¶ And where as thou sawest, that out of his mouth there came as a blast with fyre and storme,
- 28 And y he nerher helde sworde nor weapon, but that by his fiercenes he destroyed the whole multitude, that came to fight against him, this is the interpretation,
- 29 Beholde, the daies come that the moste High wil beginne to deliuer thē that are vpon the earth:
- 30 And he shal astonish the hearts of them that dwell vpon the earth:
- 31 And one shal prepare to fight against another, citie against citie, & place against place, *and nation against nation, & realme against realme.* *Mat. 24. 7.*
- 32 When this commeth to passe, then shal the tokens come, that I shewed thee before, & then shal my Sonne be reueiled, whome thou saw: st go vp as a man.
- 33 And when all the people heare his voyce, euerie mā shal in their owne land leaue the battel that they haue one against another.
- 34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.

35 But he shal stand vpon the toppe of mount Sion.
 36 And Sion shal come, and shalbe shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.
 37 And this my Sonne shal rebuke the wicked inuentions of those nacions, which for their wicked life are fallen into the tempest,
 38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.
 39 And where as thou sawest that he gathered another peaceable people vnto him,
 40 Those are the ten tribes which were carryed away captiues out of their owne lād, * in the time of Oseas the King, whome Salmanasar the King of the Assyrians toke captiue, and carryed them beyonde the riuer: so were they brought into another land.
 41 But they toke this counsel to the selues, that they wolde leaue the multitude of the heathen, and go forthe into a further countrey, where neuer mankinde dwelt,
 42 That they might there kepe their statutes, which they neuer kept in their owne land.
 43 And they entred in at the narowe passages of the riuer Euphrates.
 44 For the moste High then shewed the signes, * and stayed the springs of the flood til they were passed ouer.
 45 For thorow y^e countrey there was a great iourney, euen of a yere and an halfe, and the same region is called Ararat.
 46 Then dwelt they there vntil the latter time: and when they come forthe againe,
 47 The moste High shal holde still the springs of the riuer againe, that they may go thorow: therefore sawest thou the multitude peaceable.
 48 But ther that be left behinde of thy people, are those that be founde within my borders.
 49 Now when he destroyeth the multitude of the nacions that are gathered together, he shal defende the people that remaine,
 50 And then shal he shewe great wonders vnto them.
 51 Then said I, O Lord, Lord, shewe me this, wherefore haue I sene the man coming vp from the mides of the sea?
 52 And he said vnto me, As thou canst neither seke out, nor knowe these things, that are in the deepe of the sea, so can no man vpon earth se my Sonne, or those that be with him, but in the time of that day.
 53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.
 55 Thy life hast thou ordered in wisdom, & hast called vnderstanding thy mother.
 56 Therefore haue I shewed thee y^e wardes with the moste High: and after this other daies I wil speake other things vnto thee, and wil declare the great and wonderful things.
 57 Then went I forthe vnto the field, glorifying and praising the moste High for the wonders which he did in time,
 58 Which he gouerneth, and suche things as come in their seasons: and there I sate thre dayes.

CHAP. XIII.

How God appeared to Moses in the bush 10 All things decline to age 15 The latter times worse then the former 29 The ingratitude of Israel. 35 The resurrection and iudgement

Vpon the thirde day I sate vnder an oke, and beholde, there came forthe a voyce vnto me out of the bush, & said, Esdras, Esdras?

And I said, Here am I, Lord, & stode vpon my fete.

Then said he vnto me, * In the bush I reueiled my self, and spake vnto Moyses, where my people serued in Egypt: Exo. 3. 6.

And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, & I helde him with me a lōg season;

And I tolde him many wōders, & shewed him the secrets of the times and the end, and commanded him, saying,

These wordes shalt thou declare, & these shalt thou hide.

And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast sene, & the interpretations which thou hast heard.

For thou shalt be taken away from all, and thou shalt remaine hence forthe with my counsel, & with suche as be like thee, vntil the times be ended.

For the worlde hath lost his youth, & the times beginne to waxe olde.

For the worlde is deuided into twelue partes, & ten partes of it are gone already and halfe of the tenth parte.

And there remaineth that which is after the halfe of the tenth parte.

Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.

Let go from thee mortal thoughts: cast away from thee the burdens of men, & put of now the weake nature,

And set aside thy moste grievous thoughts, and haue thee to departe from these times.

15 For

2. King 17. 3.

Exod 14. 21.
10f 3. 15.

107. Ararat.

- 15 For greater euils then those, which thou
hast sene now, shal thei commit.
- 16 For the weaker that the worlde is by rea-
son of age, the more shal the euils be in-
creased vpon them that dwell therein.
- 17 For the trueth is fled faire away, & lies
are at hand: for now hasteth the vision to
come, that thou hast sene.
- 18 ¶ Then answered I, and said before thee,
19 Beholde, o Lord, I wil go as thou hast
commanded me, and reforme the people,
which are present: but they that shal be
borne afterwarde, who shal admonish the?
- 20 Thus the worlde is set in darkenes, and
they that dwell therein, are without light.
- 21 For thy Law is burnt, therefore no man
knoweth the things that are done of thee,
or the workes that shalbe done.
- 22 But if I haue founde grace before thee,
send the holie Gost into me, & I wil write
all that hath bene done in the worlde sin-
ce the beginning, which was written in thy
Law, that men may finde the path, & that
they which wil liue in the latter daies, may
liue.
- 23 And he answered me, saying, Go, and ga-
ther the people, and say vnto them, that
they seke thee not for fortie daies,
- 24 But prepare thee many boxe tables, and
take with thee these fise, Sarea, Dabria, Se-
lemia, Ecanus, and Asiel, which are readie
to write swiftly,
- 25 And come hether, & I wil light a candle
of vnderstāding in thine heart, which shal
not be put out til the things be performed
which thou shalt beginne to write.
- 26 And the shalt thou declare some things
openly vnto the perfite men, and some
things shalt thou shewe secretly vnto the
wise to morowe this houre shalt thou be-
ginne to write.
- 27 Then went I forth, as he commanded
me, and gathered all the people together,
and said,
- 28 Heare these wordes, o Israel,
- 29 *Our fathers at y beginning were stran-
gers in Egypt, from whence they were de-
liuered,
- 30 And receiued the Law of life, * which
they kept not, which ye also haue trasgres-
sed after them.
- 31 Then was the land, euen the lād of Sion
parted amōg you by lot: but your fathers
and ye also haue done vnrighteously, and
haue not kept the wayes, which the moste
High commanded you.
- 32 And for so muche as he is a righteous
Iudge, he toke from you in tyme the thing
that he had giuen you.
- 33 And now are ye here, and your brethren
among you.
- 34 Therefore if so be that ye wil subdue
your owne vnderstanding, and reforme
- your heart, ye shalbe kept alieue, and after
death shal ye obtaine mercie.
- 35 For after death shal the iudgemēt come,
when we shal liue againe: & then shal the
names of the righteous be manifest, and
the workes of the vngodlie shalbe decla-
red.
- 36 Let no man therefore come now vnto
me, nor seke me these fortie daies.
- 37 So I toke the fise men, as he comman-
ded me, and we went into the field, and re-
mained there.
- 38 The next daye beholde, a voyce called
me, saying, Esdras, * open thy mouth, and *Esdras 3.2*
drinke that I giue thee to drinke.
- 39 Then opened I my mouth, and beholde,
he reached me a full cuppe, which was full
as it were with water: but the colour of it
was like fyre.
- 40 And I toke it and dranke, and when I
had dronke it, mine heart had vnderstan-
ding and wisdom grewe in my brest: for
my spirit was strēgthened in memorie.
- 41 And my mouth was opened, and shut no
more.
- 42 The moste High gaue vnderstanding
vnto the fise men, that they wrote the hie
things of the night, which they vndersto-
de not.
- 43 But in the night they did eat bread, but
I spake by day, & helde not my tongue by
night.
- 44 In fortie daies, they wrote two hun-
dred and foure bokes.
- 45 And when the fortie dayes were fulfil-
led, the moste High spake, saying, The
first that thou hast written, publish openly,
y the worthie and vnworthie may read it.
- 46 But kepe the seuentie last, that thou
maiest giue them to the wise among thy
people.
- 47 For in them is the veine of vnderstan-
ding, and the fountaine of wisdom, and
the riuer of knowledge: and I did so.
- CHAP. XV.
- 1 The prophesie of Esdras is certene. 5 The euils that
shal come on the worlde. 9 The Lord wil aduenge
the innocent blood 12 Egypt shal lament 16 Sedition
20 And punishment vpon the Kings of the earth.
24 Cursed are they that sinne. 29 Troubles & warres
vpon the whole earth 33 God is the reuenger of his
elect.*
- B**Eholde, speake thou in the eares of
my people the wordes of prophesie,
which I wil put in thy mouth, saith the
Lord:
- 2 And cause them to be written in a lettre:
for they are faithful and true.
- 3 Feare not the imaginations against thee:
let not the vnfaithfulnes of the speakers
trouble thee, that spake against thee.
- 4 For euery vnfaithful shal dye in his vn-
faithfulnes.
- 5 Beholde, saith the Lord, I wil bring pla-
Hhhh.i.

gues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I wil holde my tongue no more for their wickednes, (they do vngodlie) nether wil I suffer the in the things, that they do wickedly.

*Reuel 6, 10.
19, 2.*

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust crye continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto me all y^e innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them now to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a stretched out arme, & smite it with plagues as afore, & wil destroe all the land thereof.

12 Egypt shal mourne, and the fundacions thereof shalbe smitten with the plague and punishment, that God shal bring vpon it.

13 The plowmen that till the ground, shal mourne: for their sedes shal faile thorow the blasting and haile, and by an horrible starre.

14 Wo to the worlde, & to them that dwell therein.

15 For the sworde and their destruction draweth nere, and one people shal stand vp to fight against another with swordes in their hands.

16 For there shalbe sedicion among men, & one shal inuade another: they shal not regarde their King, & the princes shal measure their doings by their power.

17 A man shal desire to go into a citie, and shal not be able.

18 Because of their pride the cities shalbe troubled, the houses shalbe afraied, & men shal feare.

19 A man shal haue no pitie vpon his neighbour, but shal destroe their houses with the sworde, & their goods shalbe spoyled for lacke of bread, and because of great trouble.

10, 11, 12.

20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them.

21 As they do yet this day vnto my chosen, so wil I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right had shal not spare the sinners, nether shal the sworde cease from them, that shed innocent blood vpon earth.

23 The fyre is gone out from his wrath, and

hath consumed the fundacions of the earth, and the sinners like the strawe, that is kindled.

24 Wo to them that sinne, and kepe not my commandements, saith the Lord.

25 I wil not spare them: departe, o childre, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God wil not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision cometh from the East,

29 Where generacions of dragons of Arabia shal come out with manie charrets, and the multitude of them shalbe caryed as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shal go forthe as the bores of the forest, and shal come with great power, and stand against them in battel, and shal destroe a porcion of the land of the Assyrians.

31 But after this shal the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and kepe silence by their power, and shal flee.

33 From the land of the Assyrians shal the enemy besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their Kings.

34 Beholde cloudes from the East, & from the North vnto the South, and they are verie horrible to loke vpon, ful of wrath and storme.

35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shalbe from the sworde vnto the bellie,

36 And the dongue of man vnto the Camels litter.

37 And there shalbe great fearefulness, and trembling vpon earth, and thei that fe the wrath, shalbe afraied, and a trembling shal come vpon them.

38 And then there shal come great stormes from the South, and from the North, and parte from the West.

39 And from the East shal windes arise and shal open it with the cloude, which he raised vp in wrath, & y^e starre, raised to feare the East & West winde, shalbe destroyed.

40 And the great, and mightie cloudes shal be lift vp, ful of wrath, and the starre, that they may make all the earth afraied, and them

- them that dwell therein, & that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,
- 41 As fyre and hayle, and flying swordes, & many waters, that all fields may be full, & all riuers wth the abundāce of great waters.
- 42 And they shal breake downe the cities and walles, and mountaines, and hilles, and the trees of the wood, and the graspe of the medowes, and their corne.
- 43 And they shal go with a streight counse vnto Babylon, and make it afraied.
- 44 They shal come to her, and besiege her, and shal powre forthe the constellation, & all the wrath against her: then shal the dust and smoke go vp vnto the heauen, and all they that be about her, shal bewaile her.
- 45 And they that remaine vnder her, shal do seruice vnto them, y^e haue put her in feare.
- 46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her prison,
- 47 Wo vnto thee, o wretch, because thou hast made thy self like vnto her, and hast dect thy daughters in whoredome, y^e they might please & glorie in thy louers, which haue alway desired to comit whoredome with thee.
- 48 Thou hast followed her that is hated in all her workes, and in her inuencions: therefore saith God,
- 49 I wil send plagues vpō thee, wedowed, pouertie, and famine, & the sword, and pestilēce, to waste thine houses with destruction and deare.
- 50 And y^e glorie of thy power shalbe dried vp, as a floure when the heat riseth, that is sent vpon thee.
- 51 Thou shalt be sicke as a poore wife y^e is plagued and beaten of women, so that the mightie and the louers shal not be able to receiue thee.
- 52 Wolde I thus hate thee, saith y^e Lord,
- 53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when y^e wast drōken,
- 54 Set forthe y^e beaurie of thy countenance?
- 55 The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a rewarde.
- 56 As thou hast done vnto my chosen, saith the Lord, so wil God do vnto thee, & wil deliuer thee vnto the plague.
- 57 And thy children shal dye of hunger, & thou shalt fall by the sword, & thy cities shalbe broken downe, and all thy men shal fall by the sword in the field.
- 58 And they that be in the mountaines shal dye of hunger, and eat their owne flesh, & drinke their owne blood for wāt of bread and thirst of water.
- 59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe,
- 60 In the passage they shal cast downe the slaine citie, and shal roote out one parte of thy land, & consume y^e porcion of thy glorie, & shal retorne to her y^e was destroyed.
- 61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.
- 62 And they shal destroy thee, & thy cities, thy land, & thy mountaines: all thy woods and all thy fruteful trees shal they burne with fyre.
- 63 Thy childre shal they carye away captiue, and shal spoile thy substance, & marre the beaurie of thy face.

CHAP. XVI.

Against Babylon, Asia, & Egypt and Syria. 18. 38 Of the evils that shal come vpon the worlde, with admonition how to gouerne them selues in afflictions 54 To acknowledge their finnes, & to comit them selues to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced

- W O to ther, Babylon & Asia: wo to thee, Egypt and Syria.
- 1 Gird your selues with sacke & heereclothe, and mourne your children, & be sorie: for your destruction is at hand.
- 2 A sworde is sent vnto you, and who wil turne it backe? a fyre is sent among you, & who wil quenche it?
- 3 Plagues are sent vnto you, and who can driue them away?
- 4 May any mā driue away an hungrie lion in the wood? or quenche the fyre in stubble whē it hath once begonne to burne? may one turne againe the arrowe, that is shot of a strong archer?
- 5 The mightie Lord sendeth the plagues, and who can driue them away? the fyre is gone forthe in his wrath, and who can quenche it?
- 6 He shal cast lightnings, & who shal not feare? he shal thunder, and who shal not be afraied?
- 7 The Lord shal threaten, & who shal not vterly be broken in pieces at his presence? the earth quaketh & the fundaciō thereof: the sea ariseth vp with waues frō the depe, & the waues thereof are troubled, & the fishes thereof, before the Lord and the glorie of his power.
- 8 For shōg is his right hand, y^e bendeth the bowe: his arrowes y^e he shooteth, are sharpe, & shal not misse, when they beginne to be shot into the ends of the worlde.
- 9 Beholde, the plagues are sent, & shal not turne againe, til they come vpon earth.
- 10 The fyre is kindled, & shal not be put out, til it consume the fundacions of the earth.
- 11 As an arrow wth is shot of a mightie archer, returneth not backward, so y^e plagues that shalbe set vpō earth, shal not turne againe.
- 12 Wo is me, wo is me: who wil deliuer me in those daies?
- 13 The beginning of sorowes and great

- mourning : the beginning of famine, and great death: the beginning of warres, and the powers shal feare : the beginning of euils, and all shal tremble. What shal I do in these things, when the plagues come?
- 15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.
- 16 But for all these things they wil not turne fro their wickednes, nor be alway mindful of the scourges.
- 17 Beholde, vitales shalbe so good cheape vpon earth, that they shal thinke them selues to be in good case: but then shal the euils bud forthe vpon earth, euen the sworde, the famine and great confusion.
- 18 For many of them that dwell vpon earth, shal perish with famine, and the other that escape y^e famine, shal the sworde destroy.
- 19 And the dead shalbe cast out as dongue, and there shalbe no man to comforte the: for the earth shalbe wasted, and the cities shalbe cast downe.
- 20 There shalbe no mā left to till the earth, and to sowe it: the trees shal giue frute, but who shal gather them?
- 21 The grapes shalbe ripe, but who shal treade them? for all places shalbe desolate, so that one mā shal desire to se another, or to heare his voyce.
- 22 For of one cite there shalbe ten left, and two of the field, which shal hide them selues in the thicke woods, and in the cleftes of rockes.
- 23 As when there remaine thre or foure oliues in the place where oliues growe, or among other trees,
- 24 Or as whē a vineyarde is gathered, there are left some grapes of them that diligently soght thorowe the vineyarde:
- 25 So in those daies there shalbe thre or foure left by them that seache their houses wth the sworde.
- 26 And the earth shalbe left waste, and the fields thereof shal waxe olde, & her waies and all her paths shal growe full of thornes, because no man shal traueil there-through.
- 27 The virgines shal mourne, hauing no bridegromes: the women shal make lamentacion, hauing no housbands: their daughters shal mourne hauing no helpers.
- 28 In the warres shal their bridegromes be destroyed, and their housbands shal perish with famine.
- 29 But, ye seruants of the Lord, heare these things, and marke them.
- 30 Beholde the worde of the Lord, receaue it: beleue not the gods of whome y^e Lord speaketh: beholde the plagues drawe nere, and are not slacke.
- 31 As a traouailing woma which in the ninth moneth bringeth forthe her sonne, when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,
- 32 So shal not the plagues be slacke to come vpon the earth, & the worlde shal mourne, & sorowes shal come vpon it on euerie side.
- 33 O my people, heare my worde: make you ready to the battel, and in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he y^e fleeth his way: & he that byeth, as one y^e wil lose.
- 35 Who so occupieth marchādise, as he that winneth not: and he that buyldeth, as he that shal not dwell therein:
- 36 He y^e soweth, as one that shal not reape: he that cutteth the vine, as he that shal not gather the grapes:
- 37 They that mary, as they that shal get no children: and they that mary not, so as the widdowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shal reape their frutes, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie & famine shal they get their children.
- 40 And they that occupie their marchādise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne persones,
- 41 So muche more wil I be angrie against them for their sinnes, saith the Lord.
- 42 As a whore enuieth an honest and vertuous woman,
- 43 So shal righteousness hate iniquitie, whē she decketh her self, & shal accuse her openly, when he shal come that shal bridle the autor of all sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shalbe taken away out of the earth, and righteousness shal reigne among you.
- 45 Let not the sinner say, that he hath not sinned: for coles of fyre shal burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.
- 46 Beholde, the Lord *knoweth all the workes of men, their imaginaciōs, their thoghtes and their hearts. *Luk. 16. 15.*
- 47 *For assone as he said, Let the earth be made, it was made: let the heauen be made, and it was created. *Gen. 1. 1.*
- 48 By his worde were the starres established, and he *knoweth the number of them. *Psal. 147. 4.*
- 49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.
- 50 He hath shut the sea in the middes of the waters, and with his worde hath he hanged

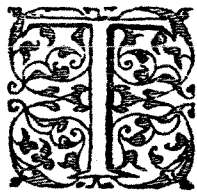
- hanged the earth vpon the waters.
- 51 He spread:th out the heauē like a vawte: vpon the waters hathe he founde it.
- 52 In the desert hathe he made springs of water, and poles vpon the toppes of the mountaines, to powre out floods from the hie rockes to water the earth.
- 53 He made man, and put his heart in the middes of the bodie, and gaue him breth, life and vnderstanding.
- 54 And the Spirit of the almightie God, which made all things, & hathe searched all the hid things in the secrets of y^e earth,
- 55 He knoweth your inuencions, and what ye imagine in your heart when ye sinne & wolde hide your finnes.
- 56 Therefore hathe the Lord searched and sought out all your workes, and wil put you all to shame.
- 57 And when your finnes are brought forth before man, ye shalbe confounded, and your owne finnes shal stand as your accusers in that day.
- 58 What wil ye do, or how wil ye hide your finnes before God and his Angels?
- 59 Beholde, God him selfe is the iudge: feare him: cease from your finnes, and forget your iniquities, and medle no more from hence forth with them: so shal God lead you forth, and deliuer you from all trouble.
- 60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certene of you, and shal slaye you for meat to the idoles.
- 61 And they that consent vnto them, shalbe had in derision and in reproche, and troden vnder foote.
- 62 For in euery place and cities that are nere, there shalbe great insurrection against those that feare the Lord.
- 63 They shalbe like mad men: they shal spare none: they shal spoyle, & waste suche as yet feare the Lord.
- 64 For they then shal waste and spoile their goods, and cast them out of their houses.
- 65 The shal the tryal of my chosen appeare, as the golde is tryed by the fyre.
- 66 Heare, o ye my beloued, saith the Lord: beholde, the daies of trouble are at hand, but I wil deliuer you from them: be not ye afraid: doute not, for God is your captaine.
- 67 Who so kepeth my commādements and precepts, saith y^e Lord God, let not your finnes weigh you downe, and let not your iniquities lift them selues vp.
- 68 Wo vnto the that are bounde with their finnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauail: it is shut vp, and is appointed to be deuoured with fyre.

T O B I T.

CHAP. I.

² Tobies parentage ³ His godlines. ⁶ His equitie. ⁸ His charite and prosperitie ²³ He fleeth, and his goods are confiscate, ²⁵ And after, restored.

Tobias, being captiue amongst the Assyrians, did not leaue the way of trueth.



THE booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananuel, the sonne of Gabael, of the seed of Asael & of the tribe of Nephthalim,

Or, Salmana-
sar
a King. 17.3.

- 1 Who in the time of Enemessar King of the Assyrians was * ledde away captiue out of Thibbe, which is at the right hand of that citie, w^{ch} is called properly Nephthalim, in Galilee about Aseir.
- 2 I Tobit haue walked all my liue long in the way of trueth and iustice, and I did manie things liberally to the brethren, w^{ch} were of my nation, and came with me to Ninus into the land of the Assyrians.
- 3 And when I was in mine owne countrei in the land of Israel, being but yong, all the tribe of Nephthalim my father sell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that

Tobias was merciful

all the tribes shulde sacrifice there, where the Tēple of the tabernacle of the moste High was consecrated, and buylt vp for all ages.

- 4 * Now all the tribes, which fell from God, yea, and my father Nephthalims house offered to the heifor called Baal.

1. King 12.30

- 5 But I (as it was ordeined to all Israel by an euerlasting decre) went alone often to Ierusalem, * bringing the first frutes, and the tenth of beastes, with that which was first shorn, and offered them at the altar to the Priests the children of Aaron.

He fledde fro
idoles
Exod. 22.39.
Deu 12.6.

- 6 The first tenth parte I gaue to y^e Priests the sonnes of Aaron, which ministered in Ierusalem: the other tenth parte I solde, & came & bestowed it euery yere at Ierusalem.
- 7 The thirde tenth parte I gaue vnto them to whome it was mete, as Deborah my fathers mother had commanded me: for my father left me as a pupil.

- 8 Furthermore when I was come to the age of a mā, I married Anna of mine owne kindred, and of her I begate Tobias.
- 9 But when I was ledde captiue to Ninus, all my brethren, & those w^{ch} were of my kindred did eate of the * bread of y^e Gētiles.

He marryeth
to wife Anna,
& beareth him
Tobias
Nomb 36.7.

Gen 43.30.

Hhhhh.iii.

11 But I kept my self from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanassar

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

Or, sonne
Or, in Rages a
sine of Media

14 ¶ And I went into Media, and I deliuered tentaléts of siluer to Gabael the brother of Gabrias in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose stare because it was troubled, I colde not go into Media.

Or, Salmanassar
The charitie of Tobias

16 ¶ But in the time of "Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.

2 King 19, 35
isa 37, 36.
eccles 48, 14.
1 mac 7, 41.
2 mac 8, 19.

18 And if the King Sennacherib had slaine any, when he * was come and fled from Iudea, I buried the priuely (for in his wrath he killed many) but the bodies were not foude whē they were sought for of y King.

19 Therefore whē a certene Nineuite had accused me to the King, because I did bury them, I hid my self: and because I knewe that I was sought to be slaine, I withdrewe my self for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

2 King 19, 37
Isaiah 37, 37.

21 Neuertheles * within fise and fiftie daies two of his sonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accōptes and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

To his remembrance.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer & keeper of y signet, & steward, & ouersawe the accōptes: so Sarchedonus appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

1 *Tobit calleth the faithfull to his table. 3 He leaueh the feast to bury the dead 10 How he became blinde 13 His wife laborath for her liuing. 16 She reprocheth him bitterly.*

1 **N**OW when I was come home againe, & my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seuen wekes, there was a great dinner prepared me, in the which I sate downe to eat.

Tobit doeth bid to dinner those which feare God.

2 And when I sawe abundāce of meat, I said to my sonne, Go, & bring what poore man soeuer y shalt finde of our brethrē which doth remēber God, & lo I wil tary for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

Tobit, leauing his guests, taketh vp the dead bodie into his house to burye it.

4 Thē before I had tasted anie meat, I start vp, and broght him into mine house vntil

the going downe of the sunne.

5 Then I returned and walked, and ate my meat in heauines,

6 Remembring that prophecie of * Amos, *Amos 8, 18. 1 mac 1, 45.* whad said, your solēne feasts shalbe turned into mourning, & your ioyes into wailing.

7 Therefore I wept, & after y going downe of y sunne I wēt & made a graue & buried hī.

8 But my neighbours mocked me, and said, Doeth he not feare, to dye for this cause, who * fled away, and yet, lo, he buryeth the dead againe. *Tobit is rebuked of his neighbours. Chap. 2, 23.*

9 The same night also when I returned frō the buryal, & slept at y wall of mine house because I was polluted, & hauing my face vncouered,

10 And I knewe not y sparowes were in the walk, & as mine eyes were open, the sparowes cast downe warme dogue into mine eyes, & a whitenes came in mine eies, & I went to the phisiciās who helped me not. Moreouer Achiacharus did nourish me, vntil I went into Elimais. *He is made blinde for an example of patience to his posteritie.*

11 And my wife Anna did take womens workes to do.

The wife of Tobit laboreth for her liuing.

12 And whē she had sent them home to the owners, thei paid the wages, & gaue a kid.

13 Which whē it was at mine house, and began to bleat, I said vnto her, From whēce is this kid: is it not stolen: render it to the owners: * for it is not lawful to eat anie thing that is stolen. *The innocencie of Tobit. Deu. 22, 1.*

14 But she said, It was giuē for a gifte more thē y wages: but I did not beleue, & bade her to rēder it to y owners, & I did blufh, because of her. Furthermore she said, * Where are thine almes, & thy righteousnes: behold, they all now appeare in thee. *Iob 2, 9.*

CHAP. III.

1 *The prayer of Tobit. 7 Sarra Raguel's daughter, & the thing that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.*

1 **T**HÉ I, being sorowful, did wepe, & in my sorowe prayed, saying,

2 O Lord, thou art iuste, & all thy workes, & all thy wayes are mercie & truerh, and thou iudget truely & iustely for euer.

3 Remēber me & loke on me, nether punish me accordig to my sins or mine ignorāces or my fathers, w haue sinned before thee.

4 For thei haue not obeered thy cōmandemēts: wherefore y hast deliuered vs * for a spoile, & vnto captiuitie, and to death, and for a prouerbe of a reproche to all them among whome we are disperfed, and now "thou hast manie and iuste causes, *Deu. 28, 25.*

5 To do w me accordig to my sinnes, & my fathers, because we haue not kept thy cōmandemēts, nether haue walked in truerh before thee. *"Or, thy indignement is made manifest.*

6 Now therefore deale with me as semeth best vnto thee, & cōmande my spirit to be takē frō me, y I may be dissolued, & become earth: for it is better for me to dy thē to liue, because I haue heard false reproches,

& am verie sorowful: cōmande therefore that I may be dissolued out of this distresse, and go into the euerlasting place: turne not thy face away from me.

Sarra is checked of her fathers maides.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides,

8 Because she had bene maryed to seuē housbands, whome Asmodeus the euil spirit had killed, before that they had lien with her. Doeſt thou not knowe, said they, that thou haſt ſtrangled thine housbands: thou haſt had now ſeuē housbāds, nether waſt thou named after anie of them.

Or, when she beate them for their foules, they said.

9 Wherefore doeſt thou beat vs for them? if they be dead, go thy wayes hence to the, that we may neuer ſe of thee ether sonne or daughter.

10 When she heard these things, she was verie sorowful, so that she thought to haue strangled her self. And she said, I am the onely daughter of my father, & if I do this I ſhal ſclander him, and ſhal bring his age to the graue with ſorowe.

Sarra prayeth, & ſaith that ſhe may be deliuered from ſhame.

11 Then she prayed toward the windowe & ſaid, Blessed art thou, o Lord my God, and thine holie & glorious Name is bleſſed, and honorable for euer: let all thy workes praise thee for euer.

12 And now, o Lord, I ſet mine eyes, & my face toward thee,

13 And ſay, Take me out of the earth, that I may heare no more anie reproche.

The innocēcie of Sarra

14 Thou knoweſt, o Lord, that I am pure from all sinne with man,

Her chaſtite.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, nether haſte he anie mā child to be his heiie, nether anie nere kinsman or childe borne of him, to whome I may kepe my ſelf for a wife: my ſeuē housbands are now dead, & why ſhulde I liue? But if it pleaſe not thee that I ſhulde dye, cōmande to loke on me, and to pitie me that I do no more heare reproche.

The prayers of Tobit, and Sarra are heard bothe at a time.

16 So the prayers of them bothe were heard before the maiestie of the great God.

17 And Raphael was ſent to heale them bothe, that is, to take away ſ whiteneſs of Tobits eyes, & to giue Sarra the daughter of Raguel for a wiſeto Tobias the ſonne of Tobit, & to binde Asmodeus ſ euil ſpirit becauſe ſhe belonged to Tobias by right. The ſelf ſame time came Tobit home, and entred into his houſe, and Sarra the daughter of Raguel came downe frō her chāber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne

Chap 1. 14.

1 IN that day Tobit remēbred * ſ ſiluer, which he had deliuered to Gabael in Rages a citie of Media,

2 And ſaid with him ſelf, I haue wiſhed for

death: wherefore do I not call for my ſonne Tobias that I may admoniſh him before I dye?

3 And when he had called him, he ſaid, My ſonne, after that I am dead, bury me, & deſpiſe not thy mother, but honour her all the dayes of thy life, & do that which ſhal pleaſe her, and anger her not.

Tobits exhortation to his ſonne, whē he thought he ſhould dye
The mother is to be reuerenced.

4 Remēber, my ſonne, how manie dangers ſhe ſuſtained when thou waſt in her wōbe, and whē ſhe dyeth, burye her by me in the ſame graue.

Exod. 20. 12.
eccleſ. 7. 19.

6 My ſonne, ſet our Lord God alwayes before thine eyes, & let not thy wil be ſet to ſinne or to tranſgreſſe the cōmandements of God. Do vprightly all thy life long, and followe not the wayes of vnrighteouſneſs: for if ſ deale truly, thy doings ſhal proſperouſly ſuccede to thee, & to all the which liue iuſtly.

God muſt be in our hearts.

7 Giue almes of thy ſubſtance: and when thou giueſt almes, let not thine eye be enuious, nether turne thy face frō anie poore, leſt that God turne his face from thee,

Almes.
Prou. 3. 9.
eccleſ. 4. 1. &
14. 13.
luk. 14. 13.

8 * Giue almes according to thy ſubſtance: if thou haue but a litle, be not afraid to giue a litle almes.

eccleſ. 35. 4

9 For thou laiſt vp a good ſtore for thy ſelf againſt the day of neceſſitie,

10 * Becauſe that almes doeth deliuer from death, & ſuffreth not to come into darkneſs.

eccleſ. 29. 18.

11 For almes is a good gift before the moſte High to all them which vſe it.

12 Beware of all * whoredome, my ſonne, & chiefly take a wife of ſ ſede of thy fathers, & take not a ſtrange womā to wife which is not of thy fathers ſtocke: for we are the childre of the Prophetes. Noe, Abraham, Iſaac and Iacob are our fathers from the beginning. Remember my ſonne that they maryed wiues of their owne kinred, and were bleſſed in their children and their ſede ſhal inherite the land.

Admonition.
1. Theſ. 4. 3.

13 Now therefore, my ſonne, loue thy brethren, & deſpiſe not in thine heart ſ ſonnes & daughters of thy people in not taking a wife of the: for in pride is deſtruction, and much trouble, & in fierceneſs is ſcarcetic, & great pouertie: for fierceneſs is the mother of famine.

Pride.

14 Let not the * wages of anie man, w hathe wrought for thee, tarie with thee, but giue him it out of hād: for if thou ſerue God, he wil alſo paye thee: be circumspect, my ſonne, in all things that thou doeſt, and be wel inſtructed in all thy conuerſation.

* Or, vnproſitable

15 * Do that to no mā w thou hateſt: drinke not wine to make thee drunken, nether let drunkenneſs go with thee in thy iourney.

Mat. 7. 12.
luk. 6. 31.

16 * Giue of thy bread to ſ hungry, & of thy garmēts to the ſ are naked, & of all thine abundance giue almes, & let not thine eye be enuious, when thou giueſt almes.

Luk. 14. 13.
The hungry.
Mat. 6. 1.

Hhhh. iiii.

*Or, be liberal to
the rich, even
to their death
Counsel*

*God is to be
blessed*

Chap. 1. 14.

*Pouertie with
the feare of
God*

17 Powre out thy bread on y burial of the iuste, but giue nothing to the wicked.

18 Aske counsel alway of the wise, and despise not anie counsel that is profitable.

19 Blessē thy Lord God alway, and desite of him y thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remember my commandements, nether let them at anie time be put out of thy minde.

20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, for asmuche as we are made poore: for thou hast manie things, if y feare God, & flee frō sinne, & do y thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 5 He meteth with the Angel Raphael, which did conduct him.

1 Tobias then answered & said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, seing I knowe him not?

3 Then he gaue him the hand writing, and said vnto him, Seke thee a man, which may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

4 Therefore when he was gone to seke a man, he founde Raphael the Angel.

5 But he knewe not, & said vnto him, May I go with thee into the land of Media? and knowest thou those places wel?

6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, til I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in & said to his father, Beholde, I haue founde one, which wil go with me. Then he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, & they saluted one another.

10 Thē Tobit said vnto hī, Brother, shewe me of what tribe and familie thou art.

11 To whome he said, Dost y seke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I wolde knowe thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias & Ananias y great, & of thy brethrē.

13 Then Tobit said, Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kindred, and thy familie: for thou art my brother of an honest

and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offred the first borne, & the tēths of the frutes, and they were not deceiued with y error of our brethien: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? wilt thou a grote a day & things necessarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I wil adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods Name. And whē his sonne had prepared all things for the iourney, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God kepe you companie. So they went forthe bothe and departed, and the dogge of the yong man with them.

17 But * Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Wolde to God we had not laid money vpō money, but that it had bene cast away in respect of our sonne.

19 For that which God hathe giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safetie, & thine eyes shal se him.

21 For the good Angel doeth kepe him cōpanie, and his iourney shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP. VI.

2 Tobias deliuered from the fish. 3 Raphael sheweth him certaine medecines. 10 He conducteth him toward Sarra.

1 And as they went on their iourney, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him self, a fish leaped out of the riuier, and wolde haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: & when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auailth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching y heart and the liuer, if a deuil or an euil spirit trouble

*Tobias goeth
forthe, & An-
gel keeping
him cōpanie.*

*His mother
weepeth
Chap 10. 4.*

*Tobias, im-
aged of a fish,
is deliuered
by the Angel.*

*Tobias, sent by
his father to
Rages, seeketh
a companion,
& meeteth with
Raphael, who-
me he bring-
eth to his fa-
ther.*

*Or, thou wilt
happely.*

trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hathe whitenes in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the yong man, Brother, to day we shal lodge wth Raguel, who is thy cousin: he also hathe one onelie daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

Nomb 27. 8. 11 For to thee doeth^{*} the right of her pertaine, seing thou alone art remnant of his kinred,

12 And the maid is faire and wise: now therefore heare me, and I wil speake to her father, that we may make the mariage when we are returned from Rages: for I knowe that Raguel cā not marie her to another according to the Law of Moyses: els he shulde deferue death, because the right doeth rather appertaine to thee then to anie other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hathe bene giuen to seuen men, who all dyed in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am afraied, lest I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no bodie, but those which come into her: wherefore I also feare lest I dye, and bring my fathers and my mothers life because of me to the graue with sorrow: for thei haue no other sonne to burye them.

15 Then the Angel said vnto him, Doeſt thou not remēber the precepts which thy father gaue thee, that thou shuldest marie a wife of thine owne kinred: wherefore heare me, o my brother: for she shalbe thy wife, nether beſt careful of the euil spirit: for this same night shal she be giuen thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he wil flee away, and neuer come againe anie more: but when thou shalt come to her, rise vp bothe of you, and praye to God which is merciful, who wil haue pittie on you, and saue you: feare not, for she is appointed vn to thee from the beginning, & thou shalt kepe her, & she shal go with thee: moreover I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels daughter.

1 And when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she broght them into the house.

Raphael & Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethré? To whome thei said, that thei were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.

4 Thē he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, Is he in good health?

5 And they said, He is bothe aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was sorowful and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a readie minde, and after that they had killed a ram of the flocke, thei set much meat on the table. Thē said Tobias to Raphael, Brother Azarias, put forthe those things whereof thou spakest in the waye, that this busines may be dispatched.

Tobias affreth Raguels daughter to wife

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is mete that thou shuldest marie my daughter: neuertheles, I wil declare vn to thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who dyed that night which thei came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I wil eat nothing here, vntil ye bring her hether, and betrothe her to me.

12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, & she came to her father, and he toke her by the hand, & gaue her for wife to Tobias, saying, Beholde, take her after the^{*} Law of Moyses, and lead her away to thy father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias

14 And called his wife Edna, and he toke a boke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chā-

liii.i.

ber, and bring her in thether.

- 17 Which when she had done, as he had bidden her, she brought her thether: then Sarra wept and her mother wiped away her daughters teares,
18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen & earth giue thee ioye for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirit 4 He prayeth to God with his wife 11 Raguel prepareth a graue for his sonne in law. 16 Raguel bleisseth the Lord.

- 1 **A**ND when they had supped, they brought Tobias in vnto her.
2 And as he went, he remembered the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels counsell, as Chap 6, 7

10, vprighte

- 3 The which smel when the euil spirit had smelled, he fled into the vtmost partes of Egypt, whome the Angel bounde.
4 And after that they were bothe shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pittie on vs.

Tobias praier

Gen 2, 7.

- 5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holic and glorious Name for euer: let the heaucns blesse thee, and all thy creatures.
6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him self.
7 And now, O Lord, I take not this my sister for fornicacion, but vprightly: therefore grante me mercie, that we may become aged tog: ther.

- 8 And she said with him, Amen.

Raguel, thinking Tobias was dead, made a graue for him.

- 9 So they slept bothe that night, and Raguel arose, and went and made a graue, saying, Is not he dead also?
10 But when Raguel was come into his house,
11 He said to his wife Edna, Send one of the maides, and let them se whether he be aliue: if not, that I may burye him, & none knowe it.
12 So the maid opened the doore, and went in, and founde them bothe a slepe,
13 And came forth, and tolde them that he was a liue.

Raguel Praisseth God for Tobias.

- 14 The Raguel praised God, & said, O God, thou art worthis to be praised with all pure, & holic praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.
15 Thou art to be praised, O Lord: for thou hast made me ioyful, and that is not come

to me which I suspected: but thou hast dealt with vs according to great mercie.

- 17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grante them mercie, O Lord, & finish their life in health with ioye and mercie.

- 18 Then Raguel bade his seruants to fil the graue

- 19 And he kept the wedding feast fourtene daies.

- 20 For Raguel had said vnto him by an othe, that he shulde not departe before that the fourtene daies of the mariage were expired,

- 21 And then he shulde take the halfe of his goods and returne in safetie to his father, and shulde haue the rest, when he and his wife were dead.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

- 1 **T**HEN Tobias called Raphael, & said vnto him,

- 2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

- 3 For Raguel hath sworne that I shal not departe.

- 4 But my father counteth the daies: and if I tary long, he wil be verie sory.

Tobias care for his sonne.

- 5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth the bagges which were sealed vp, and gaue them to him.

The Angel goeth on Tobias message.

- 6 And in the morning they went forth, bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

- 1 *Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.*

- 1 **N**OW Tobit his father counted euery day, & when the daies of the iournay were expired, and they came not,

- 2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father & mother are in heaucns for Tobias tarying

- 3 Therefore he was verie sory.

- 4 Then his wife said to him, My sonne is dead, seing he taryeth: and she began to bewaile him, and said,

- 5 Now * I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

Chap 1, 23.

- 6 To whome Tobit said, Holde thy peace: be not careful, for he is safe.

- 7 But she said, Holde thy peace, and deceiue me not: my sonne is dead: and she went out euery day by the waye, which they went, nether did she eat meat on the daye time, & did consume whole nights in bewailing her sonne Tobias vntil the fourtene

tene daies of the wedding were expired, w Raguel had swoine, that he shulde taise there. Then Tobias said to Raguel, Let me go: for my father and my mother loke no more to se me.

8 But his father in law said vnto him, Take with me, and I will send to thy father, and they shal declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

Raguel giueth Tobias, & his wife leave to departe.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattel, and money,

11 And he blessed them, & sent them away, saying, The God of heauen make you, my children, to prosper before I dye.

Sarra is instructed by her parents.

12 And he said to his daughter, Honour thy father, & thy mother in law which are now thy parents, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deere brother, and giante that I may se thy children of my daughter Sarra: that I may reioyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was received. 10 His father hath his sight restored and praiseth the Lord.

1 After these things Tobias went his way, praising God that he had giuen him a prosperous iournay, and blessed Raguel and Edna his wife, and went on his way till he drew nere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste be fore thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, & the dogge followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whome when she sawe coming, she said to her father, beholde, thy sonne cometh, & the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shal receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shal rubbe and make the whitenes to fall away, and shal se thee.

9 ¶ Then Anna ranne forth, and fel on the necke of her sonne, and said vnto him, Seeing I haue sene thee, my sonne, from hence forth I am content to dye, and they wepte bothe.

10 Tobit also went forth towards the doore, and stombled, but his sonne ranne vnto him,

11 And toke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to picke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, & blessed be thy Name for euer, and blessed be all thine holie Angels.

15 For thou hast scourged me, and hast had pittie on me: for beholde, I se my sonne Tobias: and his sonne, being glad went in, & tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to mete his daughter in law, reioycing and praising God to the gate of Nineue: and they which sawe him go, marueiled, because he had receiued his sight.

17 But Tobit testified before them all that God had had pittie on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, & blessed be thy father: and there was great ioye among all his brethren which were at Nineue.

18 And Achiarus & Nafbas his brothers sonne came.

19 And Tobias mariage was kept seuen dayes with great ioye.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him. 5 The which he wolde recompense 11 15. Raphael declareth that he is an Angel sent of God.

1 Then Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which wet with thee, and thou must giue him more.

2 And he said vnto him, O father, it shal not giue me to giue him halfe of those things which I haue broght.

3 For he hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, & hath likewise healed thee.

4 Then the olde man said, It is due vnto him.

5 So he called the Angel, & said vnto him, Take halfe of all that ye haue broght, and go away in safetie.

6 But he toke them bothe a parte, and said vnto them, Praise God, and confesse him, and giue him the glorie, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalte his Name, and to shewe forth his euident workes with honour: therefore be not weary to confesse him.

- 7 It is good to kepe close the secrets of a King, but it is honorable to reueile the workes of God: do that which is good, & no euil shal touche you.
- 8 Prayer is good with fasting, and almes, & righteousnes. A litle with righteousnes is better then much with vnrighteousnes: it is better to giue almes then to laye vp golde.
- 9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I wil kepe close nothing frō you: neuertheles, I said it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.
- 12 Now therefore whē thou didest pray, & Sara thy daughter in lawe, I did bring to memorie your prayer before y^e holie one: & when thou didest burye the dead, I was with thee likewise.
- 13 And when thou wast not grieued to rise vp, and leaue thy dinner to burye the dead, thy good dede was not hid from me: but I was with thee.
- 14 And now God hathe sent me to heale thee, and Sara thy daughter in law.
- 15 I am Raphael one of the seuē holie Angels, which present y^e prayers of the Saintes, and which go forthe before his holie maiestie.
- 16 Then they were bothe troubled, and fell vpon their face: for they feared.
- 17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.
- 19 *All these dayes I did appeare vnto you, but I did nether eat nor drinke, but you sawe it in vision.
- 20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.
- 21 And when they rose, they sawe him no more.
- 22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanks giuing of Tobit, who exhorteth all to praise the Lord.

- 1 **T**Hen Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, & *bleſſed* be his kingdome.
- 2 *For he doeth scourge, and hath pittie: he leadech to hel, and bringeth vp, nether is there anie that can auoide his hand.
- 3 Confesse him before the Gētiles, ye chil-

dren of Israel: for he hathe scattred you among them.

- 4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God & our father for euer.

5 He hathe scourged vs for our iniquities, and wil haue mercie againe, & wil gather vs out of all naciōs, among whome we are scattred.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then wil he turne vnto you, and wil not hide his face frō you, but ye shal se what he wil do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power, & greatnes to a sinful naciō. O ye sinners, turne & do iustice before him: who can tel if he wil receue you to mercie, and haue pitie on you?

- 7 I wil extoll my God, and my soule *shal* praise the King of heauen, and shal reioyce in his greatnes.

8 Let all men speake, and let all praise him for his righteousnes.

9 O Ierusalem the holie citie, he wil scourge thee for thy childrens workes, but he wil haue pitie againe on the sōnes of righteous men.

10 Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Manie naciōs shal come frō farre to the Name of the Lord God, with giftes in their hands, *euē* giftes to the King of heauen: all generaciōs shal praise thee, & giue signes of ioye.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iuste: for thei shalbe gathered, and shal blesse the Lord of the iuste.

14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene sorowful for all thy scourges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy wallies with pretious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streetes of Ierusalem shalbe paved with beral, and carbuncle, and stones of Ophir.

18 And all her streetes shal say, "Halleluiah, and

Or, Sapphires.

Or, praise ye the Lord.

He that wil be acceptable to God, must be proued with temptation

*Gen. 22.3.
Ex. 19.3
iudg. 13.16.*

*Deu. 32.39.
1 sam. 2.6.
iudg. 16.13.*

That is, Ierusalem.

and they shal praise him, saying, Blessed be God which hath extolled it for euer.

CHAP. XIII.

4 Lesson of Tobit to his sonne. 5 He prophesieth the destruction of Nineue. 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 16 Tobias age and death.

1 SO Tobit made an end of praising God.

2 And he was eight and fiftie yere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when he was verie aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am ready to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionasthe Prophet spake of Nineue, that it shal be destroyed, & for a time peace shal rather be in Media, and that our brethren shal be scattred in the earth from that good land, & Ierusalem shal be desolate, and the House of God in it shal be burned, and shal be desolate for a time.

Ez 4.3, 4. 6. 14.

5 Yet againe God wil haue pitie on them and bring them againe into the lād where they shal buylde a Temple, but not like to the first, vntil the times of that age be fulfilled, & being finished, they shal returne fro euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

6 And all nations shal turne, and feare the Lord God truly, & shal burye their idoles.

7 So shal all nations praise the Lord, & his people shal confesse God, and the Lord

shal exalte his people, and all those which loue the Lord in trueth and iustice, shal reioyce, & those also which shewe mercie to our brethren.

8 And now, my sonne, departe out of Nineue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the commandements, & shewe thy self merciful & iust that it may go wel with thee.

10 And burye me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, how a man handled Achiacharus that broght him vp, how out of light he broght him into darkenes, and how he rewarded him againe: yet Achiacharus was sauēd, but the other had his rewarde: for he went downe into darkenes. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. Whē he had said these things, he gaue vp the goft in the bed, being an hundred and eight and fiftie yere olde, and he buried him honorably.

Or, his soule failed him as she bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buried his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Ecbatane in Media, being an hundred and seuē & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death, he reioyced for Nineue.

IV D E T H.

CHAP. I.

2 The buylding of Ecbatane. 3 Nabuchodonosor made warre against Arphaxad and ouercame him. 12 He threateneth them that wolde not helpe him.

1 **I**N the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the daies of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And buylt in Ecbatane the walles rounde about, of hewen stone, thre cubites broad, and six cubites long, and made the height of the wall seuētie cubites, & the breadth

thereof fiftie cubites,

3 And made the towres thereof in the gates of it of an hundred cubites, & the breadth thereof in the fundaciō threscore cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuētie cubites, & the breadth of them fortie cubites, for y going forthe of his mightie armies, and for the setting in aray of his foremen)

5 Euen in those daies, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris and Hydaspes, & the

countrey of Arioch the King of the Elymeans, and verie manie nations assembled them selues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, & Galaad, and the hies Galile, and the great field of Esarelam,

9 And to all that were in Samaria, & the cities thereof, & beyonde Iorden vnto Ierusalem, & Betane, & Chellus, & Cades, & the riuier of Egypt, and Taphnes, and Rameffe and all the land of Gescm,

10 Vnto one come to Tanis, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, nether woide they come with him to the battel. for they did not feare him: yea, he was before them as one mā: therefore they sent away his ambassidours from them without offe, & with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this countrey, and swaie by his throne and kingdome that he woide surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he woide slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King A. phaxad in the sequententh yere, and he preuailed in his battel: for he ouerthrewe all the power of Arphaxad, and all his house men, and all his chariots.

14 And he wanne his cities, and came vnto Echatane, and toke the towres, and spoiled the stretes thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaines of Ragau, & smote him through with his daries and destroyed him viterly that daye.

16 So he returned afterwarde to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, bothe he, and his armie an hundreth and twentie dayes.

CHAP. II.

9 Nabuchodonosor commanded presumptuously that all people shoulde be brought in subjection. 6 And to destroy those that distressed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

And in the eighteenth yere, the two and twentieth day of the first month, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shoulde aduenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with the his secret counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor King of the Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they desobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil go forth in my wrath against them, and wil couer the whole face of the earth with the feere of mine armie, and I wil giue them as a spyle vnto them,

8 So that their wounded shal fill their valleys, & their riuers, & the flood shal overflowe, being filled with their dead.

9 And I wil bring their captiuitie to the utmost partes of all the earth.

10 Thou therefore shalt departe hence, and take vp for me all their countrey: and if they yelde vnto thee, thou shalt reserue the for me vntil the day that I rebuke the.

11 But concerning them that rebell, let not thine eye spare the, but put the to death, & spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that wil I do by mine hand.

13 And take thou heede that thou transgresse nor any of the commandements of thy Lord, but accomplish them fully, as I haue commanded thee, and diffuse not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth & twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the manner of setting a great armie in aray.

17 And he toke camels & asses for their burdens,

- dens, a very great number, and shepe, and oxen, & goates without number for their prouision,
- 18 And vitaille for euerie man of the armie, and very muche golde & siluer out of the Kings house.
- 19 Then he went forth and all his power, to go before in the viage of King Nabuchodonosor, & to couer all the face of the earth Westwarde, with their charets, and horsemen, and chosen fotemen.
- 20 A great multitude also of sundrie sortes came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.
- 21 And they went forth of Nineue thre daies iornay toward the countrey of Be-tilleth, and pitched from Be-tilleth nere the mountaine which is at the left hand of the vpper Cilicia.
- 22 Then he toke all his armie, his fotemen and horsemen, and charets, and went from thence into the mountaines,
- 23 And he destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernes at the South of the Chelians.
- 24 Then he went ouer Euphrates, and went through Mesopotamia, & destroyed all the hie cities that were vpon the riuer of Arbounai, vntill one come to the sea.
- 25 And he toke the borders of Cilicia, and destroyed all that resisted him, and came to y borders of Iapheth, which were toward the South and ouer against Arabia.
- 26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.
- 27 Then he went downe into the countrey of Damascus, in the time of wheat haruest and burnt vp all their fields, and destroyed their flockes and the herds: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sworde.
- 28 Therefore feare and trembling fel vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes & he destroyed their gods that Nabuchodonosor might onely be worshipped.

- 1 SO they sent ambassadours to him with messages of peace, saying,
- 2 Beholde, we are the seruantes of Nabuchodonosor the great King: we lie downe before thee: vse vs as shalbe good in thy sight.
- 3 Beholde, our houses and all our places, and all our fields of wheat, and our floc-

kes, and our herdes, and all our lodges and tabernacles lie befoie thy face: vse them as it pleaseth thee.

- 4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as semeth good to thee.
- 5 ¶ So the men came to Olofernes, and declared vnto them after this maner.
- 6 Then came he downe toward the sea coast, bothe he and his armie, and set garisons in the hie cities, and toke out of the chosen men for the warie.
- 7 So they and all the countrey rounde about receiued the, with crownes, with dances, and with timbrels.
- 8 Yet he brake downe all their borders, and cut downe their woods: for it was inuoy- ned him to destroy all the gods of the lād, that all nacions shulde worshipp Nabuchodonosor onely, and that all tongues and tribes shulde call vpon him as God.
- 9 Also he cam against Esdraelon, nere vnto Iudea, ouer against the great sitat of Iudea,
- 10 And he pitched betwene Geba, and a citie of the Scythians, and there he taried a moneth, that he might assemble all y baggage of his armie.

CHAP. IIII.

The Israelites were afrased and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they shulde fortifie them selues. 9 They cryed to the Lord, and humbled them selues before him.

NOW the childē of Israel that dwelt in Iudea, heard all that Olofernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nacions, and how he had spoiled all their temples, and brought them to noight.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And toke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitailles for the prouision of warre: for their fields were of late reaped.

6 Also Ioacim the hie Priest which was in those daies in Ierusalem, wrote to the that dwelt in Bethulia & Betemestham, which is ouer against Esdraelon toward the open countrey nere to Dothaim,

- 7 Exhorting them to kepe the passages of the mountaines: for by them there was an entrie into Iudea, & it was easie to let the that wolde come vp, because the passage was streit for two men at the moste.
- 8 And the children of Israel did as Ioachim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.
- 9 Then cryed euerie man of Israel to God with great seruencie, and their soules with great affection.
- 10 Bothe they, and their wiues, & their children, and their cattel, and euerie stranger, and hireling, and their boght seruants put sackcloth vpon their loynes.
- 11 Thus euerie man & woman, and the children, and the inhabitants of Ierusalem fell before the Temple, & sprinkled ashes vpon their heades, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,
- 12 And cryed to the God of Israel, all with one consent moste earnestly, that he wolde not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, & the Sanctuarie to pollution and reproche, and vnto derision to the heathen.
- 13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sactuarie of the Lord almightie.
- 14 And Ioachim the hie Priest, and all the Priests that stode before the Lord, & ministred vnto y Lord, had their loynes girt with sackcloth, and offred the continual burnt offering, with prayers and the fre giftes of the people,
- 15 And had ashes on their mytres, & cryed vnto y Lord with all their power for grace, and that he wolde loke vpo all the house of Israel.
- CHAP. V.
- Achior the Ammonite doeth declare to Olofernes of the manner of the Israelitis.*
- 1 **T**HEN was it declared to Olofernes the chief captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the topes of the hie hilles, and had laied impediments in the champion countrey.
- 2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.
- 3 And he said vnto the, Shewe me, o ye sonnes of Chanaa, who is this people y dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?
- 4 And why haue they determined not to come to mete me, more then all the inhabitants of the West?
- 5 ¶ Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy seruant.
- 6 This people come of the stocke of the Chaldeans.
- 7 And they dwelt before in Mesopotamia, because they wolde not follow the gods of their fathers, which were in the land of Chaldea.
- 8 But they went out of the way of their ancestres and worshipped the God of heauē, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, & sojourned there many daies.
- 9 Then their God comanded them to departe fro the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattel.
- 10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one colde not number their linage.
- 11 ¶ Therefore the King of Egypt rose vp against them, and vsed deceit against them, and broght them lowe with laboring in bricke, and made them sclaues.
- 12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.
- 13 And God dried the red Sea in their presence,
- 14 And broght them into mount Sina and Cades barne, and cast forthe all that dwelt in the wilderness.
- 15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Eschbon, and passing ouer Iordan, they inherited all the mountaines.
- 16 And they cast forthe before them the Chanaanites & the Pherefites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many daies.
- 17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.
- 18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful sorte,

King 25.1. soite,* & were led captiues into a lād that was not theirs: & the Tēple of their God was cast to the ground & their cities were taken by the enemies.

627.25. 19 But * now they are turned to their God, & are come vp frō the scattering wherein they were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord & gouernour, if there be anie faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: & the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him.

23 For, say they, we feare not to mete y childen of Israel: for lo, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore go vp, o lord Olofernes, and they shal be meat for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whome Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crye vnto the Lord.

1 **A**ND when the tumulte of the men that were about the counsel, was ceased, Olofernes, the chief captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hured of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God wil defend them: and who is god but Nabuchodonosor?

3 He wil send his power, and wil destroye them from the face of the earth, and their God shal not deliuer them: but we his seruants wil destroye them as one man: for they are not able to susteine the power of our horses.

4 For we wil tread them vnder fete with them, and their mountaines shalbe drunken with their blood, and their fields shal be filled with their dead bodies, and their fottesteppes shal not be able to stand before vs: but they shal vtterly perishe.

5 The King Nabuchodonosor, lord of all the earth, hath said, euen he hath said,

None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shal the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shal put them to flight.

8 And my seruants shal cary thee into the mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.

9 And if thou persuaide thy self in thy minde, that they shal not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants toke him, and broght him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe the from the toppe of the mountaine, they toke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from coming vp, by casting stones against them.

13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fote of the hill, & returned to their lord.

14 Then the Israelites came downe from their citie, and stode about him, and lofed him & broght him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in those daies, Ozias the sonne of Michas, of the tribe of Simcon, and Chabris the sonne of Gothoniell, & Charimis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemble: and they set Achior in the middes of all then people. Then Ozias asked him of that which was done.

17 And he answered & declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.

18 Then the people fel downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of
Kkkk.i.

Chap. 6. 5.

- our people, and beholde this day the face
of those that are sanctified vnto thee.
- 30 Then they comforted Achior, & praised him greatly.
- 31 And Ozias toke out of the assemblie into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes doeth besiege Bethulia. 8 The counsel of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

- 1 **T**HE next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that they shulde remoue their campes against Bethulia, and that they shulde take all the streites of the hill, and to make waite against the children of Israel.
- 2 Then their strong men remoued their camps in that daye, and the armie of the men of waite was an hundreth thousand and seuentie fotemen, & twelue thousand horsémé, beside the baggage & other men that were asfote among them, a very great multitude.
- 3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and they spred abroad toward Dothaim vnto Belbaim, & and in length from Bethulia vnto Ciamó, which is ouer against Esdraelom.
- 4 Now the children of Israel, when they sawe y^e multitude, were greatly troubled, & said euerie one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie mountaines nor the valleis, nor y^e hilles are able to abide their burden.
- 5 Then euerie one toke his weapōs of warre, and burning fyres in their towres, they remained and watched all that night.
- 6 But in the secōde day, Olofernes broght forthe all his horsemen in the sight of the childré of Israel, which were in Bethulia,
- 7 And vewed the passages vp to their citie, and came to the fountaines of their waters, & toke thē & set garisons of men of warre ouer thē, and remoued toward his people.
- 8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,
- 9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.
- 10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.
- 11 Now therefore, my lord, fight not against them in battel aray, and there shal not so muche as one man of thy people perish.

12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe still the water of the countrey, that cometh forthe at the fote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill thē, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & watche that none go out of the citie.

14 So thei & their wiues, & their children shalbe consumed with famine, & before the sworde come against thē, they shalbe ouerthrowen in y^e stretes where they dwell.

15 Thus shalt thou réder them an euil reward, because they rebelled & obeyed not thy persone peaceably.

16 And these wordes pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon depatted, & with them fise thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountaines of the waters of the childré of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dorhaim, & thei sent some of thē selues toward the South, and toward the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had cōpassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, bothe their fotemen, chariots and horsemen, foure and thirtie dayes: so that euē all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swoned, and their wiues & yong men failed for thirst, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chief of the citie, bothe yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs & you: for you haue done vs great iniurie, in that ye haue

- haue not required peace of the children of Assur.
- 25 For now we haue no helper: but God ha- the folde vs into their hands, that we shul- de be throwen downe before them with thirst and great destruction.
- 26 Now therefore call them together, & de- liuer the whole citie for a spoile to y^e peo- ple of Olofernes, and to all his armie.
- 27 For it is better for vs to be made a spoile vnto the, then to dye for thirst: for we wil be his seruants that we may liue, & not se y^e death of our infants before our eyes, nor our wiues, nor our children to dye.
- 28 We take to witnes against you the heaue and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.
- 29 Then there was a great crye of all w^h one cōsent in y^e middes of the assemblie, & thei cryed vnto y^e Lord God w^h a loude voyce.
- 30 Then said Ozias to the, Brethren, be of good courage: let vs waite yet fūe daies, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.
- 31 And if these daies passe, and there come not helpe vnto vs, I wil do according to your worde.
- 32 So he separated the people, euerie one vn to their charge, & thei wēt vnto the walles and towres of their citie, & sent their wi- ues & their children into their houses, and they were very lowe brought in the citie.
- CHAP. VIII.
- The parentage, life & conuersation of Iudeth. 11 She re- bukethe the faintenes of the gouernours 12 She sheweth that they shulde not tempe God, but wait vpon him for succour. 33 Her enterprise against the enemies.*
- 1 **N**OW at that time, Iudeth heard the- reof, which was the daughter of Me- rari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeō, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, y^e son- ne of Salafadai, the sonne of Israel.
- 2 And Manasses was her housband, of her stocke and kinred, who dyed in the barely haruest.
- 3 For as he was diligēt ouer the that boude sheaues in y^e field, the heat came vpon his head, & he fel vpon his bed, & dyed in the citie of Bethulia, & thei buried him with his fathers in the field betwene Dothaim and Balamo.
- 4 So Iudeth was in her house a widowe thre yeres and foure moneths.
- 5 And she made her a tente vpon her house, and put on sackcloth on her loynes, and ware her widowes apparel.
- 6 And she fasted all y^e daies of her widow- hode, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daies of the house of Israel.
- 7 She was also of a goodlie countenance & very beautiful to beholde: & her housband Manasses had left her golde & siluer, and men seruants, and maide seruants, and cat- tel, and possessions, where she remained.
- 8 And there was none y^e colde bring an euil reporte of her: for she feared God greatly.
- 9 Now when she heard y^e euil wordes of the people against the gouernour, because thei fainted for lacke of waters (for Iudeth had heard all the wordes y^e Ozias had spoken vnto them, and that he had s^worne vnto the to deliuer the citie vnto the Assyrians Chap 7.28. within fūe daies)
- 10 Then she sent her maide y^e had the gouer- nement of all things that she had, to call Ozias and Chabris and Charmis the An- cients of the Citie.
- 11 And they came vnto her, and she said vn- to them, Heare me, o ye gouernours of the inhabitants of Bethulia: for your wordes y^e ye haue spokē before the people this day, are not right, touching this othe which ye made & pronounced betwene God & you, & haue promised to deliuer y^e citie to the enemies, vnles within these daies the Lord turne to helpe you.
- 12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of men?
- 13 So now you seke the Lord almighty, but you shal neuer knowe any thing.
- 14 For you can not finde out y^e depth of the heart of mā, nether cā ye perceiue y^e things y^e he thinketh: the how can you seach out God, that hathe made all these things, and knowe his minde, or comprehend his pur- pose? Nay my brethren, prouoke not the Lord our God to anger.
- 15 For if he wil not helpe vs within these fūe daies, he hathe power to defend vs when he wil, euen euerie day, or to destroy vs before our enemies.
- 16 Do not you therefore binde y^e counsels of the Lord our God: for God is not as man that he may be threatned, nether as y^e son- ne of man to be brought to iudgement.
- 17 Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.
- 18 For there appeareth none in our age, ne- ther is there any now in these daies, nether tribe, nor familie, nor people, nor citie a- mōg vs, which worship y^e gods made with hands, as hathe bene afore time.
- 19 For y^e which cause our fathers were giuē to the sworde, & for a spoile, & had a great fall before our enemies.
- 20 But we knowe none other God: therefo- Kkkk. ii.

re we trust that he wil not despise vs, nor any of our linage.

21 Nether when we shalbe taken,shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophana-
cion thereof at our mouth,

22 And the fear: of our biethren, and the captiuitie of the countrey,& the desolatō of our inheritance wil be turne vpon our heads amōg the Gentiles,where soeuer we shalbe in bondage, & we shalbe an offence & a reproche to all thē that possesse vs.

23 For our seruitude shal not be directed by fauour, but the Lord our God shal turne it to dishonour.

24 Now therfore,ō brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs,& the Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreover, let vs giue thākes to the Lord our God, which tryeth vs euen as he did our fathers.

Gen. 22, 1.

Gen. 22, 7.

26 Remember what things he did to *Abraham, and how he tryed Isaac, and all that he did to *Jacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.

27 For he hath not tryed vs as he did them to the examination of their hearts,nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowen, but from the beginning of thy life all the people haue knowen thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirftie, and compelled vs to do vnto them, as we haue spoken, & haue broght vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy womā, that the Lord may send vs rayne to fill out cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Hear me, and I wil do a thing, which shalbe declared in all generations, to the children of our nacion.

33 You shal stand this night in the gate, and I wil go forthe with mine handmaid: and within the daies that ye haue promised to deliuer the citie to our enemies, the Lord wil visite Israel by mine hand.

34 But inquire not you of mine acte: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

So they returned from the tent, and went to their wardes.

CHAP. IX.

Iudeth humbled her self before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 Then Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith shewas clothed. And about the time that the incense of that evening was offered in Ierusalē in the House of the Lord, Iudeth cryed with a loude voyce, and said,

2 O Lord God of my father * Simeon, to whom thou gavest a sworde to take ven-

3 geance of the strangers which opened the wombe of the maide, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproche (for thou hadst commanded that it shulde not so be,

4 Yet they did things for the which thou gavest their princes to the slaughter, for they were deceiued & washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

5 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to y children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for aide, ō God, ō my God, heare me also a widdowe.

6 For thou hast wrought the things afore, & these, and the things that shalbe after, and thou cōsiderest the things that are present, and the things that are to come.

7 For the things which y doest purpose, are present, & say, Beholde, we are here: for all thy waies are ready, & thy iudgements are foreknowen.

8 Beholde, the Assyrians are multiplied by their power: they haue exalted thē selues with horses & horsemen: they glorie in the strength of their fotemen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art y Lord that breakest the battels: the Lord is thy Name.

9 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

10 Beholde their pride, and send thy wrath vpon their heads: giue into mine hād which am a widow, y strength y I haue cōceiued.

11 Smite by the deceit of my lippes the seru-
uant with the prince, and the prince with the seruant: abbate their height by the hād of a woman.

12 *For thy power standeth not in the multitude, nor thy might in strōg men: but thou,

Gen. 24, 22.

Iud. 4, 21.
Ex. 17, 26.

Iud. 7, 2.

2. Chr. 14, 11.
Ex. 6, 8.
Ex. 20, 6.

o Lord, art the helpe of the humble and litle ones, the defender of the weake, & the protector of them that are forsaken, & the Sauour of them that are without hope.

12 Surely, surely *thou art* the God of my father, & the God of *thy* inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: hearethou my prayer,

13 And grant me wordes & craft, & a wounde, and a stroke against *the* that entrepryse cruel things against thy couenant, and against thine holy House, & against the toppe of Sion, and against the house of the possession of thy children.

14 Shewe euidently among all thy people, & all the tribes, that they may knowe that thou art the God of all power & strength, & that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1. Iudeth decketh her self & goeth forth to the citie. 2. She is taken of the watch of the Assyrians and brought to Olofernes.

1 **N**OW after she had ceased to crye vnto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide, & went downe into the house, in the which she abode in the Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, & putting of the garments of her widowhode, she washed her body with water, & anointed it with muche ointement, & dressed the heere of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her housbād.

4 And she put slippers on her fete, & put on bracelets, & sleues, and rings, & earrings, & all her ornaments, and she decked her selfe brauely to allure the eyes of all men that shulde see her.

5 Then she gaue her maide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, & with drye figges, & with fine bread: so she lapped vp all these things together and laid them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the ancients of the citie, Charbis and Charmis.

7 And whē they sawe her that her face was changed, & that her garment was chāged, they marueiled greatly at her wonderful beautie, and said vnto her,

8 The God, *thy* God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Cōmande the ga-

tes of the citie to be opened vnto me, that I may go forth to accomplish the things which you haue spoken to me. So they cōmanded the yong men to open vnto her, as she had spoken.

10 And whē they had done so, Iudeth wēt out, she and her maide with her, and the men of the citie looked after her, vntil she was gone downe the mountaine, and til she had passed the valley, and colde see her no more.

11 Thus they went streight forth in the valley, and the first watche of the Assyriās met her,

12 And toke her, & asked her, Of what people art thou? and whēce comest thou? and whether goest thou? And she said, I am a womā of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil shewe before him the way wherby he shal go and winne all the mountaines, without losing the bodie or life of anie of his men.

14 Now when the men heard her wordes, & behelde her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal cōduct thee vntil thei haue deliured thee into his hāds.

16 And whē *thy* standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he wil intreat thee wel.

17 Then they chose out of *the* an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tentes: & thei came and stode rounde about her: for she stode without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, & euerie one said vnto his neighbour, Who wolde despise this people, that haue among *the* suche women? surely it is not good that one mā of them be left: for if thei shulde remaine, they might deceiue the whole earth.

20 Then Olofernes garde went out, and all his seruantes, and they brought her into the tente.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

- 22 So they shewed him of her, and he came forthe vnto the entrie of his tent, and they caried lampes of siluer before him.
- 23 And when Iudeth was come before him and his seruants, they all marueiled at the beaurie of her countenance, and she fel downe vpon her face, & did reuerence vnto him, & his seruants toke her vp.

CHAP. XI.

2 Olofernes comforteth Iudeth, 3 And asketh the cause of her coming. 5 She deceiueth him by her fauere wordes.

1 Then said Olofernes vnto her, Woman, be of good comfort: feate not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor y King of all the earth.

2 Now therefore if thy people that dwel- leth in the mountaines, had not despised me, I wolde not haue lifted vp my speare against them: but they haue procured these things to them selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good confort, thou shalt liue fro this night, & hereafter.

4 For none shal hurt thee, but intreat thee wel, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruāt, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night.

6 And if thou wilt follow the wordes of thine handmaide, God wil bring the thing perfectly to passe by thee, & my lord shal not faile of his purpose.

7 As Nabuchodonosor King of all y earth liueth, and as his power is of force, who hath sent thee to reforme all persones, not onely men shal be made subiect to him by thee, but also the bestes of the fields, & the cattel, & the foules of the heauen shal liue by thy power vnder Nabuchodonosor & all his house.

8 For we haue heard of thy wisdom and of thy prudēt spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre marueilous.

Chap. xi.

9 Now as concerning the matter which Achior did speake in thy counsel, we haue heard his wordes: for the men of Bethulia did take him, & he declared vnto them all that he had spoken vnto thee.

10 Therefore, o lord & gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, nether can the sworde preuaile against them, except they sinne against their God.

11 Now therefore lest my lord shulde be

frustrate, and voide of his purpose, & that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to angre, which is so oft times as they do that which is not be- seming,

12 (For because their vittailles faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eat by his Lawes:

13 Yea, they haue purposed to consume the first frutes of the wheat, and the tithes of the wine, and of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for anie of the people to touche w their hāds.

14 Moreouer they haue sent to Ierusalem, because they also that dwel there, haue done the like, suche as shulde bring them licence from the Senate)

15 Now when they shal bring them worde, they wil do it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, & whosoever shal heare it.

17 For thy seruant feareth God, and worshippeth the God of heauē day and night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shal commit their sinnes,

18 And I wil come and shewe it vnto thee: then thou shalt go forthe with all thine armie, & there shalbe none of them that shal resist thee.

19 And I wil lead thee through the middes of Iudea, vntil thou come before Ierusalem, and I wil set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepherd, and a dogge shal not barke with his mouthe against thee: for these things haue bene spokē vnto me, & declared vnto me accordig to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisdom, and said,

21 There is not suche a woman in all the worlde, bothe for beaurie of face, and wisdom of wordes.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before y people, that strēgth might be in our hāds, and destruction vpo the that despise my lord.

23 And now thou art bothe beautiful in thy countenance, & wittie in thy wordes: surely if thou do as y hast spoken, thy God shalbe my

Or, hath he
wel.

my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

1 Iudeth wolde not pollute her self with the meat of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that she shulde drinke of his owne wine.

*Gen 43. 32.
dan 1. 8.
eccl. 1. 23.*

But Iudeth said, *I may not eat of them, lest there shulde be an offence, but I can suffice my seife with the things that I haue broght.

Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.

Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

Then the seruants of Olofernes broght her into the tent, and she slept vntil midnight, and rose at the morning watche,

And sent to Olofernes, saying, Let my lord commāde that thine hādmaide may go forthe vnto prayer.

Then Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.

And when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.

So she returned, & remained pure in the tent, vntil she ate her meat at euening.

And in the fourthe day, Olofernes made a feast to his owne seruants onely, and called none of them to the bāket, that had the affaires in hand.

The said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuaue this Hebrew woman, which is with thee, that she come vnto vs and eat, & drinke with vs.

For it were a shame for vs, if we shulde let suche a womā alone, & not talke wth her, & if we do not allure her, she wil mocke vs

Then wēt Bagoas frō the presence of Olofernes, & came to her, & said, Let not this faire maide make difficultie to go into my lord, & to be honored in his presence, and to drinke wine with vs ioyfully, & to be intreated as one of the daughters of the children of Assur, which remaine in the house

of Nabuchodonosor.

Then said Iudeth vnto him, Who am I now, that I shulde gaine say my lord? Surely whatfoeuer pleaseth him, I wil do speedely, and it shalbe my ioye vnto the day of my death.

So she arose & trimmed her wth garments, and with all y^e ornaments of women, & her maide wēt, & spred for her skinnies on the groude ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.

Now when Iudeth came & sate downe, Olofernes heart was iaulshed with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had sene her.

Then said Olofernes vnto her, Drinke now, and be merry with vs.

So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

The she toke, & ate & drake before him the things, that her maide had prepared.

And Olofernes reioyced because of her & drake muche more wine the he had drūke at anie time in one day since he was borne.

CHAP. XIII.

1 Iudeth praiseth for strength. 2 She smiteth of Olofernes necke. 10 She returneth to Bethulia & reioyceth her people.

Now whē the euening was come, his seruants made haste to departe, and Bagoas shut his tent without, & dismissed those that were present, from the presence of his lord, & they went to their beddes: *for they were all wearie, because the feast had bene long. *Eccl. 3. 12.*

And Iudeth was left alone in the tent, & Olofernes was stretched along vpon his bed: for he was filled with wine.

Now Iudeth had cōmanded her maide to stād without her chāber, & to waite for her cōming forthe as she did daily: for she said, she wolde go forthe to her prayers, & she spake to Bagoas according to the same purpose.

So all went forthe of her presence, & none was left in the chāber, nether litle nor great: the Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

For now is y^e time to helpe thine inheritance, & to execute mine enterprises, to y^e destruction of y^e enemies w^h are risen against vs.

Then she came to the post of y^e bed which was at Olofernes head, & toke downe his fauchin from thence,

And approached to the bed, & toke holde of the heere of his head, and said, Strengthen me, o Lord God of Israel this day.

And she smote twise vpon his necke with

all her might, and she toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anone after she went forth, & gaue Olofernes head to her maid,

10 And she put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, and pressing through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates therof.

11 ¶ The said Iudeth as farre of to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his foice against his enemies, as he hath euen done this day.

12 Now whē the men of her citie heard her voyce, thei made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And thei ranne all together bothe smale and great: for it was about their expectation, that she shulde come. So they opened the gate & receiued her, & made a fyre for a light, & stode rounde about the twaine.

14 Then she said to the with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chief captaine of y^e armie of Assur, and beholde the canopie, wherein he did lie in his drunkēnes, & the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way: that I went, my countenance hath deceiued him to his destru^{ti}ō, & he hath not comitted sinne with me by any pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed them selues, and worshiped God, and said with one accorde, Blessed be thou, o our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the moste hie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting of of the head of the chief of our enemies.

19 Surely this thine hope shal neuer departe out of the hearres of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetual praise, and visite thee with good things, because thou hast not spared

thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 Iudeth causeth to hang vp the head of Olofernes.

10 Achior wynneth him selfe to the people of God.

11 The Israelites go out against the Assyrians.

1 THEN said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the hiest place of your walles. 2 Mac 15, 31

2 And so sone as the morning shal appeare and the sonne shal come forth vpon the earth, take you euerie one his weapons, and go forth euerie valiant man out of the citie, and set you a captaine ouer them, as though you wolde go downe into the field, towards the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not finde him: then feare shal fall vpon the, and they shal flee before your face.

4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may se, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fel downe on his face, and his spirit failed.

7 But when they had taken him vp, he fel at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntil that houre she spake vnto them.

9 And whē she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

10 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskine of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ As sone as the morning arose, thei hanged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forth by bandes vnto the flaytes of the mountaine.

12 But when the Assyrians sawe them, they sent

- sent to their captaines, which went to the gouernours and chief captaines, and to all their rulers.
- 13 So they came to Olofernes tent and said to him y had the charge of all his things, Wake our lord: for the sclaues haue bene bolde to come downe against vs to battel, that they may be destroyed for euer.
- 14 Then went in Bagoas, & knocked at the dore of the tent: for he thoght that he had slept with Iudeth.
- 15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.
- 16 Therefore he cryed with a loude voyce, with weping and mouting, & a mightie crye, and rent his garments.
- 17 After, he went into the tent of Iudeth where she vsed to remaine, and founde her nor: then he leaped out to the people and cryed,
- 18 These sclaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.
- 19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verie great noyce throughout the campe.

CHAP. XV.

2 The Assyrians are afraied and flee. 3 The Israelites pursue them 4 Ioachim the hie Priest cometh to Bethulia to se Iudeth and to praise God for her.

- 1 **A**ND whē thei that were in the tents, heard, they were astonished at the thing that was done.
- 2 And feare and trembling fel vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, thei fled by euerie way of the plaine and of the mountaines.
- 3 They also that had camped in the mountaines rounde about Bethulia, were put to flight: thē the children of Israel, eueryone that was a warriour among them, rushed out vpon them.
- 4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, suche as shulde declare vnto them the things that were done, and that all shulde rushe forth vpon their enemies to destroy them.
- 5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for men had tolde thē what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased

- them with a great slaughter vntil they came to Damascus and to the coastes thereof.
- 6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoiled them, and were greatly enriched.
- 7 And the children of Israel that returned from the slaughter, had the rest: & the villages & the cities that were in the mountaines & in the plaine, had a great bootie: for the abundance was verie great.
- 8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to se Iudeth, and to salute her.
- 9 And when they came vnto her, thei blessed her with one accorde, & said vnto her, Thou art the exaltacion of Ierusalem: thou art the great glorie of Israel: thou art the great ieroycing of our nacion.
- 10 Thou hast done all these things by thine hand: thou hast done muche good to Israel, & God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.
- 11 And the people spoyled the campe the space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his siluer & beddes, and basins, and all his stuffe, & she toke it and laied it on her mules, & made readie her charets, & laied them thereon.
- 12 Then all the women of Israel came together to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.
- 13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offereth to the Lord Olofernes stuffe 23 Her continuance, life and death. 25 All Israel lamenteth her.

- 1 **T**HEN Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.
- 2 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord with cymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.
- 3 For God breaketh the battels, and pitched his campe in the middes of the people, & deliuered me out of the hand of the persecuters.
- 4 Assur came from the mountaines forth of the North: he came with thousands in his armie, * whose multitude hath shut vp the riuers and their horsemen haue co-

Chap. 2, 27.

uered the vallis.

5 He said that he wolde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.

6 But the almightie Lord hathe broght them to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, nether did the sonnes of Tiran smite him, nor the hie gyants inuade him, but Iudeth the daughter of Merari did discomfite him by the beaurie of her countenance.

8 For she put of the garment of her widowhode, for the exaltacion of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment to deceiue him.

9 Her slippers rauished his eyes: her beaurie toke his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted reioyced, & my feble ones showted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

*Gen 1,24.
Isal 33,9.*

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: & there is none that can resist thy voyce.

15 For the mountaines leape vp from their fundacions with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is to litle for a swete sa-

uour, and all the fat is to litle for thy burne offering: but he that feareth the Lord, is great at all times.

17 Wo to the nations that rise vp against my kinred: the Lord almightie wil take vengeance of them in the day of iudgement, in sending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, and assone as the people were purified, they offered their burnt offerings, and their fre offerings, and their giftes.

19 Iudeth also offered all the stufte of Olofenes, which the people had giuen her, and gaue the canopie which she had taken of his bed, for an oblacion to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And manie desired her, but none had her companie all the dayes of her life after that Manasses her housband was dead, & was gathered to "his people.

101 her people

23 But she increased more and more in honour, and waxed olde in her housbands house, being an hundreth and fiue yere olde, & made her maid fre: so she dyed in Bethulia, and they buryed her in the graue of her housband Manasses.

24 And * the house of Israel lamented her *Gen 50,10* seuen daies, & before she dyed, she did distribute her goods to all them that were nereft of kinred to Manasses her housband, and to them that were the nereft of her kinred.

25 And there was none that made the children of Israel anie more afraid in the daies of Iudeth, nor a long time after her death.

Esther.

Apocrypha. ESTHER.

41635/1224

Certeine porcions of the storie of Esther, which are
founde in some Greke and Latin translations.

Which follow the tenth chapter.

4 **T**HEN Mardocheus said, God hathe done these things.
5 For I remember a dreame, which I sawe concerning these matters, and there was nothing there-
of omitted.

6 A litle fountaine which became a flood, and was a light, and as the sunne, & as much water, this flood was Esther whome the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroye the name of the Iewes.

9 And my people is Isiael, which cryed to God, and are sauéd: for the Lord hathe sauéd his people, and the Lord hathe deliuered vs from all these euils, and God hathe wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hathe he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, & iustified his inheritance.

13 Therefore those dayes shalbe vnto the in the moneth Adar y^e fortenth and fifteth day of the same moneth, with an assemblie and ioye, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

1 **I**N the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phrurais, which thei said Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted,

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan Mardocheus the sonne of Iarus, the sonne of Semei the sonne of Cis of the tribe of Benjamin had a dreame,

3 A Iewe dwelling in the citie of Susis, a noble man, that bare office in y^e Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noice

of a tempest with thunders, and earth quakes, and vproare in the land.

6 Beholde two great dragons came forth ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was ful of darkenes & obscuritie, & trouble, & anguish: yea, aduersitie, and great affliction was vpon y^e earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle wel grewe into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, & y^e lowlie were exalted, & deuoured the glorious.

12 Now when Mardocheus had sene this dreame, he awoke and rose vp and thought in his heart vntil y^e night, what God wolde do, & so he desired to know all the matter.

CHAP. XII.

1 **A**T the same time dwelt Mardocheus in the Kings court with Bagathas, and Thara, the Kings eunuches & keepers of the palace.

2 *But when he heard their purpose, and their imaginacions, he perceued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine y^e two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So the King comāded that Mardocheus shulde remaine in the court, and for the aduertisement, he gaue him a rewarde.

6 But Amā the sonne of Amadathus y^e Agagite, w^h was in great honour and reputacion with the King, went about to hurt Mardocheus & his people, because of the two eunuches of y^e King y^e were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes, & The prayer of Mardocheus.*

1 **T**He copie of the letters was this, The great King Artaxerxes writeth these things to y^e princes & gouernours y^e are vnder him from India vnto Ethiopia in an hundred and seuen and twētie prouinces.

LIII.ii

Or, letter.

Esther 2, 22, & 6, 2.

Ioseph Ant. 11. 11. chap 6.

- 2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the reason of my power, but purposed with equitie alway and gētelines to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that mē might safely go thorow on euerie side, and to renew peace againe, which all men desire.
- 3 Now when I asked my counsellers how these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good wil, and shewed him self to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,
- 4 Declared vnto vs, that in all naciōs there was scatered abroade a rebellious people, that had Lawes contrarie to all people, and haue alway dispised the commandments of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.
- 5 Seing now we perceiue, that this people alone are altogether contrarie vnto euerie man, vsing strange and other maner of lawes, and hauing an euil opinion of our doings, and go about to stablishe wicked matters, that our kingdome shulde not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our seconde father) shal all with their wiues and childrē be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fortieth day of the twelfth moneth Adar of this yere,
- 7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intente that after this time our affaires may be without troubles, and wel gouerned in all pointes.
- 8 Then Mardocheus thoght vpon all the workes and of the Lord, and made his prayer vnto him,
- 9 Saying, O Lord, Lord, the King almighty (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.
- 10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
- 11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
- 12 Thou knowest all things, & thou knowest, Lord, that it was nether of malice, nor presumption, nor for anie desire of glorie, that I did this, and not bowe downe to proude Aman.
- 13 For I wolde haue bene cōtent with good wil for the saluation of Israel, to haue kist the sole of his fete.
- 14 But I did it, because I wolde not preferre the honour of a man about the glorie of God, and wolde not worship anie but onely thee, my Lord, and this haue I not done of pride.
- 15 And therefore, o Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to naught, yea, they wolde destroye the inheritance, that hath bene thine frō the beginning.
- 16 Dispise not the porcion, which thou hast deliuered out of Egypt for thine owne self.
- 17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioye, that we may liue, o Lord, and praise thy Name: shut not the mouthes of them that praise thee.
- 18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. KIIII.

The prayer of Esther for the deliuerance of her, and her people.

- 1 **Q** Vene Esther also, being in danger of death, resorted vnto the Lord,
- 2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointement, she scatered ashes, and dongue vpon her head: and she humbled her bodie greatly with fasting, and all the places of her ioye filled she with the heere that she plucked of.
- 3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate womā, which haue no helper but thee.
- 4 For my danger is at hand.
- 5 Frō my youth vp I haue heard in the kindred of my father, that thou, o Lord, tokest Israel from among all people, and our fathers from their predecessours for a perpetual inheritance, and thou hast performed that which thou didest promise them.
- 6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into the hāds of our enemies.
- 7 Because we worshipped their gods, o Lord, thou art righteous.
- 8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,
- 9 That they wil abolish the thing that thou with thy mouth hast ordeined, & destroye thine inheritance, to shut vp the mouthes of them that praise thee, and to quence the glorie of thy tēple, and of thine altar,
- 10 And

- 10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.
- 11 O Lord, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon them selues, and make him an example, that hath begonne the same against vs.
- 12 Thinke vpon vs, o Lord, and shewe thy self vnto vs in the time of our distress, and strengthen me, o King of gods, and Lord of all power.
- 13 Giue me an eloquent speache in my mouth before the Lion: turne his heart to hate our enemy, to destroye him, and all suche as consent vnto him.
- 14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.
- 15 Thou knowest all things, o Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of the vncircumcised, and of all the heathen.
- 16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my self, & that I abhorre it as a monstrous cloth, & that I weare it not when I am alone by my self,
- 17 And that I thine hand maide haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings,
- 18 And that I thine hand maide haue no ioye sence the day that I was brought hether, vntil this day, but in thee, o Lord God of Abraham.
- 19 O thou mightie God aboute all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make intercession for her people. 2 And she performeth his request.

- 1 Mardocheus also bade Esther to go in vnto the King, and pray for her people, and for her countrey.
- 2 Remember, saith he, the daies of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.
- 3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.
- 4 And vpon the thirde day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,

- 5 And decke her self goodly, after that she had called vpon God, which is the beholder and sauour of all things, & toke two handmaidens with her.
- 6 Vpon the one she leaned her self, as one that was tender.
- 7 And the other followed her, and bare the traine of her vesture.
- 8 The shine of her beautie made her face rose coloured: and her face was chearful & amiable, but her heart was sorowful for great feare.
- 9 Then she went in thorow all the dores, and stode before the King, and the King fate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.
- 10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Quene fel downe, and was pale and faint and leaned her self vpon the head of the maide, that went with her.
- 11 Neuertheles, God turned the Kings minde: y he was gentle, who being careful, leaped out of his throne, and toke her in his armes, til she came to her self againe: and comforted her with louing wordes, and said,
- 12 Esther, what is the matter? I am thy brother, be of good cheare,
- 13 Thou shalt not dye: for our commandement toucheth the commons, and not thee. Come nere.
- 14 And so he helde vp his golden sceptre, & laid it vpon her necke,
- 15 And kissed her, and said, Talke with me.
- 16 Then said she, I sawe thee, o lord, as an Angel of God, & mine heart was troubled for feare of thy maiestie.
- 17 For wonderful art thou, o lord, and thy face is full of grace.
- 18 And as she was thus speaking vnto him, she fel downe againe for faintnes.
- 19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

- 1 The great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundred and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.
- 2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,
- 3 And indeuoure not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,
- 4 And take not onely all thankfulness away

Joseph Anti.
11. chap. 6.

- from men, but in pride & presumption, as they that be vnmindful of benefites, they thinke to escape the vengeance of God, that seeth all things, & is cōtrarie to euil.
- 5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine inuise mēts do wrappe them in calamities, that can not be remedied: for they make them partakers of innocent blood,
- 6 And discertfully abuse the simplicitie, & gentlenes of princes with lying tales.
- 7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of suche pestilences as are not worthie to beare rule.
- 8 Therefore we must take hede hereafter, that we may make y^e kingdome peaceable for all mē, what chāge so euer shal come,
- 9 And discerne the things that are before our eyes, to withstand the with gentlenes.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a strāger from the Persians blood, and farie from our goodnes, was receiued of vs,
- 11 And hath proued the friendship that we beare towarde all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.
- 12 But he colde not vse him self soberly in this great dignitie, but wēt about to depriue vs of the kingdome, & of our life.
- 13 With manifolde disceite also hath he desired to destroye Mardocheus our pfeuer, which hath done vs good in all thigs, and innocent Esther the partaker of our kingdome, with all her nation.
- 14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Iewes (which were accused of this moste wicked mā that they might be destroyed) are no euil doers, but vse moste iust Lawes,
- 16 And that they be y^e children of the moste high and almightie and euer liuing God, by whome the kingdome hath bene pfe-serued vnto vs, and our progenitours in verie good ordre.
- 17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hāgeth at Susis befoie the gates with all his familie, & God (which hath all things in his power) hath spedely rewarded him after his deseruing.
- 19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
- 20 And ye shal aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be aduenged of them, which in the time of their trouble wolde haue oppressed them.
- 21 For almightie God hath turned reioye the day, wherein the chosen people shulde haue perished.
- 22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,
- 23 That bothe now & in time to come this day may be a remembrance of deliuerāce for vs and all suche as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.
- 24 Therefore all cities and countreis that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

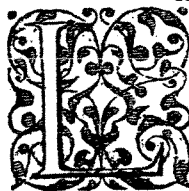
THE WISDOME of Salomon.

CHAP. I.

1 How we ought to searche and enquire after God. 2 Who be those that finde him. 3 The holy Ghost. 4 We ought to flee from backbiting and murmuring. 5 Whereof death cometh. 6 Righteousnes & unrighteousnes.

1 King. 3. 3.
isa 36. 1.

Deu. 4. 29.
2 the. 15. 4.



Dilectus * righteousnes, ye that be iudges of the earth: thinke reuerently of the Lord, & seke him in simplicitie of heart. * For he will be founde of them that tempte him not, & appeareth

vnto suche as be not vnfaithful vnto him.

3 For wicked thoughts seperate from God: and his power when it is tryed, reprobeth the vnwise,

4 Because wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from discert, & withdraweth him self from the thoughts y^e are without vnderstanding, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom * is louing, and Gal. 5. 22.

will not absolue him, y^e blasphemeth with his lippes: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that mainteineth all things, hath the knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, can not be hid: nether shal the iudgement of reproche let him escape.

9 For inquisition shalbe made for the thoghtes of the vngodlie, and the founde of his wordes shal come vnto God for the correction of his iniquities.

10 For y^e care of ielousie heareth all things, and the noyce of the grudgings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from sclander: for there is no worde so secret, that shal go for noght, & the mouth that speaketh lies, slaieth the soule.

Deu 4.23.

Ezek 18.29.
& 33.11.

12 Seke not death in the errour of your life: *destroie not your selues thorow the workes of your owne hands.

13 *For God hath not made death, nether hath he pleasure in the destruction of the liuing.

14 For he created all things, that thei might haue them being: and the generacions of the worlde are preserued, and there is no payson of destruction in them, & the kingdom of hell is not vpon earth.

15 For righteousness is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginacions and desires of the wicked, & their counsel against the faithfull.

Iob 7.1.
mat 22.23.
1 cor 15.32.

1 **F**OR the vngodlie say, as they falsely imagine with them selues, * Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any knownen that hath returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as thogh we had neuer bene: for the breth is a smoke in our nostrils, and the wordes as a sparke raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.

4 Our life shal passe away as the trace of a cloude, & come to naught as the mist that is driuen away with y^e beaumes of the sunne, and cast downe with the heat thereof. Our name also shalbe forgotten in time,

and no man shal haue our workes in remembrance.

5 *For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

1 Chr 29.11.
chap 5.10.

6 *Come therefore, and let vs enioye the pleasures, that are present, & let vs cherefully vse the creatures as in youth.

Isa 22.13.
& 56.12.
1 Chr 15.12.

7 Let vs fill our selues with costlie wine and ointements, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buddes afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euerie place: for that is our porciõ, and this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widdowe, nor reuerence the white heeres of the aged, that haue liued many yeies.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, & he is contrarie to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boaste to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made *to reprove our thoghts. 15 It grieveth vs also to loke *vpon him: for his life is not like other mens: his waies are of another facion.

Iob 7.7.
ephes 5.13.
Isa 53.3.

16 He counteth vs as bastardes, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs se then if his wordes be true: let vs proue what end he shal haue.

18 For if the righteous ma be the * sonne of God, he wil helpe him, & deliuer him from the hands of his enemies.

Psal 22.9.
mat 27.43.

19 Let vs *examine him with rebukes and tormets, that we may knowe his mekenes, and proue his pacience.

Iere 11.10.

20 Let vs condemne him vnto a shameful death: for he shal be preserued as he him self saith.

21 Suche things do they imagine, and go astraye: for their owne wickednes hath blinded them.

22 And they do not vnderstand the mysteries of God, nether hope for the reward of righteousness, nor can discerne the honour of the soules that are fauteles.

23 For God created man without corruption, and made him after the * image of his owne likenes.

Gen 1.27.
& 2.7.
& 5.1.
eccles 17.2.

- Gen. 3. 2.* 24 *Neuertheles, thorow enuy of the deuill came death into the worlde: and they that holde of his side, proue it.
- 19 For horrible is the end of the wicked generation.

CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewards of the faithfull 11 Who are miserable.

- Deut. 33. 3.* 1 **B**Vt the *soules of the righteous are in the hand of God, and no torment shal touche them.
- Chap. 3. 4.* 2 *In the sight of the vnwise thei appeared to dye, and their end was thought grieuous,
- 3 And their departing from vs, destruction, but they are in peace.
- 4 And thogh they suffer paine before men, yet is*their hope ful of immortalitie.
- Rom. 8. 24.* 5 They are punished, but in fewe things,
- 2 cor. 5. 1.* yet in many things shal they be wel rewarded: *for God proueth them, & findeth them mete for him self.
- 1 pet. 1. 13.* 6 He tryeth them as the golde in the fornaece, and receiue them as a perfect frute offering.
- Exod. 16. 2.* 7 *And in the time of their vision they shal shine, and runne through as the spaikes among the stubble.
- Mat. 13. 43.* 8 They *shal iudge the nations, and haue dominion ouer the people, and their Lord shal reigne for euer.
- 9 They that trust in him, shal vnderstand the trueth, and the faithfull shal remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his elect.
- Mat. 21. 41.* 10 *But the vngodlie shalbe punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.
- 11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.
- 12 Their wiues are vndiscrete, & their children wicked: their offering is cursed.
- 13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: *she shal haue frute in the visitation of the soules,
- Mat. 23. 3.* 14 And the eunuche, which with his hands hathe not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable porcion in the Temple of the Lord.
- 15 For glorious is y frute of good labours, and the roote of wisdom shal neuer fade away.
- 16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.
- 17 And thogh they liue long, yet shal they be nothing regarded, and their last age shalbe without honour.
- 18 If they dye hastily, they haue no hope,

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

- 1 **B**etter is barenes with vertue: for the memorial thereof is immortal: for it is knowen with God and with men.
- 2 When it is present, me take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndefiled rewardes.
- 3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plates shal take no depe roote, nor laye any fast fundacion.
- 4 For thogh they budde forth in the branches for a time, *yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemencie of the winde they shalbe rooted out.
- Mat. 7. 18.* 5 For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & sower to eat, and mete for nothing.
- 6 For all the children that are borne of the wicked bed, shalbe witnes of the wickednes against their parents when they be asked.
- 7 But thogh the righteous be preuented with death, yet shal he be in rest.
- 8 For the honorable age is not that which is of long time, nether that which is measured by the number of yeres.
- 9 But wisdom is the graye heere, and an vndefiled life is the olde age.
- 10 *He pleased God, & was beloued of him, *Gen. 22. 1.* so that where as he liued among sinners, he translated him.
- 11 He was take away, lest wickednes shulde alter his vnderstanding, or deceit beguile his minde.
- 12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscence peruerteth the simple minde.
- 13 Thogh he was sone dead, yet fulfilled he muche time.
- 14 For his soule pleased God: therefore hastened he to take him away from wickednes.
- 15 Yet the people se & vnderstand it not, & consider no suche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.
- 16 Thus the righteous that is dead, condemneth the vngodlie which are liuing: & the youth that is sone brought to an end, the long life of the vnrighteous.
- 17 For they se the end of the wise, but they vnderstand not what God hathe deuised for him, and wherefore the Lord hathe preferred

serued him in safetie.

18 They se him and despise him, but the Lord wil laugh them to scorne,

19 So that they shal fall hereafter without honour, and shal haue a shame among the dead for euermore: for without anie voyce shal he burle them and cast them downe, and shake them from the fundacions, so that they shalbe vterly wasted, and they shalbe in sorowe, and their memorial shal perish.

20 So they being afraied, shal remember their sinnes, & their owne wickednes shal come before them to conuince them.

CHAP. V.

1 The constancies of the righteous before their persecuters. 14 The hope of the unfaithful is vaine. 15 The blessednes of the saintes and godlie.

1 **T**hen shal the righteous stand in great boldenes before the face of suche as haue tormented him, and taken away his labours.

2 When thei se him, thei shalbe vexed with horrible feare, and shalbe amased for his wonderful deliuerance,

3 And shal change their mindes, and sigh for grief of minde, and say within them selues, This is he whome we sometime had in derision, and in a parable of reproche.

Chap 3.2.

4 *We fooles thought his life madnes, and his end without honour.

5 How is he counted among the children of God, and his poicion is among the Saintes!

6 Therefore we haue erred from the waye of trueth, and the light of righteousnes hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the waye of wickednes and destruction, and we haue gone through daingerous waies: but we haue not known the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

*1 Chro 29.15
chap 2.5.*

9 All those things are *passed away like a shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, nether the path of it in the floods:

Prou. 30.19.

11 Or as * a birde that fleeth thorowe in the aire, and no man can se anie token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire thorow the vehemencie of her going, & fleeth on shaking her wings, where as afterwarde no token of her way can be founde:

12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can

not knowe where it went thorowe.

13 Euen so we, as sone as we were borne, we beganne to drawe to our end, and haue shewed no token of vertue, but are consumed in our owne wickednes.

14 For* the hope of the vngodlie is like the dust that is blowne away with the winde, and like a thinne fume that is scattered abroad with the storme, and as the smoke, which is disperfed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

*Iob 8.9. psal. 1.4. & 143.4.
Prou 10.25.
Iam. 1.10.*

15 But the righteous shal liue for euer: their rewarde also is with the Lord, & y moste High hath care of them.

16 Therefore shal they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shal he defende them.

17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.

18 He shal put on righteousness for a breastplate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shield.

20 He wil tharpe his fierce wrath for a sworde, and the worlde shal fight with him against the vnwise.

21 Then shal the thunder boltes go streight out of the lightnings, and shal flee to the marke as out of the bent bowe of y clouds, and out of his angre that throweth stones, shal thicke haile be cast, and the water of the sea shalbe wrothe against them, & the floods shal mightely ouerflowe.

22 And a mightie winde shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to searche wisdom.

1 **H**ear therefore, o ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes & glorie in the multitude of people.

3 For the rule * is giuen you of the Lord, *Rom. 13.2.* and power by the moste High, which wil trye your workes, and searche out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly and sodenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.

6 For he that is moste lowe, is worthie mer-

Mmmmm.1.

Deus. 10, 17.
2. chro. 19. 7.
iob. 34, 19.
eccles. 35, 16.
act. 10, 34.
rom. 2, 11. gal.
2, 6. eph. 6, 9.
col. 3, 25. 1.
pet. 1, 17.

cie, but the mightie shalbe mightely corrected.
7 For he that is Lord ouer all, wil spare no
* persone, nether shal he feare anie great-
nes: for he hathe made the small and great,
and careth for all a like,
8 But for the mightie abideth y^r forer tryal.
9 Vnto you therefore, o tyrants, do I spea-
ke, that ye may learne wisdom, and not
go amisse.
10 For they that kepe holines holily, shalbe
holie, and they that are learned there, shal
finde a defence.
11 Wherefore set your delite vp^o my wor-
des & desire them, & ye shalbe instructed.
12 Wisdom: shineth & neuer fadeth away,
and is easely sene of them that loue her, &
founde of suche as seke her,
13 She preuenteth them that desire her, that
she may first shewe her self vnto them.
14 Whoso awaketh vnto her betimes, shal
haue no great trauail: for he shal finde her
sitting at his dores.
15 To thinke vpon her then is perfite vn-
derstanding: and who so watcheth for her,
shalbe sone without care.
16 For she goeth about, seking suche as are
mete for her, and sheweth her self chere-
fully vnto them in the wayes, and meteth
them in euerie thoght.
17 For the moste true desire of discipline
is her beginning: and the care of discipli-
ne is loue:
18 And loue is the keeping of her lawes: and
the keeping of the lawes is the assurance of
immortalitie:
19 And immortalitie maketh vs nere vnto
God.
20 Therefore the desire of wisdom lea-
deth to the kingdome.
21 If your delite be then in thrones, & scep-
ters, o Kings of the people, honour wisdom,
that ye may reigne: for euer.
22 Now I wil tell you what wisdom is, &
whence it cometh, & wil not hide the my-
steries from you, but wil seke her out from
the beginning of her natiuitie, and bring
the knowledge of her into light, and wil
not kepe backe the trueth.
23 Nether wil I haue to do with consuming
chui: for suche a man shal not be parta-
ker of wisdom.
24 But the multitude of the wise is the pre-
seruacion of the worlde, and a wise King
is the staye of the people.
25 Be therefore instructed by my wordes, &
ye shal haue profite.

CHAP. VII.

Wisdom ought to be preferred aboue all things.

1 I My self am also mortal and a man li-
ke all other, and am come of him that
was first made of the earth.
2 And in my mothers wōbe was I facioned

to be flesh in ten moneths: I was * brought
together into blood of the sēde of man,
and by the pleasure that cometh with
sleepe.

3 And when I was borne, I receiued the co-
mune aire, and fel vpon the earth, which is
of like nature, crying & weeping at the first
as all other do.

4 I was nourished in swadling clothes, and
with cares.

5 For there is no King that had anie other
beginning of birth.

6 All * men then haue one entrance vnto li-
fe, and a like going out. *Iob. 2, 21.
1 sam. 6, 7.*

7 Wherefore I praised, and vnderstanding
was giuen me: I called & the Spirit of wis-
dome came vnto me.

8 I preferred her to scepters and thrones, &
counted riches nothing in comparison of
her.

9 * Nether did I compare precious stones *Iob. 28, 15.*
vnto her: for all golde is but a litle grauel
in respect of her, and siluer shalbe counted
but clay before her.

10 I loued her aboue health and beautie, &
purposed to take her for my light: for her
light can not be quenched.

11 All * good things therefore came to me *1. King. 3, 19.
matt. 6, 33.*
together with her, and innumerable riches
thorow her hands.

12 So I was glad in all: for wisdom was the
autor thereof, & I knewe not that she was
the mother of these things.

13 And I learned vnfaignedly, & communi-
cated without enuie, and I do not hide her
riches.

14 For she is an infinite treasure vnto men,
which whoso vse, become partakers of the
loue of God, & are accepted for the gifts
of knowledge.

15 God hathe granted me to speake accor-
ding to my minde, and to iudge worthely
of the things, that are giuen me: for he is
the leader vnto wisdom, and the direc-
ter of the wise.

16 For in his hand are bothe we and our
woides, and all wisdom, & the knowledge
of the workes.

17 For he hathe giue me the true knowled-
ge of the things that are, so that I knowe
how the worlde was made, and the powers
of the elements,

18 The beginning and the end, & the mid-
des of the times: how the times alter, and
the change of the seasons,

19 The course of the yere, the situation of
the starres,

20 The nature of liuing things, and the fu-
riousnes of beasts, the power of y^r windes,
and the imaginacions of men, the diuersi-
ties of plants, and the vertues of rootes.

21 And all things bothe secrete and knowen
do I knowe: for wisdom the worker of
all

all things, hath taught me it.

- 22 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not huius, louing the good, sharpe, which can not be letted, doing good,
- 23 Counteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure and subtil spirits.
- 24 For wisdom is nimbler then all nimble things: she goeth thorow and attaineth to all things, because of her purenes.
- 25 For she is the birth of the power of God, and a pure influence that floweth from the glorie of the Almighty: therefore can no defiled thing come vnto her.
- 26 For * she is the brightnes of the euermourning light, the vndefiled muroure of the maiestie of God, and the image of his goodnes.
- 27 And being one, she can do all things, and remaining in her self, renueth all, and according to the ages she entred into the holie soules, and maketh them the friends of God and Prophetes.
- 28 For God loueth none, if he dwell not with wisdom.
- 29 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
- 30 For night cometh vpon it, but wickednes can not ouercome wisdom.

CHAP. VIII.

The effects of wisdom

- 1 **S**He also reacheth from one end to another mightely, and comely doeth she order all things.
- 2 I haue loued her, and sought her from my youth: I desired to marrye her, suche loue had I vnto her beaute.
- 3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.
- 4 For she is the scholemasters of the knowledge of God, and the chooser out of his workes.
- 5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?
- 6 For if prudence worketh, what is it among all things, that worketh better then she?
- 7 If a man loue righteousness, her labours are vertuous: for she teacheth sobernes & prudence, righteousness and strength, which are the most profitable things that men can haue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and discerne things to come: she knoweth the subtilties

of wordes, and the solutions of dark sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

- 9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.
- 10 For her sake shal I haue glorie among the multitude and honour among the Elders though I be yong.
- 11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.
- 12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.
- 13 Moreover, by her I shal obteine immortallitie, and leaue an euermourning memorial among them that come after me.
- 14 I shal gouerne the people, and the nations shal be subdued vnto me.
- 15 Horrible tyrants shal be afraied when they heare me. among the multitude I shal be counted good, and mightie in battel.
- 16 When I come home, I shal rest with her: for her companie hath no bitterness, and her fellowship hath no tediousnes, but mirth and ioye.
- 17 Now when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortallitie,
- 18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glorie by communing with her, I went about, seeking how I might take her vnto me.
- 19 For I was a wittie childe, and was of a good spirit.
- 20 Yea, rather being good, I came to an vndefiled bodie.
- 21 Nevertheless, when I perceiued that I coulde not enioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whose gifte it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

- 1 **O** God of fathers, and Lord of mercie, which hast made all things with thy worde,
- 2 And ordeined man thorow thy wisdom, that he shoulde haue * dominion ouer the creatures which thou hast made,
- 3 And gouerne the worlde according to e-

Mmmm. ii.

26r.1.3

quittie and righteousnes, & execute iudgement with an vpright heart.

1. King 3.9. 4 Giue* me that wisdom, which sitteth by thy throne, and put me not out fro among thy children.

Psal 116.16. 5 For I thy *seruant, & sonne of thine handmaide am a feble persone, & of a shorte time, and yet lesse in the vnderstanding of iudgement and the lawes.

6 And thogh a man be neuer so perfite among the children of men, yet if thy wisdom be not with him, he shalbe nothing regarded.

1. Chr 28.5.
2 Chr 1.9. 7 *Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes & daughters.

8 Thou hast comanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likenes of thine holie Tabernacle, which thou hast prepared from the beginning,

Prover 8.12.
Job 1.9. 9 And thy *wisdom wth thee, which knoweth thy workes, which also was when thou madest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, & send her from the throne of thy maietie that she may be with me, & labour, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, & preserue me by her glorie.

12 So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be mete for my fathers throne.

Isa 40.13.
Yerm 17.34.
1 Cor 2.16. 13 For * what man is he that can knowe the counsell of God? or who can thinke what the wil of God is?

14 For the thoughts of mortal men are fearful, and our forecastes are vncertaine,

15 Because a corruptible bodie is heauie vnto the soule, & the earthlie mansion kepeth downe the minde that is ful of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisdom, and send thine holy Spirit from aboue?

18 For so the waies of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued thorow wisdom.

CHAP. X.

The deliuerance of the righteous and destruction of the enemies cometh thorow wisdom

1 **S**He preserued the first father of the worlde, that was formed, and kept him whē he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things, *Gen 2.20.*

3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his suite.

4 For whose cause the * earth was ouerflown, but wisdom preserued it againe, gouerning the iust man by a litle wood.

5 Moreouer, * when the nacions were increased in their malicious confederacies, she

knewe the righteous, and preserued him fautesles vnto God, and * kept him sure, because she loued him tenderly as a sonne. *Gen 20.17.*

6 She preserued the righteous, * when the vngodlie perished, when he fled from the fyr. that fel downe vpon the five cities.

7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer cometh to ripenes: and for a remembrance of the vnfaithful soule, there standeth a pillar of salte.

8 For all suche as regarded not wisdom, had not onely this hurt, that they knewe not the things which were good, but also left behinde them vnto men a niemorial of their foolishnes, so that in the things wherein they sinned, they can not lie hid.

9 But wisdom deliuered them, that serued her.

10 *When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable.

11 Against the couetousnes of suche as defrauded him, she stood by him and made him riche.

12 She saued him from the enemies, and defended him from them, that lay in waite, and she gaue him the price in a mightie battel, that he might knowe that the feare of God is stronger then all things.

13 *When the righteous was solde, she forsoke him not, but deliuered him from sinne: she went downe with him into the dongeon,

14 And failed him not in the bandes, til she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liars, and gaue him perpetual glorie.

15 *She deliuered the righteous people and fautesles sde from the nacions that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stood * by him in wordes and signes against the terrible Kings.

17 She gaue the Saintes the rewarde of their labours, and led them for the a marueilous way: on the day time she was a shadow vnto

vnto them, and a light of starres in the night.
Exod. 14, 21. 18 *She broght the thorow the red sea, and
psal 78, 13. caryed them through the great water,
 19 But she drowned their enemies, and
 broght the out of the botome of the depe.
Exod 15, 1. 20 So the righteous toke the spoiles of the
 vngodlie, * & praised thine holy Name, o
 Lord, and magnified thy victorious hand
 with one accorde.
 21 For wisdom openeth the mouth of the
 domme, and maketh the tongues of babes
 eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.
 1 **S**He prospered their workes in the hnds
 of thine holy Prophet.
Exod. 16, 1. 2 *They went through the wildernes that
 was not inhabited, and pitched their ten-
 tes in places where there lay no way.
Exod. 17, 10. 3 *They stode against their enemies, & we-
 re aduenged of their aduersaries.
Num. 20, 11. 4 *When they were thirsty, they called vp o
 thee, and water was giuen them out of the
 hie rocke, and their thirst was quenched
 out of the hard stone.
 5 For by the things whereby their ene-
 mies were punished, by the same were the
Israelites helped in their nede.
 6 For in steade of a fountaine of running
 water, the enemies were troubled at the
 corrupt blood, which was to rebuke the
 commandement of the killing of the chil-
 dre, but thou gauest vnto thine owne abun-
 dance of water vnloked for,
Exod. 7, 20. 7 Declaring by the thirst that was at that
 time * how thou hadest punished thine
 aduersaries.
 8 For when they were tryed and chastised
 with mercie, they knewe how the vn-
 godlie were iudged and punished in
 wrath.
 9 For these hast thou exhorted as a father,
 and proued them: but thou hast condem-
 ned y other as a righteous King, whē thou
 didest examine them
 10 Whether they were absent or present,
 their punishment was alike: for their
 grief was double with mourning, and the
 remembrance of things past.
 11 For when they perceiued that through
 their torments good came vnto them, they
 felt the Lord.
 12 And seing the things that came to passe,
 at the last they wondered at him, whome
 afore they had cast out, denied and deri-
 ded: for they had another thirst then the
 iuste.
 13 Because of the foolish deuises of their
 wickednes wherewith they were deceiued,
 and worshiped * serpents, that had not the

vse of reason, & vile beastes, thou sendidst
 a multitude of vnreasonable beastes vpon
 them for a vengeance, that they might
 knowe, that wherewith a man sinneth, by
 the same also shal he be punished.

Leu. 16, 22. ier 8, 22. chap 16, 10
 14 *For vnto thine almightie hand, y made
 the worlde of naught, it was not vnpossi-
 ble to send among them a multitude of
 beares, or fierce lyons,
 15 Or furious beastes newly created, and vn-
 known, which shulde breathe out blastes
 of fyre, and cast out smoke as a tempest, or
 shoote horrible sparkes like lightnings out
 of their eyes.
 16 Which might not onely destroye them
 with hurting, but also to kill them with
 their horrible sight.
 17 Yea, without these might they haue bene
 cast downe with one winde, being persecu-
 ted by thy vengeance, and scattered abroa-
 de thorow the power of thy Spirit: but
 thou hast ordered all things in measure,
 number & weight.
 18 For thou hast euer had great strength &
 might, and who can withstand the power
 of thine arme!
 19 For as the small thing that the balance
 weigheth, so is the worlde before thee, & as
 a droppē of the morning dewe, that falleth
 downe vpon the earth.
 20 But thou hast mercie vpon all: for thou
 hast power of all things, and makest as
 thogh thou sawest not the sinnes of men,
 because they shulde amende.
 21 For thou louest all the things that are, &
 hatest none of them whome thou hast ma-
 de: for thou woldest haue created nothing
 that thou hadest hated.
 22 And how might anie thing endure, if it
 were not thy wil? or how colde anie
 thing be preserued, except it were called
 of thee?
 23 But thou sparest all: for they are thine, o
 Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God toward sinners. 14 The workes of God are Unreprouable. 19 God giueth leasure to repent.
 1 **F**Or thine incorruptible Spirit is in all
 things.
 2 Therefore thou chastnest the measurably
 that go wrong, and warnest the by putting
 them in remembrance of the things whe-
 rein they haue offended, that leauing wic-
 kednes they may beleue in thee, o Lord.
 3 *As for those olde inhabitants of the holy
Deut 9, 3. 12, 20 & 18, 9. land, thou didest hate them.
 4 For they committed abominable wor-
 kes, as sorceries and wicked sacrifices,
 5 And slaying of their owne children with-
 out mercie, and eating of the bowels of
 mans flesh in banqueting, where the raging
 Mmmm.iii.

Priests shed abominable blood.

6 And the fathers were the chief murderers of the soules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a mete dwelling for the children of God.

Exod. 33. 2.
deut. 1. 28.

8 *Neuertheles, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornettes to destroye them by litle and litle,

9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in battel, or with cruel beastes, or with one rough worde to destroye them together.

10 But in punishing them by litle and litle, thou gauest the space to repent, knowing wel, that it was an vnrighteous nation, & wicked of nature, & that their thought coulde neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.

Rom. 9. 22.

12 For who dare say, *What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

1. Pet. 3. 7.

13 For there is none other God but thou, *that carest for all things, that y maiest declare how y thy iudgement is not vnright.

14 There dare nether King nor tyrant in thy sight require accountes of them whome thou hast punished.

3. 3. 3.

15 For so muche then as thou art righteous thy self, thou ordrest all things righteously, *thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarst thy power, and reprocst the boldenes of the wise.

18 But thou ruling the power, iudgest with equitie, & gouernest vs with great fauour: for thou maiest shew thy power when thou wilt.

19 By suche workes now hast thou taught thy people, that a man shulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them tyme & place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne childre, vnto whose

fathers thou hast sworne and made covenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we shulde diligently consider thy goodnes, and when we are iudged, we shulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

24 * For they went astray verie farre in the waies of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of childre, that haue none vnderstanding. Chap. 11. 16.
Rom. 1. 23.

25 Therefore hast thou sent this punishment that they shulde be in derision as children without reason.

26 But they that wil not be reformed by those scorneful rebukes, shal fele the worthie punishment of God.

27 For in those things when they suffered, they disdeined: but in these whome they counted godlie when they sawe the selues punished by them, they all acknowledged y true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God.
10 Idolaters and idoles are mocked.

1 Vreily all men are vaine by nature, and are ignorant of God, *and coulde not knowe him that is, by the good things that are sene, nether consider by the workes the workemaster. Rom. 1. 19.

2 *But their thought the fyre, or the winde, or the swift aye, or the course of the starres, or the raging water, or the lights of heauen to be goueinours of the worlde, and gods. Deu. 4. 19.
17. 2

3 Thogh they had suche pleasure in their beautie that they thought them gods, yet shulde they haue knowen, how muche more excellent he is that made them: for the first auctor of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet shulde they haue perceiued thereby, how muche he that made these things, is mightier.

5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seke God and wolde finde him, & yet peraduenture do erre.

7 For *they go about by his workes to seke him, and are perswaded by the sight, because the things are beautifull that are sene. Rom. 1. 21.

8 Howbeit they are not to be excused.
9 For if they can knowe so muche, that they can

- can discern the worlde, why do they not rather finde out the Lord thereof?
- 10 But miserable are they, and among the dead is their hope, that call them gods which are the workes of mens hands, golde, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or anie vaine stone that hath bene made by the hand of antiquitie.
- 11 *Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all the bakke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.
- 12 And the things that are cut of from his worke, he bestoweth to dresse his meat to fil him self,
- 13 And that which is left of these things, which is profitable for nothing (for it is a croked piece of wood and ful of knobbes) he carueth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proporcion, and facioneth it after the similitude of a man,
- 14 Or maketh it like some vile beast, and sketh it ouer with red, and painteth it, and couereth euerie spotte that is in it.
- 15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,
- 16 Prouiding so for it, lest it fall: for he knoweth y it can not helpe it self, because it is an image, & hath nede of helpe.
- 17 Then he prayeth for his goods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.
- 18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.
- 19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth further aye of him, that hath no maner of power.
- CHAP. XIII.
- 1 The detestation and abomination of images, & A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What evils come of idolatrie.
- 1 **A** Gaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.
- 2 For as for it, couetousnes of money hath founde it out, and the craftesman made it by cunning.
- 3 But thy prouidence, o father, gouerneth it: * for thou hast made away, euen in the sea, and a sure path among the waues,
- 4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man wet to the sea without meanes.
- 5 Neuertheles thou woldest not, that the workes of thy wisdome shulde be vaine, and therefore do men commit their liues to a smale piece of wood, and passe ouer the stormie sea in a shippe, and are saued.
- 6 *For in the olde time also when the proude gyants perished, the hope of the worlde went into a shippe which was gouerned by thine hand, and so left sede of generacion vnto the worlde.
- 7 For blessed is the tre whereby righteousnes commeth.
- 8 But that is cursed that is made with hãds, *bothe it, & he that made it: he because he made it, and it being a corruptible thing, because it was called god.
- 9 *For the vngodlie, and his vngodlines are bothe like hated of God: so truely the worke & he that made it, shalbe punished together.
- 10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, & a snare for the fete of the vnwised.
- 11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.
- 12 For they were not from the beginning, nether shal they continue for euer.
- 13 The vaine glorie of men brought them into the worlde: therefore shal they come shortly to an end.
- 14 When a father mouined grieuoussly for his sonne that was taken away suddenly, he made an image for him y was once dead, whome now he worshippeth as a god, & ordeined to his seruants ceremonies and sacrifices.
- 15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commandment of tyrants.
- 16 As for those that were so farre of that men might not worship them presently, they did counterfet the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that they might by all meanes flatter him that was absent, as though he had bene present.
- 17 Againe the ambition of the craftesman thrust forward the ignorant to increase the superstition.
- 18 For he peradventure willing to please a noble man, labored with all his cunning to make the image of the best facion.
- 19 And so thorowe the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was but honored as a man.
- 20 And this was the deceiuing of mas life, when men, being in seruitude, through carnalitie

lamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

Deu. 18. 10.
1ere. 7. 9.
E 19. 4.

22 For ether they slewe their owne childre in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor marriage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theste & deceit, corruption, vnfaithfulness, tumukes, periurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disordre in marriage, adulterie & vnclenes.

26 For the worshiping of idoles that ought not to be named, is the beginning and the cause and the end of all euil.

27 For ether they be mad when they be merie, or prophecie lies, or liue vngodlie, or els lightly forswear them selues.

28 For in so muchie as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, addicting them selues vnto idoles, and because they sweare vntruly to deceiue, and despise holines.

30 For it is not the power of them by whome they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

The voyce of the faithfull, praising the mercie of God by whose grace they serue not idoles.

1 **B**Vt thou, o our God, art gracious and true, long suffering, and gouerneest all things by mercie.

2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.

3 For to knowe thee, is perfite righteousnes, and to knowe thy power is the roote of immortalitie.

4 For nether hathe the wicked inuention of men disceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hathe no life, of a dead image.

6 They that loue suche wicked things, are worthe to haue suche things to trust to, and they that make them, and they that desire them, and they that worship them.

Rom. 9. 20.

7 The potter also tempereth soft earth, & facioneth euerie vessel with labour to our

vse: but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life. *Luk. 12. 20.*

9 Notwithstanding he careth not for the labour he taketh, nor that his life is shorte, but he strueth with the goldefsmithes, and siluer smithes, and counterfaiteth the cooper smithes, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthe of honour then claye.

11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breth of life.

12 But they counte our life to be but a pastime, and our conuersacion as a market, where there is gaine: for they say we ought to be getting on euerie side, though it be by euil meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him self to offend about all other.

14 All the enemies of thy people, that holde them in subiection, are mozte vnwise, & more miserable then the verie fooles.

15 For they iudge all the idoles of the nations to be gods, which nether haue eye sight to se, nor noses to smel, nor eares to heare, nor fingers of hands to grope, & their fete are slowe to go.

16 For man made them, and he that hathe but a borrowed spirit, facioned them: but no man can make a god like vnto him self.

17 For seing he is but mortal him self, it is but mortal that he maketh with vnrighteous hands: he him self is better the thei whome he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their mozte enemies, & which are the worste, if thei be copared vnto others, because they haue none vnderstanding.

19 Nether haue they anie beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefices done vnto the faithfull.

1 **T**herefore by suche things they are worthely punished & tormented by the multitude of beasts. *Chap. 11. 18. nomb. 11. 31.*

2 In steade of the which punishment thou hast bene fauorable to thy people, & to sa-

- 11 the their appetite, hast prepared a meat of a strange taste, euen quailles,
- 12 To the intent that thei that desired meat, by the things which were shewed and sent among them, might turne away their necessarie desire, & that thei, which had suffered penurie for a space, shulde also fele a newe taste.
- 13 For it was requisite, that they which vsed tyrannie, shulde fall into extreme pouvertie, and that to these onelie it shulde be shewed, how their enemies were tormeted.
- 14 * For when the cruel fiercenes of y^e beasts came vpon them, and they were hurt with the stings of cruel serpents,
- 15 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a signe of saluacion, to remember the commandement of thy Law.
- 16 For he that turned toward it, was not healed by the thing that he sawe, but by thee, o Sauour of all.
- 17 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euil.
- 18 * For the biting of greshoppers and flies killed them, and there was no remedie founde for their life: for they were worthe to be punished by suche.
- 19 But the teeth of the venemous dragons colde not overcome thy children: for thy mercie came to helpe them, & healed the.
- 20 For they were pricked, because thei shulde remember thy wordes, and were speedely healed, lest they shulde fall into so depe forgetfulnes, that thei colde not be called backe by thy benefite.
- 21 For nether herbe nor plaster healed them, but thy worde, o Lord, which healeth all things.
- 22 For thou hast the power of life & death, * and ledest downe vnto the gates of hel, and bringest vp againe.
- 23 A man in dede by his wickednes may flate another: but when the Spirit is gone forthe, it turneth not againe, nether can he call againe the soule that is taken away.
- 24 But it is not possible to escape thine hand.
- 25 * For the vngodli that wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they colde not auoide, & were consumed with fyre.
- 26 For it was a wonderous thing that fyre might do more then water, which quenchereth all things: but the worlde is the aduenger of the righteous.
- 27 For some time was the fyre so tame, that the beasts, which were sent against the vngodlie, burnt not: and that, because they shulde se and knowe, that they were persecuted with the punishment of God.
- 28 And some time burnt the fyre in y^e middes of the water about the power of fyre, that it might destroye the generacion of the vniust land.
- 29 * In the stead whereof thou hast fed thine owne people with Angels fode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was mete for all tastes.
- 30 For thy sustinance declared thy swetnes vnto thy children, which serued to the appetite of him, that toke it, & was mete to that that euerie man wolde.
- 31 Moreouer the * snowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & sparkling in the raine, destroyed the frute of the enemies.
- 32 Againe it forgate his owne strength, that the righteous might be nourished.
- 33 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto suche as put their trust in thee.
- 34 Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had nede thereof,
- 35 That thy children whome thou louest, o Lord, might knowe, * that it is not the increase of frutes that sedeth men, but that it is thy worde, which preserueth the that trust in thee.
- 36 For that which colde not be destroyed with the fyre, being onely warmed a litle with the sunne beames, melted,
- 37 That it might be knowen that we ought to preuente the sunne rising to giue thanks vnto thee, and to salute thee before the daye spring.
- 38 For the hope of the vnthankful shal melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

- 1 For thy iudgements are great, and can not be expressed: therefore men do erre, that wil not be reformed.
- 2 For when the vnrighteous thought to haue thine holie people in subiection, thei were bounde with the bands of darkenes, and long night, and being shut vp vnder the rose, did lie there to escape the euermoldest prouidence.
- 3 And while they thought to be hid in their darke sinnes, thei were scattered abroad in the darke couering of forgetfulnes, fearig horribly and troubled with visions.
- 4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible

visions and sorowful sights did appeare.

5 No pauer of the fyre might giue light, nether might the cleie flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fyre, verie dredful: so that being afiaied of this vision, "which they colde not se, they thoght the things, which they sawe, to be worse.

That is, the mightie visio

Exod 7.12.
or 8.7.

7 * And y^e illusions of the magical artes were brought downe, and it was a moste shameful reproche for the boasting of their knowledge.

8 For they that promised to drive away feare and trouble from the sicke persone, were sicke for feare, & wouthie to be laughed at.

9 And though no feareful thing did feare them, yet were they afraied at the beastes which passed by them, and at the hyssing of the serpents: so that they dyed for feare, and said they sawe not the ayre, which by no meanes can be auoied.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe,

14 And sometimes were troubled with monstrous visions, and sometime they sowned, as though their owne soule shulde betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an housband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boude) whether it were an hyssing winde, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes, that colde not be sene, or the noyce of ciuel beastes that roared, or the founde that answereth againe in the holow mountaines: these feareful things made them to swone.

Or, Ecce.

19 For all the worlde shined with clere light, and no man was hindred in his labour.

20 Onely vpon them there fel an heauie

night, an image of that darkenes that was to come vpon them: yea, they were vnto them felues more grieuous then darkenes.

CHAP. XVIII.

3 The fyre pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians 20 The sinne of the people in the wilderness. 21 Aaron stode betwene the liuing and the dead with his censure.

But thy Saits had a very great *light, whose voyce because they heard, and sawe not the figure of them, they thoght them blessed, because they also had not suffered the like.

2 And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

* Therefore thou gauest them a burning pillar of fyre to lead them in the vknown way, & madest the sunne that it hurted not them in their honorable iourney.

Exod 13.21.
or 14.24
psal 78.14.
or 105.39.

4 But they were wouthie to be deprived of the light, and to be kept in darkenes, which had kept thy children shut vp, by whome the vncorrupt light of the Law shulde be giuen to the worlde.

5 * Where as they thoght to slay the babes of the Saintes, by one childe that was cast out, and preserued to reprove them, thou hast taken awaye the multitude of their children and destroyed them all together in the mightie water.

Exod 1.16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy *people receiued the health of the righteous, but the enemies were destroyed.

Exod. 14. 24.

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offred secretly, and made a law of righteousness by one consent, that y^e Saints shulde receiue good and euil in like manner, and that the fathers shulde first sing praises.

10 But a disageing price was heard of the enemies, and there was a lamentable noice for the children that were bewailed.

11 For the *master and the seruant were punished with like punishment, & the comune people suffred alike with the King.

Exod 12.27.

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burye them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that colde beleue nothing, because of the inchantments, confessed this people to be the children of God, in the destruction of the first borne

14 For

- 14 For while all things were in quiet silence,
& the night was in the middes of her swift course,
- 15 Thine almightie worde leapt downe from heauen out of thy royal throne, as a fierce man of warre in the middes of the land that was destroyed,
- 16 And brought thine vnfained commandement as a sharpe sworde, and stode vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.
- 17 Then the sight of the feareful dreames vexed them suddenly, and fearefulness came vpon them vnawares.
- 18 Then laye there one here, another there halfe dead, & shewed thy cause of his death.
- 19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.
- 20 Now tentacion of death touched the righteous also, and among the multitude in the wildernes there was a plague, but the wrath indured not long.
- 21 For the blameles man made haste, & defended them, and toke the weapons of his ministracion, euen prayer, & the reconciliation by the perfume, & set him self against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.
- 22 For he ouercame not the multitude with bodelie power, nor with force of weapons, but with the worde he subdued him that punished, alledging the othes and couenants made vnto the fathers.
- 23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, and parted it from comming to the liuing.
- 24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers grauen with thy maiestie in the diademe of his head.
- 25 Vnto these the destroyer gaue place, and was afraid of them. for it was sufficient, that they had tasted the wrath.
- CHAP. XIX.
- 1 The death of the Egyptians, and the great ioye of the Hebrewes. 11 The meat that was giuen as the desire of the people. 17 All the elements serue to the wil of God.
- 1 As for the vngodlie, the wrath came vpon them without mercie vnto the end: for he knewe what shulde come vnto them,
- 2 That they (when they had consented to let them go, and had sent them out with diligence) wolde repent, and pursue them.
- 3 For while yet sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnes, so that they persecuted the in their fleing, whome they had cast out afore with prayer.
- 4 For the destinie, whereof they were worthy, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,
- 5 Bothe that thy people might trye a marueilous passage, and that these might finde a strange death.
- 6 For euerie creature in his kinde was fashioned of newe, and seued in their owne offices inioyned the, that thy children might be kept without hurt.
- 7 For the cloude ouershadowed their tentes, and the drye earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a grene field.
- 8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.
- 9 For they neyed like horses, and leaped like lambes, praising thee, O Lord, which hadest deliuered them.
- 10 For they were yet mindeful of those things which were done in the land where they dwelt, how the grounde brought forth the flies in steade of cattel, & how the riuer scrawled with the multitude of frogges in steade of fishes.
- 11 *But at the last they sawe a new generation of blides, when they were intised with lust, and desired delicate meates.
- 12 *For the quails came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundrings: for they suffered worthely according to their wickednes, because they shewed a cruel hatred toward strangers.
- 13 For the one sorte wolde not receiue the when they were present, because they knewe them not: the other sorte brought the strangers into bondage that they had done the good.
- 14 Beside all these things some wolde not suffer, that any regarde shulde be had of them: for they handeled the strangers despitefully.
- 15 Others that had receiued the with great banketing, and admitted them to be partakers of the same lawes, did afflict them with great labours.
- 16 Therefore they were striken with blindness, as in olde time certeine were at the dores of the righteous, so that euerie one being compassed with darknes, sought the entrance of his dore.
- 17 Thus the elements agreed among them selues in this change, as when one tune is changed vpon an instrument of musike, and the melodie stil remaineth, which may easely be perceiued by the sight of the

- things that are come to passe.
 18 For the things of the earth were chaged
 into things of the water, & the thing that
 did swimme, went vpon the grounde.
 19 The fyre had power in the water contra-
 rie vnto his owne vertue, & the water for-
 gate his owne kinde to quench.
 20 Againe, & flames did not hurte the flesh

of the corruptible beasts that walked the-
 rein, neither melted they that which seemed
 to be yce, and was of a nature that wolde
 melt, and yet was an immortal meat.
 21 For in all things, O Lord, thou hast mag-
 nified and glorified thy people, and hast
 not despised to assist them in euery time
 and place.

THE WISDOME OF Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certaine Greke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in
 the latter times, after the people had bene led away captiue, and broght home againe, and
 almoste after all the Prophetes. Now his grandfather, as he him self witnesseth, was a man of
 great diligence, and wisdom among the Hebrewes, who did not onely gather the graue senten-
 ces of wise men, that had bene before him, but he him self also spake manie ful of great know-
 ledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach af-
 terwarde left it to Iesus his sonne, who toke it and put it in order in a booke, and called it *WIS-
 DOME*, intitling it both by his owne name, his fathers name, and his grandfathers: thinking by
 this title of *Wisdom* to allure the reader to read this booke with more great desire, and to consider
 it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes
 with certaine diuine histories which are notable and ancient, euen of men that were approued of
 God, and certaine prayers, and songs of the auctor him self: moreover, what benefites the Lord had
 bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imi-
 tate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man
 of great knowledge, as he was in dede.

The prologue of the Wisdom of Iesus the sonne of Sirach.

Where as manie, and great things
 haue bene giuen vs by the Law, and
 the Prophetes, and by others that haue fol-
 lowed them, (for the which things Israel
 ought to be commended by the reason of doctri-
 ne and wisdom, whereby the readers ought
 not onely to become learned them selues,
 but also may be able by the diligent studie
 thereof to be profitable vnto strangers bothe
 by speaking & writing) after that my grand-
 father Iesus had giuen him self to the rea-
 ding of the Law, and the Prophetes, & other
 booke of our fathers, and had gotten the-
 rein sufficient iudgement, he purposed also
 to write some thing pertaining to learning
 and wisdom, to the intent that they which
 were desirous to learne, & wolde giue them
 selues to these things, might profite mu-
 che more in liuing according to the Law.
 Wherefore, I exhorte you to receiue it lo-
 uingly, and to read it with diligence, and
 to take it in good worthe, though we seme
 to some in some things not able to attaine
 to the interpretation of suche wordes as are
 hard to be expressed: for the things that are
 spoken in the Hebrew tongue, haue ano-
 ther force in them selues then whē they are
 translated into another tongue, and not one-

ly these things, but other things also, as the
 Law it self, & the Prophetes, & other booke
 haue no smale difference when they are spo-
 ken in their owne language. Therefore in the
 eight and thirtieth yere, when I came into
 Egypt vnder King Euergetes, and con-
 tinued there, I founde a copie ful of great
 learning, and I thought it necessarie, to be-
 stowe my diligence, and trauaile to inter-
 pret this booke. So for a certaine time with
 great watching and studie I gaue my self
 to the finishing of this booke, that it might be
 published, that they which remaine in bani-
 shment, and are desirous to learne, might
 applie them selues vnto good maners, and
 liue according to the Law.

CHAP. I.

*Wisdom cometh of God. 11 A praise of the feare of
 God: 29 The meanes to come by wisdom.*

WISDOME * cometh of *1. King 3. 9.
 & 4. 29.*
 the Lord, [and hath be-
 ne euer with him] and is
 with him for euer.

Who can nōber the sand
 of the sea, and the drop-
 pes of the raine, and the
 dayes of the worlde [who can measure]
 the height of heauen, the bredth of the
 earth,

*That which is
 marked with
 these two mar-
 kes [] is red
 in the Latin co-
 pies, & not in
 the Greke.*

earth, and the depth.

- 3 Who can finde the wifdome [of God which hathe bene afore all things?]
- 4 Wifdome hathe bene created before all things, and the vnderstanding of prudence from euerlaſting.
- 5 [The worde of God moſte high is the fountaine of wifdome, and the euerlaſting commandements are the entrance vnto her.]
- 6 * Vnto whome hathe the roote of wifdome bene declared? or who hathe knowe her wiſe counſels?
- 7 [Vnto whome hathe the doctrine of wifdome bene diſcouered & ſhewed? and who hathe vnderſtand the manifolde entrance vnto her?]
- 8 There is one wiſe, [euen the moſte high Creator of all things, the almightie, the King of power] and verie terrible, which ſitteth vpon his throne.
- 9 He is the Lord, that hathe created her [thorow y holie Goſt:] he hathe ſene her, nombred her, [and meaſured her.]
- 10 He hathe powred her out vpon all his workes, and vpon all fleſh, according to his giſt, and giueth her abundantly vnto them that loue him.
- 11 The feare of the Lord is glorie, & gladnes, and reioycing, and a ioyful crowne.
- 12 The feare of the Lord maketh a mery heart, and giueth gladnes, and ioye and long life.
- 13 Whoſo feareth the Lord, it ſhal go wel with him at the laſt, and he ſhal finde fauour in the day of his death.
- 14 [The loue of God is honorable wifdome, and vnto whome it appeareth in a viſion, they loue it for the viſion, and for the knowledge of the great workes thereof]
- 15 * The feare of the Lord is the beginning of wifdome, and was made with the faithful in the wōbe: [ſhe goeth with the choſen women, and is known with the righteous and faithful.]
- 16 The feare of the Lord is an holie knowledge.
- 17 Holines ſhal preferue, & iuſtifie y heart, and giueth mirth and gladnes.
- 18 Who ſo feareth the Lord, ſhal proſper, & in the day of his end, he ſhal be bleſſed]
- 19 She hathe buylt her euerlaſting fundacions with men, and is giuen to be with their ſede.
- 20 To feare God is the fulnes of wifdome, and filleth men with her frutes.
- 21 She filleth their whole houſe with [all] things deſireable, and the garners with the things, that ſhe bringeth forthes, and both the twaine are giſtes of God.
- 22 The feare of the Lord is the crowne of wifdome, & giueth peace & perſite health: he hathe ſene her and nombred her.

Rom. 11, 34.

*Pſal. 111, 10.
Prou 9, 10.
Eccl. 28, 28.*

- 23 * She raineth downe knowledge, and vnderſtāding of wifdome, and hathe brought vnto honour, them that poſſeſſed her.
- 24 The feare of the Lord is the roote of wifdome, and her branches are long life.
- 25 [In the treaſures of wifdome is vnderſtanding, and holie knowledge, but wifdome is abhorred of ſinners.]
- 26 The feare of the Lord driueth out ſinne: and when ſhe is preſent, ſhe driueth away anger.
- 27 ¶ For wicked angre can not be iuſtified: for his raſhnes in his angre ſhal be his deſtruction.
- 28 A patient man wil ſuffer for a time, and then ſhal he haue the rewarde of ioye.
- 29 He wil hide his wordes for a time, and manie mens lippes ſhal ſpeake of his wifdome.
- 30 In the treaſures of wifdome are the ſecrets of knowledge, but y ſinner abhorreth the worſhip of God.
- 31 If thou deſire wifdome, kepe the cōmandements, and the Lord ſhal giue her vnto thee, [and wil fil her treaſures.]
- 32 For the feare of the Lord is wifdome and diſcipline: he hathe pleaſure in faith and mekenes.
- 33 Be not diſobedient to the feare of the Lord, and come not vnto him with a double heart.
- 34 ¶ Be not an hypocrite that men ſhulde ſpeake of thee, but take hede what thou ſpeakeſt.
- 35 Exalte not thy ſelf, leſt thou fall & bring thy ſoule to diſhonour, and ſo God diſcouer thy ſecretes, & caſt thee downe in the middes of the cōgregacion, becauſe thou woldeſt not receiue the true feare of God, and thine heart is ful of diſceite.

CHAP. II.

He exhorteth the ſeruants of God to righteousnes, loue, vnderſtanding, and patience. 11 To truſt in the Lord. 13 A curſe vpon them that are ſainte hearted and impacient.

- 1 MY ſonne, if thou wilt come into the ſeruice of God, [ſtand faſt in righteousnes and feare, and] prepare thy ſoule to tentacion.
- 2 Settle thine heart, and be patient: [bow downe thine eare, and receiue the wordes of vnderſtanding] and ſhrinke not awaie, whē thou art aſſailed, [but waite vpo God patiently.]
- 3 Ioyne thy ſelf vnto him, and departe not away, that thou maiſt be increaſed at thy laſt end.
- 4 Whatſoeuer cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.
- 5 * For as golde [& ſiluer are] tryed in the fyre, euen ſo are men acceptable in the fornaſe of aduerſitie.

Nnan. iii.

- 6 Beleue in God and he wil helpe thee: order thy waye a right, & trust in him: [holde fast his feare, and growe olde therein]
- 7 Ye that feare the Lord, waite for his mercie: shrinke not awaye from him that ye fall not.
- 8 Ye that feare the Lord, beleue him and your rewarde shal not faile.
- 9 O ye that feare the Lord, trust in good things, & in the euerlasting ioy & mercie.
- 10 [Ye that feare y^e Lord, loue him, & your hearts shal be lightened.]
- 11 Consider the olde generacions [of men, ye children,] and marke them wel: * was there euer anye confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did he euer dispise, that called vpon him?
- 12 For God is gracious and merciful, and forgiveth sinnes and saueth in the time of trouble, [& is a defender for all the that seke him in the trueth.]
- 13 Wo vnto them, that haue a feareful heart, [and to the wicked lippes] and to the faint hands, and to the sinner that goeth two * maner of wayes.
- 14 Wo vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.
- 15 Wo vnto you that haue lost pacience, [& haue forsaken the right wayes, and are turned backe into frowarde wayes:] for what wil ye do when the Lord shal visit you?
- 16 They that feare the Lord, wil not disobey his wordes: and they that * loue him, wil kepe his wayes.
- 17 They that feare the Lord, wil seke out the things that are pleasant vnto him: and they that loue him, shal be fulfilled with his Law.
- 18 They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.
- 19 [Thei that feare the Lord, kepe his commandements, and wil be pacient til he se them,
- 20 Saying, If we do not repent] we shal fall into the hands of the Lord, and not into the hands of men.
- 21 Yet as his greatnes is, so is his mercie.

CHAP. III.

2 To our father and mother ought we to giue double honour 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to searche out the secrets of God.

- 1 [He children of wisdome are the Church of the righteous, & their offspring is obedience and loue.]
- 2 Hearc your fathers iudgement, o childre, and do thereafter, that ye may be safe.
- 3 For the Lord wil haue the father hono-

red of he children, and hath consumed the autoritie of the mother ouer the children.

- 4 Who so honoreth his father, his sinnes shal be forgiven him, [and he shal abstine from them, & shal haue his daily desires.]
- 5 And he that honoreth his mother, is like one that gathereth treasure.
- 6 Who so honoreth his father, shal haue ioye of his owne childien, & when he maketh his prayer, he shal be heard.
- 7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.
- 8 He that feareth the Lord, honoreth his parents, and doeth seruice vnto his paréts, as vnto lords.
- 9 * Honour thy father and mother in dede and in worde [& in all paciēce,] that thou maiest haue Gods blessing, [& that his blessing may abide with thee in the end.]
- 10 For y^e blessing of the father establissheth the houses of the children, & the mothers curse rotteth out the fundacions.
- 11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.
- 12 Seing that mā's glorie cometh by his fathers honour, & the reproche of y^e mother is dishonour to the children,
- 13 My sonne, helpe thy father in his age, and greue him not as long as he liueth.
- 14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy full strength.
- 15 For the good intreatie of thy father shal not be forgottē, but it shal be a fortres for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shal be founded for thee in righteousness.]
- 16 And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as the yce in the faire wether.
- 17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is cursed of God.
- 18 ¶ My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.
- 19 The * greater thou art, the more humble thy self [in all things,] & thou shalt finde fauour before the Lord.

- 20 Many are excellent & of renoume: but the secrets are reueiled vnto the meke.
- 21 For the power of the Lord is great, & he is honored of the lowlie.

- 22 * Seke not out the things that are to hard for thee, nether searche the things rashly which are to mightie for thee.
- 23 [But] what [God] hath commanded thee, thinke vpon that with reuēcence, [and be not curious in many of his workes:] for it

Exod 20, 12.
deut 5, 16.
mat 15, 4.
aphes 6, 2.
* Or, the blessing of men.

Philib. 2, 3.

Prov 25, 27.
rom. 12, 3.

is not nedeful for thee to ſewith thine eyes
the things that are ſecret.

24 Be not curious in ſuperfluous things: for
many things are ſhewed vnto thee aboute
the capacite of men.

25 The medling with ſuche hath beguiled
many, and an euil opinion hath deceiued
their iudgement.

26 Thou canſt not ſe without eyes: profeſſe
not the knowledge therefore that thou
haſt not.

27 A ſtubberne heart ſhal fare euil at the
laſt: and he that loueth danger, ſhal periſh
therein.

28 An heart that goeth two waies, ſhal not
proſper: and he that is frowarde of heart,
ſhal ſtumble therein.

29 An obſtinate heart ſhal be ladē with ſo-
rowes: and the wicked man ſhal heape ſin-
ne vpon ſinne.

30 The perſuaſion of the proude is without
remedie, & his ſteppes ſhal be plucked vp:
for the plant of ſinne hath taken roote in
him, [and he ſhal not be eſtmed.]

31 The heart of him that hath vnderſtan-
ding, ſhal perceiue ſecret things, and an at-
tentiu eare is the deſire of a wiſe man.

32 [An heart that is wiſe & vnderſtanding,
wil abſteine from ſinne, and ſhal proſper
in the workes of righteouſnes.]

Dan. 4, 24. 33 Water quencheth burning fyre, *and al-
mes taketh away ſinnes.

34 And he that rewardeth good dedes, wil
remēber it afterward, & in the time of the
fall, he ſhal finde a ſtay.

CHAP. IIII.

*1 Almes muſt be done with gentlenes. 12 The ſtudie of
wiſdome and her fruite. 20 An exhortation to eſchewe
euil, and to do good.*

1 **M**Y ſonne, defraude not the poore of
his liuing, and make not the nedie
eyes to waite long.

2 Make not an hungrie ſoule ſorowful, ne-
ther vex a man in his neceſſitie.

3 Trouble not the heart that is grieued, &
differre not the gift of the nedie.

4 Refuſe not the prayer of one that is in
trouble: turne not away thy face from the
poore.

5 Turne not thine eyes a ſide [in angre]
from the poore, and giue him none occa-
ſion to ſpeake euil of thee.

6 For if he curſe thee in the bitterneſſe of
his ſoule, his prayer ſhal be heard of him
that made him.

7 Be courteous vnto the cōpanie [of poore,
and humble thy ſoule vnto the Elder,] and
bowe downe thine head to a man of wor-
ſhip.

8 Let it not greue thee to bowe downe thi-
ne eare vnto the poore, [but pay thy dete,
] and giue him a friendlie answer.

9 ¶ Deliuer him that ſuffieth wrong, from

the hand of the oppreſſour, & be not faint
hearted when thou iudgeſt.

10 Be as a father vnto the fatherles, and as
an houſband vnto thei mother: ſo ſhalt
thou be as the ſonne of the moſte High:
and he ſhal loue thee more then thy mo-
ther doeth.

11 Wiſdome exalterh her children, and re-
ceiueh them that ſeke her, [& wil go be-
fore them in the way of righteouſnes.]

12 He that loueth her, loueth life, and they
that ſeke life in the morning, ſhal haue
great ioye.

13 He that kepeth her, ſhal inherit glorie:
for vnto whome ſhe entieth, him the Lord
wil bleſſe.

14 They that honour her, ſhal be the ſer-
uants of the holie one, and them that loue
her, the Lord doeth loue.

15 Who ſo giueth eare vnto her, ſhal iudge
the nations, and he that goeth vnto her,
ſhal dwell ſafely.

16 He that is faithful vnto her, ſhal haue
her in poſſeſſion, and his generacion ſhal
poſſeſſe her.

17 For fiſt ſhe wil walke with him by cro-
ked waies, and bring him vnto feare, and
drede, and torment him with her discipli-
ne vntil ſhe haue tryed his ſoule, and haue
proued him by her iudgements.

18 Then wil ſhe returne the ſtraight way
vnto him, and comfort him, and ſhew him
her ſecrets, [and heape vpon him the trea-
ſures of knowledge, and vnderſtanding of
righteouſnes.]

19 But if he go wrong, ſhe wil forſake him,
and giue him ouer into the hands of his
deſtruction.

20 [¶ My ſonne,] * Make muche of time, *Rom. 12, 11.*
and eſchewe the thing that is euil,

21 And be not aſhamed [to ſay the trueth]
for thy life: for there is a ſhame that bring-
eth ſinne, and a ſhame that bringeth wor-
ſhip and fauour.

22 Accept no perſone againſt thine owne
conſcience, that thou be not confounded
to thine owne decaye, [and forbear not
thy neighbour in his faute.]

23 And kepe not backe counſel when it may
do good, nether hide thy wiſdome when
it may be famous.

24 For by the talke is wiſdome knowen, and
learning by the wordes of the tongue, [&
counſel, wiſdome and learning by the tal-
king of the wiſe, & ſtedfaſtnes in the wor-
kes of righteouſnes.]

25 In no wiſe ſpeake againſt the worde of
trueth, but be aſhamed of the lies of thine
owne ignorance.

26 Be not aſhamed to confeſſe thy ſinnes, &
reſiſt not the courſe of the riuer.

27 Submit not thy ſelf vnto a fooliſh man,
nether accept the perſone of the mightie.

- 28 Strive for the truth vnto death, [and defend iustice for thy life,] and the Lord God shal fight for thee [against thine enemies.]
- 29 Be not hastie in thy tongue, nether slacke and negligent in thy workes.
- 30 Be not as a lion in thine owne house, neither beat thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]
- 31 * Let not thine hand be stretched out to receiue, and shut when thou shuldest giue.
- 14 Honour and shame is in the talke, & the tongue of a man causeth him to fall.
- 15 Be not counted a tale bearer, & lie not in waite with thy tongue: for shame [and repentance] followe the thief, and an euil condemnacion is ouer him that is double tōgued: [but he that is a backebiter, shalbe hated, enuied and confounded.]
- 16 Do not rashly, nether in small things nor in great.

Act. 20, 35.

CHAP. V.

2 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be differred.

- 1 **T**RUST not vnto thy riches, and say not, I haue ynough for my life: [for it shal not helpe in tyme of vengeance and indignation.]
- 2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:
- 3 Neither say y, [How haue I had strength?] or who wil bring me vnder for my workes? for God the aduenger wil reuenge the wrong done by thee.
- 4 And say not, I haue sinned, and what euil hath come vnto me? for the Almighty is a patient rewarder, but he wil not leaue thee vnpunished.
- 5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.
- 6 And say not, The mercie of God is great: he wil forgieue my manifold sinnes: for mercie & wrath come from him, & his indignacion cometh downe vpon sinners.
- 7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shal the wrath of the Lord breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in tyme of vengeance.
- 8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.]
- 9 Be not caryed about with euerie winde, and go not into euerie way: for so doeth the sinner that hath a double tongue.
- 10 Stand fast in thy sure vnderstanding [& in the way and knowledge of the Lord] & haue but one maner of worde, [& followe the worde of peace and righteousness.]
- 11 Be humble to heare the worde of God, that thou maist vnderstand it, and make a true answer with wisdom.
- 12 Be swift to heare good things, and let thy life be pure, & giue a patient answer.
- 13 If thou hast vnderstanding, answer thy neighbour: if not, laye thine hand vpon thy mouth, [lest thou be trapped in an vdiscreete worde, and so be blamed.]

CHAP. VI.

1 It is the propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.

- 1 **B**E not of a friend [thy neighbours] enemy: for suche shal haue an euil name, shame and reproche, and he shal be in infamie as the wicked that hath a double tongue.
- 2 Be not proude in the deuice of thine owne minde, lest thy soule rent thee as a bull,
- 3 And eat vp thy leaues, and destroye thy frute, and so thou be left as a drye tree [in the wilderness.]
- 4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the porcion of the vngodlie.]
- 5 A swete talke multiplieth the friends [& pacifieth them that be at variance,] and a swete tōgue increaseth muche good talke.
- 6 Holde friendship with manie, neuertheless haue but one counseler of a thousand.
- 7 If thou gettest a friend, proue him first, & be not hastie to credit him.
- 8 For some man is a friend for his owne occasion, and wil not abide in the day of thy trouble.
- 9 And there is some friend that turneth to enimitie, and taketh parte against thee, & in contention he wil declare thy shame.
- 10 Againe some friend is but a companion at the table, and in the day of thine affliction he continueth not.
- 11 But in thy prosperitie he wil be as thou thy self, and wil vse libertie ouer thy seruants.
- 12 If thou be brought low, he wil be against thee, and wil hide him self from thy face.
- 13 Depart from thine enemies, and beware of thy friends.
- 14 A faithfull friend is a strong defence, and he that findeth suche one, findeth a treasure.
- 15 A faithfull friend ought not to be changed for any thing, and the weight [of golde & siluer] is not to be compared to the goodness [of his faith.]
- 16 A faithfull friend is the medicine of life [and immortalitie,] & they that feare the Lord, shal finde him.
- 17 Who so feareth the Lord, shal direct his friendship a right, and as his owne self, so shal his friend be.

- 18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdom [which shal indure] til thine olde age.
- 19 Go to her as one that ploweth, and soweth, and waite for her good frutes: for thou shalt haue but litle labour in her worke: but y^e shalt eat of her frutes right sone.
- 20 How excedding sharpe is she to the vnlearned: he that is without iudgement, wil not remaine with her.
- 21 Vnto suche one she is as a fine touchestone, and he casteth her from him without delay.
- 22 For thei haue the name of wisdom, but there be but fewe that haue the knowledge of her.
- 23 [For with them that knowe her, she abideth vnto the appearing of God.]
- 24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,
- 25 And put thy fete into her linkes, and thy necke into her chaine.
- 26 Bowe downe thy shulder vnto her, and beare her, and be not wearie of her bands.
- 27 Come vnto her with thy whole heart, & kepe her waies with all thy power.
- 28 Seke after her, and searche her, & she shal be shewed thee: and when thou hast gotten her, forsake her not.
- 29 For at the last thou shalt finde rest in her, and that shal be turned to thy ioye.
- 30 Then shal her fetters be a strong defence for thee, [and a sure fundacion] & her chaines a glorious raiment.
- 31 For there is a golden ornament in her, & her bands are the laces of purple colour.
- 32 Thou shalt put her on as a robe of honour, & shalt put her vpon thee, as a crowne of ioye.
- 33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt applic thy minde, thou shalt be wittie.
- 34 If thou loue to hear: thou shalt receiue [doctrine,] and if thou delite in hearing, thou shalt be wise.
- 35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.
- 36 * Desire to heare all godlie talke, and let not the graue sentences of knowledge escape thee.
- 37 And if thou seeest a man of vnderstanding, get thee sone vnto him, and let thy foote weare the steppes of his dores.
- 38 Let thy minde be vpon the ordinances of the Lord, and be continually occupied in his comandements: so shal he stablish thine heart, and giue thee wisdom at thine owne desire.
- 39 ¶ We must forsake euil, and yet not iustifie our selues.
- 40 The behauiour of the wise towards his wife, his friend, his children, his seruants, his father and mother.
- 1 D O ne euil: so shal no harme come vnto thee.
- 2 Departe from the thing that is wicked, and sinne shal turne away from thee.
- 3 My sonne, sowe not vpon the forowes of vnrighteousnes, lest that thou reape them seven folde.
- 4 Aske not of the Lord preeminence, neither of the King the seate of honour.
- 5 * Iustifie not thy self before the Lord: [for *Iob. 9. 2.* he knoweth thine heart,] & boast not thy wisdom in the presence of the King. *psal 143. 2. eccl 7. 17. luk. 18. 12.*
- 6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the person of the mightie, shuldest commit an offence against thine vprightness.
- 7 Offend not against the multitude of a citie, and cast not thy self among the people.
- 8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap. 12. 1.*
- 9 Say not, God wil loke vpon the multitude of mine oblations, and when I offer to the moste high God, he wil accept it.
- 10 Be not faint hearted, when thou makest thy prayer, nether slacke in giuing of almes.
- 11 Laugh no mā to scorne in the heauines of his soule: for [God which seeth all things] is he * that can bring downe, & set vp againe. *1 Sam 2. 7.*
- 12 Sow not a lie against thy brother, nether do the same against thy friend.
- 13 Vse not to make anie maner of lie: for the custome thereof is not good.
- 14 Make not manie wordes when thou art among the Elders, nether repeate a thing in thy prayer.
- 15 Hate not laborious worke, nether the housbandrie, which the moste High hath created.
- 16 Nomber not thy self in the multitude of the wicked, but remember that vengeance wil not slacke.
- 17 Humble thy minde greatly: for the vengeance of the wicked is fyre and wormes.
- 18 Giue not ouer thy friend for anie good, nor thy true brother for y^e golde of Ophir.
- 19 Departe not from a wise and good woman, [that is fallen vnto thee for thy porciō in the feare of the Lord:] for her grace is aboue golde.
- 20 ¶ Where as thy seruāt worketh truely, intreate him not euil, nor y^e hireling that bestoweth him self wholie for thee. *Leui 19. 13. chap 33. 30. & 34. 2.*
- 21 Let thy soule loue a good seruant, and defraude him not of libertie, [nether leaue him a poore man.]
- 22 * If thou haue cattel, loke wel to them, and if thei be for thy profite, kepe them with thee. *Deut. 22. 4.*

- 23 If thou haue sonnes, instruct them, and holde their necke from their youth.
- 24 If thou haue daughters, kepe their bodies, and shewe not thy face chereful toward them.
- 25 Marrie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.
- 26 If thou haue a wife after thy minde, forsake her not, but commit not thy self to the hateful.
- 27 *Honour thy father fro thy whole heart, & forget not the sorowes of thy mother. *Chap 3.9. tob 4.3.*
- 28 Remember that thou wast borne of the, and how canst thou recompense them the things that they haue done for thee?
- 29 ¶ Feare the Lord with all thy soule, and honor his ministers.
- 30 Loue him that made thee, with all thy strength, *and forsake not his seruants. *Deut. 10.8.*
- 31 Feare the Lord with all thy soule, and honor the Priests, *and giue them their porcion, as it is commanded thee, the first frutes, [and purifications] and sacrifices for sinne, & the offrings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holie things. *Leui 2.3. num. 18.15.*
- 32 Stretche thine hand vnto the poore that thy "blesing, [and reconciliacion] may be accomplished. *Ps. liberalitie.*
- 33 Liberalitie pleaseeth all men liuing, and *from the dead restrain it not. *Tob 2.21.*
- 34 *Let not them that wepe, be without [comfort:] but moune wth suche as mourne. *Rom. 12.15.*
- 35 *Be not slowe to visit the sicke: for that shal make thee to be beloued. *Mat. 25.36.*
- 36 Whatsoeuer thou takest in hand, remember the end, & thou shalt neuer do amisse.
- CHAP. VIII.
- We must take hede with whome we haue to do.*
- 1 Strue not with a mightie mā, lest thou fall into his hands.
- 2 *Make not variance with a riche mā, lest he on y^other side weigh downe thy weight: *for golde [and siluer] hath destroyed manie & hath subuerted y^e hearts of Kings. *Mat 5.25. Chap. 31.6.*
- 3 Strue not with a man that is ful of wordes, and laie no stickes vpon his fyre.
- 4 Playe not with a man that is vntaught, lest thy kinned be dishonored.
- 5 *Despise not a man that turneth him self away from sinne, nor cast him not in the teeth with ali, but remēber that we are all worthe blame. *Galat 6.1.*
- 6 *Dishonour not a man in his olde age: for they were as we which are not olde. *Leui 19.32.*
- 7 Be not glad of the death of thine enemy, but remember that we must dye all, [and so enter into ioy.]
- 8 *Despise not the exhortacion of the [Elders] y^e be wise, but acquaint thy self with their wise sentences: for of the thou shalt learne wisdom, [and the doctrine of vnderstanding,] and how to sesue great men [without complaint.]
- 9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, & of them thou shalt learne vnderstanding, and to make answer in the time of nede.
- 10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fyrie flames [of their sinnes.]
- 11 Rise not vp against him that doeth wrong, y^e he lay not waite as a spie for thy mouth. *Chap 29.4.*
- 12 *Lend not vnto him that is mightier then thy self: for if thou lendest him, cou^{er} it but lost.
- 13 Be not suretie aboute thy power: for if thou be surerie, thinke to paie it.
- 14 Go not to law with y^e iudge: for thei wil giue sentēce accordig to his owne honour.
- 15 *Trauaile not by the way with him that is rash, lest he do thee iniurie: for he followeth his owne wilfulnes, & so shalt thou perish thorow his folie. *Gen. 17.2.*
- 16 *Strue not with him that is angrie, & go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he wil ouerthrowe thee. *Prou. 22.24.*
- 17 Take no counsel at a foole: for he can not kepe a thing close.
- 18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.
- 19 Open not thine heart vnto euerie man, lest he be vnthankful to thee, [and put thee to reprove.]
- CHAP. IX.
- Of ielousie 12 An olde friend is to be preferred before a newe. 18 Righteous men shulde be bidden to thy table.*
- 1 BE not ielous ouer thy wife of thy bosome, nether teache her by thy meanes an euil lesson.
- 2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]
- 3 Mete not an harlot, lest thou fall into her snares.
- 4 Vse not the companie of a woman that is a singer, [& a dancer, nether heare her,] lest thou be taken by her craftines.
- 5 Gaze not on a *maide, that thou fall not by that that is precious in her. *Gen 6.8.*
- 6 *Cast not thy minde vpon harlots [in a - Prou. 5.10] nie maner of thing,] lest thou destroye [bothe thy self and] thine heritage.
- 7 Go not about gazig in the streates of the citie, nether wander thou in the secret places thereof.
- 8 *Turne awaye thine eye from a beautiful woman, and loke not vpon othe^rrs beautie: for manie *haue perished by the beautie of women: for therow it loue is kindled as a fyre. *Mat 5.28. Gen 34.1. 2 Sam 11.2. iudeth. 10.17.*
- 9 [Euerie woman that is an harlot, shal be trodden vnder fote as dogue, of euerie one that goeth by the waye.
- 10 Manie

- 10 Many wondering at y^e beautie of a strange womā, haue bene cast out: for her wordes burne as a fyre.]
- 11 Sit not at all with another mā's wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.
- 12 ¶ Forsake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, thou shalt drinke it with p^easure.
- 13 *Desire not y^e honour [& riches] of a sinner: for y^e knowest not what shalbe his end.
- 14 Delite not in the thing that the vngodlie haue pleasure in, but remēber that they shal not be founde iust vnto their graue.
- 15 Kepe thee frō the man that hath power to slay: so shalt thou not doute the feare of death: and if thou come vnto him, make no faute, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the citie.
- 16 Trye thy neighbour as nere as thou cāst, *and aske counsel of the wise.
- 17 Let thy talke be with the wise, & all thy comunicatiō in the Law of y^e moste High.
- 18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.
- 19 In the hands of the craftsmen shal the workes be commended, and the wise prince of the people by his worde, [& the worde by the wisdom of the Elders.]
- 20 A man ful of wordes is dangerous in his citie, and he that is rash in his talking, shalbe hated.
- CHAP. X.
- 1 Of Kings and iudges. 7 Pride and couetousnes are to be abhorred. 28 Labour is praised.
- 1 *A Wise iudge wil instruct his people with discretiō: the gouernance of a prudent man is wel ordered.
- 2 As the iudge of the people is him self, so are his officers, and what maner of man the ruler of the citie is, suche are all they that dwell therein.
- 3 *An vnwise King destroyeth his people, but where they that be in autoritie, are men of vnderstāding, there the citie prosperieth.
- 4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the naciōs is to be abhorred,] and when time is, he wil set vp a profitable ruler ouer it.
- 5 In the hand of God is the prosperitie of man, and vpon the scribes wil he laye his honour.
- 6 *Be not angrie for any wrong, with thy neighbour, and do nothing by inurious practises.
- 7 Pride is hateful before God and man, & by bothe doeth one commit iniquitie.
- 8 *Because of vnrighteous dealing and wrongs and riches gotten by deceit, the kingdome is translated from one people to another.
- 9 There is nothing worse then a couetous man: [why art thou proude, o earth and ashes? there is not a more wicked thing, then to loue money:] for suche one wolde euen sel his soule, & for his life euerie one is compelled to pul out his owne bowels.
- 10 [All tyrannie is of smale indurance, and the disease that is hard to heale, is grievous to the physicion.]
- 11 The physicio cutteth of y^e fore disease, & he that is to day a King, to morow is dead.
- 12 Why is earth & ashes proude, seing that when a man dyeth, he is the heire of serpents, beastes and wormes?
- 13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.
- 14 For pride is the original of sinne, and he that hathe it, shal powre out abominacion, til at last he be ouerthrowen: therefore the Lord bringeth the persuasious [of the wicked] to dishonour, and destroyeth them in the end.
- 15 The Lord hathe cast downe the thrones of the [proude] princes, & set vp the meke in their steade.
- 16 The Lord plucketh vp the rootes of the [proude] naciōs, and planteth the lowlie with glorie among them.
- 17 The Lord ouerthroweth the lands of the heathen, and destroyeth the vnto y^e fundacions of y^e earth: he causeth the to wither away, & destroyeth them, and maketh their memorial to cease out of the earth.
- 18 [God destroyeth the memorial of the proude, & leaueth the remembrance of the humble.]
- 19 Pride was not created in mē, neither wrath in the generacion of women.
- 20 There is a fede of mā, which is an honorable fede: the honorable fede are they y^e feare y^e Lord: there is a fede of mā, which is without honour: y^e fede without honour, are they that transgress the cōmandmēts of the Lord: it is a fede that remaineth w^h feareth the Lord, & a faire plant, that loue him: but they are a fede without honour, that despise the Law, & a deceiueable fede that breake the commandements.
- 21 He y^e is the chief amōg brethrē, is honorable: so are they y^e feare y^e Lord in his sight.
- 22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.
- 23 The feare of the Lord is y^e glorie aswel of the riche & the noble, as of the poore.
- 24 It is not mete to despise the poore man
- Oooo. ii.

Iudg 9.3.
2. sam. 15. 12.

Chap 7.8.

Or, the worker-
man is praised
according to the
works.

1 King 19.1.

Leu. 19. 17.

that hathē vnderstanding, nether is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge & the man of autoritie, are honorable, yet is there none of them greater, then he that feareth the Lord.

Prou. 17. 2. 26 *Vnto the seruant that is wise, shal they that are free, do seruice: *he y hathe knowledge, wil not grudge whē he is reformed, [*2. Sam. 12. 13.* & the ignorant shal not come to honor.]

27 Seke not excuses when thou shuldest do thy worke, nether be ashamed thereof through pride in the time of aduersitie.

Prou. 12. 9. 28 *Better is he that laboreth & hathe plentifulnes of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy self praise by mekenes, and esteeme thy self as thou deseruest.

30 Who wil counte him iust that sinneth against him self or honour him, that dishonoreth his owne soule?

31 The poore is honored for his knowledge [and his feare,] but the riche is had in reputacion because of his goods.

32 He that is honorable in pouertie, how muche more shal he be when he is riche? & he that is vn honest beig riche, how muche more wil he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgements. 14 All things come of God. 29 All men are not to be brought into thine house.

Gen. 41. 40. *1* **W**isdomē *lifteth vp y head of him that is lowe, and maketh him to sit among great men. *1. Sam. 6. 8.*

2 Commend not a man for his beautie, nether despise a man in his vtter appearance.

3 The bee is but smal among the fowles, yet doeth her frute passe in swēenes.

1. K. 12. 2. 4 Be not proude of clothing & raimēt, * & exalte not thy self in the day of honour: for the workes of the Lord are wōderful, [and glorious,] secret, [and vnknown] are his workes among men.

5 Many tyrāts haue sit downe vpon y earth, * & the vnlikelie hathe worne the crowne. *2. Sam. 15. 28.*

esther. 6. 10. 6 Many mightie men haue bene brought to dishonour, & the honorable haue bene deliuered into other mens hands.

Deu. 13. 14. *7* *Blame [no mā] before thou haue inquired the matter: vnderstand first, and then reforme [righteously.] *1. K. 17. 6.*

1. K. 17. 22. 8 *Giue no sentence, before thou hast heard the cause, nether interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

Mal. 1. 9. 22. *10* My sonne, medle not with many matters: *for if thou gaine muche, thou shalt not be blameles, and if thou follow after it, yet

shalt thou not attaine it, nether shalt thou escape, though thou flee from it.

11 *There is some man that laboreth and *Pro. 10. 3.* taketh peine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthful, & *hathe nede of helpe: for he wāteth strēgth, *1. K. 42. 10.* and hathe great pouertie, yet the eye of the Lord loketh vpō him to good, and setteth him vp from his lowe estate,

13 And he listeth vp his head: so that manie men marueil at him, [& giue honour vnto God.]

14 *Prosperitie & aduersitie, life & death, *Iob. 14. 12.* pouertie and riches come of the Lord. *Eccl. 2. 4.*

15 Wisdome & knowledge, and vnderstanding of the Lawe are of the Lord: loue & good workes come of him.

16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperitie for euer.

18 ¶ Some man is riche by his care and nigardship, & this is y porcion of his wages,

19 In that he saith, *I haue gotten rest, and *Luk. 12. 1. 8.* now wil I eat continually of my goods, yet he considereth not, y the time draweth nere, that he must leaue all these things vn to other men, and dye him self.

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vnto thine age.

21 Marueil not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, and he maketh his prosperitie sone to florish.

23 ¶ Say not, What profite and pleasure shal I haue? and what good things shal I haue hereafter?

24 Againe say not, I haue ynough, & possesse many things, * & what euil can come to me hereafter? *Chap. 18. 25.*

25 In thy good state remēber aduersitie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his waies.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discovered.

28 Iudge none blessed before his death: for a man shal be known by his children.

29 Bring not euerie man into thine house: for the discentful haue manv traies, [and are like stomackes that belche stinkingly.]

30 As a partriche is takē vnder a basket, [& the hinde is taken in the snare,] so is the heart of the proude man, which like a spie watcheth

watcheth for thy fall.

- 31 For he lieth in waite & turneth good vnto euil, and in things worthie praise he wil finde some faute.
- 32 Of one litle sparke is made a great fyre, [& of one discretful man is blood increased:] for a sinful mā laieth waite for blood.
- 33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.
- 34 Lodge a stranger, and he wil destroe thee with vnquietnes, & drue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to do good. 10 Enemies ought not to be trusted.

- 1 **W**Hen thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.
- 2 Do good vnto the righteous, & thou shalt finde [great] rewarde, though not of him, yet of the moste High.
- 3 He can not haue good that continueth in euil, and giueth no almes: [for the moste High hateth the sinners, and hathe mercie vpon them that repent.]
- 4 Giue vnto suche as feare God, and receiue not a sinner.
- 5 Do wel vnto him that is lowlie, but giue not to y vngodlie: holde backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: els thou shalt receiue twise as muche euil for all the good that thou doest vnto him.
- 6 For the moste High hateth the wicked, & wil repay vengeance vnto the vngodlie, & kepeth them against the day of horrible vengeance.
- 7 Giue vnto the good, and receiue not the sinner.
- 8 A friend can not be knownen in prosperitie, nerthe can an enemy be vnknownen in aduersitie.
- 9 When a man is in wealth, it griueth his enemies, but in heauines & trouble a mans very friend wil departe from him.
- 10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednes.
- 11 And though he make muche crouching & kneeling, yet aduise thy self, & beware of him, & thou shalt be to him, as he that wipeth a glasse, and thou shalt knowe that all his rust hathe not bene wel wiped away.
- 12 Set him not by thee, lest he destroy thee, & stand in thy place.
- 13 Nether set him at thy right hand, lest he like thy rounge, & thou at the last remeber my wordes, & be pricked with my sayings.
- 14 Binde not two sinnes together: for there shal not one be vnpunished.
- 15 Who wil haue pitie of y charmer, that is stinged of the serper? or of all suche as come nere the beastes? so is it w him that kepeth companie with a wicked man, & wrap

peth him self in his sinnes.

- 16 For a season wil he bide with thee: but if thou stamble, he taryeth not.
- 17 *An enemy is swete in his lippes: he can make manie good wordes, and speake manie good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wil not be satisfied with blood.
- 18 If aduersitie come vpon thee, thou shalt finde him there first, and though he preted to helpe thee, yet shal he vndermine thee: he wil shake his head, and clappe his hāds, and wil make manie wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude & of the riche are to be eschewed. 15 The loue of God. 17 Lak to compaign with their like.

- 1 **H**E* that toucheth pitch, shalbe defiled with it: and he that is familiar with the proude, shal be like vnto him.
- 2 Burthen not thy self aboue thy power, whiles thou liuest, and companie not with one that is mightier, and richer then thy self: for how agre the kettel and the earthen pot together? for if the one be smitten against the other, it shalbe broke.
- 3 The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shal straight waife be threatned.
- 4 If thou be for his profite, he vseth thee: but if y haue nothing, he wil forsake thee.
- 5 If thou haue anie thing, he wil liue with thee: yea, he wil make thee a bare man, and wil not care for it.
- 6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & say, What wantest thou?
- 7 Thus wil he shame thee in his meat, vntil he haue supt thee cleane vp twise or thrise, and at the last he wil laugh thee to scorne: afterwarde, when he seeth thee, he wil forsake thee, and shake his head at thee.
- 8 [Submit thy self vnto God, & waite vpon his hand.]
- 9 Beware that y be not disceiued in thine owne conceit & broght downe by thy sim plenes: [be not to hūble in thy wisdom.]
- 10 ¶ If thou be called of a mightie man, absent thy self: so shal he call thee the more oft.
- 11 Praise not thou vnto him, that thou be not shut out, but go not thou farre of, lest he forget thee.
- 12 Withdraw not thy self fro his speache, but beleue not his manie wordes: for with muche communicatiō wil he tempt thee,

and laughingly wil he grope thee.

13 He is vnmmerciful, & kepeth not promes: he wil not spare to do thee hurt, and to put thee in prison.

14 Beware, & take good hede: for thou walkest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon him for thy saluacion.

16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.

17 All flesh wil resort to their like, & euerie man wil kepe companie with suche as he is him self.

18 How can the wolfe agre with the lambe? nomore cā the yngodlie with y righteous.

19 What fellowship hathe " hyena with a dogge? and what peace is betwene the riche and the poore?

Which is a wilde beast y counterfaieth the voyce of men, and so enuiceth the out of their houses and deuoureth them.

20 As the wilde asse is the lions praye in the wilderness, so are poore men the meat of the riche.

21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If a riche mā fall, his friēds set him vp againe: but whē the poore falleth, his friēds driue him away.

23 If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & thogh he speake wisely, yet can it haue no place.

24 Whē the riche mā speaketh, euerie mā holdeth his tongue: and loke what he saith, they praise it vnto the cloudes: but if the poore mā speake, they say, What fellow is this? and if he do amisse, they wil destroe him.

25 Riches are good vnto him that hathe no sinne [in his conscience,] and pouertie is euil in the mouth of the yngodlie.

26 The heart of a man chāgeth his countenance, whether it be in good or euil.

27 A chearful countenance is a token of a good heart: for it is an hard thīg to knowe the secrets of the thoght.

CHAP. XIII.

1 The office of the tongue, 17 Man is but a vaine thing.

21 Happie is he that continueth in wisdom.

Chap 19.7. 22. 3. 2.

1 **B**lessed is the man* that hathe not fal- len by [the worde of] his mouth, & is not tormented with the sorow of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are comelie for a nigarde, and what shulde an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheare with his goods.

5 He that is wicked vnto him self, to whom wil he be good? for suche one can haue

no pleasure of his goods.

6 There is nothing worse, then when one enuiceth him self: and this is a rewarde of his wickednes.

7 And if he do anie good, he doeth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes.

8 The enuious man hathe a wicked loke: he turneth away his face, and dispiseth men.

9 A couetous mans eye hathe neuer ynough of a porciō, and his wicked malice withereth his owne soule.

10 A wicked eye enuiceth the bread, & there is scarcenes vpon his table. *Prov. 17. 20.*

11 My sonne, do good to thy self of that thou hast, and giue the Lord his due offerings.

12 Remēber that death tarieth not, & that the couenant of the graue is not shewed vnto thee.

13 Do good vnto thy friēd before thou dye, & according to thine habilitie stretch out thine hand, and giue him. *Chap. 4. 1. 10. 4. 7. Luk. 14. 1. 3.*

14 Defraude not thy self of the good day, and let not the porciō of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauails vnto another, and thy labours for the deuiding of the heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousness before thy death:] for in the hell there is no meat to finde.

17 ¶ All flesh waxeth olde, as a garment, & this is the condition of all times, Thou shalt dye the death. *Isa. 40. 6. 1. Pet. 1. 24. 1. Sam. 1. 16.*

18 As the grene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shal faile, and the worker thereof shal go withal.

20 [Euerie excellent worke shal be iustified, and he that worketh it, shal haue honour thereby.]

21 *Blessed is the man that doeth meditate honest things by wisdom, [& exerciseth him self in iustice,] and he that reasoneth of holie things by his vnderstanding. *Psal. 1. 2.*

22 Which cōsidereth in his heart her wayes, and vnderstandeth her secrets.

23 Go thou after her as one that seketh her out, and lie in waite in her wayes.

24 He shal loke in at her windowes, & hearken at her dores.

25 He shal abide beside her house, and fasten a stake in her walles: he shal pitche his tent besides her.

26 And he shal remaine in the lodging of good men, & shal set his childré vnder her couering, and shal dwell vnder her branches.

27 By her he shalbe couered from the heat,
and in her glorie shal he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth God.
2 God reuelleth and casteth of the sinner. 11 God is
not the author of euil.

1 **H**E that feareth the Lord, wil do good:
and he that hathe the knowledge of
the Law, wil kepe it sure.

2 As an [honorable] mother shal she mete
him, and she, as his wife married of a virgine,
wil receiue him.

3 With the bread [of life] and vnderstanding
shal she fede him, & giue him the wa-
ter of [wholsome] wisdom to drinke.

4 He shal assure him self in her, and shal not
be moued, and shal holde him self fast by
her, and shal not be confounded.

5 She shal exalt him aboue his neighbou-
res, and in the middes of the congregaciō
shal she open his mouth: [with the spi-
rit of wisdom, and vnderstanding shal she
fil him, and clothe him with the garment
of glorie.]

6 She shal cause him to inherit ioye, & the
crowne of gladnes, & an euerlasting name.

7 But foolish men wil not take holde vpon
her: [but suche as haue vnderstanding, wil
mete her:] the sinners shal not se her.

8 For she is farre fro pride [and disceite,]
& men that lie, cā not remember her: [but
men of trueth shal haunt her, & shal pros-
per euen vnto the beholding of God.]

9 Praise is not semelie in the mouth of the
sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be
pléteous in a faithful mouth] thē the Lord
wil prosper it.

11 Say not thou, It is through the Lord that
I turne backe: for thou oughtest not to do
the things that he hateth.

12 Say not thou, He hathe caused me to er-
re: for he hathe no nede of the sinful man.

13 The Lord hateth all abominacion [of
eiour:] and they that feare God, wil loue
it.

Gen. 1. 27.

14 *He made man from the beginning, and
left him in the hand of his counsel, [and
gaue him his commandements and pre-
cepts.]

15 If thou wilt, thou shalt obserue the com-
mandements, and testifie thy good wil.

16 He hathe set water and fyre before thee:
stretche out thine hand vnto which thou
wilt.

Leue. 21. 8.

17 *Before man is life and death, [good &
euil:] what him liketh, shal be giuen him.

18 For the wisdom of the Lord is great, &
he is mightie in power, and beholdeth all
things [continually.]

Psal 34. 16.

19 *And the eyes [of the Lord] are vpon
them that feare him, and he knoweth all
the workes of man.

20 He hathe commanded no man to do vn-
godlie, nether hathe he giuen anie man
licēce to sinne: [for he desireth not a mul-
titude of infidels, & vnprofitable childrē.]

CHAP. XVI.

1 Of vnhappie, and wicked children. 17 No man can
hide him self from God. 24 An exhortacion to the re-
ceiuing of instruction.

1 **D**esire not the multitude of vnprofi-
table children, nether delite in vn-
godlie childrē: though thei be manie, reioy-
ce not in thē, except the feare of the Lord
be with them.

2 Trust not thou to their life, nether rest
vpon their multitude.

3 For one that is iuste, is better then a thou-
sand suche, and better it is to dye without
children, then to leaue behinde him vn-
godlie children.

4 For by one that hathe vnderstanding, shal
the citie be inhabited: but the stocke of the
wicked shal be wasted incontinently.

5 Manie suche things haue I sene with mi-
ne eyes, and mine eare hathe heard greater
things then these.

6 *In the congregaciō of the vngodlie shal *Chap. 21. 20.*
a fyre be kindeled, and among vnfaithful
people shal the wrath be set on fyre.

7 *He spared not the olde gyants, w̄ were *Gen. 6. 4.*
rebellious, trusting to their owne strēgth,

8 *Nether spared he where as Lot dwelt, *Gen. 19. 21.*
those whome he abhorred for their pride.

9 He had no pitie vpon the people that
were destroyed, & puffed vp in their sins.

10 *And so he preserued the six hundreth *Nom 14. 18.*
thousand souldiers, that were gathered in
the hardnes of their heart, in afflicting thē
& pitying them, in smiting them & hea-
ling thē, with mercie, & with chastisemēt.

11 Therefore if there be one stiffe necked
among the people, it is marueil if he scape
vnpunished: for mercie and wrath are with
him: he is mightie to forgiue, & to powre
out displeasure.

12 *As his mercie is great, so is his punish- *Chap. 5. 19.*
ment also: he iudgeth a man according to
his workes.

13 The vngodlie shal not escape with his
spoile, and the pacience of the godlie shal
not be delayed.

14 He wil giue place to all good dedes, &
euerie one shal finde according to his wor-
kes, [and] after the vnderstanding of his
pilgrimage.]

15 The Lord hardened Pharaō, that he shul-
de not knowe him, and that his workes
shulde be knowen vpon the earth vnder
the heauen.

16 His mercie is knowen to all creatures:
he hathe separate his light from the dark-
nes with an adamant.

17 Say not thou, I wil hide my self from the
Lord: for who wil take vpon me fild aboue?

Oooo.iiii.

I shal not be knowen in so great an heape of people: for what is my soule among suche an infinite number of creatures?

2 Pet. 3. 18. 18 Beholde, the heauen, and the *heauen of

heauens, which are for God, the depth, and the earth, and all that therein is, shal be moued when he shal visite.

19 All the worlde which is created and made by his wil, the mountaines also, and the fundacions of the earth shal shake for feare, when the Lord loketh vpon them.

20 These things doeth no heart vnderstand worthely, [but he vnderstandeth euerie heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see for the moste parte of his workes are hid.

22 Who can declare y^e workes of his righteousness? or who can abide them? for his ordinance is farre of, and the trying out of all things faileth.

23 He that is humble of heart, wil consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge; and make my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledge.

26 The Lord hathe set his workes in good order from the beginning, & parte of them hathe he sundred from the other when he first made them.

27 He hathe garnished his workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, nether was anie of them disobedient vnto his wordes.

29 After this the Lord loked vpon the earth and filled it with his goods things.

30 With all maner of liuing beasts hathe he couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnes that God hathe done vnto him. 20 Of almes, 26 And repentance.

Gen. 1. 27.

& 1. 1.

Wisd. 2. 23.

& 9. 6.

1 Cor. 11. 7.

Col. 3. 10.

1 **T**He *Lord hathe created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes & certein times, and gaue him power of the things, that are vpon earth.

3 He clothed them with strength, as they had nede; and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts, and foules.

Gen. 2. 22.

5 [*He created out of him an helper like vnto him self,] and gaue them discrecion and tongue, and eyes, eares, and an heart

to vnderstand, and sixtly he gaue them a spirit, and seuenly he gaue them speache to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue the occasion to reioyce perpetually in his miracles, that they shulde prudently declare his workes, & that the elect shulde praise his holie Name together.

9 Beside this, he gaue them knowledge, and gaue the Law of life for an heritage, that they might now knowe that they were mortal.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrighteous things. *He gaue euerie man also a comendement concerning his neighbour. *Exod. 20. 22. & 22. 23.*

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euerie man from his youth is giue to euil, and their stonie hearts can not become flesh.

15 He appointed a ruler vpon euerie people, when he deuided the nations of the whole earth.

16 *And he did chuse Israel, as a peculiar people to him self, whome he nourisheth with discipline as his first borne, and giueth him moste louing light, and doeth not forsake him. *Deu. 4. 20 & 10. 15.*

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnes is hid from him, but all their sinnes are before y^e Lord.

19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 *The almes of a man, is as a thing sealed vp before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters. *Chap. 29. 14.*

21 *At the last shal he arise, & rewarde the, and shal repay their rewarde vpon their heads. *Mat. 25. 35.*

22 *But vnto them that wil repēt, he giueth them grace to returne, and exhorteth suche as faile, with pacience, [and sendeth them the porcion of the veritie.] *Act. 3. 26.*

23 *Returne the vnto the Lord, and forsake thy sinnes: make thy prayer before his face and take away the offence. *Ierem. 3. 12.*

24 Turne againe vnto y^e most High: for he wil bring thee from darkenes to wholsome lights.

light: to forsake thine vnrighteousnes, and hate greatly all abominacion.

25 [Knowe the righteousness & iudgements of God: stand in the porcion that is set forthe for thee, and in the prayer of the most high God, & go in the partes of the holie worlde with such as be liuing and confesse God.]

*Psal. 6.6.
138.9.*

26 *Who can praise the moste High in the hell, as do all they that liue and confesse him?

27 [Abide not thou in the error of the vngodlie, but praise y Lord before death.]

28 Thankfulness perisheth from the dead, as thogh he were not: but the liuing, and he that is sounde of heart, praiseth the Lord, [and reioyceth in his mercie.]

29 How great is the louing kindenes of the Lord our God, and his compassion vnto such as turne vnto him in holines!

30 For all things can not be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednes.]

31 What is more cleare then the sunne? yet shal it faile.

32 So flesh and blood that thinketh euil, [shal be reprobued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruelous workes of God. 6.7 The miserie & wretchednes of man. 8 Against God ought we not to complaine. 21 The performing of Vowes.

Gen. 1.1.

1 **H**E y liueth for euer, * made all things together: y Lord who onelie is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he gouerneth all things by his power, and deuiceth the holie things from the prophane.

3 To whome hathe he giuen power to expresse his workes? who wil sicke out the grounde of his noble actes?

4 Who shal declare the power of his greatnes? or who wil take vpo him to tell out his mercie?

5 As for the wonderous workes of y Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be founde out.

6 But when a man hathe done his best, he must beginne againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euil can he do?

Psal. 139.10.

8 *If the number of a mans daies be an hundred yere, it is muche: and no man hathe certaine knowledge of his death.

9 As dropes of raine are vnto the sea, and as a grauel stone is in comparision of the sand, so are a thousand yeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.]

12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurturieth, & teacheth, & bringeth backe, as a shepherd his flocke.

13 He hathe mercie of them that receiue discipline, and that diligently seke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whatsoeuer thou giuest, vse no discomfortable wordes.

15 Shal not the dew aswage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gift? but a gracious man giueth them bothe.

17 A foole wil reproche churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousness before thou come to iudgement:] learne before thou speake, and vse physike or euer thou be sicke.

19 *Examine thy self, before y be iudged, *1. Cor. 11.31.* & in the day of the visitacion thou shalt finde mercie.

20 Humble thy self before thou be sicke, & whiles thou maiest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and disferre not vnto death to be reformed: [for the rewarde of God endureth for euer.]

22 Before thou praie, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath, that shal be at the end, and the houre of vengeance, when he shal turne away his face. *Chap. 7.18.*

24 *When thou hast ynough, remeber the *Chap. 11.17.* time of hunger: and when thou art rich, thinke vpon pouertie and neede.

25 From the morning vntil the euening the time is changed, and all such things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kepeth him self from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdom, & knowledge, and praiserh him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousness.] and powre out

with modestie graue sentēces for más life. 14 Reproue a friend that he may kepe his

29 The chief autoritie of speaking is of the tongue: and if he haue spoken, that he say Lord alone: for a mortal man hathe but a it no more.

Rom 6,6 & 12,14. 30 ¶ Followe not thy lustes, but turne thee from thine owne appetites. 15 Tell thy friend his faute: for oft times a slander is raised, and giue no credence to euerie worde.

31 For if thou giuest thy soule her desires, 16 A man falleth with his tongue, but not with his wil: and who is he, that hathe not offended in his tongue? *Lam 3,8*

32 Take not thy pleasure in great volup- 17 Reproue thy neighbour before thou teousnes, and intangle not thy self with threaten him, & being without anger, giue place vnto the Law of the moste High.

33 Become not a begger by making ban- 18 The feare of the Lord is the first degre kets of that that thou hast borrowed, and so to be receiued of him, and wisdom obtai- leaue nothing in thy purse: els y^e shuldest neth his loue.

sclanderously lie in waite for thine owne 19 The knowledge of the commandemēt life. *CHAP. XIX.* of the Lord is the doctrine of life, & they that obey him, shal receiue the frute of im- mortalitie.

¶ Wine & whoredome bring men to pueritie. 6 In thy 20 The feare of the Lord is all wisdom, words vse discretion 22 The difference of the wis- and the performing of the Law is perfitte domes, & the knowledge of his almightie power.

1 Laboring man that is giuen to drū- 21 If a seruant say vnto his master, I wil not kennes, shal not be riche: & he that cōtēneth smale things, shal fall by litle do as it pleaseth thee, thogh afterward he do it, he shal displease him that nourisheth him.

Gen 19,33. & 1 King. 11,1. 2 ¶ Wine and women leade wise men out of the way, [and put men of vnderstanding to reprove.] 22 The knowledge of wickednes is not wis- dome, nether is there prudence where as the counsel of sinners is: but it is euen ex- ceptable malice: and the foole is voide of wisdom.

3 And he that companieth adulterers, shal become impudent: rottennes and wormes shal haue him to heritage, and he that is to bolde, shal be taken away, and be made a publicke example.

Iosb 22,25. 4 ¶ He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shal be punished: [he that hareth to be reformed, his life shal be shortened, and he that abhorreth babling of wordes, quencheth wickednes:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shal haue lesse euil.

7 Rehearse not to an other, that which is tolde vnto thee: so y^e shalt not be hindred.

8 Declare not other mens maners, nether to friend nor foe: and if the sinne apperteine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he wil hate thee.

Chap. 22,18. & 27,17. 10 ¶ If thou hast heard a worde [against thy neighbour,] let it dye with thee, & be sure, it wil not burst thee.

11 A foole trauaileth when he hathe heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a foolles heart.

Leui 19,17. mat 18,13. 13 ¶ Reproue a friend lest he do euil, and if he haue done it, that he do it no more.

Of correction & repentance. 6 To speake & kepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thief & the murderer. 28 Gifres blinde the eyes of the wise.

1 There is some rebuke that is not comelie: againe, some man holdeth his tongue, and he is wise.

2 It is muche better to reprove, then to beare

CHAP. XX.

- beare euil wil: and he that acknowledgeth his faute, shalbe preferred from hurt.
- Chap 30.22.* 3 As*whē a gelded mā thorowe lust wolde defile a maide, so is he that vseth violence in iudgement.
- 4 How good a thing is it, when thou art reprobued, to shewe repentance! for so shalt thou escape wilful sinne.
- 5 Some man kepeth silence, and is founde wise, and some by muche babling becometh hateful.
- 6 Some man holdeth his tongue, because he hathe not to answere: and some kepeth silence, waiting a conuenient time.
- Chap 32.6.* 7 *A wise man wil holde his tongue til he se opportunitie: but a trifier & a foole wil regarde no time.
- 8 He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shalbe hated.
- 9 Some man hathe oft times prosperitie in wicked things, and *some time* a thing that is founde, bringeth losse.
- 10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.
- 11 Some man humbleth him self for glories sake, and some by humblenes listeth vp the head.
- 12 Some man byeth muche for a litle price: for the which he payeth seuen times moie.
- Chap 33.5.* 13 *A wise man with his wordes maketh him self to be loued, but the mery tales of fooles shal be powred out.
- 14 The gift receiued of a foole, shal do thee no good, nether yet of the enuious for his importunitie: for he loketh to receiue manie things for one: he giueth litle, & he vpbiaideth muche: he openeth his mouth like a towne crier: to day he lendeth, to morowe asketh he againe, and suche one is to be hated of God and man.
- 15 The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euil of me.
- 16 How oft, and of how manie shal he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: & it is all one: as thogh he had it not.
- 17 The fall on a pauement is verie sudden: so shal y fall of the wicked come hastily.
- 18 A man without grace is as a foolish tall which is oft tolde by the mouthe of the ignorant.
- 19 A wise sentence loseth grace when it cometh out of a fooles mouthe: for he speaketh not in due season.
- 20 Some man sinneth not because of paueritie, and yet is not grieved when he is alone.
- 21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persones loseth it.
- 22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for naught.
- 23 *A lie is a wicked shame in a mā: yet is it oft in the mouth of the vnwise.
- 24 A thief is better, then a man that is accustomed to lye: but they bothe shal haue destruction to heritage.
- 25 The condicions of liers are vn honest, and their shame is euer with them.
- 26 A wise man shal bring him self to honor with his wordes, and he that hathe vnderstanding, shal please great men.
- 27 *He that tilleth his land, shal increase his heape: [he that worketh righteoufnes, shalbe exalted,] and he that pleaseth great me, shal haue pardō of his iniquitie.
- 28 *Rewardes and giftes blinde the eyes of the wise, and make them dōme, that they can not reprove fautes.
- 29 Wisdome that is hid, and treasure that is horded vp, what profite is in the bothe?
- 30 Better is he that kepeth his ignorance secret, then a man that hideth his wisdom.
- 31 The necessarie pacience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.
- CHAP. XXXI.
- Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprobued. 17 The mouths of the wise man 26 The thought of the foole.*
- 1 MY sonne, hast thou sinned: do so no more,*but pray for the fore finnes [that they may be forgien thee.]
- 2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.
- 3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.
- 4 Strife & iniuries waste riches: so the house of the proude shalbe desolate.
- 5 *The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.
- 6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuertereth in heart.
- 7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he fallerh.
- 8 Who so buyldeth his house with other mens money, is like one that gathereth stones to make his graue.
- 9 *The congregacion of the wicked is like towne wrapped together: their end is a flame of fyre to destroye them.
- 10 The waye of sinners is made plaine with stones, but at the end thereof is hel; [darkenes and paines.]
- 11 He that kepeth the Law of the Lord, ruleth his owne affections thereby: and
- Chap 25.4.*
Prou. 12.22.
Exod 23.8.
Deu 16.19.
Chap 5.9.
psal 41.5.
luk 15.21.
Exod 3.9.
and 22.23.
Chap. 16.7.
Or, heareth the vnderstanding thereof
- Pppp.ii.

the increase of wisdom is the end of the feare of God.

12 He that is not wise, wil not suffer him self to be taught: but there is some wit that increaseth bitterness.

13 The knowledge of the wise shal abound like water that runneth ouer, and his counsel is like a pure fountaine of life.

Chap. 33, 1. 14 * The inner partes of a foole are like a broken vessel: he can kepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wise worde, he wil comend it, and increase it: but if an ignorant man heare it, he wil disallowe it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.

17 They inquire at the mouthe of the wise man in the congregacion, and they shal ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowlege of the vnwise is as wordes without order.

19 Doctrine vnto fooles is as fetters on the fete, and like manacles vpon the right hand.

Chap. 19, 27. 20 * A foole listeth vp his voyce with laughter, but a wise mā doeth scarce smile secretly.

21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.

22 A foolish mans fote is sone in [his neighboures] house: but a man of experience is ashamed to loke in.

23 A foole wil pepe in at the dore into the house: but he that is wel nurtered, wil stand without.

24 It is the point of a foolish mā to hearken at the dore: for he that is wise, wil be grieved with such dishonour.

25 The lippes of talkers wil be telling suche things as pertaine not vnto the, but y wordes of suche as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodlie curseth Satan, he curseth his owne soule.

Chap. 28, 19. 28 * A backebiter defileth his owne soule, & is hated wherefoeuer he is: [but he that kepeth his tongue, and is discrete, shal come to honour.]

CHAP. XXII.

1 *Of the sluggard. 12 Not to speake muche to a foole. 16 A good conscience feareth not.*

1 A slothful man is like a filthie stone, which euerie man mocketh at for his shame.

2 A slothful man is to be compared to the dongue of oxen, & euerie one that taketh it vp, wil shake it out of his hand.

3 An euil nurtered sonne is the dishonour

of the father: & the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her housband: but she that liueth dishonestly, is her fathers heauines.

5 She that is bolde, dishonoreth bothe her father and her housband; [and is not inferior to the vngodlie,] but they bothe shal dispise her.

6 A tale out of time is as musike in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potcherde together, and as he that waketh one that slepeth, from a sound slepe.

8 If children liue honestly, & haue wherewith, they shal put away the shame of their parents.

9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisdom, is as a man, which speaketh to one y is a slepe: whē he hathe tolde his tale, he saith, What is the matter?

11 * Wepe for the dead, for he hathe lost the light: so wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Scūe dayes do men mourne for him that is dead: but the lamentacion for the foole, & vngodlie [shulde endure] all the dayes of their life.

13 Talkenot muche with a foole, & go not to him that hathe no vnderstanding: * beware of him, lest it turne thee to paine, and lest thou be defiled when he shaketh him self. Depart from him, & thou shalt finde rest, and shalt not receiue sorowe by his foolishnes.

14 What is heauier then lead? and what other name shulde a foole haue?

15 * Sād and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodlie man.]

16 As a frame of wood ioyned together in a buylding can not be losed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on hie, can not abide the winde, so the fearful heart with foolish imaginacion can indure no feare.

19 He that hurteth the eye, bringeth forth the teares, & he that hurteth y heart, bringeth forth the affection.

20 Who so casteth a stone at y birdes, fraieth them away: & he that vpbraideth his friend, breaketh friendship.

21 Thogh

- 21 Thogh thou drewest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.
- 22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbaiding or pride or disclosing of secrets or a traiterous woude do not let: for by these things euerie friend wil departe.
- 23 Be faithfull vnto thy friend in his pauerie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage: for pauerie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.
- 24 As the vapour, and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodshedding.
- 25 I wil not be ashamed to defende a friend: nether wil I hide my self from him, thogh he shulde do me harme: whosoever heareth it, shal beware of him.
- 26 Who shal set a watch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?
- CHAP. XXIII.
- 27 *A prayer of the autor. 13 Of othes, blasphemie, and vnwise communiacion 16 Of thre kindes of sinnes. 23 Many sinnes procede of adulterie. 27 Of the feare of God.*
- 1 **O** Lord, father & gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.
- 2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, nether let their fautes passe?
- 3 Lest mine ignorances increase, and my sinnes aboude to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.
- 4 O Lord, father & God of my life, [leaue me not in their imaginacion] nether giue me a proude looke, but turne away from thy seruants a stoute minde.
- 5 Take from me vaine hope, and concupiscence, and retein him in obedience, that desireth continually to serue thee.
- 6 Let not thy griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.
- 7 ¶ Heare, O ye children, the instruction of a mouth that shal speake truth: who so kepeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]
- 8 The sinner shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.
- 9 *Accustome not thy mouth to swearing: *Exod. 20, 7. chap. 27, 15. mat. 5, 33.* [for in it there are many falles,] nether take vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for suche things.]
- 10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameth God continually, shal not be fauteles.
- 11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe full of plagues.
- 12 There is a worde which is clothed with death: God giueth that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.
- 13 Vse not thy mouth to ignorant rashnes: *Or, inordinatly swearing.* for therein is the occasion of sinne.
- 14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou hadest not bene borne, and curse the day of thy natiuitie.
- 15 *The man that is accustomed to opprobrious wordes, wil neuer be reformed all the daies of his life. *2 Sam. 16, 7.*
- 16 There are two sortes [of me] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fyre, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.
- 17 (All bread is swete to a whoremonger: he wil not leaue of til he perishe.)
- 18 A man that breaketh wedlocke, & thinketh thus in his heart, *Who seeth me? I *Isa 29, 15.* am compassed about with darkenes: the walle couer me: no bodie seeth me: whome neede I to feare? the moste High wil not remember my sinnes.
- 19 Suche a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter than the sunne, beholding all the waies of me, [and the ground of the deepe,] and considereth the moste secret partes.
- 20 He knewe all things or euer they were made, and after they be brought to passe also he loketh vpon them all.
- 21 *The same man shalbe punished in the streets of the cite, [& shalbe chased like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shal he be put to shame of euerie man, because he wolde not vnderstand the feare of the Lord.] *Leu 20, 10. deut. 22, 22.*

Or, my lippes.

That is of tongue and lippes.

- 21 And thus shal it go also with euerie wife, that leaueth her housband, and getteth inheritance by another.
- Exod. 20, 14.* 22 *For first she hathe disobeyd the Law of the moste High, and secondly, she hathe trespassed against her owne housband, & thurdly, she hathe plaide the whore in adulterie, and gotten her children by another man.
- 23 She shalbe broght out into the congregacion, and examinacion shalbe made of her children.
- 24 Her children shal not take roote, and her branches shal bring forth no frute.
- 25 A shameful reporte shal she leaue, and her reproche shal not be put out.
- 26 And they that remaine, shal knowe that there is nothing better then the feare of the Lord, and that there is nothing sweter then to take hede vnto the commandments of the Lord.
- 27 It is great glorie to followe the Lord, and to be receiued of him is long life.
- CHAP. XXIIII.
- 1 *A praise of wisdom proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.*
- 2 **W**isdom shal praise her self, [and be honored in God,] and reioyce in the middes of her people.
- 3 In the congregacion of the moste High shal she open her mouth, and triumph before his power.
- 4 [In the middes of her people shal she be exalted, and wondred at in the holy assemblie.
- 5 In the multitude of the chosen she shalbe commended, and among suche as be blessed, she shalbe praised, and shal say,]
- 6 I am come out of the mouth of the moste High, [first borne before all creatures.
- 7 I caused light that faileth not, to arise in the heauen,] and couered the earth as a cloude.
- 8 My dwelling is aboue in the height, and my throne is in the pillar of the cloudes.
- 9 I alone haue gone round about the compasse of heauen and haue walked in the bottom of the depth.
- 10 I possessed the waues of the sea, and all the earth, and all people, and nacion, [and with my power haue I troden downe the hearts of all, bothe High and low.]
- 11 In all these things I fought rest, & a dwelling in some inheritance.
- 12 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.
- Prou. 8, 23. Exod. 31, 3.* 13 *He created me fro the beginning, & before the worlde, & I shal neuer faile: * In the holic habitation haue I serued before him, and so was I stablished in Sion.
- 14 *In the welbeloued cite gaue he me rest, *Psa. 132, 8.* and in Ierusalem was my power.
- 15 I toke roote in an honorable people, euē in the porcion of the Lords inheritance.
- 16 I am set vp on hie like a cedar in Libanus, and as a cipers tre vpon the mountaynes of Hermon.
- 17 I am exalted like a palme tre^e about the^e *Or, in Cedar* bankes, and as a rose plante in Iericho, as a faire oliue tre in a pleasant field, and am exalted as a plane tre by the water.
- 18 I smelled as the cinnamom, & as a bagge of spices: I gaue a swete odour as the best myrrhe, as galbanum, and onix, and swete storax, & perfume of incense in an house.
- 19 As the terebinth, haue I stretched out my branches, and my branches are the braches of honour and grace.
- 20 *As the vine haue I broght forth the [fruite] of swete sauour, and my floures are the frute of honour and riches. *Iohn 1, 9.*
- 21 I am the mother of beautiful loue, and of feare, and of knowledge, and of holy hope: I giue eternal thigs to all my children to whome God hathe commanded.
- 22 [In me is all grace of life and trueth: in me is all hope of life and vertue.]
- 23 Come vnto me all ye that be desirous of me, and fill your selues with my frutes.
- 24 *For the remembrance of me is sweter then honie, and mine enheritance [sweter] then the honie combe: [the remembrance of me endureth for euer more.] *Psa. 119, 12.*
- 25 They that eat me, shal haue yet more hunger, and they that drinke me, shal thirst the more.
- 26 Who so hearkeneth vnto me, shal not come to confusion, & they that worke by me, shal not offende: [they that make me to be knownen, shal haue euerlasting life.]
- 27 All these things are the boke [of life,] & the couenant of the moste high God, [& the knowledge of the trueth,] * & the Law *Exod. 20, 1. & 24, 8. deu. 4, 1. & 29, 9.* that Moyses [in the precepts of righteousness] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]
- 28 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauour.
- 29 [Out of Dauid his seruant he ordeined to raise vp a moste mightie King yet shal de sit in the throne of honour for euer more.]
- 30 He filleth all things with his wisdom, as *Physon, & as Tygris, in the time of the *Gen. 2, 2.* new frutes.
- 31 He maketh the vnderstanding to abound like *Euphrates, & as Iorden in the *Ios. 3, 7.* time

time of the haruest.

- 31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.
- 32 The first man hath not knowen her perfectly: no more shal the last seke her out.
- 33 For her consideratious are more abundant then the sea, and her counsel is profounder then the great deepe.
- 34 I wisdome [haue cast out floods:] I am as an arme of the riuier: I runne into Paradise as a watercondite.
- 35 I said, I wil watter my faire garden, and wil watter my pleasant groundes: and lo, my dirche became a flood, and my flood became a sea.
- 36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.
- 37 [I wil pearce thorow all the lower partes of the earth: I wil loke vpon all suche as be a slepe, & lighten all them that trust in the Lord.]
- 38 I wil yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.
- Chap 33.18. 39 *Beholde that I haue not labored for my self onely, but for all them that seke wisdom.

CHAP. XXV.

- 2 Of thre things which please God, and of thre which he hateth. 7 Of nine things that be not to be suspect. 15 Of the malice of a woman.

Gen 13.2.
rom 12.10.

- 1 **T**HRE things reioyce me, and by them I am beautified before God & men: the vnitie of brethren, the loue of neighbours, a man and wife that agre together.
- 2 ¶ Thre sortes of men my soule hateth, & I vterly abhorre the life of them: a poore man that is proude: a riche man that is a liar, and an olde adulterer that doeth.
- 3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?
- 4 ¶ Oh, how pleasant a thing is it whē graie headed men minister iudgement, & when the elders can giue good counsel!
- 5 Oh, how comelie a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!
- 6 The crowne of olde me is to haue muche experience, and the feare of God is their glorie.
- 7 ¶ There be nine things, which I haue iudged in mine heart to be happie, and the tenth wil I pronounce with my tongue: a man that while he liueth, hath ioye of his children, and seeth the fall of his enemies.
- 8 ¶ Wel is him that dwelleth with a wife of vnderstanding, *and that hath not fallen with his tongue, and that hath not serued suche as are vnworthie of him.

Chap 14.1.
19.16.
1478.3.2.

- 9 Wel is him that findeth prudence, and he that can not speake in the eares of them that wil heare.
- 10 ¶ Oh, how great is he that findeth wisdom! yet is there none aboue him, that feareth the Lord.
- 11 The feare of the Lord passeth all things in clerenes.
- 12 [Blessed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome shal he be likened that hath attained it?
- 13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.
- 14 [¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman]
- 15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:
- 16 Or any assalt, saue the assalt of them that hate, or any vengeance, saue the vengeance of the enemy.
- 17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enemy.
- 18 *I had rather dwell with a lion and dragon, then to kepe house with a wicked wife.
- 19 The wickednes of a woman chageth her face, and maketh her countenance blacke as a sacke.
- 20 Her housband is sitting among his neighbours: because of her he sigheth sore as he beware.
- 21 All wickednes is but litle to the wickednes of a woman: let the porcion of the sinner fall vpon her.
- 22 As the climbing vpon of a sandie way is to the fete of the aged, so is a wife ful of wordes to a quiet man.
- 23 *Stumble not at the beautie of a woman, and desire her not for thy pleasure.
- 24 If a woman nourish her housband, she is angrie and impudent and ful of reproche.
- 25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feble knees, and can not comfort her housband in heauines.
- 26 Of the *woman came the beginning of sinne, and thorow her we all dye.
- 27 Giue the water no passage, [no not a litle,] nether giue a wicked woman libertie to go out.
- 28 If she walke not in thine obedience, [she shal confound thee in the sight of thine enemies.] Cut her of then from thy flesh: *Giue her, and forsake her.

*Or, woman.

Prov. 31.19.

*Or, a beare.

Chap 42.12
2. sam. 13.2.

Gen 3.6.
1. tim. 2.16.

a To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 28 Of two things that cause sorow, and of the thurde which moueth wrath.

- 1 **B**lessed is the man that hathe a verteous wife: for the number of his yeres shalbe double.
- 2 An honest womā reioyceth her housbād, and she shal fill the yeres of his life with peace.
- 3 A verteous womā is a good portiō which shalbe giuen for a gift vnto suche as feare the Lord.
- 4 Whether a man be riche or poore, he hathe a good heart toward the Lord, & they shal at all times haue a chereful countenance.
- 5 ¶ There be thre things that mine heart feareth, & my face is affraid of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.
- 6 ¶ But the sorow and grief of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.
- 7 An euil wife is as a yoke of oxen y drawe diuerse waies: he that hathe her, is as thogh he helde a scorpion.
- 8 A drunken woman and suche as can not be tamed, is a great plague: for she can not couer her owne shame.
- 9 The whordome of a womā may be knowē in the pride of her eyes, and eyeliddes.
- 10 ¶ *Chap. 42, 11.* If thy daughter be not shamefast, holde her straitly, lest she abuse her self thorowe ouer muche libertie.
- 11 Take hede of her that hathe an vnshamefast eye: & marueile not if she trespass against thee.
- 12 As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hedge shal she sitte downe, & open her quier against euerie arowe.
- 13 The grace of a wife reioyceth her housband, and fedeth his bones with her vnderstanding.
- 14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so muche worthe as a womā wel instructed.
- 15 A shamefast & faithful woman is a double grace, and there is no weight to be cōpared vnto her continent minde.
- 16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.
- 17 As the clere light is vpon the holie candlestick, so is the beautie of the face in a ripe age.
- 18 As the golden pillers are vpon the sockettes of siluer: so are faire fete with a con-

stant minde.

- 19 [Perpetual are the fundaciōs that be laide vpon a strong rocke: so are the cōmandements of God in the heart of an holie woman.]
- 20 My sonne, kepe the strength of thine age stable, and giue not thy strength to strangers.
- 21 When thou hast gotten a fruteful posses- sion through all the fields, sowe it with thine owne sēde, trusting in thy nobilitie.
- 22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberalitie of their nobilitie.
- 23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her housband.
- 24 A wicked womā is giuen as a rewarde to a wicked man: but a godlie woman is giue to him that feareth the Lord.
- 25 A shameles woman contemneth shame: but a shamefast woman wil reuerence her housband.
- 26 A shameles woman is cōpared to a dogge: but she that is shamefast, reuerēceth the Lord.
- 27 A woman that honoreth her housband, shalbe iudged wise of all: but she that despi- seth him, shalbe blased for her pride.
- 28 A lowde crying woman and a babler let her be sought out to driue away y enemies: the minde of euerie man that liueth with suche, shalbe conuersant among the troubles of warre.
- 29 There be two things that grieue mine heart, and the thirde maketh me angrie: a mā of warre that suffreth pouertie: and mē of vnderstāding that are not set by: & whē one departeth from righteousnes vnto sinne: the Lord appointeth suche to y sworde.
- 30 [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

3 Of the poore that wolde be riche. 5 The probacion of the man that feareth God. 13 The unconstantnes of a foole. 16 The secrets of friends are not to be vizered. 26 The wicked imagineth euil which turneth vpon him self.

- 1 **B**ecause of pouertie haue manie sin- ned: and he that seketh to be riche, *1. Tim 6, 9. prou. 13, 4.* turneth his eyes aside.
- 2 As a naile in the wall sticketh fast betwe- ne the ioyntes of the stones, so doeth sinne sticke betwene the selling and the bying.
- 3 If he holde him not diligently in the feare of the Lord, his house shal sone be ouer- thrown.
- 4 As when one sisterh, the filthines remaineth in the siue, so the filth of man remaineth in his thoght.
- 5 The fornace proueth the potters vessel: **10*

- Prou. 27, 21.* *so doeth [tentacion] trye mens thoghts.
- 6 The frute declareth if the tre haue bene trimmed: so the worde [declareth] what man hathe in his heart.
- 7 Praise no man except thou haue heard his talke: for this is the tryal of men.
- 8 ¶ If thou followest righteousnes, thou shalt get her, & put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for ever: and in the daye of knowledge thou shalt finde stedfastnes.]
- 9 The birdes resort vnto their like: so doeth the truth turne vnto them, that are practised in her.
- 10 As the lyon waiteth for the beast, so doeth sinne vpon them that do euil.
- 11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.
- 12 If thou be among the vndiscrète, obserue the time, but haunte stil the assemblie of them that are wise.
- 13 The talking of fooles is grievous, and their sporte is in the plaier of sinne.
- Chap. 23, 10.* 14 *The talke of him that sweareth muche, maketh the heere to stand vp: & to strue with such, stoppeth the eares.
- 15 The strife of the proude is blood shedding, and their skouldings are grievous to heare.
- Chap. 19, 10. & 22, 28.* 16 *Who so discovereth secrets, leseth his credit, & findeth no friend after his wil.
- 17 Loue thy friēd, & be faithful vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.
- 18 For as a man destroyeth his enemye, so doest thou destroye the friendship of thy neighbour.
- 19 As one that letteth a buide go out of his hand, so if thou giue ouer thy friēd, thou canst not gette him againe.
- 20 Followe after him no more, for he is to farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]
- 21 As for woundes, they may be bounde vp againe, and an euil worde may be reconciled: but whoso bewrayeth the secrets of a friend, hathe lost all his credit.
- Prou. 10, 10.* 22 *He that winketh with the eyes, imagineth euil: and he that knoweth him, wil let him alone.
- 23 When thou art present, he wil speake sweetely, and praise thy wordes: but at the last he wil turne his tale, and sclander thy saying.
- 24 Manie things haue I hated, but nothing so euil as such one: for the Lord also hateth him.
- 25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.
- Prou. 26, 27. eccles. 10, 8.* 26 Who so *diggeth a pit, shall fall therein,

- [and he that laieth a stone in his neighbours way, shall stamble thercon,] and he that laieth a snare for another, shall be takē in it him self.
- 27 He that worketh euil, shall be wrapped in euil, and shall not knowe from whence they come vnto him.
- 28 Mockerie & reproche followe the proude, and vengeance lurketh for them as a lyon.
- 29 They that reioyce at the fall of y righteous, shall be taken in the snare, & anguish shall consume them before they dye.
- 30 Dispite & angre are abominable thigs, and the sinful man is subiect to the bothe.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgie the offence. 13 Of the vices of the tongue, and of the dangers thereof.

- 1 **H**E* that seketh vengeance, shall finde vengeance of the Lord, and he wil surely kepe his sinnes.
- 2 ¶ Forgiue thy neighbour the hurt that he hathe done to thee, so shall thy sinnes be forgiven thee also, when thou praest.
- 3 Shulde a man beare hatred against man, and *desire forgiveness of the Lord?
- 4 He wil shewe no mercie to a man, which is like him self: and wil he aske forgiveness of his owne sinnes?
- 5 If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his sinnes?
- 6 Remembre the end, & let enimitie passe: imagine not death and destruction to another through angre, but perseuere in the commandements.
- 7 Remember the commādements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the covenant of the moste High, and forgie his ignorance.
- 8 *Beware of strife, & thou shalt make thy sinnes fewer: for an angrie man kindleth strife.
- 9 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.
- 10 *As the matter of the syre is, so it burneth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.
- 11 An hastie brauling kindleth a fyre, and an hastie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]
- 12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and bothe these come out of the mouth.
- 13 ¶ *Abhorre the sclāder and double tongue: for such haue destroyed many that were at peace.
- 14 The double tongue hathe disquieted

Deut. 32, 35. rom. 12, 19.

¶ Man ought not to take vengeance.

Matt. 6, 14.

Chap. 8, 1.

Prou. 16, 27.

¶ The tongue. Chap. 21, 30.

Qqqq.i.

manie, and driuen them from nacion to nacion: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it broght downe, & bene the decaye of mightie nations.]

15 The double tongue hath cast out manie vertuous women, and robbed them of their labours.

16 Whoso hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be manie that haue perished by the edge of the sworde, but not so manie as haue fallen by the tongue.

19 Wel is him that is kept fro an euil tongue, and cometh not in the angre thereof, which hath not drawen in that yoke, neither hath bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bandes of brasle.

21 The death thereof is an euil death: hell were better then suche one.

22 It shal not haue rule ouer them that feare God, nether shal they be burnt with the flame thereof.

23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man shal be able to quenche it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make dores and barres for thy mouth.

25 Binde vp thy siuer and golde, & weigh thy wordes in a balance, and make a dore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 *Do lend money, and do almes* 15 *Of a faithfull man answering for his friend.* 24 *The poore mans life.*

¶ Of welldoing.

HE that wil shewe mercie, [lendeth to his neighbour: and he that hath power ouer him self, kepeth the commandements.]

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Kepe thy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.

4 Manie when a thing was lent them, rekened it to be founde, & grieved them that had helped them.

5 Til they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they shulde paie againe, they prolong the terme, and giue a

careles answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and rekeneth the other as a thing founde: els he deceiueth him of his money, & maketh him an enemy without a cause: he paieth him with cursing & rebuke, & giueth him euil wordes for his good dede.

7 There be manie which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou pacience with him that humbleth him self, & differre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lese thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 *Bestowe the treasure after the commandement of the moste High, & it shal bring thee more profite then golde. *Dan. 4. 24. Luk. 11. 41. Mat. 10. 4.*

12 Lay vp thine almes in thy secret chambers, & it shal kepe thee from all affliction. *Or, give thine almes secretly.*

13 [A mans almes is as a purse with him, and shal kepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is [suretie for his neighbour: but he that is impudent, forsaketh him.] *¶ Of suretieshippe.*

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

17 The wicked despiseth the good dede of his suretie.

18 The wicked wil not become suretie: and he that is of an vnthankful minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]

20 Suretieshippe hath destroyed manie a riche man, & remoued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man, transgressing the commandements of the Lord, shal fall into suretieshippe: and he that medleth much with other mens busines, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy self fall not.

23 * The chief thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap. 39. 31.*

24 ¶ The

- Sober living.* 24 ¶ The poore mans life in his owne lodge is better then delicate fare in another mans.
- 25 Be it litle or muche, holde thee contented, that the house speake not euil of thee.
- 26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.
- 27 Thou shalt lodge and fede vnthankful men, & after shalt haue bitter wordes for the same, saying,
- 28 Come, thou stranger, and prepare the table, and fede me of that thou hast readie.
- 29 Giue place, thou stranger, to an honorable man: my brother cometh to be lodged, and I haue neede of mine house.
- 30 These things are heauie to a mā that hath the vnderstanding, the vpbraiding of the house, and the reproche of the tender.
- 15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.
- 16 There is no riches aboue a sounde bodie, and no ioye aboue the ioye of the heart.
- 17 Death is better then a bitter life, [and long rest,] then continual sickenes.
- 18 The good things that are powred on a mouth shut vp, are as masses of meat set vpon a graue.
- 19 What good doeth the offering vnto an idole: for he can nether eat, nor smell: so is he that is persecuted of the Lord, [& beareth the rewarde of iniquitie.]
- 20 He seeth with his eyes, and groneth like a gelded man, that lieth with a virgin *Chap 20.3.* and sigheth.
- 21 *Giue not ouer thy minde to heauines, *Prou. 12.21.* and vex not thy self in thine owne counsel. *Eccl. 15.13.* *Eccl. 17.29.*

CHAP. XXX.

- 1 *Of the correction of children.* 14 *Of the commoditie of health* 17 *Death is better then a sorrowful life.* 22 *Of the ioye and sorrow of the heart.*
- Prou. 13.24.* 1 HE that loueth his sonne, *causeth him oft to fele the rodde, that he may haue ioye of him in the end.
- Eccl. 13.13.* 2 He that chastiseth his sone, shal haue ioy in him, and shal reioyce of him amōg his acquaintance.
- Deu. 6.7.* 3 He that *teacheth his sonne, griueth the enemye, and before his friends he shal reioyce of him.
- 4 Thogh his father dye, yet is he as thogh he were not dead: for he hath left one behinde him that is like him.
- 5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [nether was he ashamed before his enemies.]
- 6 He left behinde him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.
- 7 He that flattereth his sonne, bindeth vp his woundes, and his heart is griued at euerie crye.
- 8 An vntamed horse wil be stubburne, and a wanton childe wil be wilful.
- 9 If thou bring vp thy sonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.
- 10 Laugh not with him, lest thou be sorie with him, and lest thou gnash thy teeth in the end.
- Chap. 7.25.* 11 *Giue him no libertie in his youth, and winke not at his folie.
- 12 Bowe downe his necke while he is yong, and beat him on the fles, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorrow to thine heart.
- 13 Chastise thy childe, and be diligent therein, lest his shame griue thee.
- The praise of health.* 14 ¶ Better is the poore, being whole and strong, then a riche man that is afflicted in his bodie.
- 15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.
- 16 There is no riches aboue a sounde bodie, and no ioye aboue the ioye of the heart.
- 17 Death is better then a bitter life, [and long rest,] then continual sickenes.
- 18 The good things that are powred on a mouth shut vp, are as masses of meat set vpon a graue.
- 19 What good doeth the offering vnto an idole: for he can nether eat, nor smell: so is he that is persecuted of the Lord, [& beareth the rewarde of iniquitie.]
- 20 He seeth with his eyes, and groneth like a gelded man, that lieth with a virgin *Chap 20.3.* and sigheth.
- 21 *Giue not ouer thy minde to heauines, *Prou. 12.21.* and vex not thy self in thine owne counsel. *Eccl. 15.13.* *Eccl. 17.29.*
- 22 The ioye of the heart is the life of mā, and a mans gladnes is the prolonging of his daies.
- 23 Loue thine owne soule, and comforte thine heart: driue sorrow farre from thee: for sorrow hath slaine many, and there is no profite therein.
- 24 Enuie and wrath shorten the life, and carefulesnes bringeth age before the time.
- 25 A noble and good heart wil haue consideration of his meat and diet.

CHAP. XXXI.

- Of couetousnes.* 1 *Of them that take paine to gather riches.* 8 *The praise of a riche man without a fause.* 12 *We ought to flee drunkennes and felowe sobernes.*
- 1 W Aking ¶ after riches pineth away the bodie, and the care thereof drieth away slepe.
- 2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.
- 3 The riche hath the great labour in gathering riches together, and in his rest he is filled with pleasures.
- 4 The poore laboreth in diuing poorely, and when he leaueth of, he is stil poore.
- 5 He that loueth golde, shal not be iustified, and he that followeth corruption, shal haue ynough thereof.
- 6 *Many are destroyed by the reason of golde, *Chap 1.3.* and haue founde their destruction before them.
- 7 It is as a stumbling blocke vnto the that sacrifice vnto it, and euerie foole is taken therewith.
- 8 Blessed is the *riche which is founde without blemish, and hath not gone after golde. [nor hoped in money and treasures.]
- 9 Who is he, and we wil commend him: for wonderful things hath he downe among his people.
- 10 Who hath bene tried thereby, & founde
- Q qqq. ii.

de perſire: let him be an exāple of glorie,
who might offende, and hath not offen-
ded, or do euil, and hath not done it.

11 Therefore ſhal his goods be ſtabliſhed,
and the congregacion ſhal declare his
almes.

¶ Temperancie 12 If thou ſit at a coſtly table, ¶ open not
thy mouth wide vpon it, & ſay not, Behol-
de muche meat.

13 Remembre that an euil eye is a ſhrew: &
what thing created is worſe then a wicked
eye: for it wepeth for euerie cauſe.

14 Stretch not thine hand whereſoeuer it
loket, and thruſt it not with it into the
diſh.

15 Conſider by thy ſelf him that is by thee,
and make euerie thing.

16 Eat modeſtly that which is ſet before
thee, and deuoure not, leſt thou be hated.

17 Leaue thou of fiſt for nourtours ſake, &
be not inſaciab, leſt thou offend.

18 When thou ſitteſt among many, reache
not thine hand out fiſt of all.

Chap. 37. 32. 19 ¶ How litle is ſufficient for a man wel
taught: and thereby he belchereth not in his
chamber, [nor ſeeth any paine.]

20 A whoſome ſleepe cometh of a temperat
bellie: he riſeth vp in the morning, and is
wel at eaſe in him ſelf: but paine in wat-
ching and cholericke diſeaſes, and pangs
of the bellie are with an vnſaciab man.

21 If thou haſt bene forced to eat, ariſe, go
forthe, vomit, and then take thy reſt: [ſo
thou ſhalt bring no ſickenes vnto thy
bodie.]

22 My ſonne, heare me, and diſpiſe me not,
and at the laſt thou ſhalt finde as I haue
tolde thee: in all thy workes be quicke, ſo
ſhal there no ſicknes come vnto thee.

¶ Prou. 22. 9. ¶ Liberalitie.
23 ¶ Who ſo is ¶ liberal in his meat, men ſhal
bleiſe him: and the teſtimonie of his ho-
neſtie ſhal be beleued.

24 But againſt him that is a nigard of his
meat, the whole citie ſhal murmure: the te-
ſtimonies of his nigardnes ſhal be ſure.

¶ Iudeth. 13. 8.
25 Shewe not thy valiantnes in wine: for
wine hath deſtroied manie.

26 The fornace proueth the edge in the
tēpering: ſo doeth wine the hearts of the
proude by drunkennes.

¶ Pſal. 104. 15. ¶ Prou. 31. 4.
27 ¶ Wine ſoberly dronken, is profitable for
the life of mā: what is his life that is ouer-
comewith wine?

28 Wine was made [from the beginning]
to make men glad, [and not for drun-
kennes.] Wine meſurably dronken and in
time, bringeth gladnes and cherefulnes of
the minde.

29 But wine dronken with exceſſe, maketh
bitternes of minde with braulings and
ſkouldings.

30 Drunkennes increaſeth the courage of a
foole, til he offend: it diminiſheth his ſtrength

and maketh woundes.

31 ¶ Rebuke not thy neighbour at the wine, Chap. 30. 1.
and diſpiſe him not in his mirth: giue
him no diſpiteful wordes, and preſſe not
vpon him with contrarie wordes.

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient ſpea-
ke. 14 To giue thanks after the repaſt. 15 Of the
feare, faſh and confidence in God.

1 If thou be made ¶ matter of the feaſt, ¶ liſt ¶ Humblenes.
not thy ſelf vp, but be among them, as
one of the reſt: take diligent care for the,
and ſo ſit downe.

2 And when thou haſt done all thy duetie,
ſit downe, that ¶ maiſt be merie with them,
and receiue a crowne for thy good beha-
uiour.

3 Speake thou that art the elder: for it be-
cometh thee, but with ſounde iudgement,
and hinder not muſicke.

4 Powie not out wordes, where there is
no audiencc, ¶ and ſhewe not forthe wiſdo- Chap. 3. 7.
me out of time. ¶ 20. 7.

5 The conſent of muſicians at a banquet is as
a ſignet of carbuncle ſet in golde.

6 And as the ſignet of an emeraude wel
trimmed with golde, ſo is the melodie of
muſicke in a pleaſant banquet.

7 [Giue care, and be ſtil, and for thy good
behaviour thou ſhalt be loued.]

8 Thou that art yong, ſpeake if nede be,
and yet ſcarſely when thou art twiſe asked.

9 Comprehende muche in fewe wordes:
[in manie things be as one that is igno-
rant:] be as one that vnderſtadeth, and yet
holde thy tongue.

10 If thou be among great men, compare
not thy ſelf vnto them: and when an elder
ſpeaketh, bable not muche.

11 Before the ¶ thonder goeth lightning, Job. 32. 6.
and before a ſhamefaſt man goeth fa-
uour.

12 Stand vp betimes, and be not the laſt:
but get thee home without delay,

13 And there take thy paſtime, and do what
thou wilt, ſo that thou do none euil, or vſe
proude wordes.

14 But aboue all things, giue thanks vnto
him that hath made thee, and replenished
thee with his goods.

15 ¶ Who ſo feareth the Lord, wil receiue
his doctrine, and they that riſe early, ſhal
finde fauour.

16 He that ſeeketh the Law, ſhal be filled the-
rewith: but the hypocrite wil be offended
thereat.

17 They that feare the Lord, ſhal finde
that which is righteous, and ſhal kindle
iuſtice as a light.

18 An vngodlie man wil not be reformed,
but findeth out excuſes according to his
wil.

19 A man of vnderſtanding diſpiſeth not
counſel:

counsel: but a lewde and proude mā is not touched with feare, euē when he hathe done rashly.

20 [My sonne,] do nothing without aduise-ment: so shal it not repent thee after the dede.

21 Go not in the way where thou maist fall, nor where thou maist stumble among the stones, nether trust thou in the way that is plaine.

22 And beware of thine owne children, [and take hede of them that be thine owne houtholde.]

23 In euerie good worke be of a faithful heart: for this is the keping of the commandements.

Or, the Lawe. 24 Who so beleueth in^r the Lord, kepeth the commandements: and he that trusteth in the Lord, shal take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of euil seruants.

¶ The feare of God. **T**Here shal no euil come vnto him that ¶ feareth the Lord: but when he is in tentation, he wil deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithful vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.

Chap. 21, 17. 5 The heart of the^r foolish is like a cartewhele: and his thoghts are like a rolling axeltre.

6 As a wilde horse neieth vnder euerie one that sitteth vpon him, so is a scorneful friend.

7 Why doeth one day excell another, seing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hathe parted them a sondre, and he hathe by them disposed the times and solemne feastes.

9 Some of them hathe he chosen and sanctified, & some of them hathe he put among the daies to number.

Gen 1, 27. & 2, 7. 10 And all men are of the^r grounde, and Adam was created out of the earth: but the Lord hathe deuided them by great knowledge, and made their waies diuers.

11 Some of them hathe he blessed and exalted, and some of them hathe he sanctified, and appropriate to him self: but some of the hathe he cursed, and brought the lowe, and put them out of their estate.

Isa 45, 9. Rom. 9, 20. 12 *As the claye is in the potters hand, to

order it at his pleasure, so are men also in the hand of their creator, so that he may rewarde them as liketh him best.

13 Against euil is good, and against death is life: so is the godlie against the sinner, and the vngodlie against the faithful.

14 So in all the workes of the moste High thou maist se that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape gatherer.

16 *Beholde, how I haue not labored onely for my self, but for all them that seke knowledge. *Chap. 24, 26.*

17 Heare me, o ye great men of the people, & hearken with your eares, ye rulers of the congregacion.

18 Giue not thy sonne and wife, thy brother and friēd, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breth, giue not thy self ouer to anie persone.

20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse: and meat, correctiō and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shal seke libertie.

25 The yoke & the whippe bow downe the hard necke: so tame thine euil seruāt with the whippes and correction.

26 Send him to labour, that he go not idle: for idlenes bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ¶ put on more heauie fetters. *¶ How slaues were ordered in olde time.*

28 But be not excessiue toward anie, and without discrecion do nothing.

29 *If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast nede of him, as of thy self. If thou intreat him euil, and he runne away, wilt thou seke him? *Chap. 7, 22.*

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the nedie 27 God doeth not alowe the workes of an vnfaithful man.

¶ Dreames.

1 The hope of a foolish man is vaine & false, & dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the winde.

3 Euen so is it with the appearings of dreames, as the likenes of a face is before another face.

4 Who can be censed by the vncleane? or what trueth can be spoken of a lier?

5 Soth sayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that triauaileth.

6 Where as suche visiōs come not of y^e moste High to trye thee, set not thine heart vpon them.

7 For dreames haue disceiued many, and thei haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, & wisdome is sufficient to a faithful mouth: [what knowledge hathe he that is not tryed?]

9 A man that is instructed, vnderstandeth muche, and he that hath the good experiēce, can talke of wisdome.

10 He that hathe no experience, knoweth litle, and he that erreth, is ful of crafte.

11 Whē I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

¶ The feare of the Lord. 14 Who so feareth the Lord, seareth no man, nether is afraied: for he is his hope.

15 Blessed is the soule of him that feareth y^e Lord: in whome putteth he his trust: who is his strength.

¶ Psal. 33. 18. ¶ Psal. 91. 1.

16 ¶ For the eyes of the Lord haue respect vnto them, that loue him: he is their mightie protection, and strong grounde, a defence from the heat, and a shadowe for the nowne day, a succour fro stombing, & an helpe fro failing.

17 He setteth vp the soule, & lightneth the eyes: he giueth health, life and blessing.

¶ Prov. 23. 17.

18 ¶ He that giueth an offering of vnrighteous goods, offereth a mocking sacrifice, & the gifts of the vnrighteous, please not him.

19 [But y^e Lord is theirs onely, that paciētly abide him in the way of trueth & righteousness.]

¶ The offerings of the wicked & his prayer. ¶ Psal. 141. 8.

20 The moste High doeth not alowe the offerings of the wicked, nether is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of y^e poore, doeth as one that sacrificeth y^e sonne before the fathers eyes.

22 The bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He y^e taketh away his neighbours liuing, slayerh him, * and he that defraudeth the labourer of his hyre, is a bloodshedder.

Deu. 24. 14. chap. 7. 22.

24 ¶ When one buyldeth, and another breaketh downe, what profite haue they then but labour?

25 When one prayeth and another curseth, whose voyce wil the Lord heare?

26 * He that washeth him self because of a dead bodie, and toucheth it againe, what auaieth his washing?

Nomb. 19. 11.

27 * So is it with a man that fasteth for his finnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him?

2. Pet. 2. 26.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widdow, and him that humbleth him self.

1 Who so kepeth the Law, * bringeth offerings ynough: he that holdeth fast the commandements, * offereth an offering of saluacion.

2. Sam. 15. 22. iere 7. 3.

¶ True sacrifices.

2 He that is thakeful to them that haue wel deserued, offereth fine floure: * and he that giueth almes, sacrificeth praise.

Philip. 4. 18.

3 To departe from euil is a thakeful thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord.

Exod. 23. 15. & 34. 23. deu 5. 16.

5 For all these things are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, and the smel thereof is swete before the most High.

Gen. 4. 4.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

2. Cor. 9. 7.

9 * In all thy giftes shewe a ioyeful countenance, and dedicate thy tithes with gladnes.

10 Giue vnto the moste High according as he hath enriched thee, * and loke what thine hand is able, giue with a cheareful eye.

Tob. 4. 6.

11 For the Lord recompenseth, and wil giue thee seuen times as muche.

Leu. 22. 28. deu 15. 20.

12 * Diminish nothing of thine offering: for he wil not receiue it, and abstaine from wrōgful sacrifices: for the Lord is the iudge, and regardeth no mans persone.

Deu. 10. 17. 2 chro 19. 7. iob 34. 19 wisdom. 6. 9.

13 He accepteth not the persone of the poore, but he heareth the prayer of the oppressed.

alt. 10. 34. rom 2. 11. gal 2. 6.

14 He despiseth not the desire of the fatherles, nor the widdow, when she powreth out her prayer.

ephe 6. 9. eol. 3. 24. 1 pet. 1. 17.

15 Doeth

- 15 Doeth not the teares runne downe the widdowes chekes, and her crye is against him that caused them: [for from her chekes do they go vp vnto heauen, and the Lord which heareth them, doeth accept them.]
- 16 He that serueth y Lord, shalbe accepted with fauour, and his prayer shal reache vnto the cloudes.
- 17 The prayer of him that humbleth himself, goeth thorowe the cloudes, and ceaseth not til it come nere, and wil not departe til the moste High haue respect thereunto to iudge righteously, and to execute iudgement.
- 18 And the Lord wil not be slacke, nor the Almightye wil tarie long from the, til he hath smitten in funder the loynes of the vnmerciful, and aduenged him self of the heathen, til he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, til he giue euerie man after his workes, and rewarde them after their deuises, til he haue iudged the cause of his people, and comforted them with his mercie.
- 19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that cometh in the time of a drought.

CHAP. XXXVI.

A prayer to God on the persone of all faithful men, against those that persecute his Church. 22 The praise of a good woman.

- 1 **H**Aue mercie vpon vs, o Lord God of all things, and beholde vs, & [shewe vs the light of thy mercies,]
- 2 And send thy feare among the nacions, watch seke not after thee, [that they may know that there is no God but thou, and y they may shewe thy wonderous workes.]
- 3 Lift vp thine hand vpon the strange nacions, that they may fe thy power.
- 4 As thou art sanctified in vs before them, so be thou magnified among them before vs,
- 5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, o Lord.
- 6 Renue the signes, & change the wonders: shewe the glorie of thine hand, and thy right arm, that they may shewe forth thy wonderous actes.
- 7 Raise vp thine indignacion, & powre out wrath: take away the aduersarie, and smite the enemye.
- 8 Make the time shorte: remember thine othe, that thy wonderous workes may be praised.
- 9 Let the wrath of the fyre consume them that escape, and let them perish that oppress the people.
- 10 Smite in funder the heades of the princes that be our enemies, and say, There is none other but we.
- 11 Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and y they may shewe thy wonderous workes,] and inherite thou them as from the beginning.
- 12 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, whom thou hast likened to a first borne sonne.
- 13 Oh, be merciful vnto Ierusalem the citie of thy Sanctuary, the citie of thy rest.
- 14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glorie.
- 15 Giue witness vnto those that thou hast possessed from the beginning, and raise vp the prophetes that haue bene shewed in thy Name.
- 16 Rewarde them that waite for thee, that thy Prophetes may be founde faithful.
- 17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron ouer thy people, [& guide thou vs in the way of righteousness] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.
- 18 ¶ The belie deuoureth all meates, yet is one meat better then another.
- 19 As the throte tasteth venisone, so doeth a wise minde discerne false wordes.
- 20 A frowarde heart bringeth grief, but a man of experience wil resist it.
- 21 A woman is apt to receiue euerie man: yet is one daughter better then another.
- 22 The beautie of a woman chereth the face, and a man loueth nothing better.
- 23 If there be in her tongue gentlenes, meekenes, and wholesome talke, then is not her housband like other men.
- 24 He that hath gotten a [vertuous] woman, hath begone to get a possession: she is an helpe like vnto him self, and a pillar to rest vpon.
- 25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro, mourning.
- 26 Who wil trust a thief that is alway readie and wandereth from towne to towne, and likewise him, that hath no rest, and lodgeth, where foeuer the night taketh him?

CHAP. XXXVII.

How a man shulde knowe friends & counsellers. 12 To kepe his companie that feareth God.

- 1 **E**uerie friend saith, I am a friend vnto him also: but there is some friend, which is onely a friend in name.
- 2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemye?
- 3 O wicked presumption, from whence art thou sprung vp to couer the earth with discorde?

Chap. 6. 10.

4 *There is some companiō which in prosperitie reioyceth with his friēd: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellie sake, & taketh vp the buckeler against the enemye.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

¶ Of whome we shulde take counsell.

7 Seke ¶ no counsell at him of whome thou art suspected, and disclose not thy counsell vnto suche as hate thee.

Chap. 8. 21.
Or 9. 21.

8 *Euerie counseller praiseth his owne counsell: but there is some that counseleth for him self.

*Or, what neede he haue.

9 Beware of the counseller, and be aduised afore whereto thou wilt vse him: for he wil counsell for him self, lest he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, & afterwarde he stand against thee, and loke what shal become of thee.

11 [Alike no counsell for religion of him, that is without religion, nor of iustice, of him that hathe no iustice,] nor of a womā touching her of whome she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a bier for the sale, nor of an enuious man touching thankfulness, nor of the vnmmerciful touching kindenes, [nor of an vn honest man of honestie,] nor of the slothful for anie labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for muche busines: hearken not vnto these in anie matter of counsell.

12 But be cōtinual with a godlie man whome thou knowest to kepe the commandments of the Lord, whose minde is according to thy minde, & is sorie for thee whē thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithful vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more thē seuen watchmen that sit about in an high tower.

15 And about all this pray to ŷ most High, that he wil direct thy waye in trueth.

16 Let reason go before euerie enterprise, & counsell before euerie action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare good and euil, life and death, but the tongue hathe euer more the gouernement ouer them.

18 ¶ Some mā is witty, & hathe instructed manie, and yet is vnprofitable vnto him self.

19 Some man wil be wise in wordes, and is hated, yea, he is destitute of all foode,

*Or, wisdom.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for him self, and the frutes of vnderstanding are faithful in his mouth.

22 A wise man instructeth his people, and the frutes of his wisdom faile not.

23 A wise mā shalbe plēteously blessed, and all they ŷse him, shal thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obtaine credit among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thy life, & se what is euil for it, and permit it not to do it.

27 For all things are not profitable for all men, nether hathe euerie soule pleasure in euerie thing.

28 Be not ¶ griedie in all delites, and be not ¶ Of temperance. to hastie vpon all meares.

29 *For excessse of meates bringeth sickenes, Chap. 31. 22. and glotonie cometh into cholericke diseases.

30 By surfet haue manie perished: but he that dieteth him self, prolongeth his life.

*Or, eateth hede.

CHAP. XXXVIII.

1 A physicion is commendable. 16 To burye the dead. 24 The wisdom of him that is learned.

1 HONOR ŷ ¶ physicion with that honor that is due vnto him, because of necessity: for the Lord hathe created him.

¶ Of physicions & phisicke.

2 For of the moste High cometh healing, and he shal receiue gites of the King.

3 The knowledge of the physicion listeth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hathe created medecines of the earth, and he that is wise, wil not abhorre it.

5 *Was not ŷ water made swete with wood, Exod. 15. 25. that men might know the vertue thereof? iudeth. 5. 15.

6 So he hathe giuen men knowledge, that he might be glorified in his wonderous workes.

7 With suche doeth he heale men, and taketh away their paines.

8 Of suche doeth the apothecarie make a confection, and yet he can not finish his owne workes: for of ŷ Lord cometh prosperitie and welth ouer all the earth.

9 My sonne, faile not in thy sickenes, but *praye vnto the Lord, & he wil make thee whole. IJa. 38. 2.

10 Leaue of from sinne, and order thine hands a right, and clense thine heart from all wickednes.

11 Offer swete incense, and fine floure for a remembrance: make the offering fat, for thou art not the ¶ first giuer.

12 Then giue place to the physicion: for the Lord hathe created him: let him not go from thee, for thou hast neede of him.

¶ God bestoweth first his benesities, and we must render a porciō thereof to suche vnto as he appointeth.

13 The houre may come, that their enterprises

- prifes may haue good successe.
- 14 For they also ſhal praye vnto the Lord, that he wolde prosper that, which is giuen for eaſe, & their phyſicke for the prolonging of life.
- 15 He that ſinneth before his maker, let him fall into the hands of the phyſician.
- Chap. 22, 10.* 16 My ſonne, * powre forth the teares ouer the
¶ Of mourning dead, ¶ and beginne to mourne, as if thou haideſt ſuffred great harme thy ſelf, & then couer his bodie according to his appointment, and negleſt not his buryal.
- 18, the euſtome.* 17 Make a grievous lamentacion, and be earneſt in mourning, & vſe lamentacion as he is worthie, & that, a daye or two, leſt thou be euil ſpoken of, and then comforte thy ſelf for thine heauines.
- Prou. 15, 13* 18 * For of heauines cometh death, and the
¶ 17, 22. heauines of the heart breaketh y ſtrength.
- 19 Of the affection of the heart cometh ſorrow, and the life of him that is afflicted, is according to his heart.
- 20 Take no heauines to heart: driue it away and remember the laſt end.
- 21 Forget it not: for there is no turning againe: thou ſhalt do him no good, but hurte thy ſelf.
- 22 Remember his iudgement: thine alſo ſhal be likewise, vnto me yeſter daye, and vnto thee to day.
- 1. Sam. 12, 20.* 23 * Seing the dead is at reſt, let his remembrance reſt, & comforte thy ſelf againe for him, when his ſpirit is departed from him.
- 24 ¶ The wiſdome of a learned mā cometh by vſing wel his vacant time: and he that ceaſeth from his owne matters and labour, may come by wiſdome.
- 25 How can he get wiſdome that holdeth the plough, and he that hath the pleaſure in the gode, and in driuing oxen, and is occupied in their labours, and talketh but of the brede of bullockes?
- 26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.
- 27 So is it of euerie carpenter, and worke-maſter that laboreth night and daye: and they that cut, and graue ſeales, and make ſondrie diuerſities, and giue them ſelues to contrefait imagerie, and watch to perſorme the worke.
- 28 The ſmithe in like maner abideth by his anvil, and doeth his diligēce to labour the yron: the vapour of the fyre dryeth his fleſh, and he muſte fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke ſtil vpon the thing that he maketh: he ſetteth his minde to make vp his workes: therefore he watcheth to poliſh it perſetely.
- 29 So doeth the potter ſit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh
- his worke by number.
- 30 He facioneth the claye with his arme, & with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenſe the ouen.
- 31 All theſe hope in their hands, and euerie one beſtoweth his wiſdome in his worke.
- 32 Without theſe can not y cities be maintained, nor inhabited, nor occupied.
- 33 And yet they are not aſked their iudgement in the counſel of the people, neither ſit they vpon the iudgement ſeates, nor vnderſtand the order of iuſtice: they cannot declare matters according to the forme of the Law, and they are not mete for hard matters.
- 34 But thei mainteine the ſtate of the worlde, and their deſire is concerning their worke and occupation.
- CHAP. XXXIX.
- 1 A wiſe man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euil, euil good things are euil.*
- 1 HE onelie that applieth his minde to the Law of the moſte High, and is occupied in the meditation thereof, ſeketh out the wiſdome of all the ancient, & exerciſeth him ſelf in the prophecies.
- 2 He kepeth the ſayings of famous men, & entreth in alſo to the ſecrets of darke ſentences.
- 3 He ſeketh out the myſterie of graue ſentences, and exerciſeth him ſelf in darke parables.
- 4 He ſhal ſerue among great men and appeare before the prince: he ſhal traueil through ſtrange countreis: for he hath tried the good and the euil among men.
- 5 He wil giue his heart to reſorte early vnto the Lord that made him, & to praye before the moſte High, and wil open his mouth in prayer, and praie for his ſinnes.
- 6 When the great Lord wil, he ſhal be filled with the Spirit of vnderſtanding, that he may powre out wiſe ſentences, & giue thanks vnto the Lord in his praier.
- 7 He ſhal direct his counſel, & knowledge: * *¶ On the Lord.* ſo ſhal he meditate in his ſecrets.
- 8 He ſhal ſhewe forth his ſciēce and learning, and reioyce in the Law & couenant of the Lord.
- 9 Manie ſhal commend his vnderſtanding, and his memorie ſhal neuer be put out, nor departe away: but his name ſhal continue from generacion to generacion.
- 10 * The congregacion ſhal declare his wiſdome, and ſhewe it. *Chap. 44, 19*
- 11 Thogh he be dead, he ſhal leaue a greater fame then a thouſand: and if he liue ſtil, he ſhal get the ſame.
- 12 Yet wil I ſpeake of mo things: for I am

ful as the moone.

13 Hearken vnto me, ye holy children, and bring forth the frute, as the rose that is planted by the brookes of the field,

104. Libanus.

14 And giue ye a swete smel as incense, and bring forth the flowres as the lillie: giue a smel and sing a song of praise: blesse the Lord in all his workes.

15 Giue honour vnto his Name, and shewe forth his praise with the songs of your lippes, and with harpes, and ye shal say after this maner,

*Gen. 1. 31.
Gen. 7. 37.*

16 * All the workes of the Lord are exceeding good, and all his commandments are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shal all be sought out: at his commandment the water stode as an heape, & at the worde of his mouth the waters gathered them selues.

18 His whole fauour appeared by his commandment, and none can diminish that which he wil saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, & there is nothing wonderful vnto him.

21 A man nede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shal renne ouer as the streame, and moisture the earth like a flood.

23 As he hath turned the waters into salt-nes, so shal the heathen fele his wrath.

24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

Chap. 29. 28.

26 * The principal things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and clo-thing.

27 All these things are for good to y godlie: but to y sinners they are turned vnto euil.

28 There be spretes that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

29 Fyre, and haile, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to do his commandments: & when nede is, they shalbe readie vpon earth: and whē their houre is come,

they shal not overpasse the commandment.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 * All the workes of the Lord are good, & he giueth euerie one in due season, & when nede is: *Gen. 1. 31.*

34 So that a man nede not to say, This is worse then that: for in due season they are all worthie praise.

35 And therefore praise y Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

Many miseries in mans life. 14 Of the blessing of the righteous and prerogative of the feare of God.

1 Great ¶ trauail is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til the day that they returne to the mother of all things, *¶ The miseries of mans life.*

2 Namely their thoughts, and feare of the heart, & their imaginacion of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in y earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquietnes, and feare of death, & rigour, and strife, & in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping he is as in a watchetowre in the daye: he is troubled with the visions of his heart, as one that renneth out of a battell.

7 And when all is safe, he awaketh, & marueileth that the feare was nothing.

8 Suche things come vnto all flesh, bothe man and beast, but seuē fold to the vngodlie:

9 Moreouer, * death & blood, and strife, & sworde, oppression, famine, destruction, and punishment. *Chap. 39. 35.*

10 These things are all created for the wicked, and for their sakes came the * flood *Gen. 7. 11.* also.

11 * All things that are of the earth, shal turne to earth againe: and they that are of the * waters, shal returne into the sea. *Gen. 3. 19. Chap. 41. 13. Eccles. 1. 7.*

12 ¶ All bribes and vnrighteousnes shalbe put away: but y faithfulness shal endure for euer. *¶ Faithfulness.*

13 The substance of the vngodlie shalbe dried vp like a riuer, and they shal make a sounde like a great thonder in the raine.

14 When he openeth his hād, he reioyceth: but

- but all the transgressours shal come to naught.
- 15 The children of the vngodlie shal not obtaine manie branches: for the vncleane rootes are as vpon the high rockes.
- 16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.
- 17 ¶ Friendlines is as a moste plentiful gardē of pleasure, & mercie endurieth for euer.
- 18 *To labour and to be content with that a man harhe, is a swete life: but he that findeth a treasure, is aboute them bothe.
- 19 Children, and the buylding of the citie maketh a perpetual name: but an honest woman is counted aboute them bothe.
- 20 Wine & musike reioyce the heart: but the loue of wisdom is aboute them bothe.
- 21 The pipe and the psalterion make a swete noyce: but a pleasant tongue is aboute them bothe.
- 22 Thine eye desireth fauor & beautie: but a grene seede time, rather then them bothe.
- 23 A friend, and companion come together at opportunitie: but aboute them bothe is a wife with her housband.
- 24 Friends and helpe are good in the time of trouble, but almes shal deliuer more then them bothe.
- 25 Golde and siluer fasten the fete: but counsell is esteemed aboute them bothe.
- 26 Riches and strength lift vp the minde: but the feare of the Lord is aboute them bothe: there is no want in the feare of the Lord, and it nedeth no helpe.
- 27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.
- 28 ¶ My sonne, lead not a beggers life: for better it were to dye then to begge.
- 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormēteth him self after other mens meat: but a wise man and wel nourished, wil beware thereof.
- 30 Begging is swete in the mouth of the vnshamefast, and in his bellie there burneth a fyre.
- CHAP. XII.
- 1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name & fame. 14 An exhortacion to giue hede vnto wisdom. 17 Of what things a man ought to be ashamed.
- ¶ Of death. 1 O Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hathe nothing to vex him, and that hathe prosperitie in all things: yea, vnto him that yet is able to receiue meat!
- 2 O death, how acceptable is thy iudgemēt vnto the nedeful, and vnto him whose strength faileth, and that is now in the last age, & is vexed with all things, and to him that dispaireth, and hathe lost pacience!
- 3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordināce of the Lord ouer all flesh.
- 4 And why woldest thou be against y pleasure of the moste High? whether it be ten or an hundreth, or a thousand yeres, there is no defense for life against the graue.
- 5 ¶ The children of the vngodlie are abominable children, and so are they that kepe companie with the vngodlie.
- 6 The inheritance of vngodlie children shal perish, and their posteritie shal haue a perpetual shame.
- 7 The children complaine of an vngodlie father, because they are reproched for his sake.
- 8 Wo be vnto you, o ye vngodlie, which haue forsaken the Law of the moste high God: for thogh you increase, yet shal you perish.
- 9 If ye be borne, ye shalbe borne to cursing: if ye dye, the curse shalbe your porcion.
- 10 All that is of y earth, shal tūne to earth againe: so the vngodlie go from the curse to destruction.
- 11 Thogh men mourne for their bodie, yet the wicked name of the vngodlie shalbe put out.
- 12 Haue regarde to thy name: for that shal continue with thee aboute a thousand treasures of golde.
- 13 A good life hathe the dayes nombred: but ¶ a good name endureth euer. ¶ A good name Chap. 30. 33.
- 14 ¶ My children, kepe wisdom in peace: for wisdom that is hid, and a treasure y is not sene, what profite is in them bothe?
- 15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.
- 16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be ashamed: nether are all things allowed as faithful in all men. ¶ Of shamefastnes.
- 17 Be ashamed of whordome before father and mother: be ashamed of lies before the prince and men of autoritie.
- 18 Of sinne before the iudge and ruler: of offence before the congregacion and people: of vnrighteousnes before a companiō and friend,
- 19 And of theft before y place where thou dwellest, & before the trueth of God & his couenant, and to leane with thine elbowes vpon the bread, or to be reproued for giuing or taking.
- 20 And of silence vnto them that salute thee, and to loke vpon an harlot,
- 21 And to turne away thy face from thy kinsman: or to take away a portiō or a gift, or to be euil minded toward another māns wife,

- 22 Or to sollicite anie mans maide, or to stand by her bed, or to reproche thy friēds with wordes,
23 Or to vpbraide when thou giuest anie thing, or to reporte a matter that thou hast heard, or to reueile secret wordes.
24 Thus maiest thou wel be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

- 1 The Law of God must be taught. 9 A daughter.
14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

In what things we ought not to be ashamed.

OF these things be not thou ashamed, neither haue regarde to offend for anie persone,

- 2 Of the Law of the most High & his covenant, & of iudgement to iustifie the godlie:
3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:
4 To be diligent to kepe true balance, and weight, whether thou haue muche or litle:
5 To sel marchandise at an indifferent price, and to correct thy children diligently, and to beat an euil seruant to the blood:
6 To set a good locke where an euil wife is, and to locke where manie hands are:
7 If thou giue anie thing by number, and weight, to put all in writing, bothe that is giuen out, and that that is receiued againe:
8 To teache the vnlearned, & the vnwise, & the aged, that contend against y^e yong: thus shalt thou be wel instructed, and approved of all men liuing.

Or is a secret watche to the father.

9 ¶ The daughter maketh the father to watche secretly, and the carefulnes that he hathe for her, taketh away his slepe in the youth, lest she shulde passe y^e floure of her age: and when she hathe an housband, lest she shulde be hated:

Chap. 26, 10.

10 In her virginite, lest she shulde be defiled, or gotten withchilde in her fathers house, and, when she is with her housbād, lest she misbeaue her self: and when she is married, lest she continue vnfruteful.

Chap. 27, 28.

11 ¶ If thy daughter be vnshamefast, kepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a comune talke in the citie, and diffame thee among the people, and bring thee to publicke shame.

Gen. 2, 6.

- 12 ¶ Beholde not euerie bodies beautie, and companie not among women.
13 For as the moth cometh out of garmets: so doeth wickednes of the woman.
14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.
15 ¶ I wil remember the workes of the Lord, and declare the thing that I haue sene: by the worde of the Lord are his workes.

The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the glorie of the Lord.

17 Hathe not the Lord appointed that his Saints shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, and the heart, and he knoweth their practises: for y^e Lord knoweth all science, and he beholdeth the signes of the worlde.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 ¶ No thought may escape him, nether may anie worde be hid from him. *Iob. 41, 4. Is. 29, 15.*

21 He hathe garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, nether can he be diminished: he hathe no nede of anie counseler.

22 Oh, how delectable are all his workes, & to be considered euē vnto y^e sparkes of fyre!

23 They liue all, and endure for euer: and when soeuer nede is, they are all obedient.

24 Thei are all double, one against another: he hathe made nothing y^e hathe anie faute.

25 The one commendeth the goodnes of the other, & who can be satisfied with beholding Gods glorie? *Or, stablisheth.*

CHAP. XLIII.

The summe of the creation of the workes of God.

1 THIS high ornament, the cleare firmament, the beautie of the heauē so glorious to beholde, *The wonderfull workes of God.*

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

3 At noone it burneth the cōuntrie, & who may abide for the heat thereof?

4 The sunne burneth the mountaines thre times more then he that kepeth a fornace with cōtinual heat: it casteth out the fyrie vapours, & with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 ¶ The moone also hathe he made to appeare according to her season, that it shulde be a declaration of the time, and a signe for the worlde. *Gen. 1, 16.*

7 ¶ The feasts are appointed by the moone: the light thereof diminisheth vnto y^e end. *Exod. 12, 1.*

8 The moneth is called after y^e name thereof, & groweth wōdrously in her chāging.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauē are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one they

- they continue in their order, and faile not in their watche.
- Gen. 9. 14.* 11 ¶ Loke vpon the raine bowe, and praise him that made it: verie beautiful is it in the brightnes thereof.
- Isa. 40. 12.* 12 *It compasseth the heauen about with a glorious circle, and the hands of the moſte High haue bended it.
- 13 ¶ Thorowe his comādemēt he maketh the ſnowe to haſte, and ſendeth ſwiftly the lightning of his iudgement.
- 14 Therefore he openeth his treaſures, and the cloudes flie forth as the foules.
- 15 In his power hathe he ſtrengthened the cloudes, and broken the haile ſtones.
- 16 The mountaines leape at the ſight of him: the South winde bloweth according to his wil.
- 17 The ſounde of his thonder beareth the earth: ſo doeth the ſtorme of the North: y whirlewinde alſo, as birdes that flie, ſcattereth the ſnowe, and the falling downe thereof is as y greſhoppers y light downe.
- 18 The eye marueileth at the beautie of the whitenes thereof, & the heart is aſtoniſhed at the raine of it.
- 19 He alſo powreth out the froſt vpon the earth like ſalt, and when it is froſen, it ſticketh on the toppes of pales.
- 20 When the colde North winde bloweth, an yce is froſen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as w a breſt plate.
- 21 It deuoureth the mountaines, & burneth the wildernes, and deſtroyeth that that is grene, like fyre.
- 22 The remedie of all theſe is when a cloude cometh haſtely, & when a dewe cometh vpon the heat, it reſreſheth it.
- 23 [By his worde he ſtilleth the winde:] by his counſel he appeaſeth the depe, and plāceth ylands therein.
- 24 They that faile ouer the ſea, tel of the perils thereof, and when we heare it with our eares, we marueile thereat.
- 25 For there be ſtrange, & wonderous workes, diuers maner of beaſts, and the creation of whales.
- 26 Thorowe him are all things directed to a good end, & are ſtabliſhed by his worde.
- 27 And whē we haue ſpoken muche, we can not atteine vnto them: but this is y ſumme of all, that he is all.
- 28 What power haue we to praiſe him: for he is aboue all his workes?
- Pſal. 96. 4.* 29 The Lord is terrible, and verie great, * & marueilous is his power.
- 30 Praise y Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all your power, & be not wearie, yet can ye not atteine vnto it.
- Pſal. 106. 8.* 31 * Who hathe ſene him, that he might tel vs: and who can magnifie him as he is?
- 32 For there are hid yet greater things theſe be, & we haue ſene but a fewe of his workes.
- 33 For the Lord hathe made all things, and giuen wiſdome to ſuche as feare God.
- CHAP. XLIIII.
- The praiſe of certain holie men, Enoch, Noe, Abraham, Iſaac and Iacob.*
- 1 Et vs now comēde the famous men, and our fathers, of whome we are begotten.
- 2 The Lord hathe gotten great glorie by them, and that through his great power from the beginning.
- 3 Thei haue borne rule in their kingdomes, and were renoumed for their power, and were wiſe in counſel, and declared prophecies.
- 4 * They gouerned the people by counſel & by the knowledge of learning mete for the people, in whoſe doctrine were wiſe ſentences.
- 5 They inuented the melodie of muſicke, and expounded the verſes that were written.
- 6 They were riche and mightie in power, and liued quietly at home.
- 7 All theſe were honorable men in their generacions, & were wel reported of in their times.
- 8 There are of them that haue left a name behinde them, ſo that their praiſe ſhal be ſpoken of.
- 9 There are ſome alſo which haue no memorial, * and are periſhed, as thogh they had neuer bene, and are become as thogh they had neuer bene borne, and their children after them.
- 10 But the former were merciful men, whoſe righteousnes hathe not bene forgottē.
- 11 For whoſe poſteritie a good inheritance is reſerued, and their ſede is contained in the couenant.
- 12 Their ſtockes is contained in the couenant, and their poſteritie after them.
- 13 Their ſede ſhal remaine for euer, & their praiſe ſhal neuer be taken away.
- 14 Their bodies are buried in peace, but their name liueth for euermore.
- 15 * The people ſpeake of their wiſdome, & the congregacion talke of their praiſe.
- 16 ¶ Enoch pleaſed the Lord God: therefore was he tranſlated for an example of repentance to the generacions.
- 17 ¶ Noe was founde perſite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came.
- 18 An euerlaſting couenant was made with him, that all fleſh ſhulde * periſh no more by the flood.
- 19 ¶ Abrahā was a * great father of manie people: in glorie was there none like vnto him.

- 20 He kept the Law of the moste High, & was in couenant with him, and he set the couenant* in his flesh, and in tentation he was founde faithful.
- 21 Therefore he assured him by an*othe, y he wolde blesse the nacions in his sede, & that he wolde multiplie him as the dust of the earth, and exalte his sede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the worlde.
- 22 *With ¶ Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,
- 23 And caused it to rest vpon the head of ¶ Jacob, and made him self knowne by his blessings, and gaue him an heritage and deuided his porcions, * and parted them among the twelue tribes.
- 24 And he brought out of him a ¶ merciful man, which founde fauour in the sight of all flesh.
- C H A P. X I V.
- The praise of Moyse, Aaron, and Phinees.*
- 1 **A**ND ¶ Moyse, the *beloued of God & men, brought he forth, whose remembrance is blessed.
- 2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.
- 3 By his wordes he caused the wonders to cease, and he made him *glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.
- 4 *He sanctified him with faithfulness, and mekenes, and chose him out of all men.
- 5 He caused him to heare his voyce, and brought him into the darke cloude, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Jacob y couenant, and Israel his iudgements.
- 6 He exalted ¶ Aaron an holie man like vnto him, euē his *brother of y tribe of Leui.
- 7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, and made him blessed through his comelie ornament, & clothed him with the garment of honour.
- 8 He put persure ioye vpo him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.
- 9 He compassed him about with belles of golde, & with manie belles round about, *that when he went in, the sound might be heard, and might make a noyce in the Sanctuary, for a remembrance to the childre of Israel his people,
- 10 And with an holie garment, with golde also, and blewe silke, and purple, & diuers kindes of workes, and with a brestlappe of iudgemēt, & with the ¶ signes of trueth,
- 11 And with worke of skarlet conningly wrought, and with precious stones grauen like seales, & set in golde by golde smithes worke for a memorial with a writing grauen after the number of the tribes of Israel.
- 12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornamēt of honour, a noble worke garnished, and pleasant to loke vpon.
- 13 Before him were there no suche faire ornaments: there might no strāger put them on, but onely his children, and his childres children perpetually.
- 14 Their sacrifices were wholly consumed euerie day twise continually.
- 15 *Moyse filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, & to his sede, so long as the heauens shulde remaine, that he shulde minister before him, & also to execute the office of the priesthode, and blesse his people in his name.
- 16 Before all men liuing the Lord chose him that he shulde present offrings before him, and a swete saueur for a remembrance to make reconciliation for his people.
- 17 *He gaue him also his commandements and autoritie according to the Lawes appointed, that he shulde teache Jacob the testimonies, and giue light vnto Israel by his Law.
- 18 *Strangers stode vp against him, & enuied him in the wilderness, euen the men that toke Dathans and Abirams parte, & the companie of Core in furie and rage.
- 19 This the Lord sawe, and it displeased him, and in his wrathful indignacion were they consumed: he did wonders vpon them, and consumed them with the fyrie flame.
- 20 *But he made Aaron more honorable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.
- 21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his sede.
- 22 *Els had he none heritage in the land of his people, nether had he any porcion among the people: for the Lord is the porcion of his inheritance.
- 23 The third in glorie is ¶ Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.
- 24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuary and of his people, and that he and his posteritie shulde haue

Gen. 21, 4.

Gen. 22, 16.
Gal. 3, 8.Gen. 26, 2.
¶ Isaac.¶ Jacob.
Gen. 27, 28.
Gen. 28, 1.
Gen. 28, 1.
¶ Joseph.¶ Moyse.
Exod. 11, 3.
4th 7, 22.

Exod. 6, 7 & 9.

Numb. 12, 3.

Exod. 19, 7.

¶ Aaron.
Exod. 4, 28.

Exod. 28, 35.

¶ Rim and
Thummim.

Leu. 8, 12.

Deu. 17, 10.
Exod. 21, 5.

Numb. 16, 10.

Numb. 17, 8.

Deu. 12, 12.
Exod. 18, 5.¶ Phinees.
Numb. 25, 13.
1. Mac. 2, 54.

haue the dignitie of the priesthode for euer,

- 25 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aarō shulde be to the onelie sonne of his sonne, and to his sede. God giue vs wisdome in our heart to iudge his people in righteoufnes, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

- 1 **I**esus ¶ the sonne of Naue was valiāt in the warres, & was ¶ successeur of Moyse in prophecies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of ¶ enemies that rose vp against them, and to set Israel in their inheritance.
- 2 *What glorie gate he, when he lift vp his hand, and drew out his sworde against the cities?
- 3 Who was there before him, like to him? for he fought the battels of the Lord.
- 4 *Srode not the sunne stil by his meanes, & one day was as long as two?
- 5 He called vnto ¶ molte high Gouvernour when the enemies preased vpon him on euerie side, & the mightie Lord heard him with the haile stones, and with mightie power.
- 6 He rushed in vpō the nacions in battel, & in the ¶ going downe of Bethorō he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he ¶ followed the Almighty.
- 7 *In ¶ time of Moyse also he did a good worke: he and ¶ Caleb the sonne of Iephune stode against the enemye, and withheld the people from sinne, & appeased the wicked murmuring.
- 8 *And of six hundred thousand people of fore, they two were preferred to bring the into the heritage, euen into the land that floweth with milke and honey.
- 9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land and his sede obtained it for an heritage,
- 10 That all the children of Israel might se, that it is good to follow the Lord.
- 11 Concerning the ¶ Iudges, euerie one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.
- 12 Let ¶ their bones flourish out of their place, and their names by succession remaine to them that are moste famous of their

¶ Iosue
Nom. 27. 18.
deu. 34. 9.
ios. 1. 2.
¶ 12. 7.

Ios. 8. 2.

Ios. 10. 12.

Ios. 10. 11.

¶ Or, that the
Lord fauored
his battel
¶ Or, pursued the
mightie men
Nom. 14. 6.
1 mac. 2. 5.
¶ Caleb.

¶ Nom. 26. 65.
deu. 1. 35.

Ios. 14. 15.

¶ Iudges.

Chap. 49. 12.

children.

- 13 ¶ Samuel the Prophet of the Lord, beloved of his Lord, ¶ ordeined Kings, and anointed the princes ouer his people.
- 14 By the Lawe of the Lord he iudged the congregacion, and the Lord had respect vnto Iacob.
- 15 This Prophete was approued for his faithfulness, and he was knowen faithful in his wordes and visions.
- 16 *He called vpon the Lord almightie, when his enemies preased vpon him on euerie side, when he offred the sucking lambe.
- 17 And the Lord thondred from heauen, & made his voyce to be heard with a great noyce.
- 18 So he discomfited the princes of ¶ Tyrians, and all the rulers of the Philistims.
- 19 *And before his long slepe he made protestacion in the sight of the Lord, and his anointed, that he toke no substance of any man, no, not so muche as a shooe, and no man colde accuse him.
- 20 *After his slepe also he tolde of ¶ Kings death, & from the earth lift he vp his voyce, and prophecied that the wickednes of the people shulde perish.

¶ Samuel.
1. Sam. 10. 2.
¶ 16. 1. 2.

1. Sam. 7. 12.

1. Sam. 12. 3.

1. Sam. 28. 12.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

- 1 **A**fter him rose vp ¶ Nathā to prophesie in the time of Dauid.
- 2 For as the fat is taken away from the peace offering, so was ¶ Dauid chosen out of the children of Israel.
- 3 *He plaied with the lions, as with kiddes, and with beares, as with lambes.
- 4 *Slewe he not a gyante when he was yet but yong, and toke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beat downe the pride of Goliath.
- 5 For he called vpon the moste high Lord, which gaue him strength in his right hād, to slay that mightie warriour, and that he might set vp the horne of his people againe.
- 6 *So he gaue him ¶ praise of ten thousand and honored him with ¶ great praises, and gaue him a crowne of glorie.
- 7 *For he destroyed the enemies on euerie side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.
- 8 In all his workes he praised the Holy one, and the moste High with honorable wordes, and with his whole heart he sung songs, and loued him that made him.
- 9 *He set fingers also before the altar, and according to their tune he made swete songs, that they might praise God daily, with their songs.

¶ Nathan
2 Sam. 12. 1.

¶ Dauid.

2. Sam. 17. 34.

1. Sam. 17. 48.

1. Sam. 18. 7.
¶ Or, the people.
¶ Or, with blessing
songs of the Lord

2 Sam. 1. 7.

1. Chr. 16. 4.

- 10 He ordeined to kepe the feast daies comely, and appointed the times perfetely, that they might praise the holy Name of God, and make the Temple to sounde in the morning.
3. Sam. 12, 13. 11 *The Lord toke away his sinnes, and exalted his horne for euer: he gaue him y^e couenant of the kingdome, and the throne of glorie in Israel.
- 12 After him rose vp a wise sonne, who by him dwelt in a large possession.
- ¶ Salomon. 1. King. 4, 21. 13 ¶ Salomon reigned in a peaceable time, and was glorious: for God made all quiet roude about, that he might buyld an house in his Name, and prepare the Sanctuarie for euer.
1. King. 4, 29. 14 *How wise wast y^e in thy youth, and wast filled with vnderstanding, as with a flood!
- 15 Thy minde couered the whole earth, and hathe filled it with graue and darke sentences.
- 16 Thy Name went abroade in the yles, & for thy peace thou wast beloued.
1. King. 4, 31. 17 *The cōutres marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.
- 18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinne, and hast had as muche siluer as lead.
1. King. 10, 27. 19 *Thou didest bowe thy loines to womē, and wast ouercome by thy bodie.
- 20 Thou didest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorowe for thy folie.
3. King. 12, 17. 21 *So the kingdome was deuided, and Ephraim begā to be a rebellious kingdome.
3. King. 7, 15. 22 *Neuertheles the Lord left nor of his mercie, nether was he destroyed for his workes, nether did he abolish the posteritie of his elect, nor toke away the sede of him that loued him, but he left a remnant vnto Iacob, & a roote of him vnto Dauid.
- 23 Thus rested Salomon with his fathers, & of his sede he left behinde him ¶ Roboam, euen the foolishnes of the people, and one that had no vnderstanding, who turned away the people thorow his counsel, & ¶ Ieroboam the sonne of Nabat, who caused Israel to sinne, & shewed Ephraim the way of sinne,
- ¶ Roboam. Or, a most cruel foole. 1. King. 12, 10. Ieroboam. 1. King. 12, 28. 24 So that their sinnes were so muche increased, that they were driuen out of the land.
- 25 For they fought out all wickednes, til the vengeance came vpon them.
- CHAP. XLVIII.
- The praise of Elias, Eliseus, Ezekias and Isaias.
- ¶ Elias. 1. King. 17, 1. 1 *Then rode vp ¶ Elias the Prophete as a fyre, and his worde burnt like a lampe.
- 2 He brought a famine vpon the, and by his zeale he diminished the: [for they might not away with the commandements of the Lord.]
- 3 By the worde of the Lord he shut the heauen, and thre times brought he the fyre from heauen.
1. King. 18, 38. and 2. King. 1, 10. 4 O Elias, how honorable art thou by thy wonderous dedes, who may make his boast to be like thee!
- 5 *Which hast raised vp the dead from death, & by the worde of the moste High out of the graue:
- 6 Which hast brought Kings vnto destruction, and the honorable from their seate:
- 7 Which heardest the rebuke of the Lord in Sina, and in Horeb the iudgement of the vengeance:
1. King. 19, 11. 8 *Which didest anoint Kings that they might recompense, and Prophetes to be thy successours:
- ¶ The wickednes of Achab and Iezabel. 2. King. 2, 11. 9 *Which wast taken vp in a whirle winde of fyre, and in a charet of fyrie horses:
- 10 Which wast appointed to reprove in due season, & to pacifie the wrath of the Lords iudgement before it kindled, & to turne the hearts of the fathers vnto the childre, and to set vp the tribes of Iacob.
- 11 Blessed were they that sawe thee, & slept in loue: for we shal liue.
- a That is, they that are such. 2. King. 2, 11. Eliseus. 12 *When Elias was couered with the storme, Eliseus was filled with his spirit: while he liued, he was not moued for any prince, nether colde any bring him into subiection.
- 13 Norhing colde ouercome him, and after his death his bodie prophecied.
- 14 He did wonders in his life, and in death were his workes marueilous.
- 15 For all this the people repented not, nether departed they from their sinnes: til they were caryed away prisoners out of their land, and were scatered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.
- 16 Howbeit some of them did right, and some heaped vp sinnes.
- 17 ¶ Ezekias made his citie strong, & conueied water into the middes thereof: he digged thorow the rocke with yron, and made fountaines for waters.
- ¶ Ezekias. 2. King. 18, 2. 18 *In his time came Sennacherib vp, and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.
- 19 Then trembled their hearts and hands, so y^e they forowed like a woman in trauel.
- 20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy one heard them out of heauen.
- 21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered

deliuered them by the hand of Esai.

2 King. 19. 35 22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

isa. 37. 36.
Job. 1. 21.
1 mac. 7. 41.
2 mac. 8. 19.
|| Isaias. 23 For Ezekias had done y thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as || Esai the great Prophet, and faithful in his vision had commanded him.

2 King 20. 10 24 * In his time the sonne went backward, and he lengthened the Kings life.

25 He sawe by an excellēt Spirit what shulde come to passe at the laist, and he comforted them that were sorrowful in Sion.

26 He shewed what shulde come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ierems, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem & Seth.

|| Iosias
2 King 22. 1.
& 23. 2.
2. chro. 34. 3. 1 **T**He remembrance of || Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is swete as honie in all mouthes, and as musicke at a banket of wine.

2 He behaued him self vprightly in the reformation of the people, and toke away all abominacions of iniquitie.

2 King 23. 4 3 He * directed his heart vnto the Lord, & in the time of y yngodlie he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the Kings of Iuda forsoke the Law of the moiste High, and failed.

10. 1. p. 177. 5 Therefore he gaue their " horne vnto other, and their honor to a strange naciō.

6 He burnt the elect cite of the Sanctuarie, * and destroyed the stretes thereof according to the " prophecie of || Ieremias.

2 King 25. 9.
** Or, hand*
|| Ieremias
Ierem 38. 6.
Ierem 1. 1. 7 For the * intreated him euil, which neuerthles was a Prophete, * sanctified frō his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vp, and plant.

|| Ezechiel
Ezech. 1. 2. 8 || * Ezechiel sawe the glorious visiō, which was shewed him vpon the charet of the Cherubims.

Ezech. 13. &
38. 9 * For he made mencio of the enemies vnder the figure of the raine, and directed the that went right,

Chap. 46. 14. 10 * ¶ And let the bones of the twelue Prophetes flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

Hag 2. 24.
ex. 3. 2
|| Zorobabel.
|| Iesus
Zechar 3. 1.
ex. 13. 2.
hag. 1. 12. &
2. 3. 11 ¶ * How shal we praise || Zorobabel, which was as a ring on the right hand!

12 So was || Iesus also the sonne of Iosedec: these men in their time buylded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

Nche 7. 1.
|| Neemias. 13 ¶ And among the elect was || Neemias

whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the fundacions of our houses.

14 ¶ But vpon the earth was no man created like || * Enoch: for he was takē vp from the earth.

15 Nether was there a like man vnto || * Ioseph the gouernour of his biethren, & the vpholder of his people, whose bones were kept.

16 || * Sem and || Seth were in great honour among men: and so was || Adam about euerie liuing thing in the creacion.

CHAP. I.

Of Simon the sonne of Onias. 22 An exhortacion to praise the Lord. 27 The autor of this booke.

1 || **S**imon * the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the " Temple,

2 Vnder him was the fundaciō of the double height laied, and the hie walles that compasseth the Temple.

3 In his daies the places, to receiue water that were decayed, were restored & the brasfe was about in measure as the * sea.

4 He toke care for his people, that they shulde not fall, & fortified the cite against the siege.

5 How honorable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is ful,

7 And as the sunne shining vpon the Temple of the moiste High, and as the rainebowe that is bright in the faire cloudes,

8 And as the floure of the roses in y spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tre in the time of somer,

9 As a fyre & incense in the censer, and as a vessel of masse golde, set with all manner of precious stones,

10 And as a faire oliue tre that is fruteful, and as a cypresse tre, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garmēt of holines honorable.

12 When he toke the porcions out of the Priests hands, he him self stode by the herth of the altar, compassed with his brethren rounde about, as the branches do the cedre tre in Libanus, & they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblacions of the Lord in their hands before all the cōgregation of Israel.

- 14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the moste High, and almightie,
- 15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good sauour vnto the moste high King of all.
- 16 Then shewted the sonnes of Aaron, and blowed with brazen trumpets, and made a great noyce to be heard, for a remembrance before the moste High.
- 17 Then all the people together hasted, & fell downe to the earth vpon their faces to worship their Lord God almightie, and moste high.
- 18 The singers also sang with their voyces, so that the sounde was great, and the melodye swete.
- 19 And the people prayed vnto the Lord moste high with prayer before him that is merciful, til the honour of the Lord were performed, and they had accomplished his seruice.
- 20 Then went he downe, and stretched out his hands ouer the whole congregacion of the children of Israel, that they shulde giue praise with their lippes vnto the Lord, and reioyce in his Name.
- 21 He began againe to worship, & he might receiue the blessing of the moste High.
- 22 Now therefore giue praise all ye vnto God, that worketh great things euerie where, which hath increased our dayes from the wombe, and delte with vs according to his mercie,
- 23 That he wolde giue vs ioyfulness of heart, & peace in our dayes in Israel, as in olde time,
- 24 That he wolde confirme his mercie with vs, and deliuer vs at his time.
- 25 ¶ There be two maner of people, & mine heart abhorreth, & the third is no people:
- 26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sicrus.
- 27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.
- 28 Blessed is he that exerciseth him self therein: and he that layeth vp these in his heart, shal be wise.
- 29 For if he do these things, he shal be strong in all things: for he setteth his steppes in the light of the Lord, which giueth wisdom to the godlie. The Lord be praised for euer more: so be it, so be it.

CHAP. II.

A prayer of Iesus the sonne of Sirach.

- 1 I Wil confesse thee, O Lord and King, and praise thee, O God, my Sauour: I

giue thanks vnto thy Name.

- 2 For thou art my defender and helper, and hast preserved my bodie from destruction, and from the snare of the scanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,
- 3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were readie to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions, which I had,
- 4 And from the fyre that choked me rounde about, and from the middes of the fyre that I burned not,
- 5 And from the botome of the belie of hel, from an vncleane tongue, from lying wordes, from false accusation to the King, & from the slander of an vnrighteous tongue.
- 6 [My soule shal praise the Lord vnto death:] for my soule drewe nere vnto death: my life was nere to the hel beneath.
- 7 They compassed me on euerie side, & there was no man to helpe me: I looked for the succour of men, but there was none.
- 8 Then thought I vpon thy mercie, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the enemies.
- 9 Then lift I vp my prayer from the earth, and praied for deliuerance from death.
- 10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time of the proude without helpe.
- 11 I wil praise thy Name continually, and wil sing praise with thanksgiving: & my prayer was heard.
- 12 Thou sauedst me from destruction, and deliueredst me from the euil time: therefore wil I giue thanks and praise thee, & blesse the Name of the Lord.
- 13 Whē I was yet yong, or euer I wēt abroad, I desired wisdom opely in my prayer.
- 14 I praied for her before the Temple, and sought after her vnto farre countreys, and she was as a grape that waxeth ripe out of the floure.
- 15 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought I after her.
- 16 I bowed somewhat downe mine eare, & receiued her, & gate me muche wisdom:
- 17 And I profited by her: therefore wil I ascribe the glorie vnto him, that giueth me wisdom.
- 18 For I am aduised to do thereafter: I wil be ielous of that that is good: so shal I not be confounded.
- 19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine

Or, nation.

Or, Sicrus.

- mine hands on hye, and considered the ignorances thereof.
- 20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shal I not be forsaken.
- 21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
- 22 The Lord hath giue me a tongue for my rewarde, wherewith I wil praise him.
- 23 Drawe nere vnto me, ye vnlearned, and dwell in the house of learning.
- 24 Wherefore are ye slowe, and what say you of these things, seeing your soules are very thurstie?
- 25 I opened my mouth, and said, * Bye her *Isa. 55.1.* for you without money.
- 26 Bowe downe your necke vnder the yoke, & your soule shal receiue instruction: she is ready that ye may finde her.
- 27 Beholde with your eyes, * how that I haue had but litle labour, & haue gotten vnto me muche rest. *Chap. 5. 20.*
- 28 Get learning with a great some of money: for by her ye shal possesse muche golde.
- 29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.
- 30 Do your duetie betimes, and he wil giue you a rewarde at his time.

B A R U C H.

CHAP. I.

Baruch wrote a booke during the captiuitie of Babylon, which he red before Iechonias and all the people so The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they shoulde pray for them.

And these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Asadias, the sonne of Helcias wrote in at Babylon,

- 1 In the fift yere, and in the seventh day of the moneth, what time as the Chaldeans toke Ierusalem, and burnt it with fyre.
- 2 And Baruch did read the wordes of this booke, that Iechonias the sonne of Ioachim King of Iuda might heare, & all the people that were come to heare the booke,
- 3 And in the audience of the gouernour, & of the Kings sonnnes, & before the Elders, & before the whole people, fro the lowest vnto the hiest, before all them that dwelt at Babylon by the river *Sud.*
- 4 Which *when they heard it,* wept, fasted and made prayers before the Lord.
- 5 They made a collection also of money, according to euerie mans power,
- 6 And sent it to Ierusalem vnto Ioachim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierusalem,
- 7 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring the againe into the land of Iuda, the tenth day of the moneth *Sivan,* to wit, siluer vessels, which Sedecias the sonne of Iosias King of Iuda had made,
- 8 After that Nabuchodonosor King of Babylon had led away Iechonias from Ierusalem, and his princes, & his nobles, prisoners, and the people, and caryed them to Babylon.

And they said, Beholde, we haue sent you money, wherewith ye shal bye burnt offerings for sinne, and incense, and prepare a meat offering, & offre vpon the altar of the Lord our God,

10 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their daies may be vpon earth, as the daies of heauen,

11 And that God wolde giue vs strength & lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do the seruice, and finde fauour in their sight.

12 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs)

13 And rede this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast daies, and at time conuenient.

14 Thus shal ye say, * To the Lord our God *Chap. 2. 6.* belongeth righteousness, but vnto vs y confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

15 And to our Kings, and to our princes, & to our Priests, and to our Prophetes, and to our fathers,

16 Because we haue sinned before the Lord our God,

17 And haue not obeyed him, nether hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

18 From the day that the Lord broght our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto this day,

Stiff. ii.

Or, Sedecias.

Or, Sadi.

Or, Sivan.

Or, manifest which was burning and offering sacrifice.

Chap. 2. 6.

Dan 9. 2.

to the Lord our God, and we haue bene negligent to heare his voyce.

Deu. 28. 25.

20 *Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honic, as appeareth this day.

21 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophetes, whome he sent vnto vs.

22 But euerie one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to do euil in the sight of the Lord our God.

CHAP. II.

8 The Iewes confesse that they suffer iustely for their sinnes. The true confession of the Christiāns 11 The Iewes desire to haue the wrath of God turned from them 32 He promisseth that he wil call agasne the people from captiuitie, and giue them a newe and euerlasting testament.

1 Therefore the Lord our God hathe performed his worde, which he pronounced against vs, & against our iudges that gouerned Israel, and against our Kings, and against our princes, & against the men of Israel and Iuda,

Deu. 28. 25.

2 To bring vpon vs great plagues, suche as neuer came to passe vnder y whole heauē, as they that were done in Ierusalem, according to things, that were written in the Lawe of Moyses,

3 That some among vs shulde eat the flesh of his owne sonne, & some the flesh of his owne daughter.

4 Moreouer, he hathe deliuered them to be in subiection to all the kingdomes, that are rounde about vs, to be as a reprocche and desolation among all the people rounde about where the Lord hathe scattred them.

5 Thus they are brought beneth and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1. 15.

6 *To the Lord our God apperteineth righteousness, but vnto vs & to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hathe pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euerie one from the imaginations of his owne wicked heart.

9 So the Lord hathe watched ouer the plagues, and the Lord hathe brought them vpon vs. for the Lord is righteous in all his workes, which he hathe commanded vs.

10 Yet we haue not hearkened vnto his voy-

ce, to walke in the commandements of the Lord that he hathe giuen vnto vs.

11 *And now, o Lord God of Israel, that *Dan 9. 15.* hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy self a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattred vs.

14 Heare our praiers, o Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of the, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore loke downe from thine holy Temple, and thinke vpon vs: encline thine eare, o Lord, and heare vs.

17 *Open thine eyes, and beholde: for the *Deu. 28. 25. isa 63. 15.* dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lord, nether "praise, nor righteousness.

18 But the soule that is vexed for the greatness of sune, and he that goeth crokedy, and weake, and the eyes that faile, and the hungrie soule wil giue thee praise & righteousness, o Lord.

19 For we do not require mercie in thy sight, o Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignacion vpon vs, as thou hast spoken by "thy seruants the Prophetes, saying,

21 *Thus saith the Lord, Bowe downe your shoulders, and serue the King of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of mirth, and the voyce of ioye, & the voyce of the bridegrome, and the voyce of the bride, & the land shal be desolate of inhabitants.

24 But we wolde no hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophetes: namely, that the bones of our Kings, and the bones of our fathers shulde be caryed out of their places.

25 And lo, they are cast out to the heat of the day, and to the colde of the night, and are dead in great miserie with famine, & with

Deu. 28. 25. isa 63. 15.

Psal 6. 6. Eccl 11. 17.

isa 38. 18. "Our gloire, not praise of righteousness"

Or, by the hand of thy seruante. Iere. 27. 7.

with the sworde, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast broght to the state, as appeareth this day, for the wickednes of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

28 As thou spakest by thy seruant Moyfes, in the day when thou didest cōmand him to write thy Lawe before the childre of Israel, saying,

*Leu 26. 14.
deu. 28. 15.*

29 *If ye wil not obey my voyce, then shal this great swarme and multitude be turned into a verie fewe among the nacions where I wil scatter them.

30 For I knowe that they wil not heare me: for it is a stifnecked people: but in the land of their captiuitie they shal remember them selues,

31 And knowe that I am y Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shal heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shal they turne them from their hardebackes, and from their euil workes: for they shal remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shal be lords of it: and I wil increase them, and they shal not be diminished.

35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shalbe my people: and I wil no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their praier begon for their deliuerance. 9 He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof 36 Onely God was the finder of wisdom. 37 Of the incarnation of Christ.

1 O Lord almightie, ô God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, ô Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lord almightie, the God of Israel, heare now the praier of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fa-

thers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, & thee, ô Lord, wil we praise.

7 And for this cause hast thou put thy feare in our hearts, that we shulde call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproche, and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisdom.

10 What is the cause, ô Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead: and art counted with them, that go downe to the graues?

12 Thou hast forsaken the fountaine of wisdom.

13 For if thou hadest walked in the way of God, thou shuldest haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maist knowe also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, & suche as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoorded vp siluer, and golde, wherein men trust, & made none end of their gathering?

18 For they that coyned siluer, and were so carful of their worke, and whose inuention had none end,

19 Are come to naught, and gone downe to hel, and other men are come vp in their steades.

20 Whē thei were yong, they sawe y light, and dwelt vpon the earth: but they vnderstode not the way of knowledge,

21 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre of from that way.

22 It hath not bene heard of in the land of Chanaan, nether hath it bene sene in Theman,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the marchants of Nertan, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knownen the way of wisdom.

dome, nether do they thinke vpon the pathe thereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chose, nether gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnes.

29 Who hath gone vp into heauen, to take her, and brought her downe fro the cloudes?

30 Who hath gone ouer the sea, to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her waies, nether considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath founde her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cherefulness they shewe light vnto him that made them.

35 This is our God, and there shal none other be compared vnto him.

36 He hath founde out all way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterwarde he was sene vpon cart h, and dwelt among men.

CHAP. IIII.

The reward of them that kepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem & vnder the figure thereof the Church. 25 A consolacion and comforting of the same.

1 **T**His is the boke of the comandements of God, and the Law that endureth for euer: all they that kepe it, shal come to life: but suche as forsake it, shal dye.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nacion.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memorial of Israel.

6 Ye are sold to the nations, not for your

destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue grieved Ierusalem, that nourished you.

9 When she sawe the wrath comming vpo you from God, she said, Hearken, ye that dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes and daughters, which the Euerlasting wil bring vpon them.

11 With ioye did I nourish the, but I must leaue them with weping and mourning.

12 Let no man reioyce ouer me a widdowe, and forsaken of manie, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They wolde not knowe his righteousness, nor walke in the wayes of his commandements: nether did they enter into the paths of discipline, through his righteousness.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nacion, and of a strange language,

16 Which nether reuerence the aged, nor pitie the yong: these haue caried away the dere beloued of the widdowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Go your way, O children, go your way: for I am left desolate.

20 I haue put of the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I wil call vpon the Euerlasting.

21 Be of good comfort, O children: crye vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluatio through the Euerlasting, and ioye is come vpon me fro the Holy one, because of the mercie, which shal quickly come vnto you fro our euerlasting Saviour.

23 For I sent you away with weping, and mourning: but with ioye and perpetual gladnes wil God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shal they also see shortly your saluatio from God, which shal come vnto you with great glorie, and brightnes from

from the Euerlasting.

- 25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.
- 26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.
- 27 Be of good comfort, my children, and crye vnto God: for he that led you away, hath you in remembrance.
- 28 And as it came into your minde to go astray from your God, so endeouore your selues ten times more, to turne againe and to seeke him.
- 29 For he that hath brought these plagues vpon you, wil bring you euerlasting ioye againe, with your saluation.
- 30 Take a good heart, O Ierusalem: for he which gaue thee that name, wil comfort thee.
- 31 They are miserable that afflict thee, and suche as reioyce at thy fall.
- 32 The cities are miserable whome thy children serue: miserable is she that hath taken thy sonnes.
- 33 For as she reioyced at thy decay, and was glad of thy fall, so shall she be sorie for her owne desolation.
- 34 For I wil take away the reioycing of her great multitude, and her ioye shall be turned into mourning.
- 35 For a fyre shall come vpon her from the Euerlasting, long to endure, & she shall be inhabited of deuils for a great season.
- 36 O Ierusalem, loke towards the East, and beholde the ioye that cometh vnto thee from thy God.
- 37 Lo, thy sonnes (whome thou hast let go) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.

- 1 **P**Vt of thy mourning clothes, O Ierusalem and thine affliction, and decke thee with the worshippe and honour, that cometh vnto thee from God, for euermore.
- 2 Put on the garment of righteousness, that cometh from God, and set a crowne vpon thine head of the glorie of the Euerlasting.
- 3 For God wil declare thy brightness to euerie countrey vnder the heauen.
- 4 And God wil name thee by this name for euer, The Peace of righteousness, and the glorie of the worship of God.
- 5 Arise, O Ierusalem, & stand vpon hie, and loke about thee towards the East, and beholde thy children gathered from the East vnto the West by the worde of the Holie

one, reioycing in the remembrance of God.

- 6 For they departed from thee on foote, and were led away of their enemies: but God wil bring thee againe vnto thee, exalted in glorie, as children of the kingdome.
- 7 For God hath determined to bring downe euerie high mountaine, and the long enduring rockes, and to fill the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.
- 8 The woods and all swete smelling trees shall ouershadowe Israel at the commandement of God.
- 9 For God shall bring Israel with ioye in the light of his maiestie, with the mercie and righteousness that cometh of him.

CHAP. VI.

A COPIE OF THE PISTLE, that Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie the of the thing that was commanded him of God.

- 1 **B**Ecause of the sinnes, that ye haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.
- 2 So when ye be come into Babylon, ye shall remaine there manie yeres, and a long season, euen seuen generacions, and after that wil I bring you away peaceably from thence.
- 3 Now shall ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shulders, to cause the people to feare.
- 4 *Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before thee and behinde them worshipping them,
- 5 But say ye in your hearts, O Lord, we must worshippe thee.
- 6 For mine Angel shall be with you, & shall care for your soules.
- 7 As for their tongue, it is polished by the carpenter, and they them selues are gilded, and laied ouer with siluer: yet are they but lyes, and can not speake.
- 8 And as they take golde for a maide that loueth to be deckt,
- 9 So make they crownes for the heads of their gods: some times also the Priests them selues conuey away the golde, and siluer from their gods, and bestowe it vpon them selues.
- 10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,
- 11 Yet can not they be preserued from rust and wormes,

*Isa 44. 18.
psal 115. 8.
wis. 13. 14.*

- 12 Thogh they haue couered the with clo-
thing of purple, and wipe their faces be-
cause of the dust of the Temple, whereof
there is much vpon them.
- 13 One holderh a scepter, as thogh he were
a certeine iudge of the countrey: yet can he
not slay suche as offende him.
- 14 Another hathe a dagger or an axe in his
right hand: yet is he not able to defende
him self from battel, nor from theues: so
then it is euident, that they be no gods.
- 15 Therefore feare them not: for as a vessel
that a man vseth, is nothing worthe when
it is broken,
- 16 Suche are their gods: when they be set vp
in their temples, their eyes be ful of dust
by reason of the fete of those y come in:
- 17 And as the gates are shut in round about
vpon him that hathe offended the King:
or as one that shulde be led to be put to
death, so the Priests kepe their temples with
doores, and with lockes, & with barres, lest
their gods shulde be spoyled by robbers.
- 18 They light vp candels before them: yea,
more the for them selues whereof they ca
not se one: for they are but as one of the
postes of the temple.
- 19 They confesse, that euen their hearts are
gnawen vpon: but when the things, that
crepe out of the earth, eat them and their
clothes, they feele it not.
- 20 Their faces are blacke thorow the smo-
ke that is in the temple.
- 21 The owles, swalowes and birdes flie vpo
their bodies, and vpon their heads, yea, &
the cates also.
- 22 By this ye may be sure, that they are not
gods: therefore feare them not.
- 23 Notwithstanding the golde, that is about
them to make them beautiful, except one
wipe of the rust, they can not shine: nether
when they were molten, did they fele it.
- 24 The things wherein is no breth, are
bought for a molte high price.
- 25 *They are borne vpon mens sholders,
because they haue no feete, whereby they
declare vnto men, that they be nothing
worthe: yea, & they that worship them, are
ashamed.
- 26 For if they fall to the ground at anie
time, they can not rise vp againe of them
selues, nether if one set them vp right, can
they moue of them selues, nether if they be
bowed downe, can they make them selues
straight: but they set giftes before them, as
vnto dead men.
- 27 As for the things y are offred vnto them,
their Priests sell them, and abuse them: li-
kewise also the women lay vp of the same:
but vnto the poore and sicke they giue
nothing.
- 28 The menstruous women, and they that
are in childebed, touche their sacrifices:
- by these things ye may knowe that they
are no gods: feare them not.
- 29 From whence cometh it then, that they
are called gods: because the women bring
giftes to the gods of siluer, and golde, and
wood.
- 30 And the Priests sit in their temples, ha-
uing their clothes rent, whose heades and
beardes are shauen, & being bare headed,
- 31 Thei roare, & crye before their gods, as
men do at the fast of one that is dead.
- 32 The Priests also take away of their gar-
ments, and clothe their wiues and childre.
- 33 Whether it be euil that one doth vn-
to the, or good, they are not able to recom-
pense it: they can nether set vp a King
nor put him downe.
- 34 In like maner they can nether giue riches,
nor money: thogh a man make a vowe
vnto them and kepe it not, they wil no re-
quire it.
- 35 They can saue no mā from death, nether
deliuer the weake from the mightie.
- 36 They can not restore a blinde man to
his sight, nor helpe anie man at his nede.
- 37 They can shewe no mercie to the wid-
dowe, nor do good to the fatherles.
- 38 Their gods of wood, golde and siluer,
are as stones, that be hewen out of the
mountaine, and they that worship them,
shal be confounded.
- 39 How shulde a man the thinke or say that
they are gods?
- 40 Morcouer the Chaldeas them selues dis-
honor them: for when thei se a dome man,
that can not speake, thei present him to Bel,
- 41 And desire that he wolde make him to
speake, as thogh he had anie felig: yet thei
that vnderstand these things, can not lea-
ue them: for they also haue no sense.
- 42 Furthermore the women, girded with
coards, sit in the stietes, and burne strawe. ^{Or, brauns.}
- 43 And if one of them be drawen away, and
lie with anie suche as come by, she casteth
her neighbour in the teeth, because she was
not so worthely reputed, nor her coard
broken.
- 44 Whatsoeuer is done amōg them, is lies:
how may it then be thought or said, that
they are gods?
- 45 Carpenters and goldefsmithes make the,
nether be they anie other thing, but euen
what the workeman wil make them.
- 46 Yea, they that make them, are of no lōg
continuance: how shulde then the things
that are made of them, be gods?
- 47 Therefore they leaue lies, and shame
for their posteritie.
- 48 For when there cometh anie warre or
plague vpo the, the Priests imagine with
them selues, where they may hide the sel-
ues with them.
- 49 How then can men not perceiue, that
they

*Gr. countes.

Isa. 48. 7.

*Psal 115.3.
Wisd. 13.10.*

- they be no gods, which can nether defend them selues from warre, nor from plagues?
- 50 For* seing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shalbe manifest to all nacions & Kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in the.
- 51 Whereby it maye be knowen, that they are no gods.
- 52 They can set vp no King in the lād, nor giue iaine vnto men.
- 53 They can giue no sentence of a matter, nether preferue from iniurie: they haue no power, but are as crows betwene the heauen and the earth.
- 54 When there falleth a fyre vpo the house of those gods of wood, and of siluer, & of golde, the Priests wile scape & saue the selues, but thei buine as y balkes therein.
- 55 Thei can not withstand anie King or enemies: how can it then be thought or said that they be gods?
- 56 Moreouer these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.
- 57 For they that are strongest, take awaye their golde and siluer, and apparel, wherewith they be clothed: and when they haue it, they get them awaye: yet can they not helpe them selues.
- 58 Therefore it is better to be a King, & so to shewe his power, or els a profitable vessel in an house, wherby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche things safe as be therein, then suche false gods: or a pillar of wood in a palace, then suche false gods.
- 59 For the sunne, and the moone, and the starres that shine, when thei are sent downe for necessaie vses, obey.
- 60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euerie countrey.
- 61 And when God comandeth the cloudes to go about the whole worlde, they do as thei are bidden.
- 62 Whē the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are not like anie of these things, nether in forme, nor power.
- 63 Wherefore men shulde not thinke, nor say that they be gods, seing thei can nether giue sentence in iudgement, nor do men good.
- 64 For so muche now as ye are sure, that they be no gods, feare them not.
- 65 For they can nether curse, nor blesse Kings:
- 66 Nether can thei shewe signes in the heauen among the heathē, nether shine as the moone.
- 67 The beastes are better thei: for thei can get them vnder a couert, and do them selues good.
- 68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.
- 69 For as a skarcrowe in a garden of cucumbers kepeth nothing, so are their gods of wood, and of siluer, and of golde:
- 70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orcharde, that euerie birde sitteth vpon, and as a dead bodie that is cast in the darke.
- 71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstād, that they be no gods: yea, they them selues shal be consumed at the last, and they shalbe a shame to the countrey.
- 72 Better therefore is the iuste man, that hath none idoles: for he shalbe farre fro reprofe.

THE SONG OF THE

thre holie children, which follōweth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyrie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the furnace. 51 The thre children praise the Lord and prouoke all creatures to the same.



24 And they walked in the middes of the flame, praising God, & magnified the Lord.

25 Then Azarias stode vp, and praied on this maner, and opening his

mouth in the middes of the fyre, said,

26 Blessed be thou, o Lord God of our fathers: thy Name is worthie to be praised and honored for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy waies are right, & all thy iudgements certaine.

28 In all the things that thou hast broght vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true

Tttt.i.

iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, nether done as thou hadest commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, & in euerie thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, & moste hateful traitors, and to an vnrighteous King, and the moste wicked in all the worlde.

33 And now we may not open our mouthes: we are become a shame and reprove vnto thy seruants, and to them that worshippe thee.

34 Yet for thy Names sake, we beseeche thee, giue vs not vp for euer, nether breake thy couenant,

35 Nether take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaaks sake, & for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou woldest multiplie their seede as the starres of heauen, and as the sand, that is vpon the seashore.

37 For we, O Lord, are become lesse then a nie nation, and be kept vnder this daye in all the worlde, because of our sinnes:

38 So that now we haue nether prince, nor Prophet, nor gouernour, nor burnt offing, nor sacrifice, nor oblation, nor incense, nor place to offer y^e first frutes before thee, that we might finde mercie.

39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullockes, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto the that put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindenes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, & giue thy Name the glorie, O Lord,

44 That all they which do thy seruants euil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they maye knowe, that thou one-ly art the Lord God, and glorious ouer the whole worlde.

46 ¶ Now the Kings seruants that had cast them in, ceased not to make the ouen hote

with^a naphtha, and with pitche, and with towes, and with fagotes,

47 So that the flame went out of the furnace fortie and nine cubites.

48 And it brake forth, & burnt those Chaldeans, that it founde by the furnace.

49 But the Angel of the Lord went downe into the furnace with the that were with Azarias, and smote the flame of the fyre out of the furnace,

50 And made in the middes of the furnace like a moyste hissing winde, so that the fyre touched the not at all, nether grieved, nor troubled them.

51 Then these thre (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboute all things for euer, & blessed be thy glorious & holie Name, & praised aboute all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glorie, and praised aboute all things, and exalted for euer.

54 Blessed be thou that beholdest y^e depths, & sittest vpon the Cherubims, & praised aboute all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome, and praised aboute all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboute all things, & glorified for euer.

57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

58 O^a heauens, blesse ye the Lord: praise him, and exalte him aboute all things for euer. *Psal. 148. 4.*

59 O Angels of the Lord, blesse ye y^e Lord: praise him, & exalte him aboute all things for euer.

60 All ye waters that be aboute the heauen, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

61 All ye powers of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

62 O sunne and moone, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

63 O starres of heauē, blesse ye y^e Lord: praise him, & exalte him aboute all things for euer.

64 Euerie shower, & dewe, blesse ye y^e Lord: praise him, & exalte him aboute all things for euer.

65 All ye windes, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

66 O fyre & heat, blesse ye the Lord: praise him, & exalte hī aboute all things for euer.

67 O winter and sommer, blesse ye the Lord: *Psal. 148. 4.*

^a Which is a certeine kinde of fat & chalkie claye, as Plinius writeth, 2 booke chap 105.

Lord:

- Lord:praise him,and exalte him aboute all things for euer.
- 68 *O dewes and stormes of snowe, blesse ye the Lord:praise him,and exalte him aboute all things for euer.*
- 69 O frost and colde, blesse ye the Lord:praise him,& exalte him aboute all things for euer.
- 70 O yce, and snowe, blesse ye the Lord:praise him,& exalte him aboute all things for euer.
- 71 O nightes & dayes, blesse ye Lord:praise him, and exalte him aboute all things for euer.
- 72 O light and darkenes, blesse ye y Lord:praise him,& exalte him aboute all things for euer.
- 73 O lightnings and cloudes, blesse ye the Lord:praise him, and exalte him aboute all things for euer.
- 74 Let the earth blesse the Lord:let it praise him, and exalte him aboute all things for euer.
- 75 O mountaines, and hilles, blesse ye the Lord:praise him, and exalte him aboute all things for euer.
- 76 All things that growe on the earth, blesse ye the Lord:praise him, and exalte him aboute all things for euer.
- 77 O fountaines, blesse ye the Lord:praise him,& exalte hi aboute all things for euer.
- 78 O Sea, and floods, blesse ye the Lord:praise him, & exalte him aboute all things for euer.
- 79 O wha'es, and all that moue in the waters, blesse y the Lord:praise him, and exalte him aboute all things for euer.
- 80 All ye foules of heauē, blesse ye y Lord:praise him,& exalte him aboute all things for euer.
- 81 All ye beafts and cattel, blesse ye the Lord:praise him, and exalte him aboute all things for euer.
- 82 O children of men, blesse ye the Lord:praise him, & exalte him aboute all things for euer.
- 83 Let Isiael blesse the Lord,praise him and exalte him aboute all things for euer.
- 84 O Priests of the Lord, blesse ye y Lord:praise him,& exalte him aboute all things for euer.
- 85 O seruāts of the Lord, blesse ye the Lord:praise him,& exalte him aboute all things for euer.
- 86 O spirits and foules of the righteous, blesse ye the Lord:praise him, and exalte him aboute all things for euer.
- 87 O Saints and humble of heart, blesse ye the Lord:praise him, & exalte him aboute all things for euer.
- 88 O Ananias, Azarias, and Misael, blesse ye the Lord:praise him,& exalte him aboute all things for euer:for he hath deliuered vs from the hel, and saued vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hath he deliuered vs.
- 89 Confesse vnto the Lord, that he is gracious:for his mercie endureth for euer.
- 90 All ye that worshippeth the Lord, blesse the God of gods:praise him, and acknowledge him:for his mercie endureth world without end.

THE HISTORIE OF

Or, Susanna.

"Susanna, which some ioyneth to the end of Daniel, and make it the 13. chap.

- 8 The two gouerners are taken with the loue of Susanna.
19 They take her alone in the garden 20 They sollicit her to wickednes 23 She choseth rather to obey God, though it be to the danger of her life 34 She is accused 41 Daniel doeth deliuer her. 62 The gouerners are put to death.

- 1 **HERE** dwelt a mā in Babylon called Ioacim,
2 And he toke a wife, whose name was Susanna, the daughter of Helcias, a verie faire woman, and one that feared God.
3 Her father and her mother also were godlie people, & raught their daughter according to the Law of Moses.
4 Now Ioacim was a great riche man; and had a faire garden ioyning vnto his house, and to him resorted the Lewes, because

he was more honorable then all others.

- 5 The same yere were appointed two of the anciēts of the people to be iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, & frō the anciēt iudges, which seemed to rule y people.
6 These hanted Ioacims house, & all suche as had anie thing to do in the Law, came thither vnto them.
7 Now when the people departed away at noone, Susanna went into her housbands garden to walke.
8 And the two Elders sawe her that she wēt in dailie and walked, so that their lust was inflamed toward her.
9 Therefore thei turned away their a mīde, ^{a To wit, from God.} & cast downe their eyes, y thei shulde not se heauen, nor remēbre iuste iudgements.

Ttt.ii.

- 10 And albeit thei bothe were wouled with her loue, yet durst not one shewe another his grief.
- 11 For they were ashamed to declare their lust, that they desired to haue to dow her.
- 12 Yet they watched diligently from day to day to se her.
- 13 And the one said to the other, Let vs go now home, for it is diner time.
- 14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, thei acknowledged their lust: the apointed they a time bothe together whe they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thought to wash her self in the garden (for it was an hote season)
- 16 And there was no bodie there, saue the two Elders that had hid them selues, and watched for her:
- 17 She said to her maides, Bring me oyle & sope, and shut the gardē dores, that I may wash me.
- 18 And they did as she bade them, and shut the garden dores, and went out them selues at a backe dore, to fet the thing that she had commanded them: but they sawe not the Elders, because they were hid.
- 19 Now whe the maides were gone forth, the two Elders rose vp & ranne vnto her, saying,
- 20 Beholde, the garden dores are shut, that no man can se vs, & we burne in loue with thee: therefore consent vnto vs, and lye with vs.
- 21 If thou wilt not, we wil beare witnes against thee, that a yong mā was with thee, and therefore thou didest send away thy maides from thee.
- 22 Then Sufanna fighed, and said, I am in trouble on euerie side: for if I do this thig, it is death vnto me: & if I do it not, I can not escape your hands.
- 23 It is better for me to fall into your hāds, and not do it, then to sinne in the sight of the Lord.
- 24 With that Sufanna cryed with a loude voyce, and the two Elders cryed out against her.
- 25 Then ranne the one, and opened the garden dore.
- 26 ¶ So whe the seruants of the house heard the crye in the garden, they rushed in at the backe dore, to se what was done vnto her.
- 27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer suche a reporte made of Sufanna.
- 28 On the morow after, came the people to Ioachim her housband, & the two Elders came also, ful of mischicuous imaginaciō against Sufanna, to put her to death,
- 29 And said before the people, Send for Sufanna the daughter of Helcias Ioachims wife. And immediatly they sent.
- 30 So she came with her father & mother, her children and all her kinred.
- 31 Now Sufanna was very tender, and faire of face.
- 32 And these wicked mé cōmanded to vncover her face (for she was couered) that thei might so be satisfied with her beautie.
- 33 Therefore they that were about her, and all they that knewe her, wept.
- 34 The two Elders stode vp in the middes of the people, and layed their hands vpon her head,
- 35 Which wept and loked vp towarde heauen: for her heart trusted in the Lord.
- 36 And the Elders said, As we walked in the garden alone, she came in with two maides, whome she sent away from her, and shut the garden dores.
- 37 Then a yong man, which there was hid, came vnto her, and lay with her.
- 38 Then we which stode in a corner of the gardē, seing this wickednes, rāne vnto the, and we sawe them as they were together,
- 39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.
- 40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witnesses.
- 41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei condēned her to death.
- 42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,
- 43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did suche thigs as these men haue maliciously inuented against me.
- 44 And the Lord heard her voyce.
- 45 ¶ Therefore when she was led to be put to death, the Lord raised vp y holie spirit of a yong childe, whose name was Daniel.
- 46 Who cryed with a loude voyce, I am cleane from the blood of this woman.
- 47 The all the people turned them toward him, and said, What meane these wordes, that thou hast spoken?
- 48 The Daniel stode in the middes of the, and said, Are ye suche fooles, o Israelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Israel?
- 49 Returne againe to iudgement: for they haue

haue borne false witness against her.

50 Wherefore the people turned againe in all haste, & the Elders said vnto him, Come, sit downe among vs, & shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put a sonder, one from another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie go free, albeit the Lord saith, * The innocent and righteous shalt thou not slay.

Exod. 22, 7.

54 Now then, if thou hast sene her, tel me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiſke tree.

Or, life.

55 The said Daniel, Verely thou hast lyed against thine owne head: for lo, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So put he him aside, & commanded to bring the other, & said vnto him, O thou sede of Chanaan, and not of Iuda, beautilie hath disceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda wolde not abide your wickednes.

58 Now therefore tel me vnder what tree didst thou take them companying together? Who answered, Vnder a prime tree.

** Or, mirrle tree.*

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sword to cut thee in two, & so to destroye you bothe.

60 ¶ With that all the whole assemblie cryed with a loude voyce, and praised God, which saueſh them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth)

62 * And according to the Law of Moyses *Deu 19, 19, 19, 19* they delt with them, as they delt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Iocim her housband, and all the kindred, that there was no dishonestie founde in her.

64 From that day forth was Daniel had in great reputacion in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

THE HISTORIE OF Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.

Now when King Astyages was laide with his fathers, Cyrus the Persian receiued his kingdom. And Daniel did eat at the Kings table, & was honored aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelue great measures of fine floure, and fortie shepe, and six great botes of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel? Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen & the earth, and hath power vpo all flesh.

6 Then said the King vnto him, Thinkest

thou not that Bel is a liuing God? seeſt thou not how much he eateth and drinketh euerie day?

7 Then Daniel smiled and said, O King, be not deceiued: for this is but claye within, and brasse without, and did neuer eat any thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shal dye:

9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hath spokē blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

10 (Now the Priests of Bel were thre score and ten beside their wiues and childre:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Beholde, we wil go out, and set thou the meat there, O King, & let the wine be filled: then shut the dore

T ttt. iii.

a Called Artabab, whereof euerie one contained somewhat more the nine galons, which make in all an hundred & eight galons at the least
b Called Metretes, and euerie one of these measures contained about ten galons which in all make thre scores.

Bel and the dragon.

- fast, and seale it with thine owne signet.
- 12 And to morowe when thou comest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or els Daniel that hath lied vpon vs.
- 13 Now thei thought the selues sure ynough: for vnder the table thei had made a priue entrance, and there went they in cuer, and toke away the things.
- 14 So whē they were gone forth, the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed thorowout all the temple, in the presence of the King alone: then went they out, and shut the dore, & sealed it with the Kings signet, and so departed.
- 15 Now in the night came the Priests, with their wiues and children, (as they were wont to do) and did eat and drinke vp all.
- 16 In the morning betimes, the King arose and Daniel with him.
- 17 And the King said, Daniel, are the scales whole? Who answered, Yea, o King, thei be whole.
- 18 And assone as he had opened the dore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, o Bel, and with thee is no disceite.
- 19 Then laughed Daniel, and helde the King that he shulde not go in, & said, Beholde now the pauement, and make wel whose footesteppes are these.
- 20 And the King said, I se the footesteppes of men, women, and children: therefore the King was angrie,
- 21 And toke the Priests, with their wiues, and children, and they shewed him the priue dores, where they came in, and consumed suche things as were vpon the table.
- 22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.
- 23 ¶ Moreouer in that same place there was a great dragon, which the Babylonians worshipped.
- 24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? lo, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worshipping him.
- 25 Then said Daniel vnto the King, I wil worshippinge the Lord my God: for he is the liuing God.
- 26 But giue me leaue, o King, and I wil slay this dragon without sworde or staffe. And the King said, I giue thee leaue.
- 27 Then Daniel toke pitche, and fatte, & heere, and did seeth them together, & made lompes thereof; this he put in the dragons mouthe, and so the dragon burst in sunder. And Daniel said, Beholde, whome ye worshippinge.
- 28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the dragon, and put the Priests to death.
- 29 So they came to the King, and said, Deliuer vs Daniel, or els we wil destroy thee and thine house.
- 30 Now whē the King sawe, that thei pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:
- 31 Who cast him into the lions denne, where he was six daies.
- 32 In the denne there were seuen lions, and they had giuen them euerie day two bodies and two shepe, which then were not giuen them, to the intent that they might deuour Daniel.
- 33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made potage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.
- 34 But y Angel of the Lord said vnto Abbacuc, Go, carye the meat y thou hast, into Babylon vnto Daniel, which is in the lions denne.
- 35 And Abbacuc said, Lord, I neuer sawe Babylon, nether do I knowe where the denne is.
- 36 Then the Angel toke him by the crowne of the head, and bare him by the heere of the head, and through a mightie winde set him in Babylon vpon the denne.
- 37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
- 38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest the that seke thee and loue thee.
- 39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.
- 40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel sat in the middes of the lions.
- 41 Then cryed the King with a loude voyce, saying, Great art thou, o Lord God of Daniel, and there is none other besides thee.
- 42 And he drew him out of the denne, and cast the that were the cause of his destruction into the denne, & they were deuoured in a momente before his face.

THE FIRST BOKE OF

the Maccabees.

CHAP. I.

The death of Alexander the King of Macedonia. 11 Antiochus taketh the kyngdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 30 Antiochus setteth vp idoles.



After that Alexander the Macedonian, y^e sonne of Philippe, went forthe of the land of Chettiim, & slewe Darius King of the Persiās and Medes, and reigned for him,

as he had before in Grecia,

2 He toke great warres in hand, and wan strong holdes, and slewe the Kings of the earth.

3 So went he thorow to y^e ends of the worlde, and toke spoiles of many nations, in so muche that y^e worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fel sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruātes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruants reigned euerie one in his roume.

10 And they all caused the selues to be crowned after his death, and so did their children after the many yeres, and muche wickednes increased in the worlde.

11 For out of these came the wicked roote, *even* Antiochus Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and thirtieth yere of the kingdome of the Grekes.

12 In those daies wēt there out of Israel wicked men, which entyced many, saying, Let vs go, and make a couenant with the heathen, that are rounde about vs: for since we departed frō them, we haue had muche sorowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, & went to y^e King which gaue the licence to do after the ordinances of the heathen.

15 The he set thei vp a place of exercise at Ie-

rusalē, according to the faciōs of y^e heathē,

16 And made them a selues vncircūcised, & forsoke the holy couenant, & ioyned them selues to the heathen, and were solde to do mischief.

17 So whē Antiochus kingdome was set in order, he wēt about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie cōpanie, with charrets, & elephants, & with horsemē, & with a great nauie,

19 And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fortie and thre yere,

22 And went vp towarde Israel and Ierusalē with a mightie people.

23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlestick for the light, & all the instruments thereof, & the table of y^e shewbread, and the powring vessels, and the bowles, & the golden basins, and the vaile, and the crownes, & the golden apparel, which was before the Temple, and brake all in pieces.

24 He toke also the siluer and golde, & the precious iewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murdered many men, and spoken verie proudly.

26 Therefore there was a great lamētacion in euerie place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made feble, & the beautie of the women was changed.

28 Euerie bridegrome toke him to mourning, and she that sate in the marriage chamber, was in heauines.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeres the King sent his chief taxe master into y^e citie of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in disceite, & they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, & smote it with a great plague, & destroyed muche people of Israel.

*a By drawing y^e skinne ouer the parte that was circūcised, as Cels. 7. chap. 25. Epiph. lib. de pōderib. & mem-
sur.*

Or, noble.

*Ioseph Antiq
12, chap. 6.*

33 And when he had spoiled the citie, he set fyre on it, casting downe the houses thereof, and walles thereof on euerie side.

34 The womē and their children toke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great & thicke wall, & with mightie towres, and made it a strong holde for them.

36 Moreouer they set wicked people there, and vngodlie persones, and fortified them selues therein.

37 And they stored it with weapons and vitayles, and gathered the spoile of Ierusalē, and laied it vp there.

38 Thus became they a sore snare & were in ambushment for y^e Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For thei shed innocēt blood on euerie side of the Sanctuarie & defiled the Sāctuarie,

40 In so much that the citizens of Ierusalem fled away because of them, and it became an habitation of strāgers, being desolate of them whome she had borne: for her owne children did leaue her.

41 Her Sāctuarie was left waste as a wilderness: her holie daies were turned into mourning, her Sabbaths into reproche, and her honour brought to naught.

42 As her glorie had bene great, so was her dishonour, and her excellencie was turned into sorowe.

Ioseph. Anti. 12. cha. 6. & 7

43 Also the King wrote vnto all his kingdomes, that all the people shulde be as one, and that euerie mā shulde leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, & defiling the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey,

For, ariue of bring.

47 And that they shulde forbid the burnt offrings and sacrifices, and the offrings in the Sanctuarie,

48 And that they shulde defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holie men,

50 And to set vp altars, & groues, & chapels of idoles, & offer vp swines flesh, and vncleane beasts,

51 And that they shulde leaue their childre vncircumcised, & defile their soules with vncleannes, and pollute them selues, that they might forget the Law, & change all the ordinances,

52 And that whosoever wolde not do according to the commandement of the King, shulde suffer death.

53 In like maner wrote he thorow out all his

kingdomes, and set ouerseers ouer all the people, for to compell them to do these things.

54 And he commanded the cities of Iuda to do sacrifice, citie by citie.

55 Then went many of the people vnto thē by heapes, euerie one that forsake y^e Law, and so they committed euil in the land.

56 And they droue the Israelites into secret places, euen whereofocuer they colde flee for succour.

57 The fiftenth day of Casleu, in the hundredth and fife and fortieth yere, they set vp the abomination of desolacion vpon the altar, & thei buylded altars thorow out the cities of Iuda on euerie side.

58 And before the dores of the houses, and in the stretes they burnt incense.

59 And the bokes of the Law, which they founde, they burnt in the fyre, and cutte in pieces.

60 Whosoever had a boke of the Testament founde by him, or whosoever consented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie,

61 And they executed these things euerie moneth vpon the people of Israel that were founde in the cities.

62 And in the fife and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certeine woman to death, which had caused their children to be circumcised,

64 And they hāged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in them selues, that they wolde not eat vncleane things,

66 But chose rather to suffer death, then to be defiled with those meats: so because thei wolde not breake the holie couenant, they were put to death.

67 And this tyrannie was verie sore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and wil not fight againe because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to sticke by the worde of God, after the example of the fathers.

IN those dayes stode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modan.

2 And he had fife sonnes, Ioanan called Gaddis,

3 Simon

Ioseph. Anti. 12. cha. 7.

- 3 Simon called Thassi,
4 Iudas which was called Maccabeus,
5 Eleazar called Abaron, & Ionathā, whose
name was Apphus.
6 Now he sawe the blasphemies, which
were committed in Iuda and Ierusalem:
7 And he said, Wo is me: wherefore was
I borne, to se this destruction of my peo-
ple, and the destruction of the holy citie,
and thus to sit still: it is deliuered into the
hands of the enemies,
8 And the Sanctuarie is in the hands of
strangers: her Temple is, as a man that
hathe no renoume.
9 Her glorious vessels are caryed away in-
to captiuitie: her infants are slayne in the
stretes, and her yong men are fallen by
the sworde of the enemies.
10 What people is it, that hathe not some
possession in her kingdome, or hathe not
gotten of her spoyle?
11 All her glorie is taken away: of a fre wo-
man, she is become an handmaid.
12 Beholde, our Sanctuarie & our beautie,
and honor is desolate, and the Gentiles
haue defiled it.
13 What helpeth it vs then to liue anie lon-
ger?
14 And Mattathias rent his clothes, he, and
his sonnes, and put sackecloth vpon them,
and mourned verie fore.
15 ¶ Then came men from the King to the
citie of Modin to compell them to forsake
God, and to sacrifice.
16 So manie of the Israelites consented
vnto them: but Mattathias and his sonnes
assembled together.
17 Then spake the commissioners of the
King, and said vnto Mattathias, Thou art
the chief and an honorable man, & great
in this citie, and hast many children and
brethren.
18 Come thou therefore first, and fulfil the
Kings commandement, as all the heathen
haue done, and also the men of Iuda, and
suche as remaine at Ierusalem: so shalt thou
and thy familie be in the Kings fauour &
thou and thy children shalbe enriched
with siluer & golde, & wth manie rewards.
19 Then Mattathias answered & said with
a loude voyce, Though all nacions that are
vnder the Kings dominion, obey him, and
fall away euerie man from the religion of
their fathers, and consent to his comman-
dements,
20 Yet wil I and my sonnes, and my bre-
thren, walke in y^e couenant of our fathers.
21 God be merciful vnto vs, that we forsake
not the Law and the ordinances.
22 We wil not hearken vnto the Kings
wordes to transgresse our religion, nether
on the right side, nor on the left.
23 And when he had left of speaking these
wordes, there came one of the Iewes, in
the sight of all to sacrifice vpon the altar
which was at Modin, according to the
Kings commandement.
24 Now when Mattathias sawe it, he was so
inflamed with zeale, that his raines shoke,
and his wrath was kindled according to
the ordinance of the Law: therefore he ran
vnto him, and killed him by the altar:
25 And at the same time he slewe y^e Kings
commissioner, that compelled him to do
sacrifice, and destroyed the altar.
26 Thus bare he a zeale to y^e Law of God,
* doing, as Phinees did vnto Zambri the
sonne of Salom.
27 ¶ Then cryed Mattathias with a loude
voyce in the citie, saying, Whosoever is
zealous of the Law, and wil stand by the
couenant, let him come forth after me.
28 So he, and his sonnes fled into the moun-
taines, & left all that thei had in the citie.
29 Then manie that sought after iustice &
iudgement,
30 Went downe into y^e wildernes to dwell
there, bothe they, and their children, and
their wiues, and their cattel: for the affli-
ctions increased sore vpon them.
31 ¶ Now whē it was tolde vnto the Kings
seruants, and to the garisons, which were
in Ierusalem in the citie of Dauid, that
men had broken the Kings commande-
ment, & were gone downe into the secret
places in the wildernes,
32 Then many pursued after them: and ba-
uing ouertaken them, thei camped against
them, and set the battel in array against
them on the Sabbath day,
33 And said vnto them, Let this now be suf-
ficiēt: come forth & do according to the
commandement of the King, and ye shal
liue.
34 But they answered, We wil not go for-
the, nether wil we do the Kings comman-
dement, to defile the Sabbath day.
35 Then they gaue them the battel.
36 But the other answered them nothing,
nether cast anie one stone at the, nor stop-
ped the priue places,
37 But said, We wil dye all in our innocen-
cie: the heauen and earth shal testifie for
vs, that ye destroy vs wrongfully.
38 Thus thei gaue them the battel vpon the
Sabbath, and slewe bothe men and cattel,
their wiues and their children to the num-
ber of a thousand people.
39 ¶ When Mattathias & his friends vnder-
stode this, thei mourned for them greatly,
40 And said one to another, If we all do as
our brethren haue done, and fight not a-
gainst the heathen for our liues, & for our
Lawes, then shal thei incōtinently destroy
vs out of the earth.
41 Therefore they concluded at the same
Vuuu.i.

time, say ſig, Whoſoeuer ſhal come to make battel with vs. vpon the Sabbath daye, we wil fight againſt him, that we dye not all, as our brethren that were murdered in the ſecret places.

42 Then came vnto them the aſſemblic of the Aſideans, which were of the ſtrongest men of Iſrael, all ſuche as were wel minded toward the Law.

43 And all they that were fled for perfecucion, ioyned them ſelues vnto them, and were an helpe vnto them.

44 So they gathered a power, and ſmote the wicked men in their wrath, & the vngodlie in their angre: but the reſt fled vnto the hearthen, and eſcaped.

45 Then Mattathias and his friends went about, and deſtroyed the altars,

46 And circumciſed the children by force that were vncircumciſed, as manie as they founde within the coaſts of Iſrael,

47 And they purſued after the proude mẽ: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, & out of the hand of Kings, and gaue not place to y wicked.

49 Now when the time drewe nere, that Mattathias ſhulde dye, he ſaid vnto his ſonnes, Now is pride and perfecucion increased, and the time of deſtruction, and the wrath of indignacion.

50 Now therefore, my ſonnes, be ye zealous of the Law, & giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhal ye receiue great honour and an euerlaſting name.

Gen. 22. 9.

52 * Was not Abraham founde faithful in tentacion, and it was imputed vnto him for rightcouſneſe?

Gen. 41. 40.

53 * Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

*Numb. 25. 13
actes 4. 5. 28.*

54 * Phinees our father, becauſe he was zealous and feruent, obtained the couenant of the euerlaſting prieſthode.

Ieſh. 1. 2.

55 * Ieſus for fulfilling the worde, was made the gouernour of Iſrael.

*Numb. 14. 6.
Ieſh. 14. 13.*

56 * Caleb, becauſe he bare witnes before the congregacion, receiued the heritage of the land.

2 Sam. 8. 4.

57 * Dauid, becauſe of his mercie obtained the throne of y kingdome for euermore.

2 King. 2. 11.

58 * Elias, becauſe he was zealous and feruent in y Law, was taken vp euen vnto heauen.

Dan. 3. 16.

59 * Ananias, Azarias and Miſael by their faith were deliuered out of the flame.

Dan. 6. 22.

60 * Daniel, becauſe of his innocencie, was deliuered from the mouth of the lions.

61 And thus ye may conſider thorowe out all ages, that whoſoeuer put their truſt in him, ſhal not want ſtrength.

62 Feare not ye then the wordes of a ſinful

mã: for his glorie is but dongue and wormes.

63 To day is he ſet vp, & to morowe he ſhal not be founde: for he is turned into his duſt, and his purpoſe periſheth.

64 Wherefore, my ſonnes, take good hearts, and ſhewe your ſelues men for the Law: for by it ſhal you obtaine glorie.

65 And beholde, I knowe that your brother Simon is a man of counſel: giue eare vnto him alway: he ſhal be a father vnto you.

66 And Iudas Maccabeus hath bene mightie and ſtrong, euen from his youth vp: let him be your captaine and fight you the battel for the people.

67 Thus ſhal ye bring vnto you all thoſe that obſerue the Law, & ſhal aduenge the iniuries of your people.

68 Recompence fully the heathen, and giue your ſelues to the commandement of the Law.

69 So he bleſſed them, and was laied with his fathers,

70 And dyed in the hundreth, fortie & ſix yere, and his ſonnes buryed him in his fathers ſepulchre at Modin, & all Iſrael made great lamentacion for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius & Seron the princes of Syria. 44 The confidence of Iudas towards God. 55 Iudas determineth to fight againſt Lyſias, whom Antiochus had made captaine ouer his hoſte.

1 **T**hen Iudas his ſonne, called Maccabeus, roſe vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battel of Iſrael.

3 So he gave his people great honour: he put on a breſtplate as a gyant, and armed him ſelf, and ſet the battel in array, and defended the ſampe with the ſworde.

4 In his actes he was like a lyon, and as a lyons whelp roaring after the pray.

5 For he purſued the wicked, & fought them out, & burnt vp thoſe that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and ſaluacion prospered in his hand.

7 And he grieved diuers Kings, but Iacob reioyced by his actes, and his memorial is bleſſed for euer.

8 He went alſo thorowe the cities of Iudæ, and deſtroyed the wicked out of them, and turned away the wrath from Iſrael.

9 So was he renowned vnto the ends of the earth, and he aſſembled together thoſe that were readie to periſh.

10 ¶ But Apollonius gathered the Gentiles, and a great hoſte out of Samaria, to fight againſt Iſrael.

a Who was gouernour of Syria. Ioseph Antiq. 12. chap. 9.

11 Which

- 11 Which when Iudas perceiued, he went forth to mete him, and smote him, & slue him, so that many fel downe slaine, & the rest fled.
- 12 So Iudas toke their spoiles, and toke also Apollonius sworde, and fought with it all his life long.
- 13 ¶ Now whē Seron a prince of y^e armie of Syria, heard that Iudas had gathered vnto him the congregacion, and Church of the faithfull, and went forth to the warre,
- 14 He said, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Iudas, & thē that are with him, which haue despised the Kings commandement.
- 15 So he made him readie to go vp, and ther went with him a mightie hoste of the vngodlie to helpe him, & to be aduenged of the children of Israel.
- 16 And when he came nere to the going vp of Bethhoron, Iudas went forth to mete him with a smale companie.
- 17 But when they sawe the armie coming against them, they said to Iudas, How are we able, being so fewe, to fight against so great a multitude, & so strong, seing we be so wearie, and haue fasted all this day?
- 18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a smale companie.
- 19 For the victorie of the battel stādeth not in the multitude of y^e hoste, but the strēgth cometh from heauen.
- 20 They come against vs with a cruel and proude multitude, to destroy vs, and our wiues, and our children, and to robbe vs.
- 21 But we do fight for our liues, and for our Lawes,
- 22 And God him self wil destroye thē before our face: therefore be not ye afraied of them.
- 23 And whē he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.
- 24 And they pursued them from the going downe of Bethhoron vnto the plaine: where there were slaine eight hundred men of them, and the residue fled into the land of the Philistims.
- 25 Then the feare & terroure of Iudas & his brethre fel vpon the naciōs rounde about,
- 26 So that his fame came vnto the King: for all the Gentiles colde tell of the warres of Iudas.
- 27 ¶ But when King Antiochus heard these tidings, he was angrie in his minde: wherefore he sent forth, & gathered all y^e power of his realme a very strong armie,
- 28 And opened his treasure, and gaue his hoste a yeres wages in hand, commanding thē to be readie for a yere for all occasiōs.
- 29 Neuertheles, when he sawe that the money of his treasures failed, & that the tributes in the countrey were smale, because of the diffencion, & plagues y^e he had broght vpon the land, in taking away the lawes which had bene of olde time,
- 30 He feared lest he shulde not haue now at the seconde time, as at the first, for the charges & giftes that he had giuē with a liberal hand afore: for in liberalitie he farre passed the other Kings y^e were before him.
- 31 Wherefore he was heauie in his minde, and thought to go into Persia, for to take tributes of the countreis, and to gather muche money.
- 32 So he left Lyfias a noble man and of the Kings blood to ouerse the Kings busines, from the riuer of Euphrates vnto the borders of Egypt,
- 33 And to bring vp his sonne Antiochus, til he came againe.
- 34 Moreouer, he gaue him halfe of his hoste and elephantes, & gaue him the charge of all things that he wolde haue done,
- 35 And concerning those which dwelt in Iuda and Ierusalem, that he shulde send an armie against them, to destroy and roote out the power of Israel & the remnant of Ierusalem, and to put out their memoriall from that place,
- 36 And to set strangers for to inhabite all their quarters, & parte their lād amōg thē.
- 37 And the King toke the halfe of the hoste that remained, & departed from Antiochia his royal citie, in the yere an hūdreth fortie and seuen, and passed the riuer Euphrates, & went thorow the hie countreis.
- 38 Then Lyfias chose Ptolemeus the sonne of Doriminus, & Nicanor, and Gorgias, mightie men, and the Kings friends,
- 39 And sent with them fortie thousand fore men, & seuen thousand horsemen, to go into the land of Iuda, & to destroye it, as the King commanded.
- 40 So they wēt forth with all their power and came and pitched by ¶ Emmaus in the plaine countrey.
- 41 Now when the marchants of the countrey heard the rumour of them, they toke very muche siluer & golde, & seruants, & came into the campe to bye the childre of Israel for slaues, & the strength of Syria & of strange naciōs ioyned with them.
- 42 ¶ Now when Iudas & his brethren sawe that trouble increased, and that the hoste drewe nere vnto their borders, cōsidering the Kings wordes, whereby he had commanded to destroy the people, and vtterly abolishe them,
- 43 They said one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.
- 44 Then the cōgregaciō were sone readie

gathered to fight, and to praye, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: & the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Maspha before Ierusalem: for in Maspha was y place where they praied afore time in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathē sought to paint the likenes of their idoles,

49 And brought the Priests garments, and the first frutes, and the tithes, and set there the Nazarites, which accomplished their daies.

50 And they cryed with a loude voyce, towards heauen, saying, What shal we do with these? and whether shal we carye them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, & brought downe.

52 And beholde, the heathē are come against vs to destroye vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, & cryed with a loude voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundredes, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that buylded houses, or married wiues, or planted vineyardes, or were fearful, that they shulde returne euery one to his owne house, according* to the Law.

*Deut. 20. 5.
Jud. 7. 8.*

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas said, Arme your selues, and be valiant men, & be readie against the morning to fight with these naciōs, which are gathered together against vs, to destroye vs and our Sanctuarie.

59 For it is better for vs to dye in battel, then to see the calamities of our people & of our Sanctuarie.

60 Neuertheles as the wil of God is in heauen, so be it.

CHAP. IIII.

Iudas goeth against Gorgias which lieth in wait. 14 He

putteth Gorgias and his hoste to flight 28 Lyfias innueth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

1 **T**Hen toke Gorgias fife thousand *fole Joseph lib. 12. chap. 10.* men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay the suddenly: and the men of the fortresse were his guides.

3 Now when Iudas heard it, he remoued, & they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed fro the campe.

5 In the meane season came Gorgias by night into Iudas campe: & when he founde no man there, he sought the in the mountaines: for said he, They flee from vs.

6 But as sone as it was day, Iudas shewed him self in the field with thre thousand mē, which had nether harnes nor swordes to their mindes.

7 And they sawe that the armies of the heathen were strong, and wel armed, and their horsemen about them, and that these were experie men of warre.

8 Then said Iudas to the mē that were with him, Feare ye not their multitude, nether be afraied of their assault.

9 Remember, how our fathers were deliuered* in the red Sea, when Pharaο pursued them with an armie. *Exod. 14. 9.*

10 Therefore now let vs crye vnto heauen, and the Lord wil haue mercie vpon vs, & remember the couenant of our fathers, & wil destroye this hoste before our face this day:

11 So shal all the heathen knowe, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, & sawe them coming against them,

13 And they went out of their rétes into the battel, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathē were discomfited and fled by the plaine.

15 But the hinmoste of the fel by the sword, and they pursued them vnto " Gazerō, *10r. Afframb.* and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about thre thousand men.

16 So Iudas turned againe with his hoste fro pursuing them,

17 And said vnto the people, Be not griedie of the spoiles: for there is a battel before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one parte which looked from the

the mountaines.

20 But when *Gorgias* sawe that his were fled, and that *Iudas* soldiers burnt the tentes: (for the smoke that was sene, declared what was done.)

21 When they sawe these things, they were sore afraied, and when they sawe also that *Iudas* and his hoste were in the field readie to set them selues in array,

22 They fled euerie one into the land of strangers.

23 So *Iudas* turned againe to spoile the tentes, where he gate muche golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sang psalmes, and praised towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And so *Israel* had a great victorie in that day.

26 ¶ Now all the strangers that escaped, came, & tolde *Lysias* all the things that were done.

27 Who when he heard these things, was sore afraied, and discouraged, because suche things came not vpon *Israel* as he wolde, nether suche things as the King had commanded him, came to passe.

28 Therefore the next yere following, gathered *Lysias* thre score thousande chosen fote men, and fife thousande horsemen to fight against *Ierusalem*.

^{10r, Iudea.}

^{10r, Bethhoron.}

29 So they came into ^{10r, Iudea.} *Idumea*, and pitched their tentes at ^{10r, Bethhoron.} *Beth-sura*, where *Iudas* came against them with ten thousand men.

30 And whē he sawe that mightie armie, he praied and said, Blessed be thou, o Sauour of *Israel*,* which didest destroe the assalte of y^e mightie man by the hād of thy seruāt *Dauid*, & gauest the hoste of the strāgers into the hād of *Jonathan*, y^e sonne of *Saul*, and of his armour bearer:

^{1 Sam. 17, 50.}

^{1 Sam. 14, 13.}

31 Shut vp this armie in y^e hand of thy people of *Israel*, & let thē be confounded with their power, and with their horsemen.

32 Make them afraied, and consume their boldenes & strength, that thei may be astonished at their destruction.

33 Cast them downe by the sworde of them that loue thee: thē shal all thei that knowe thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of *Lysias* hoste, fife thousand men, and they fell before them.

35 Thē *Lysias*, seing his armie put to flight and the manlines of *Iudas* soldiers, and that they were readie, either to liue or dye valiantly, he went into *Antiochia*, and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against *Iudea*.

36 Then said *Iudas* & his brethré, Beholde,

our enemies are discomfited: let vs now go vp to cense, and to reaire the Sanctuarie.

37 So all the hoste gathered them together, and went vp into the mountaine of *Sion*.

38 Now whē they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forrest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fel downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed towarde heauen.

41 Then *Iudas* commanded certeine of the men to fight against those which were in y^e castel, til he had censed the Sanctuarie.

42 So he chose Priests that were vndefiled, suche as delited in the Law,

43 And they censed the Sanctuarie, and bare out the defiled stones into an vnclane place,

44 And consulted what to do with the altar of burnt offrings, which was polluted.

45 So they thoght it was best to destroe it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, til there shulde come a Prophet, to shewe what shulde be done with them.

47 So they toke whole stones according to the Law, and buylded a new altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courtes, and all things.

49 They made also new holie vessels, and brought into the Temple the candellsticke, and the altar of burnt offrings, and of incense and the table.

50 And they burnt incense vpō the altar, & lighted the lampes which were vpon the candellsticke, that they might burne in the Temple.

51 Thei set also the shewbread vpon the table, and hanged vp the vailles, and finished all the workes that they had begon to make.

52 And vpon the fife and twentieth day of the ninth moneth, which is called the moneth of *Challu*, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpō the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in

Vuuu.iii.

the same day was it made new with songs, and harpes, and lutes, and cymbales.

55 And all the people fel vpon their faces, worshipping & praising towarde the heauen him that had giuen the good successe.

56 So they kept the dedication of the altar eight daies, offering burnt offerings with gladnes, & offered sacrifices of deliuerance and praise,

57 And dede the forefronte of the Temple with crownes of golde and shields, & dedicated the gates and chambers, & hanged dores vpon them.

58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.

59 So Iudas and his brethren with the whole cōgregation of Israel ordeined that the daies of dedicacion of the altar shulde be kept in their season from yere to yere, by the space of eight daies, from the fiue and twentie day of the moneth Chasleu, with mirth and gladnes.

60 And at the same time buylded they vpon mount Sion with hie walles and strong towers rounde about, lest the Gentiles shulde come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to kepe it, & fortified Beth-sura to kepe it, that the people might haue a defense against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that go about to destroye Israel, & is holpen of his brethren Simon and Jonathan so He ouerthroweth the citie of Ephron, because they denyed him passage thorowe it.

1 Now when the nations rounde about heard, that the altar was buylded, & the Sanctuarie renued, as afore, they were foregriued.

2 Therefore they thought to destroye the generation of Iacob that was among them, and begane to slaye and destroye the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and toke their spoiles.

4 He thought also vpon the malice of the children of Ben, which had bene a snare and a hinderance vnto the people, when they laye in waite for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them utterly, and burnt their towers with fyre, with all that were in them.

6 Afterward, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine.

7 So he had manie battels with them, but

they were destroyed before him, and so he discomfited them,

8 And toke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Dathe-man,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroye vs,

11 And they make them readie for to come, and to take the fortresse, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for manie of vs are slaine:

13 And all our brethre that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almoste a thousand men.

14 While these letters were yet a reading, beholde, there came other messengers from Galile with their clothes red, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroye them.

16 When Iudas, and the people heard these wordes, a great Congregation came together, to cōsulte what they might do for their brethre, that were in trouble, & whome they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and go & deliuer thy brethren in Galile, and I and my brother Jonathan, wil go into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntil we come againe.

20 And vnto Simon were giuen thre thousand men to go into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almoste thre thousand men: so he toke their spoiles.

23 Thus they rescued them that were in Galile

Or. Chasphor.

- hile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioye.
- 24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed thre dayes journey in the wilderness,
- 25 Where they met with the Nabathites, who receiued them louingly, & tolde the euerie thing that was done vnto their brethren in the countrey of Galaad,
- 26 And how that manie of them were besieged in Bosorra, & Bosor, in Atemis, Chasbon, Maged and Carnaim (all these cities are strong, and great)
- 27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroye them all in one day.
- 28 So Iudas & his hoste turned in all haste by the way of the wilderness towards Bosorra, and wan the citie, and slewe all the males with the edge of the sworde, and toke all their spoile, and set fyre vpon the citie.
- 29 And in the night he remoued from thence, and went towards the fortresse.
- 30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assailed them.
- 31 When Iudas sawe that the battell was begon, and that the crye of the citie went vp to heauen with trumpets, and a great founde,
- 32 Then he said vnto the armie, Fight this day for your brethren.
- 33 So he wēt forth behinde them with thre companies, and they blew the trumpets, & cryed with prayer.
- 34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day, almoste eight thousand men.
- 35 ¶ Then departed Iudas vnto Maspha, & laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fyre vpon it.
- 36 From thence went he and toke Chasbō, Maged, and Bosor, and the other cities in Galaad.
- 37 After these things gathered Timotheus another hoste, and he camped before Raphon beyonde the flood.
- 38 Now Iudas had sent to espie the hoste, & they brought him worde againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is verie great,
- 39 And he hath hyred the Arabians to helpe them, and they haue pitched their tentes beyonde the flood, & are readie to come and fight against thee. So Iudas went to meete them.
- 40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come nere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.
- 41 But if he be afraid, and campe beyonde the flood, we wil go ouer vnto him, and shal preuaile against him.
- 42 Now whē Iudas came nere to the flood, he caused the gouernours of the people to remaine by the flood, and commāded the, saying, Suffer none to pitche a tent, but let euerie man come to the battell.
- 43 So he went first ouer towards them, and all people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.
- 44 Which citie Iudas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.
- 45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a verie great hoste, to come into the land of Iuda.
- 46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they colde not passe, nether at the right hand nor at the left, but must go thorowe it.
- 47 But they that were in the citie, shut the selues in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,
- 48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shal hurt you: we wil but onely go thorowe on fote: but they wolde not open vnto him.
- 49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man shulde assault it according to his standing.
- 50 So the valiant men set vpon it, and assailed the citie all that day, and all that night, and the citie was giuen ouer into his hands:
- 51 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were slaine.
- 52 Then went they ouer Iorden into the great plaine before Bethsan.
- 53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.
- 54 Thus they went vp with ioye, and glad-

nes vnto mount Sion, where they offred burnt offrings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, said,

57 Let vs get vs a name also, and go fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so y there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Iudas, and his brethre, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerace was giuen to Israel.

63 But the man Iudas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

Ioseph Ant. 12. chap. 11 & 12.
65 Afterwarde went Iudas forthe with his brethren, and fought against the children of Esau in the lād toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castel thereof, & burnt the towres thereof round about.

Or, Philistims.
66 Then remoued he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in y battel, which wolde shewe their valiantnes, and went forthe to battel without counsel: and when Iudas came to Azotus in the strangers lād, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimaïs, is driuen away of the citizens. 8 He falleth into sickness, and dyeth. 17 His sonne Antiochus is made King. 34 The manner to prouoke elephants to fight. 43 Cleazarus valiant acte. 49 The siege of Sion.

Ioseph Anti. 12. chap. 13.

NOW when King Antiochus trauailed thorow the high countreis, he heard that Elimaïs in the countrey of Persia was a citie greatly renoumed for riches,

siluer and golde,

2 And that there was in it a verie riche temple, where as were couerings of golde, cote armoures, and harnes, which Alexandre King of Macedonia the sonne of Philippe (y reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for y citizens were warned of the matter,

4 And rose vp against him in battel, & he fled and departed thence with great hauiues, and came againe into Babylon.

5 Moreouer, there came one which broght him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lysias, which went forthe first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Ierusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these wordes, he was astonished, and fore moued: therefore he laid him downe vpon his bed, & fel sicke for verie sorowe, because it was not come to passe, as he had thought.

9 And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

10 Therefore he sent for all his friends, & said vnto them, The slepe is gone from mine eyes, and mine heart faileth for verie care.

11 And I thinke with my self, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now do I remember the euils that I haue done at Ierusalem: for I toke all the vessels of golde & of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he shulde instruct his sonne Antiochus, and bring him vp, til he might reigne him self.

16 So King Antiochus dyed there in the hundreth, and fortie and ninth yere.

17 ¶ When Lysias knewe, that the King was

*Joseph An-
tig. 12, chap.
24.*

- was dead, he ordeined Antiochus his sonne (whome he had broght vp) to reigne in his fathers stead, and called him Eupator.
- 18 Now they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and fought alwaies their hurt, and the strengthening of y^e heathen.
- 19 Therefore Iudas thoght to destroy the, & called all the people together to besiege them.
- 20 So they came together, and besieged the in the hundreth and fiftie yere, and made instruments to shoote and other engins of warre.
- 21 But certeine of them that were besieged, gate forthe, (vnto whome some vngodlie men of Israel ioyned them selues.)
- 22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and aduenge our brethren?
- 23 We haue bene readie to serue thy father, & to go forward in those things, that he appointed, & to obey his commandemets.
- 24 Therefore they of ournacions fel from vs for this cause, and wheresoeuer they founde anie of vs, they slewe them, and spoyled our inheritance.
- 25 And thei haue not onely laied hand vpon vs, but vpon all about their borders.
- 26 And beholde, this day are they besiegig the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.
- 27 And if thou doe st not preuent the quickly, thei wil do greater things then these, and thou shalt not be able to ouercome them.
- 28 When the King heard this, he was verie angrie, and called all his friends, the captaines of his armie, and his horsemen,
- 29 And bandes that were hired, came vnto him from the Kings, that were confederate, and from the yles of the sea.
- 30 So the number of his armie was an hundreth thousand fote men, & twentie thousand horsemen, and two and thirtie elephantes exercised in battel.
- 31 These came through Idumea and drewe nere to Beth-sura, and besieged it a long season, and made engins of warre: but thei came out, and burnt them with fyre, and fought valiantly.
- 32 Then departed Iudas from the castle, & remoued the hoste toward Beth-zacarias ouer against the Kings campe.
- 33 So the King arose verie earely, & broght the armie and his power toward the way of Beth-zacarias, where the armies set the selues in array to the battel, and blew the trumpets.
- 34 And to prouoke the elephantes for to fight, thei shewed the blood of grapes and mulberries,
- 35 And they set the beafts according to the ranges: so that by euerie elephant there stode a thousand men armed with coates of maile and helmets of brasse vpon their heads, and vnto euerie beaft were ordeined fife hundreth horsemen of the best,
- 36 Which were readie at all times wheresoeuer the beaft was: and wheresoeuer the beaft went, they went also, and departed not from him.
- 37 And vpon them were strong towres of wood that couered euerie beaft, which were fastened thereon with instruments, & vpon euerie one was two and thirtie men, that fought in them, and the Indian that ruled him.
- 38 They sit also the remnant of the horsemen vpon bothe the sides in two wings of the hoste to stirre them vp, and to kepe them in the valleis.
- 39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lapses of fyre.
- 40 Thus parte of the Kings armie was spred vpon the hie mountaines, and parte beneth: so they marched forward warely and in order.
- 41 And all they that heard the noyce of their multitude, and the marching of the companie, and the ratteling of the harness, were astonished: for the armie was verie great and mightie.
- 42 Then Iudas and his hoste entred into the battel, & thei slewe six hundreth men of the Kings armie.
- 43 ¶ Now when Eleazar, the sonne of Abaron, sawe one of the elephantes armed with royal harness, and was more excellent then all y^e other beafts, he thoght that the King shulde be vpon him.
- 44 Wherefore he icoparded him self to deliuer his people, and to get him a perpetual name,
- 45 And ranne boldely vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that thei departed away on bothe sides.
- 46 So went he to the elephantes fete, and gate him vnder him, and slewe him: then fel the elephant downe vpon him, & there he dyed.
- 47 But the other, seing the power of y^e King and the fiercenes of his armie, departed from them.
- 48 ¶ And the Kings armie went vp to mete them toward Ierusalem, and the King pitched his tents in Iudea toward mount Sion.
- 49 Moreouer, the King toke truce with the that were in Beth-sura: but when they came out of the citie, because they had no vitailles there, and were shut vp therein, & the land had rested,
- 50 The King toke Beth-sura, and set there

2 garison to kepe it,

51 And besieged the Sanctuarie many dayes, & made instruments to shoote, & other engins of warre, and instruments to cast fyre and stones, and pieces to cast dartes and slings.

For the Tower. 52 Thei also made engins against their engins, and fought a long season.

53 But in the garners there were no vitayles: for it was the seuenth yere, and then they that were in Iudea, & were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon the, that they were scattered euerie mā to his owne place.

55 ¶ Now when Lysias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thoght to take vnto him the rule of thigs,

57 He and his halted, and were stirred forward by them in the castel to go and tell the King, and the captaines of the hoste, and to others, saying, We decrease dayly, & our vitayles are but smale: and the place that we laye siege vnto, is strong, and the affaires of the realme depende vpon vs.

For, give bands. 58 Now therefore let vs agre with these men, & take truce with them, and with all their nacion,

59 And grāte them to liue after their Law, as they did afore: for they be griued, and do all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peacc, & they receiued it.

61 When the King & the princes had made an othe vnto them, they came vpō this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was wel defended, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the citie: so he fought against him, and toke the citie by force.

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel thowre the counsell of certaine wicked persones. 37 The praiser of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his praiser.

Ioseph Ant. 11.9.12, chap. 5

1 IN the hundreth and one and fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a

fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kigdome, his soldiers toke Antiochus and Lysias, and broght them vnto him.

3 But when it was tolde him, he said, Shewe me not their faces.

4 So thei put the to death. Now when Demetrius was set vpon the throne of his kigdome,

5 There came vnto him all the wicked and vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slayne all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that he maye go and se all the destruction, which he hathe done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friēd of his, which was a great man in the realme, and ruled beyonde the flood, and was faithfull vnto the King, and sent him,

9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be aduenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for thei sawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the "Asideans were the first that *Or, Asidians.* required peace among the children of Israel.

14 For said they, He that is a Priest of the sede of Aarō, is come with this armie: therefore he wil not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and said, We wil do you no harme, nether your friends:

16 And they beleued him: but he toke of the thre score men, and slewe them in one day according to the wordes that were written.

17 *Thei haue cast y bodies of thy Saintes, *Tsal. 79. 2.* and their blood rounde about Ierusalem, and there was no man that wolde burye them.

18 So there came a feare and trembling among all the people: for they said, There is nether trueth nor righteousnes in them: for they haue broken the appointment & othe that they made.

19 The Bacchides remoued frō Ierusalem, and

*Or, Beth-zeth,
Or, Beth-zeth*

- & pitched his tente at Beth-zecha, where he sent forthe & toke manie of the me that had forsaken him, & certeine of the people whome he slewe & cast into the great pit.
- 20 Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides wet vnto y King.
- 21 Thus Alcimus stroue for y priesthode.
- 22 And all suche as troubled the people resorted vnto him: in somuche, that they obtained the land of Iuda, and did muche hurt in Israel.
- 23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done amog the Israelites more then the heathē,
- 24 He went forthe rounde about all the borders of Iudea, and punished those, that were fallen away, so that they came no more abroade in the countrey.
- 25 But when Alcimus sawe that Iudas & his people had gotten the vpper had, & knewe that he was not able to abide them, he went againe to the King, and accused the of wicked things.
- 26 Then the King sent Nicanor one of his chief princes, which hated Israel deadly, & commanded him, that he shulde destroye the people.
- 27 So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendlie wordes, saying,
- 28 Let there be no warre betwene me, and you: I wil come with fewe men, to se how ye do, friendly.
- 29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.
- 30 Neuertheles, it was tolde Iudas, that he came vnto him vnder disceit: therefore he feared him, and woldenot se his face no more.
- 31 When Nicanor perceiued that his counfel was betrayed, he went out to fight against Iudas, beside Carphasalama.
- 32 Where there were flaine of Nicanors hoste about fise thousand men: so they fled vnto the cite of Dauid.
- 33 After this came Nicanor vp vnto mouit Sion, and some of the Priests with the Elders of the people went forthe of the Sanctuarie to salute him peaceably, & to shew him the burnt offering that was offered for the King.
- 34 But he laughed at them, and mocked the and counted them prophane, and spake proudly,
- 35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burne vp this house. With that, went he out in a great anger.
- 36 Then the Priests came in, and stode be-

*Joseph Anti.
12. chap. 16.*

Or, Adarfa.

fore the altar in the Temple, weping, and saying,

- 37 For so muche as thou, o Lord, hast chosen this House, that thy Name might be called vpon therein, and that it shulde be an house of prayer, and petition for thy people,
- 38 Be aduenged of this man and his hoste, and let them be flaine by the sworde: remember their blasphemies, & suffre them not to continue.
- 39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.
- 40 And Iudas pitched in Adafa with three thousand me where Iudas prayed, saying,
- 41 O Lord, * because the messengers of King Sēnacherib blasphemed thee, thine Angel went forthe, and slewe an hundreth, foure score, and fise thousand of them.
- 42 So destroye thou this hoste before vs to day, that all othe may knowe that he hath spokē wickedly against thy Sanctuarie, & punish him according to his malice.
- 43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him self was first flaine in the battel.
- 44 Now when his armie sawe that Nicanor was flaine, they cast away their weapons and fled.
- 45 But they pursued after the a dayes iourney from Adafa vnto Gasera, blowing an alarme with the trumpets after them.
- 46 So they came forthe of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fel by the sworde, & there was not one of them lefte.
- 47 Then they toke the spoyle, and the pray and smote of Nicanors head, and his right hand, which he helde vp so proudly, and broght it with them, and hanged them vp afore Ierusalem.
- 48 So the people reioyced greatly, and kept that day as a day of great gladnes.
- 49 And they ordeined, to kepe ycerely that day on the thirteenth day of the moneth Adar.
- 50 Thus the land of Iuda was in rest a litle while.

Or, Adarfa.

*2. King. 19. 37
Isa. 37. 36.
2. Mac. 8. 19.*

CHAP. VIII.

Iudas, considering the power and policie of the Romans, maketh peace with them. 22 The conditions of mutual friendship sent to the Iewes.

- I Vdas heard also the fame of the Romans, that thei were mightie, and valiant, and agreable to all things that were required of them, and made peace with all that came vnto them,
- And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did amog

*Joseph Anti.
12. chap. 18.*

Or, frendshipp.

the Galatiās whome they had conquered, and made to paye tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsell, and gentle behaviour they were rulers in euerie place, though the place was farre from them, and that they had discomfited, and giuen great overthrowes to y^e Kings that came against them, from the vitermost parte of y^e earth, and that others gaue them tribute euerie yere,

Or, Cities.

5 How they had also discomfited by battel Philippe and Perles Kings of the Macedonias, and others, that rose against the, and how they ouercame them,

6 And how great Antiochus King of Asia that came against the in battel, hauing an hundreth and twentie elephāts, with horsemen, & charretts, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and ordeined him, with such as shulde reigne after him, to paye a great tribute, & to giue hostages, and a separat portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they toke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Greciās were comming to destroye them,

10 They sent against the a captaine, which gaue them battel, & slewe manie of the, & toke manie prifoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bōdmen, vnto this day:

11 Moreouer, how they destroyed, & broght into subiection other kingdomes & yles, whosoever had withstand them:

12 But that thei kept amitie with their owne friends, and those that stayed vpon them: finally, that conquered kingdomes, bothe farre and nere, in so muche that whosoever heard of their renoume, was afraied of them.

13 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downe: thus were thei in moste high autoritie.

14 Yet for all this that none of them ware a crowne, nether was clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsell, wherein thre hundreth and twētie men consulted dailey, and provided for the commune affaires, to gouerne them wel,

16 And that they committed their gouernement to one man euerie yere, who did rule ouer all their countrey, to whome euerie

man was obedient: and there was nether hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Iafon, the sonne of Eleazar, and sent them vnto Rome to make friēdship, & mutual fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into the Senat where they spake and said,

Or, consil.

20 Iudas Maccabeus with his brethren, and the people of the Iewes harhe sent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual fellowship.

23 Good successe be to the Romaines, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their friēds throughout all their dominion,

25 The people of the Iewes shal helpe the, as the time shalbe appointed, with all their heart,

26 Also they shal giue nothing to the that come to fight for the, nor serue them with wheat nor weapōs, nor monei, nor shippes as it pleaseth the Romaines, but they shal

Or, the Romaines.

kepe their couenantes without taking anie thing of them.

Or, the Iewes.

27 Likewise also if warre come first against the nacion of the Iewes, the Romaines shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto them, that take their parte, nor weapons, nor monei, nor shippes, as it pleaseth y^e Romaines, who wil kepe these couenants without deceite.

29 According to these articles y^e Romaines made the bonde with the people of the Iewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleasures, & whatsoeuer they shal adde, or take away, shal be ratified.

31 And as touching the euil that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine anie more against

against thee, we wil do them iustice, and fight with thee by sea and by land.

CHAP. IX.

After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Jonathan is put in the head of his brother. 47 The battel betweene Jonathan, and Bacchides. 55 Alcimus is smitten with the palse, and dyeth. 63 He cometh vpon Jonathan by the counsell of certeine wicked persones, and is overcome. 70 The truce of Ionathā with Bacchides.

Ioseph. Anti. 12. chap. 18.

Or, the right borne.

Or, Laifa.

- 1 **I**N the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, and his chief strength with them.
- 2 So they went forthe by the way that is towarde Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it and slewe muche people.
- 3 And in the first moneth of the hundreth, fiftie and two yere, they layed their siege against Ierusalem.
- 4 But they raised their campe, and came to Berea, with twentie thousand *fose* men & two thousand horsemen.
- 5 Now Iudas had pitched his tent at Eleafa, & thre thousand chosen men with him.
- 6 And when they sawe, that the multitude of the armie was great, they were sore afraid, and manie conueied them selues out of the hoste, so that there abode no mo of them, but eight hundreth men.
- 7 When Iudas sawe that his hoste failed him, and that he must nedes fight, he was sore troubled in minde that he had no time to gather them together, and was discouraged.
- Neuertheles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peraduenture we may be able to fight with them.
- 9 But they wolde haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against the, that are so fewe?
- 10 Then Iudas said, God forbid, that we shulde do this thing, to fle from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.
- 11 Then the hoste remoued out of the tentes, and stode against them, who had deuided their horsemen into two troupes, and they that threwe with slings, and the archers marched in the forewarde, and they that fought in the forewarde, were all valiant men.
- 12 And Bacchides was in the right wing. So the armie drewe nere on bothe sides, & blew the trumpets.
- 13 They of Iudas side blew the trumpets also, & the earth shoke at the noyce of the armies, and the battel continued from mor-

ning to night.

- 14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he toke with him all the hardie men,
- 15 And brake the right wing, and followed vp on them vnto mount Azotus.
- 16 Now when they which were of the left wing, sawe that the right wing was discomfited, they followed Iudas behinde, and the that were with him hard at the heles.
- 17 Then was there a fore battel: for many were slaine of bothe the parties.
- 18 Iudas also him self was killed, and the remnant fled.
- 19 So Jonathan and Simon toke Iudas their brother, and buryed him in his fathers sepulchre in the citie of Modin.
- 20 And all the Israelites wept for him, and mourned greatly for him, and lameted many daies, saying,
- 21 How is the valiant man fallen which deliuered Israel!
- 22 Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not written: for they were very many.
- 23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, & there arose all suche as gaue them selues to iniquitie.
- 24 In those daies was there a very great famine in the land, and all the countrey gaue ouer them selues with them.
- 25 And Bacchides did chuse wicked men, and made them lords in the land.
- 26 These soght out, and made searche for Iudas friends, and broght them vnto Bacchides, which aduéged him self vpon the, and mocked them.
- 27 And there came so great trouble in Israel, as was not since the time that no Prophet was sene among them.
- 28 Then came all Iudas friends together, & said vnto Jonathan,
- 29 Seing thy brother Iudas is dead, & there is none like him to go forthe against our enemies, even against Bacchides, and against the of our nacion that are enemies vnto vs,
- 30 Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.
- 31 So Jonathan toke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.
- 32 But when Bacchides knewe it, he soght for to slay him.
- 33 Then Jonathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

Ioseph Anti. 13. cha. 1. & 8

Or, against the enemies of our nacion.

34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother John, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.

^{Or, Lambi.}

36 But the children of Ambri came out of Medaba, & toke John, and all that he had, & when they had taken it, went their way.

^{Or, Nababab.}

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great mariage, & broght the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembred Iohn their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyce, & muche preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of musike, and manie weapons.

40 Then Ionathans men that lay in ambush, rose vp against the, & slewe manie of them, and the remnant fled into the mountaines, so that they toke all their spoiles.

41 Thus the mariage was turned to mourning, and the noyce of their melodie into lamentacion.

42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his companie, Let vs rise now, & fight against our enemies: for it is not to day as in time past.

45 Beholde, y battel is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marise, and forest, so y there is no place for vs to turne aside.

46 Wherefore crye now vnto heaven, that ye may be deliuered from the power of your enemies: so they ioyned battel.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside fro him and reculed.

48 Then Jonathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further bake: but the other wolde not passe through Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Bethboron, and Bethel, and Thamnatha, Pharithoni, & Tephon, with high walles, with gates, and with barres,

51 And set garisons in the, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castel, & set a garison in them with prouision of vitayles.

53 He toke also the chiefe men's sonnes in the countrey for hostages, and put them in the castel at Ierusalem to be kept.

54 ¶ Afterwarde in the hundreth, fiftie and thre yere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie shulde be destroyed, and he pulled downe the monumentes of the Prophetes, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, & his mouth was stopped: for he was smitten with a palfie, & colde no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, & so the land of Iuda was in rest two yeres.

58 Then all the yngodlie men helde a counsel, saying, Beholde, Jonathan and his companie dwell at ease, & without care: wherefore let vs bring Bacchides hither, and he wil take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuely to his adherentes, which were in Iudea, to take Jonathan and those that were with him: but they coulde not, for their counsel was knowen vnto them.

61 And they toke fiftie men of the countrey, which were the chief workers of this wickednes, and slewe them.

^{Or, Jonathan.}

62 ¶ Then Jonathan and Simon with their companie departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

^{Or, Beth-bassan.}

63 When Bacchides knewe this, he gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he & laid siege to Beth-basin, and foght against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, & went forth into the countrey, and came with a certeine number,

66 And slewe Odomeras and his brethren and the children of Phasiron in their tentes: so he began to slaye, and increased in power.

^{Or, Odomer.}

67 Simon also and his companie went out of the citie, and burnt vp the instruments of warre,

68 And foght against Bacchides, and discomfited him, and vexed him sore, so that his counsel and iorney was in vaine.

69 Wherefore he was very wroth at y wicked

ked men, that gaue him counsel to come into the countrey, & slewe many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, & that the prisoners shulde be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he wolde neuer do him harme all the daies of his life.

72 So he restored vnto him the prisoners that he had taken afore time out of the lād of Iuda, and so returned and went into his owne land, nether did he come any more into their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodlie men out of Israel.

CHAP. X.

Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolemeus & Alexander.

Ioseph. Antiq. 13. chap. 2. 3.

IN the hundreth and thre score yere came Alexander the sonne of Antiochus Epiphanes, and toke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an excedding great hoste, and went forthe against him to fight.

3 Also Demetrius sent letters vnto Ionathā, with louig wordes, as thogh he wolde prefferre him.

4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs.

5 Els he wil remember all the euil that we haue done against him, & against his brethren and his nacion.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Jonathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afrated, because they heard that the King had giue him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, & began to buyld, and repaire the citie.

11 And he commanded the workemen to buyld the walles, & the mount Sion rounde about with hewen stone, to fortifie it: & so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled, so that euerie man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certeine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured,

16 He said, Might we finde suche a mā? now therefore we wil make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 **KING ALEXANDER** to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nacion, and to be called the Kings friend: and he sent him a purple robe, and a crowne of golde, that thou maist consider what is for our profite, and kepe friendship toward vs.

Or, mirre.

Or, take care.

21 So in the seuēth moneth of the hundreth and thre score yere, vpon the feast daye of the tabernacles, Jonathan put on the holie garment, & gathered an hoste, & prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and said,

Ioseph. Antiq. 13. chap. 3.

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet wil I write and exhorde them, and promes them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these wordes, **KING DEMETRIUS** vnto the nations of the Iewes sendeth greting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine stil, and kepe fidelitie toward vs, and we wil recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, & giue you rewardes.

29 And now I discharge for your sake all Iewes from tributes, & fre you from the customs of salte, and the crowne taxes, and from the thirde parte of the sede.

30 And fro the halfe of the frute of y trees which is mine owne duetie, I so release the

a And of the
cōurrey beyon
de Iorden, as
Iosephus writeth.

- that fro this day forth, none shal take any thing of the land of Iuda, or of the thre gouernements which are added therunto as of Samaria and of Galile, a from this daye forthe for euermore.
- 31 Ierusalem also with all things belonging thereto, shalbe holie and fre from the tenthes and tributes.
- 32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, y he may set in it suche men, as he shal chuse to kepe it.
- 33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euerie one of them shalbe free from tributes, yea, euen their catel,
- 34 And all the feastes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feast, & the thre daies after the feast, shalbe daies of fredome & libertie for all the Iewes in my realme,
- 35 So that in them no man shal haue power to do any thing, or to vexe any of them in any maner of cause.
- 36 Also thirtie thousand of the Iewes shalbe writen vp in the Kings hoste, and haue their wages paid them as apperteineth to all them that are of the Kings armie: and of the shalbe ordeined certeine to kepe y Kings strong holdes.
- 37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of them selues, and they shal liue after their owne lawes, as the King hath commanded in the land of Iuda.
- 38 And the thre gouernements that are added vnto Iudea from the countrie of Samaria, shalbe ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.
- 39 And I giue Ptolemais & the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expēses of the holie things.
- 40 Moreouer, I wil giue euerie yere fiftene thousand sicles of siluer of the Kings reuenues out of the places apperteining vnto me.
- 41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeres, from hence forth they shal giue it towarde the workes of the Temple.
- 42 And besides this, the fise thousand sicles of siluer which they receiued yerely of the accounte appointed for the interteinemēt of the Sanctuarie, these yeres passed, euen these things shalbe released because they apperteine to the Priests that minister.
- 43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to y King for any maner of thing, they shalbe pardoned, and all that they haue in my realme.
- 44 For the buylding also and repairing of the workes of the Sanctuarie, expēses shal be giuen of the Kings reuenues.
- 45 And for the making of the walles of Ierusalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal also the cosles be giuen out of the Kings reuenues.
- 46 ¶ But when Jonathan & the people heard these wordes, they gaue no credit vnto the, nether receiued them: for they remembred the great wickednes that he had done in Israel, and how sore he had vexed them.
- 47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederat with him alway.
- 48 Then gathered King Alexander a great hoste, & camped ouer against Demetrius.
- 49 So the two Kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.
- 50 So that fore battel continued til the sunne went downe, and Demetrius was slaine the same day.
- 51 ¶ Then Alexander sent ambassadours Ioseph. Antiq vnto Ptolemeus the King of Egypt with 13, chap. 5. these wordes, saying,
- 52 For so muche as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioye my countrey,
- 53 Seing that I haue euen giuen him the batel, and he and his armie is discomfited by me, & I sit in the throne of his kingdome,
- 54 Let vs now make friēdship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewardes, and vnto her things according to thy dignitie.
- 55 Then Ptolemeus the King gaue answer, saying, Happie be the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.
- 56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may se one another, and that I may make thee my sonne in law, according to thy desire.
- 57 So Ptolemeus wēt out of Egypt with his daughter Cleopatra, & came vnto Ptolemais in the hūdreth thre score & two yere,
- 58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of Kings is.
- 59 ¶ Then wrote King Alexander vnto Jonathan, that he shulde come and mete him.
- 60 So he went honorably vnto Ptolemais, and there he met the two Kings, and gaue them

- them great presents of filuer and golde, and to their friends, and founde fauour in their fight.
- 61 And there assembled certeine pestilent felowes of Israel, & wicked men to accuse him: but the King wolde not heare them.
- 62 And the King commanded that they shulde take of the garments of Ionathan, & clothe him in purple: and so they did: & the King appointed him to sit by him.
- 63 And said vnto his princes, Go with him into the middes of the citie, and make a proclamacion, that no man complaine against him of anie matter, & that no man trouble him for anie maner of cause.
- 64 So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.
- 65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.
- 66 Thus Ionathan returned to Ierusalem with peace and gladnes.
- 67 ¶ In the hundreth, thre score & fise yere came Demetrius the sonne of Demetrius from Creta into his fathers land.
- 68 Whereof whē King Alexander heard, he was verie sorie, and returned vnto Antiochia.
- 69 Then Demetrius appointed Apollonius y^e gouernour of Celosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,
- 70 Darest thou, being but alone, lift vp thy self against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vant thy self against vs in the mountaines?
- 71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field & there let vs trye the matter together: for I haue the strength of cities.
- 72 Aske and learne who I am, and thei shal take my parte: and they shal tell thee that your fore is not able to stand before our face: for thy fathers haue bene twise chafed in their owne land.
- 73 And now how wilt thou be able to abide so great an hoste of horsemen and fote mē in the plaine, where is nether stone, nor rocke, nor place to flee vnto?
- 74 When Ionathan heard the wordes of Apollonius, he was moued in his mīde: wherefore he chose ten thousand men, and went out of Ierusalem, & Simon his brother met him for to helpe him.
- 75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.
- 76 Then they fought against it, and they that were in the citie, for verie feare let him in: so Ionathan wan Ioppe.
- 77 Apollonius hearing of this, toke thre thousand horse mē with a great hoste of fote men & went towarde Azotus, as thogh he wolde go forward, & came immediatly into y^e plaine field, because he had so manie horsemen, and put his trust in them.
- 78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.
- 79 For Apollonius had left a thousand horsemen behinde them in ambush.
- 80 And Ionathan knewe that there was an ambushment behinde him, and thogh they had compassed in his hoste, & shot darter at the people from the morning to the evening,
- 81 Yet the people stode stil, as Ionathan had commanded them, til their horses were wearie.
- 82 Then broght Simon forthe his hoste, & set them against the bande: but the horses were wearie, and he discomfited them, & thei fled: so the horsemen were scattered in the field,
- 83 And they fled to Azotus, and came into the temple of Dagon their idole, that thei might there saue them selues.
- 84 But Ionathan set fyre vpon Azotus and all the cities rounde about it, & toke their spoiles, and burnt with fyre the temple of Dagon with all thē that were fled into it.
- 85 Thus were slayne and burnt about eight thousand men.
- 86 So Ionathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forthe, & met him with great honour.
- 87 After this went Ionathan and his hoste againe to Ierusalem with great spoiles.
- 88 And when King Alexander heard these things, he begā to do Ionathan more honour,
- 89 And sent him a colar of golde, as the vse is to be giuen vnto suche as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

3 The dissension betwene Ptolemus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

And the King of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, and manie ships, and went about through deceit to obteine the kingdome of Alexander, and to ioine it vnto his owne realme.

Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came forthe to mete him: for King Alexander had commanded them to mete him, because he was his father in Law.

- 3 Now when he entred into the citie of Ptolemais, he lefte bands and garisons in euerie citie.
- 4 And when he came nere to Azotus, they shewed him the temple of Dagō that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.
- 5 And thei tolde the King what Jonathan had done, to the intēt thei might get him euil wil: but the King helde his peace.
- 6 And Jonathan met the King with great honour at Ioppe, where they saluted one another, and laye there.
- 7 So when Jonathan had gone with y King vnto the water that was called Eleutherus, he turned againe to Ierusalem.
- 8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,
- 9 ¶ And sent ambassadours vnto King Demetrius, sayig, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.
- 10 For I repent that I gaue Alexander my daughter: for he goeth about to slaye me.
- 11 Thus he sclandered Alexander, as one that shulde desire his realme.
- 12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly known.
- 13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.
- 14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:
- 15 But when Alexander heard it, he came to warre against him, and Ptolemeus broght forth his hoste, and met him with a mightie power, and put him to flight.
- 16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.
- 17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.
- 18 But the thirde day after, King Ptolemeus dyed: and thei that were in the holdes, were slayne one of another.
- 19 And Demetrius reigned in the hūdreth, thre score and seuenth yere.
- 20 ¶ At the same time gathered Jonathan them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.
- 21 Then went there certeine vngodlie persones (which hated their owne people) vnto King Demetrius, and tolde him that Ionathan besieged the castle.
- 22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Jonathan, that he shulde laye no more siege vnto it, but that he shulde mere him and speake with him at Ptolemais in all haste.
- 23 Neuertheles when Jonathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger,
- 24 And toke with him siluer and golde, and apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.
- 25 And thogh certeine vngodlie men of his owne nacion had made complaintes vpon him,
- 26 Yet the King intreated him as his predecessers had done, and promoted him in the sight of all his friends,
- 27 And confirmed him in the hie priesthode with all the honorable things, that he had afore, & made him his chief friēd.
- 28 Jonathan also desired the King, that he wolde make Iudea fre with the thre gouernemēts, & the countrey of Samaria, & Jonathan promised him thre hūdreth talents.
- 29 Whereunto the King consented, & gaue Jonathan writing of the same, containing these wordes,
- 30 KING DEMETRIUS vnto his brother Jonathan, and to the nation of the Iewes sendeth greting.
- 31 We send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye shulde se it.
- 32 King Demetrius vnto Lasthenes his father sendeth greting.
- 33 For the faithfulness that our friends the nation of the Iewes kepe vnto vs, and for their good wil towardes vs we are determined to do them good.
- 34 Wherefore we assigne to the the coasts of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierusalem: bothe concerning the payments which the King toke yerely aforetime, bothe for the frutes of the earth, & for the frutes of the trees.
- 35 As for the other things appertaining vnto vs of the tenths & tributes, which were due vnto vs, and the customes of salte, & crowne taxes, which were payed vnto vs, we discharge the of all frō hence forth.
- 36 And nothing hereof shalbe reuoked frō this time forth and for euer.
- 37 Therefore se that ye make a copie of these things, and deliuer it vnto Ionathā, that it may be set vp vpon the holy mount in an open place.

- 38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euerie man to his owne place, except certeine bandes of strangers, whome he broght from the yles of the sea then: wherefore all his fathers hoste hated him.
- 39 Now was there one Tryphon, that had bene of Alexanders parte afore, which when he sawe that all his hoste murmured against Demetrius, he went to Simalcue the Arabian, that broght vp Antiochus the sonne of Alexander,
- 40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there, a long season.
- 41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castell at Ierusalem, and those that were in the fortresses; for they fought against Israel.
- 42 So Demetrius sent vnto Ionathā, saying, I wil not onely do these things for thee & thy nation, but if opportunitie serue, I wil honour thee and thy nation.
- 43 Now therefore thou shalt do me a pleasure, if thou wilt send me me to helpe me: for all mine armie is gone from me.
- 44 So Ionathā sent him thre thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was verie glad at their comming.
- 45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, gathered them together in the middes of the citie, & wolde haue slaine the King.
- 46 But the King fled into the palace, & the citizens kept the stretes of the citie, and beganne to fight.
- 47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroade through the citie,
- 48 And slewe the same day an hundreth thousand, and set fyre vpon the citie, and toke many spoiles in that day, & deliuered the King.
- 49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they them selues were disappointed of their purpose, they made their supplication vnto the King, saying,
- 50 ¶ Grant vs peace, and let the Iewes cease from vexing vs and the citie.
- 51 So they cast away their weapons, & made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.
- 52 Then King Demetrius sat in the throne of his kingdome, and had peace in his land.
- 53 Neuertheles he dissembled in all that euer he spake, and withdrew him self from Jonathan, nether did he rewarde him according to the benefices which he had done for him, but troubled him verie sore.
- 54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, & was crowned.
- 55 Then there gathered vnto him all the me of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.
- 56 So Tryphon toke the beastes, and wan Antiochia.
- 57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chief Priest, and make thee ruler ouer the foure gouernements, that thou maist be a friend of the Kings.
- 58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, & to haue a colar of golde.
- 59 He made his brother Simon also capitaine fro the coastes of Tyrus vnto the borders of Egypt.
- 60 Then Jonathan went forth and passed through the cities beyonde the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, & they of the citie receiued him honorably.
- 61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fyre, and spoiled them.
- 62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and sent them to Ierusalem, and went through the countrey vnto Damascus.
- 63 And when Jonathan heard that Demetrius priues were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,
- 64 He came against them, & left Simon his brother in the countrey.
- 65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.
- 66 So they desired to haue peace with him, which he granted them, and afterwarde put them out from thence, and toke the citie, and set a garison in it.
- 67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.
- 68 And beholde the hostes of the strangers met him in the plaine, and had layed an

Or, Emacluel.

Or, give vs the right hand.

Or, be at hand

ambushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of " Absalomus, and Judas the sonne of Calphi the captaines of the hoste.

Or, Absalomus.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tentes at Gades, and there they camped.

74 So there were slaine of the strangers the same day about thre thousand men, & Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenāt of friendship. 30 Jonathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Jonathan by disceite.

Ioseph. Anti. 13. chap. 3.

1 Jonathan now seeing that the time was mete for him, those certeine men, and sent them vnto Rome, to establish and renew the friendship with them.

Or, Lacedemonians.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie Priest and the nacion of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as intimes past.

4 So the Romaines gaue them fre passports, that men shulde lead them home into the land of Iuda peaccably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nacion, and the Priests, and the rest of the people of the Iewes, send greting vnto the Spartians their brethren.

Ioseph. Anti. 13. chap. 5.
Or, Darius.
7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnder written specifieth.

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mencion made of the bonde of loue and friendship.

9 But as for vs, we nede no suche writings: for we haue the holy bokes in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shulde be

strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And thogh we haue bene enuironed with great troubles & warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wolde we not be grieuous vnto you, nor to other of our cōfederates & friends in these warres.

15 For we haue had helpe from heauen, that hath soccoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iafon, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, cōcerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greting.

21 It is founde in writing, that the Spartiās and Iewes are brethren, and come out of the generation of Abraham.

22 And now for somuche as this is come to our knowledge, ye shal do wel, to write vnto vs of your prosperitie.

23 As for vs, we haue writen vnto you, that your cattel and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the not space to come into his owne countrey.

26 And he sent spies vnto their tētes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, whē the sunne was gone downe, Jonathan commanded his men to watche, and to be in armes ready to fight all the night, & sent watchmen rounde about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battel, they feared, and trembled in their hearts,

- hearts, and kindled fyres in their tentes, and fled away.
- 39 Neuertheles Jonathan and his companie knewe it not til the morning: for thei sawe the fyres burning.
- 40 Then Jonathan followed vpon them, but he colde not ouertake them: for they were gone ouer the flood Eleutherus.
- 41 So Ionathā turned to the Arabiās, which were called Zabedei, and slewe them, and toke their spoile.
- 42 He proceded further also, and came vnto Damascus, and went through all the countrey.
- 43 But Simon his brother went forthe, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.
- 44 For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garison there to kepe it.
- 45 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to buyld vp the strong holdes in Iudea,
- 46 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castell and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor sel in it.
- 47 So they came together to buyld vp the citie: for parte of the wall vpon the broke of the East side was fallen downe, and they repaired it, and called it Caphenatha.
- 48 Simon also set vp Adida in Sephela, & made it strong with gates and barres.
- 49 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.
- 50 But he was afraied that Jonathan wolde not suffer him, but fight against him: wherefore he went about to take Jonathan, and to kil him: so he departed, and came vnto Bethsan.
- 51 Then went Ionathā forthe against him to the battel with fortie thousand chosen men, and came vnto Bethsan.
- 52 But when Tryphon sawe that Jonathan came with so great an hoste, he durst not lay hand vpon him,
- 53 But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and cōmanded his men of warre to be as obedient vnto him as to him self,
- 54 And said vnto Jonathan, Why hast thou caused this people to take suche trauail, seing there is no warre betwene vs?
- 55 Therefore send them now home againe, and chuse certeine men to wait vpon thee, and come thou with me to Ptolemais: for I wil giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the cōmune affaires: so wil I returne, & departe: for this is the cause of my comming.
- 56 Jonathan beleued him, & did as he said, and sent away his hoste, which went into the land of Iuda,
- 57 And reteined but thre thousand with him, whereof he sent two thousand into Galile, & one thousand went with him self.
- 58 Now as Ionathā entred into Ptolemais, they of Ptolemais shut the gates, and toke him, and slewe all them with the sworde, that came in with him.
- 59 Then sent Tryphon an hoste of fote-men, & horsemen into Galile, & into the great plaine, to destroye all Ionathās companie.
- 60 But when they knewe that Ionathā was taken, and slaine, and those that were with him, they encouraged one another, and came forthe against them readie to the battel.
- 61 But when thei which followed vpon the, sawe that it was a matter of life, they turned backe againe.
- 62 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentacion.
- 63 For all the heathē that were round about them, soght to destroye them.
- 64 For they said, Nowe haue they no captaine, nor anie man to helpe them: therefore let vs now fight against them, and roote out their memorie from amōg men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen cap-
taine. 17 Tryphon, taking his children, and money
for the redemption of Ionathan, killeth him and his
children. 31 Tryphon killeth Antiochus, and possesseth
the realme. 36 Demetrius taketh truce with Simon.
43 Simon winneth Gaz. 50 He possesseth the tower of
Sion. 53 He maketh his sonne Iohn captaine.

1 **N**OW when Simō heard that Tryphō gathered a great hoste to come into the land of Iuda, and to destroye it,

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortacion, saying, Ye knowe what great things I, & my brethré, & my fathers house haue done for y^e Law, and the Sanctuarie, and the battels, & troubles that we haue sene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbidde, that I shulde spare mine owne life in anie time of trouble: for I am not better then my brethren.

6 But I wil aduenge my nacion, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered to-
Yyyy.iii.

- gether to destroy vs of very malice.
- 7 In hearing these wordes the hearts of the people were kindled,
- 8 So that they cryed with a loude voyce, sayig, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.
- 9 Fight thou our battels, and whatsoeuer thou commandest vs, we wil do it.
- 10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it rounde about.
- 11 Then sent he Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which droue them out that were therein, & remained there him self.
- 12 Tryphon also remoued from Ptolemais with a great armie, to come into the lād of Iuda, & Ionathā was with him as prisoner.
- 13 And Simon pitched his tentes at "Addidis vpon the open plaine.
- 14 But when Tryphon knewe that Simon itode vp in stead of his brother Ionathan, & that he wolde fight against him, he sent messengers vnto him, saying,
- 15 Where as we haue kept Ionathā thy brother, it is for money that he is owing in the Kings account cōcerning the busines that he had in hand.
- 16 Wherefore send now an hūdreth talents of siluer, & his two sonnes for hostages, y when he is letten forthe, he wil not turne from vs, and we wil send him againe.
- 17 Neuertheles Simō knewe that he dissembled in his wordes, yet commanded he the money and children to be deliuered vnto him, lest he shulde be in greater hatred of the people of Israel.
- 18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.
- 19 So he sent the children and an hundreth talents: but he dissembled, and wolde not let Ionathan go.
- 20 ¶ Afterwarde came Tryphon into the land to destroye it, & went rounde about by the way, that leadeth vnto Adora: but wheresoeuer thei went, thether went Simō and his hoste.
- 21 Now they that were in the castel, sent messengers vnto Tryphon, that he shulde make haste to come by the wildernes, & to send them vitailles.
- 22 So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snowe: but he remoued and went into the cōuntry of Galaad.
- 23 And when he came nere to Bascama, he slewe Ionathan and he was buried there.
- 24 So Tryphon returned, & went into his owne land.
- 25 ¶ Then sent Simon to take the bones of Ionathan his brother, & they buried him in Modin his fathers cities.
- 26 And all Israel bewailed him with great lamētacion, & mourned for him verie lōg.
- 27 And Simon made vpon the sepulchre of his father & his brethren, a buylding high to loke vnto, of hewen stone behinde and before,
- 28 And set vp seuen pillers vpon it, one against another, for his father, his mother, and foure brethren,
- 29 And set great pillers round about them, and set armes vpon the pillers for a perpetual memorie, and carued shippes beside the armes, that they might be sene of men sailing in the sea.
- 30 This sepulchre which he made at Modin, standeth yet vnto this day.
- 31 ¶ Now as Tryphon wēt forthe with the yong King Antiochus, he slewe him traiterously,
- 32 And reigned in his stead, and crowned him self King of Asia, and broght a great plague vpon the land.
- 33 Simon also buylte vp the castels of Iudea, and compassed them about with high towers, & great walles, euen with towers, and gates and barres, and laid vp vitailles in the strong holdes.
- 34 Moreouer Simon chose certeine men and sent them to King Demetrius, that he wolde discharge the lād: for all Tryphons doings were robberies.
- 35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,
- 36 D E M E T R I V S the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Iewes sendeth greting.
- 37 The golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you fre.
- 38 So the things that we haue granted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.
- 39 Also we forgiue the ouersights, and fautes cōmitted vnto this day, and the crowne tax that ye ought vs: and where as was anie other tribute in Ierusalem, it shalbe now no tribute.
- 40 And they that are mete among you to be written with our men, let them be writē vp, that there may be peace betwene vs.
- 41 Thus the yoke of the heathē was takē frō Israel in the hundreth, & seuentie yere.
- 42 And the people of Israel began to write in their letters, & publike instruments, I N T H E F I R S T yere of Simō, the high and chief Priest, gouernour, and prince of the Iewes.

* Or, Addus.

Ioseph Anti.
13 chap. 10.* Or, Colar, or
bandricherim
Greeks Babacna
or babra.

- 43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approached nere the citie, and bet a towre, and toke it.
- 44 So thei that were in the engine, leapt into the citie, and there was great trouble in the citie,
- 45 In so muche that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cried with a loude voyce, beseeching Simon to grant them peace, saying,
- 46 Deale not with vs according to our wickednes, but according to thy mercie.
- 47 Then Simon pitied them, and wolde fight no more against them, but put them out of the citie, and clenfed the houses, wherein the idoles were, and so entred the- reunto with psalmes and thankesgiuing.
- 48 So when he had cast all the filthines out, he set suche men in it as kept the Law, and fortified it, and buylded there a dwelling place for him self.
- 49 Now, when they in the castel at Ierusalem were kept, that they colde not come forth nor go into the countrey, nether bye nor sel, they were very hungrie, and manie of them were famished to death,
- 50 In so muche that they besoght Simon to make peace with them: which he granted them, and put them out from thence, and clenfed the castel from filthines.
- 51 And vpon the thre, and twentic day of the seconde moneth in the hundreth, seuentie and one yere, they entred into it with thankesgiuing, and branches of palme trees, and with harpes, and with cymbales, and with viols, and with psalmes, and songs, because the great enemy of Israel was overcome.
- 52 And he ordeined that the same day shulde be kept euerie yere with gladnes.
- 53 And he fortified the mount of the Temple that was beside the castel where he dwelt him self with his companie.
- 54 Simon also seing that Iohn his sonne was now a man, he made him capitaine of all the hostes, & caused him to dwell in Gazaris.
- Demetrius, and toke him, and broght him to Arsaces, which kept him in warde.
- 4 Thus all the land of Iuda was in rest, so long as Simon liued: for he soght the welth of his nacion: therefore were they glad to haue him for their ruler, and to do him worship alway.
- 5 Simon also wanne the citie of Ioppe to his great honour to be an haven towne, and made it an entrance vnto the yles of the sea.
- 6 He enlarged also the borders of his people, and conquered the countreis.
- 7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castel, which he clenfed from filthines, & there was no man that resisted him,
- 8 So that euerie man tilled his ground in peace, and the land gaue her frutes, & the trees gaue their frute.
- 9 The Elders sate in the open places, & consulted altogether for the commune welth, and the yong men were honorably clothed and armed.
- 10 He prouided vitayles for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.
- 11 He made peace thorow out the land, and Israel had perfite mirth and ioye.
- 12 For euerie man sate vnder his vine, & the fig trees, & there was no man to fray them.
- 13 There was none in the land to fight against them: for then the Kings were overcome.
- 14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he toke away the vngodlie, and wicked.
- 15 He beautified the Sanctuary, and encreased the vessels of the Temple.
- 16 When the Romans heard, and the Spartians had knowledge, that Jonathan was dead, they were very sorie.
- 17 But when they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it,
- 18 They wrote vnto him in tables of brasse, to renewe the friendship, and bonde of loue, which they had made with Iudas & Jonathan his brethren.
- 19 Which writings were red before the congregacion at Ierusalem, and this is the copie of the letters that the Spartians sent,
- 20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greting.
- 21 When your ambassadours that were sent vnto our people, certified vs of your glorie

CHAP. XIII.

Demetrius is overcome of Arsaces. 11 Simon being capitaine, there is great quietnes in Israel. 18 The covenants of friendship with the Romans, and with the people of Sparta is renewed.

- 1 IN the hundreth, seuentie and two yere gathered King Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.
- 2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.
- 3 So he went, and overcame the armie of

- & honour, we were glad of their coming,
- 21 And haue registred their ambassage in y^e publike recordes in this maner, Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.
- 22 And it pleased the people, that the men shulde be honorably intreated, and that the copie of their ambassage shulde be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.
- 23 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pounde weight, to confirme the friendship with them.
- 24 Which when the people vnderstode, they said, What thanks shal we recompense againe vnto Simon and his children?
- 25 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.
- 26 The copie of the writing is this, In the eight and twentie day of the moneth Elul in the hundreth, seuentie and two yere, in the thirde yere of Simon the high Priest.
- 27 In Saramel in the great cōgregation of the Priests, and of the people, and of the gouernours of the nacion, and of the Elders of the countrei, we wolde signifie vnto you, y^e manie battels haue bene foughten in our countrey.
- 28 Wherein Simon the sonne of Mattathias (come of the children of Iareb) and his brethren put them selues in dāger, and resisted the enemies of their nacion, that their Sanctuarie, and Law might be maintained, & did their nacion great honour.
- 29 For Jonathan gathered his nacion together, and became their high Priest, and is laid with his people.
- 30 After that wolde their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.
- 31 Then Simō resisted them, & fought for his nacion, and spent much of his owne substance, and armed the valiant men of his nacion, and gaue them wages.
- 32 He fortified also the cities of Iudea, and Beth-sura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.
- 33 And he fortified Loppe, which lyeth vpon the sea, and Gazara that bordreth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessarie for the reparation thereof.
- 34 Now when the people sawe the faithfulness of Simon, and to what glorie he thought to bring his nacion vnto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that he had kept to his nacion, and that fought by all meanes to exalte his people.
- 35 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they wēt, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.
- 36 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vpon the walles of Ierusalem.
- 37 And King Demetrius confirmed him in his high priesthode for these causes,
- 38 And made him one of his friends, and gaue him great honour.
- 39 For it was reported that the Romans called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours,
- 40 And that the Iewes, & Priests cōsented, that Simon shulde be their prince, & high Priest perpetually, til God raised vpon the true Prophet,
- 41 And that he shulde be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that shulde make provision for the holie things,
- 42 And that he shulde be obeyed of euery man, and that all the writings in the countrey shulde be made in his name, and that he shulde be clothed in purple, and wear a golde,
- 43 And that it shulde not be lawful for anie of the people or Priests to breake anie of these things, or to withstand his wordes, or to call anie congregation in the countrey without him, or be clothed in purple, or wear a colar of gold:
- 44 And if anie did contrarie to these things or brake anie of them, he shulde be punished.
- 45 So it pleased all the people to agre that it shulde be done to Simon according vnto these wordes.
- 46 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.
- 47 And they commanded to set vpon this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same shulde be laied vp in the treasure, that Simon and his sunnes might haue it.

CHAP. XV.

8 *Antiochus maketh a covenant of friendship with Simon*
11 *Tryphon is pursued. 15 The Romans wrote letters vnto Kings and nations in the defence of the Iewes.*
27 *Antiochus refusing the helpe that Simon sent him, breaketh his covenant.*

1 **M**oreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Concerning these wordes, ANTIOCHVS the King vnto Simon the great Priest, & to the nation of the Iewes sendeth greeting.

3 For so muche as certeine pestilent men haue vsurped y^e kingdome of our fathers, I am purposed to challenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go thorowe the countrey, & be aduenged of them, which haue destroyed our countrey, and wasted manie cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the forteresses, which thou hast buylded, & kept in thine hâds, shalbe thine.

8 And all that is due vnto the King, and all that shalbe due vnto y^e King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we wil giue thee, & thy nation & the Temple great honour, so that your honor shalbe knowne thorowe out the worlde.

10 ¶ In the hundreth, seuentie & foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.

12 For he sawe that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, & by sea, in so muche that ther suffered no man to go in nor out.

Joseph Antiq. 13, chap. 21.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the Kings and countreis, wherein were contened these wordes,

16 LVCIVS THE Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The ambassadours of y^e Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renew friendship, and the bonde of loue,

18 Who haue broght a shield of golde weighing a thousand pounce.

19 Wherefore we thought it good to write vnto the Kings and countreis, that they shulde not go about to hurt them, nor to fight against them, nor their cities, nor their countreie, nether to mainteine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be anie pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he maye punish them according to their owne Law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arrathes, and to Arsaces,

23 And to all countreis, as Samos, and to them of Sparta, and to Delus, and to Mindus and to Sicione, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King cāped against Dora the seconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he colde nether go in nor out.

26 Thē Simon sent him two thousand chosen men to helpe him with siluer & golde, and muche furniture.

27 Neuertheles, he wolde not receiue thē, but brake all the covenant, which he had made with him afore, and withdrew him self from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my realme,

29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of manie places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tribures of the places, that ye haue rule ouer without the

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borders of Iudea,

31 Or els giue me for them fīue hundreth talents of filuer, and for the harme that ye haue done, and for the tributes of the places other fīue hundreth talents: if not, we wil come, and fight against you.

32 So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour of Simon, and the cubbert of golde and filuer plate, and so great preparacion, he was astonished, and tolde him the Kings message.

33 Then answered Simon, and said vnto him, We haue nether taken other mens lāds, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certeine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 *Or, complainest concerning.* And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one worde,

36 But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had sene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias.

38 Then the King made Cendebeus capitaine of the sea coast, and gaue him bādes of foremen and horsemen,

39 And cōmanded him to remoue y^e hoste rowarde Iudea, and to buylde vp Cedron, & to fortifie the gates, & to warre against the people: but y^e King pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vex the people, and to inuade Iudea, and to take the people prisoners, & to slay them.

41 And he buylte vp Cedron, where he set horsemen and garisons, that they might make outrodes by the waies of Iudea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the capitaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 23 Iohn killeth them that lye in waite for his life.

Ioseph Antiq. 13. chap. 23.

1 **T**hen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against y^e enemies of Israel, & the matters haue had good successe vnder our hands, & we haue deliuered Israel often times.

3 But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead

of me, & my brother, & go forthe & fight for our nacion, & the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forthe against Cendebeus, & rested at Modin.

5 In the morning thei arose, and went into the plaine field: & beholde, a mightie great hoste came against them bothe of foremē, & horsēmē: but there was a riuier betwixt them.

6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the riuier, he went ouer first him self, and the men seing him, passed through after him.

7 Then he deuided his men, & set the horsemen in the middes of the foremen.

8 For their enemies horsemen were verie manie: but when thei blew the trumpets, Cēdebeus fled with his hoste, whereof manie were slayne, & the remnant gate them to the forteresse.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

10 Also thei fled vnto the towres, that were in the fields of Azotus, and those did Iohn burne with fyre: thus were there slaine two thousand mē of them: so he returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made capitaine, and he had abundance of filuer and golde.

12 (For he had married the daughter of the hie Priest.)

13 Therefore he waxed proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorowe the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth, seuentie & seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Thē the sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylte, where he made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good chere, Ptolemeus stode vp with his men, and toke their weapons, and entred in to Simon in the banquet house, and slewe him with his two sonnes, and certeine of his seruants.

17 Whereby he committed a great vilenie, and recompensed euil for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with the cities.

19 He

- 19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he wolde giue the siluer, and golde and rewardes.
- 20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
- 21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that *Ptolemus* had sent to slay him.
- 22 When he heard this, he was sore astonished, & laid hands of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.
- 23 Concerning other things of Iohn, bothe of his warres, and of his noble actes (wherein he behaued him self manfully) of the buylding of walles which he made, and other of his dedes,
- 24 Beholde, they are written in the chronicles of his priesthode, fro the time, that he was made high Priest after his father.

THE SECONDE BO

ke of the Maccabees.

CHAP. I.

1 An epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhorthe them to giue thanks for the death of Antiochus. 19 Of the fyre that was hid in the pitte. 24 The prayer of Neemias.

- T**HE brethren the Iewes, which be at Ierusalem, & they y are in the countrey of Iudea, vnto y brethren the Iewes, that are thoroughout Egypt, send salutation, and prosperitie.
- 2 God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithful seruants,
- 3 And giue you all an heart, to worship him, and to do his wil with a whole heart and with a willing minde,
- 4 And open your hearts in his Law, and commandements, and send you peace,
- 5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
- 6 Thus now we praye here for you.
- 7 When Demetrius reigned, in the hundredth, threscore and nine yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his companie departed out of the holie land and kingdome,
- 8 And burnt the porche, and shed innocent blood. Then we praid vnto the Lord, and were heard: we offred sacrifices and fine floure, and lighted the lampes, and set forth the bread.
- 9 Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth Challeu.
- 10 ¶ In the hundredth, fourescore and eight yere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the annointed

Priests, & to the Iewes that are in Egypt, sendeth greting and helth.

- 11 In so muche as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.
- 12 For he broght them into Persia by heapes, that fought against the holie citie.
- 13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the temple of Nanea, by the disceit of Naneas Priests.
- 14 For Antiochus, as though he wolde dwell with her, came thether, he, and his friends with him, to receiue money vnder the title of a dowrie.
- 15 But when the Priests of Nanea had laid it forthe, and he was entred with a smale companie within the Temple, they shut the Temple, when Antiochus was come in.
- 16 And by opening a priue dore of the vaute, they cast stones, as it were thunder, vpon the captaine & his, and hauing brused them in pieces, they cut of their heads & threwe the to those that were without.
- 17 God be blessed in all things, which hath deliuered vp the wicked.
- 18 Whereas we are now purposed to kepe y purification of the Tēple vpon the fise & twētie day of y moneth Challeu, we thought it necessarie to certifie you thereof, y ye also might kepe the feast of y Tabernacles, & of the fyre which was giuen vs when Neemias offred sacrifice, after y he had buylt the Temple, and the altar.
- 19 For whē as our fathers were led away vnto Persia, y Priests, which sought the honor of God, toke the fyre of the altar priuely, and hid it in an hollow pit, which was drie & in y bottom, & therein they kept it, so that the place was vnknown vnto euerie mā.
- 20 Now after manie yeres when it pleased God that Neemias shulde be sent from the King of Persia, he sent of y posteritie of

those Priests, which had hid it to fetch the fyre, and as they tolde vs, they founde no fyre, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, and the things laid thereupō with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, & righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: loke vpon them which are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

29 Plant thy people againe in thine holie place *as Moyses hath spoken. *Deut. 30. 3.*

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which whē it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the King of Persia; that in the place where the Priests, which were led away, had hid fyre, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King fauoured, he gaue and bestowed manie giftes.

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar. *10r, Nephth.*

CHAP. II.

¶ How Ieremias hid the tabernacle, the Arke, and the altar in the hill. 23 Of the five books of Iason contained in one.

¶ IT is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet commanded thē that were led into captiuitie,

2 * Giuing them a Law that they shulde *Baruc. 6* not forget the commandemēts of y Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and suche other things commanded he them, and exhorted them that they shuld not let y Law go out of their hearts.

4 It is writen also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into y mountaine where Moyses went vp, *and sawe the herirage of God, *Deu. 34.*

5 Ieremias went forthe, and founde an holowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shalbe vnknown, vntil the time that God gather his people together againe, & that mercie be shewed.

8 Thē shal the Lord shewe thē these things, and the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as *when Salomō desired, that the place might be honorably sanctified. *1. King. 4 2 chro. 6.*

9 For it is manifest that he, being a wise man, offred the sacrifice of dedication, and consecracion of the Temple.

10 *And as when Moyses prayed vnto the Lord, the fyre came downe from heauē, & consumed the sacrifice: so, when Salomon prayed, *the fyre came downe frō heauen, and consumed the burnt offering. *Leu. 9. 2 2 chro. 6.*

11 And Moyses said, Because the sinoffring was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These thigs also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of Dauid, and the epistles of the Kings concerning the holie giftes.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue writen vnto you, and ye shal do wel, if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdome, & the priesthode,

Deu. 30, 5.

hode, and the Sanctuarie,

- 18 *As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holie place: for he hath saued vs from great perils, and hath cleansed the place.
- 19 As concerning Iudas Maccabeus, & his brethren, the purification of the great Temple, and the dedicacion of the altar,
- 20 And the warres against Antiochus Epiphanes, and Eupator his sonne,
- 21 And the manifest signes, that came from heauen vnto those, which manfully stode for the Iewes religion: (for though they were but fewe, yet they ran through whole countries, and pursued the barbarous armies,
- 22 And repaired the Temple that was renowned thorow out all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto the whole lenitie)
- 23 We wil assay to abridge in one volume those things, that Iason the Cyrenean hath declared in fise booke.
- 24 For considering the wonderful number, & the difficultie that they haue that wolde be occupied in the rehearsal of stories, because of the diuersitie of the matters,
- 25 We haue deuoured, that they that wolde read, might haue pleasure, and that they which are studious, might easily kepe them in memorie, & that whosoever read them, might haue profite.
- 26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both the sweat, and watching.
- 27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so we also for manie mens sakes are verie wel content to vndertake this great labour.
- 28 Leauing to the autor the exact diligence of euery particular, we wil labour to go forward according to the prescript order of an abridgement.
- 29 For as he that wil buylde a newe house, must provide for the whole buylding, but he that setteth out the plat or goeth about to painte it, seeketh but onely what is comelie for the decking thereof:
- 30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mencion of all things, and to be curious in euery parte.
- 31 But it is permitted to him that wil shorten it, to vse fewe wordes, and to auoyde those things that are curious therein.
- 32 Here then wil we beginne the storie, adding thus muche to our former wordes, that it is but a foolish thing to abonde in wordes before the storie, and to be shorte in the storie.

CHAP. III.

Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sente to take them away. 26 He is stricken of God and healed at the prayer of Onias.

- 1 **W**Hat time as the holy citie was inhabited with all peace, and when the Lawes were very wel kept, because of the godlines of Onias the hie Priest, and hatred of wickednes,
- 2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great giftes.
- 3 In so muche that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices.
- 4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.
- 5 And when he colde not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,
- 6 And tolde him that the tresurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.
- 7 Now when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.
- 8 Immediately Heliodorus toke his iourney as though he wolde visite the cities of Coelosyria & Phenice, but in effect to fulfil the Kings purpose.
- 9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in dede.
- 10 Then the hie Priest tolde him that there were suche things laide vp by the widdowes and fatherles,
- 11 And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all there were but foure hundred talents of siluer, and two hundred of golde,
- 12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place and Temple, which is honored thorow the whole worlde for holines & integritie.
- 13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the Kings tresurie.

**Or, the first of prouision.*

Zzzz. iii.

- 14 So he appointed a day, and went in to take order for these things: then there was no small grief thorough the whole citie.
- 15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they shoulde be safely preserved for such as had committed them to be kept.
- 16 Then thei that looked the high Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.
- 17 The man was so wrapped in feare & trembling of the bodie, that it was manifest to thei that looked vpon him, what sorowe he had in his heart.
- 18 Others also came out of their houses by heapes vnto the comune prayer, because the place was like to come vnto contempt.
- 19 And the women, girt with sackcloth vnder their breastes, filled the stretes, and the virgines that were kept in, ranne some to the gates and some to the walles, & others looked out of the windowes.
- 20 And all helde vp their hands toward heauen, and made prayer.
- 21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the high Priest being in such anguish.
- 22 Therefore thei called vpon the almighty Lord that he wolde keepe safe and sure the things, which were layed vp for those that had deliuered them.
- 23 Neuertheles, the thing which Heliodorus was determined to do, that did he performe.
- 24 And as he & his souldiers were now there present by the treasure, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.
- 25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richely barbed, and he ranne fiercely, and smote at Heliodorus with his fore feete, & it seemed that he that sat vpon the horse, had harness of golde.
- 26 Moreover, there appeared two yong men, notable in strength, excellent in beautie, and comelie in apparel, which stood by him on either side, and scourged him continually, and gaue him manie sore stripes.
- 27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenes: but they that were with him, took him vp, and put him in a litter.
- 28 Thus he that came with so great company, & manie souldiers into the said treasure, was borne out: for he coulde not helpe him self with his weapons.
- 29 So they did knowe the power of God manifestly, but he was donne by the power of God, and lay destitute of all hope and helth.
- 30 And they praised the Lord that had honored his owne place: for the Temple which a litle afore was full of feare and trouble, when the almighty Lord appeared, was filled with ioye and gladnes.
- 31 Then straight wayes certaine of Heliodorus friends prayed Onias, that he wolde call vpon the moste High to grant him his life, which lay readie to giue vp the ghost.
- 32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.
- 33 Now when the high Priest had made his prayer, the same yong men in the same clothe appeared, and stood beside Heliodorus, saying, Giue Onias the high Priest great thanks: for his sake hath the Lord granted thee thy life.
- 34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mighty power of God: & when they had spoken these wordes, they appeared no more.
- 35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the King.
- 36 Then testified he vnto euery man of the great workes of God that he had sene with his eyes.
- 37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Ierusalem, he said,
- 38 If thou hast any enemy or traitor, send him thither, & thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a special power of God.
- 39 For he that dwelleth in heauen, hath his eye on the place, and defendeth it, & he bea- teth & destroyeth thei that come to hurt it.
- 40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. IIII.

Simon reporteth euil of Onias. 7 Iason obtaineth the office of the high Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slayne traiterously by Andronicus.

THis Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the auenter of the euil.

2 Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nacion, and so zealous of the Lawes.

3 But

- 3 But when his malice increased so farre, that thorow one that belonged to Simon, murthers were committed,
- 4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,
- 5 He went to the King not as an accuser of the citzens, but as one that intended the commune welth bothe priuatly and publicly.
- 6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon wolde not leaue of his folie.
- 7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdom, Iason the brother of Onias labored by vnlawful means to be hie Priest.
- 8 For he came vnto the King, and promised him thre hundredth and thre score talents of siluer, and of another rente, fourescore talents.
- 9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they wolde name them of Ierusalem Antiochians.
- 10 The which thing when the King had granted, & he had gotten the superioritie, he began immediatly to drawe his kinisme to the customes of the Gentiles,
- 11 And abolished y^e friendlie priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & broght vp newe statutes, and contrarie to the Lawe.
- 12 For he presumed to buylde a place of exercise vnder the castel, & broght the chief yong men vnder his subiection, and made them weare hattes.
- 13 So there began a great desire to follow the maners of the Gentiles, and they toke vp the facions of strange nacions by the exceeding wickednes of Iason, not the hie Priest, but the vngodlie persone,
- 14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe after the casting of the stone.
- 15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.
- 16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.
- 17 For it is not a light thing to transgress

- against the Lawes of God, but the time following shal declare these things.
- 18 ¶ Now when the games that were vsed euerie fure yere, were plaide at Tyrus, the King being present,
- 19 This wicked Iason sent from Ierusalem men to loke vpon them, as thogh they had bene Antiochians, & broght thre hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.
- 20 So he that sent them, sent them for the sacrifice of Hercules: but because of thos that broght them, they were giuen to the making of galleis.
- 21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, he soght his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,
- 22 Where he was honorably receiued of Iason, and of the cite, & was broght in with torchel light, & with great showtings, and so he went with his hoste vnto Phenice.
- 23 Thre yere afterwarde Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuen him a memorial.
- 24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him self: for he gaue thre hundredth talents of siluer more then Iason.
- 25 So he gate the Kings letters patentes, albeit he had nothing in him self worthie of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.
- 26 The Iason, which had disceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.
- 27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus y^e ruler of the castel required it.
- 28 For vnto him appertained the gathering of y^e customes: wherefore they were bothe called before the King.
- 29 Now Menelaus left his brother Lyfimachus in his stead in the priesthode, and Sostratus left Crates which was gouernour of the Cyprians.
- 30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giue to the Kings concubine called Antiochus.

Zzzz. iiii.

*Or, that he wold
de write the Antiochians that
were at Ierusalem,
among them*

*Or, he shal be
taken of wantonnes
as the Gentiles did*

*a This game
was to trye
strength by casting
a stone y^e
had an hole in
the middes, or
a piece of metal.*

*Or, commend
menz.*

- 31 Then came the King in all haste, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.
- 32 Now Menelaus, supposing that he had gotten a couenient time, stole certeine vessels of golde out of the Temple, and gaue certeine of them to Andronicus: and some he solde at Tyrus & in the cities thereby.
- 33 Which when Onias knewe of a suretie, he reprobued him, and withdrewe him self into a Săctuarie at Daphne by Antiochia.
- 34 Wherefore Menelaus, taking Andronicus a parte, prayed him to slay Onias: so whē he came to Onias, he couſeled him craftely, giuing him his right hand with an othe: (howbeit he suspect him, & perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteousness.
- 35 For the which cause not onely the Iewes, but many other nacions also were grieved, and toke it heauily for the vnrighteous death of this man.
- 36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.
- 37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.
- 38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had cōmited the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.
- 39 ¶ Now when Lyſimachus had done many wicked dedes in the citie through the counſel of Menelaus, and the brute was ſpred abroad, y^e multitude gathered them together against Lyſimachus: for he had caryed out now muche vessel of golde.
- 40 And when the people arose, & were full of angre, Lyſimachus armed about thre thousand, & began to vse vnlaufull power, a certein tyrant being their captaine, who was no lesse decayed in wit then in age.
- 41 But whē they vnderſtoode the purpose of Lyſimachus, some gate stones, some great clubbes, and some cast handfulls of dust, which lay by, vpon Lyſimachus men, and those that inuaded them.
- 42 Whereby manie of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber him self they killed besides the treasure.
- 43 For these causes an accusation was laide against Menelaus.
- 44 And when the King came to Tyrus, thre men sent from the Senat pleaded the cause before him.
- 45 But Menelaus, being now couinced, promised to Ptolemeus the sonne of Demetrius muche money, if he wolde perswade the King.
- 46 So Ptolemeus went to the King into a courte, where as he was to coule him self, & turned the Kings minde.
- 47 In so muche that he discharged Menelaus from the accusacions (notwithstanding he was the cause of all mischief) and condēned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they shulde haue bene heard as innocent.
- 48 Thus were they sone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.
- 49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buryal.
- 50 And so through the couetousnes of the that were in power, Menelaus remained in autoritie, increasing in malice, and declared him selfe a great traitor to the citizēs.

CHAP. V.

a Of the signes and tokens sene in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursute of Antiochus against the Iewes. 13 The spoiling of the Temple 27 Maccabees fleeth into the wildernes.

1 **A**Bout the same time Antiochus vnderooke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen set in array, incountering & courſing one against another with shaking of shields and multitude of dartes and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour sene, and harnes of all sortes.

4 Therefore euerie man prayed, that those tokens might turne to good.

5 Now when there was gone forthe a false rumour, as though Antiochus had bene dead, Iason toke at y^e least a thousand mē, and came suddenly vpon the citie, & they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizēs without mercie, not considering that to haue the aduantage against his kinsmē is greatest disaduantage, but thought that he had gotten the victorie of his enemies, & not of his owne nacion.

7 Yet he gate not the superioritie, but at the last receiued shame for the rewarde of his traifon,

Or, thus vp.

- traison, and went againe like a vagabound into the countrey of the Ammonites.
- 8 Finally he had this end of his wicked cōuersation, y^e he was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euerie mā, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driuen into Egypt.
- 9 Thus he that had chased manie out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.
- 10 And he that had cast manie out vnburied, was throwen out him self, no man mourning for him, nor putting him in his graue: nether was he partaker of his fathers sepulchre.
- 11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, & toke the citie by violence.
- 12 He commanded his men of warre also, that they shulde kill, and not spare suche as they met, and to slay suche as went into their houses.
- 13 Thus was there a slaughter of yong mē, and olde men, and a destruction of men & women & children, and virgines, and infants were murdered:
- 14 So that within thre dayes were slayne foure score thousand, and fortie thousand taken prisoners, and there were as manie solde as were slayne.
- 15 Yet was he not content with this, but durst go into the moste holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,
- 16 And with his wicked hāds toke the holie vessels, which other Kings had giuen for y^e garnishing, glorie and honour of that place, & handled them with his wicked hāds.
- 17 So haucie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the sinnes of them that dwelt in the citie, for the which suche cōtempt came vpon that place.
- 18 For if they had not bene wrapped in manie sinnes, he, as sone as he had come, had suddēly bene punished, & put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to vewe the treasure.
- 19 But God hath not chosen the nacion for the places sake, but the place for the nacion sake.
- 20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shalbe reconciled, it shalbe set vp in great worship againe.
- 21 ¶ So when Antiochus had taken eighteen hundred talents out of the Temple, he gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drye land, and to walke vpon the sea: suche an hie minde had he.
- 22 But he left deputies to vex the people: at Ierusalem Philippe a Phrygia by birth, in maners more cruel then he that set him there:
- 23 And at Garizin Andronicus, & with the Menelaus, which was more grieuous to the citizens then the other, and was despitel against the Iewes his citizens.
- 24 He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commanded to slay those that were towarde mans age, and to sell the women, and the yonger sorte.
- 25 So when he came to Ierusalem, he fained peace, and kept him stil vntil the holy day of Sabbath: and then finding the Iewes keping the feast, he commanded his men to take their weapons.
- 26 And so he slewe all them that were gone forth to the shewe, and running through the citie with his men armed, he murdered a great number.
- 27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his companie among the beastes, and dwelling there, and eating grasse, lest they shulde be partakers of the filthines.

CHAP. VI.

*1 The Iewes are compelled to leaue the Law of God.
4 The Temple is defiled. 10 The women cruelly punished. 25 The grieuous paine of Eleazarus.*

- 1 **N**OT long after this, sent the King an olde man of Athens, for to compel the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,
- 2 And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter, that kepeth hospitalitie.
- 3 This wicked gouernement was sore and grieuous vnto the people.
- 4 For the Temple was ful of dissolucion, and glottome of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holie places, and brought in suche things as were not lawful.
- 5 The altar also was ful of suche things, as were abominable & forbidden by the Law.
- 6 Nether was it lawful to kepe y^e Sabbaths, nor to obserue their anciēt feasts, nor play-

Or, Antiochus

nely to confesse him self to be a Iewe.

7 In the day of the Kings birth they were grievously compelled perforce euerie moneth to banquet, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlandes of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commandemēt vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting shulde be kept.

Or, eating of the flesh that was sacrificed.

9 And who so wolde not conforme them selues to the maners of the Gentiles, shulde be put to death: then might a man haue sene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whome when they had led rounde about y^e citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dens to kepe the Sabbath day secretly, were discouered vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraied to helpe them selues.

12 ¶ Now I beseeche those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nacion.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nacions, whome he punisheth when they are come to y^e fulnes of their sins.

15 But thus he dealeth with vs, that our finnes shulde not be heaped vp to the ful, so that afterwarde he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warnig vnto vs: & now wil we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principal scribes, an aged man, & of a wel fauoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to dye gloriously than to liue with hatred, offered him self willingly to the torment, and spit it out.

20 As they ought to go to death which suffer punishment for suche things, as it is not lawful to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that olde friendship of the mā, toke him aside priuely, & prayed him, that he wolde take suche flesh, as was lau-

ful for him to vse, & as he wolde prepare for him self, & dissemble as though he had eaten of the things appointed by y^e King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yeres, and the honour of his gray heeres, whereunto he was come, & his most honest conuersation from his childehode, but chiefly the holie Law made and giuen by God: therefore he answered consequently, and willed them straight waies to send him to the graue.

24 For it becometh not our age, *said he*, to dissemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to another religion,

Or, to another manner of life.

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I shulde procure maledictiō, & reproche to mine olde age.

26 For though I were now deliuered fro the torments of me, yet colde I not escape the hand of the Almighty, nether aliuie nor dead.

27 Wherefore I wil now change this life manfully, and wil shewe my self suche as mine age requireth,

28 And so wil leaue a notable exāple for suche as be yong, to dye willingly & courageously for the honorable & holie Lawes. And when he had said these wordes, immediately he went to torment.

29 Now they that led him, changed y^e loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thoght it had bene a rage.

30 And as he was readie to giue the gost because of the strokes, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered fro death, I am scourged and suffer these fore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euē now after this maner ended he his life, leauing his death for an exāple of a noble courage, and a memorial of vertue, not onely vnto yong mē, but vnto all his naciō.

CHAP. VII.

The punishment of the seuen brethren & of their mother.

1 It came to passe also that seuen brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What sekest thou? and what woldest y^e knowe

Dent. 32. 34.

- knowe of vs: we are readie to dye, rather the to trasgresse the Lawes of our fathers.
- 3 Then was the King angrie, and commanded to heat pannes and cauldrons, which were incontinently made hote.
- 4 And he comanded the tōgue of him that spake first, to be cut out, and to slay him & to cut of the vmoost partes of his bodie in y fight of his other brethren & his mother.
- 5 Now when he was thus mangled in all his membres, he comanded him to be broght alieue to the fyre & to frye him in the panne: & while the smoke for a long time smoked out of the pānc, the *other brethren* with their mother, exhorted one another to dye courageously, saying in this maner,
- 6 The Lord God doeth regarde vs, & in detaketh pleasure in vs, as Moyse^s declared in the song wherein he testified openly, saying,
That God wil take pleasure in his seruāts.
- 7 ¶ So when the first was dead after this maner, they broght the seconde to make him a mocking stocke: and when they had pulled the skinne with y heere ouer his head, they asked him, if he wolde eat, or he were punished in all the members of the bodie.
- 8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthewith like the first.
- 9 And when he was at y last breth, he said, Thou murderer takest this present life from vs, but the King of the worlde wil raise vs vp, which dye for his Lawes, in the resurrection of euerlasting life.
- 10 ¶ After him was the thirde had in derision, and when they demanded his tongue, he put it out incōtinently, & stretched forth the his hands boldly,
- 11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shal receue them of him againe.
- 12 In so much that the King & they which were with him, marueiled at the yong mā's courage, as at one that nothing regarded y paines.
- 13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.
- 14 And when he was now readie to dye, he said thus, It is better that we shulde chāge this which we might hope for of men, & wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.
- 15 ¶ Afterwarde they broght the fift also & tormented him,
- 16 Who looked vpon the King, & said, Thou hast power among men, and thogh thou be a mortal man, thou doest what thou wilt: but thinke not, that God hathe forsaken our nacion.
- 17 But abide a while, and thou shalt se his great power, how he wil torment thee and thy fede.
- 18 After him also they broght the sixt, who being at the point of death, said, Deceue not thy self foolishly: for we suffer these things, which are worthie to be wōdred at for our owne sakes, because we haue offended our God.
- 19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.
- 20 But the mother was marueilous aboue all other, & worthie of honorable memorie: for when she sawe her seuē sonnes slaine within y space of one day, she suffred it with a good wil, because of the hope that she had in the Lord.
- 21 Yea, she exhorted euerie one of them in her owne langage, and being ful of courage and wisdom, stirred vp her womanlie affections with a mālie stomacke, and said vnto them,
- 22 I can not tel how ye came into my wombe: for I nether gaue you breth nor life: it is not I that set in order the members of your bodie,
- 23 But douteles the Creator of the worlde, which formed the birth of man, & founde out the beginning of all things, wil also of his owne mercie giue you breth and life againe, as ye now regarde not your owne selues, for his Lawes sake.
- 24 Now Antiochus thinking him self despised, & considering the iniurious wordes, while the yongest was yet alieue, he did exhorte him not onely with wordes, but swore also vnto him by an othe y he wolde make him riche and welthic, if he wolde forsake y Lawes of his fathers, & that he wolde take him as a friēd, & giue him offices.
- 25 But when the yong mā wolde in no case hearken vnto him, the King called his mother, and exhorted that she wolde counsel the yong man to saue his life.
- 26 And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne.
- 27 So she turned her vnto him, laughing the cruel tyrant to scorne, & spake in her owne langage, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, & gaue thee sucke thre yeres, & nourished thee, and toke care for thee vnto this age, and broght thee vp.
- 28 I beseeche thee, my sonne, loke vpon the heauen & the earth, and all that is therein, & consider that God made the of things y were not, & so was mākinde made likewise.
- 29 Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receue thee in mercie with thy brethren.
- 30 While she was yet speaking these wor-

des, the yong man said, Whome wait ye for? I wil not obey the Kings commandement: but I wil obey the commandement of the Lawe that was giuen vnto our fathers by Moyfes.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angrie with vs a litle while for our chastening and correction, yet wil he be reconciled with his owne seruants.

34 But thou, o man without religion & most wicked of all men, list not thy self vp in vaine, which art puffed vp with vncertaine hope, and listest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.

36 My brethré that haue suffered a litle paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishment for thy pride:

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he wil some be merciful vnto our nacion, and that thou by torment and punishment mayest confesse, that he is the onelie God,

38 And that in me and my brethren y^e wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuously, that he was mocked.

40 So he also dyed holely, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

5 *Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding parte of the spoiles vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are discomforted. 35 Nicanor sleeth vnto Antiochus.*

1 **T**hen Iudas Maccabeus, and they that were with him, went priuely into the townes, & called their kinsfolkes & frieds together, & toke vnto the all suche as continued in the Iewes religio, and assembled six thousand men.

2 So they called vpo the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie mā, & haue pitie vpo the Temple that was defiled by wicked men,

And that he wolde haue compassion vpon the citie y^e was destroyed, & almost broght to the grounde, & that he wolde heare the voyce of the blood that cryed vnto him,

4 And that he wolde remember the wicked slaughter of the innocent children, & the blasphemies comitted against his Name, & that he wolde shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he toke the moste commodious places, and slewe many of the enemies.

7 But specially he vsed the nightes to make suche assaults, in so muche that the brute of his manlines was spred euerie where.

8 ¶ So when Philippe sawe that this mā increased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings busines.

9 Then sent he spedely Nicanor the sonne of Patroclus, a special friend of his, & gaue him of all nacions of the heathē no lesse then twentie thousand men, to rote out the whole generacion of the Iewes, & ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the seacoast, prouoking them to bye Iewes to be their seruants, promising to sel fourescore & ten for one talent; but he considered not the vengeance of almightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde the that were with him, of the coming of the armie.

13 Now were there some of them fearful, which trusted not vnto y^e righteousness of God, but fled away, & abode not in y^e place.

14 But the other solde all that they had left, and besoght the Lord together, to deliuer them fro that wicked Nicanor, which had solde them, or euer he came nere them.

15 And though he wolde not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about six thousand, exhorting the not to be afrated of their enemies, nether to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting

- 17 Setting before their eyes the iniurie that they had vnustly done to the holy place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.
- 18 For they, said he, trust in their weapons & boldenes: but our confidence is in the almightie God, which at a becke can bothe destroy them that come against vs, and all the worlde.
- 19 Moreouer he admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and foure score, and fise thousand vnder* Sen-nacherib,
- 20 And of the battel that they had in Babylon against the Galacians, how they came in all to y battel eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slewe an hūdreth & twentic thousand through the helpe that was giuen the from heauen, whereby they had receued many benefites.
- 21 Thus when he had made the bolde with these wordes, & readie to dye for y Lawes and the countrey, he deuided his armie into foure partes,
- 22 And made his owne brethren captaines ouer y armie, to wit, Simō, & Ioseph & Iona than, giuing eche one fiftene hūdreth men.
- 23 And when Eleazarus had red the holie boke, & giuen them a token of the helpe of God, *Iudas* which led the forwarde, ioyned with Nicanor,
- 24 And because the Almighty helped the, they slewe aboue nine thousand men, and wounded and maimed the moste parte of Nicanors hoste, and so put all to flight,
- 25 And toke the money frō those that came to bye them, and pursued them farre: but lacking time they returned.
- 26 For it was the day before the Sabbath, & therefore they wold no longer pursue the.
- 27 So they toke their weapōs, & spoiled the enemies, & kept the Sabbath, giuing thākes and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.
- 28 And after the Sabbath, * they distributed the spoiles to the sicke, & to the fatherles, & to the widdowes, & deuided the residue among them selues and their children.
- 29 When this was done, & they all had made a general prayer, they besoght the merciful Lord to be reconciled at the length with his seruants.
- 30 Afterwarde with one cōsent they fel vpo Timotheus and Bacchides, & slewe aboue twētie thousand, & wanne hie & strong holdes, & deuided great spoiles, & gaue an equal porciō vnto y sicke, & to y fatherles, & to y widdowes, & to aged persones also.
- 31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and broght the remnāt of the spoiles to Ierusalem.
- 32 They slewe also Philarches a moste wicked persone, which was with Timotheus, and had vexed the Iewes manie wayes.
- 33 And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fyre vpon the holie gates, which was fled into a litle house: so he receiued a rewarde mete for his wickednes.
- 34 And that moste wicked Nicanor, which had broght a thousand marchants to bye the Iewes,
- 35 He was through the helpe of the Lord broght downe of them whome he thoght as nothing, in so muche that he put of his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.
- 36 Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Ierusalem, broght newes, that the Iewes had a "defender, and for this cause none colde hurt y Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persopolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 The famed repentance of Antiochus. 28 He dyeth miserably.

1 **A**T the sametime, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persopolis, & went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defende them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatana, he vnderstode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to y Iewes their faute, w had put him to flight, and therefore commanded his charer man to driue cōtinually, and to dispatche the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I wil make Ierusalem a cōmune burying place of the Iewes, whē I come thether.

5 But the Lord almightie & God of Israel smote him with an incurable and inuisible plague: for assone as he had spoken these wordes, a paine of the bowels, that was remediles, came vpon him, & sore tormēts of the inner partes,

6 And that moste iustely: for he had tormēted other mens bowels with diuerse, and

2. King. 19. 35.
isa. 37. 36.
Job. 1. 21.
eccles. 42. 24.
1. Mac. 7. 41.

Nomb. 31. 27.
1. Sam. 30. 24.

* Or, God's host
defender.

strange torments.

7 Howbeit he wolde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to haste the iornay: but it came to passe that he fel downe from the charet that rāne swiftly, so that all the membres of his bodie were bruised with the great fall.

8 And thus he that a litle afore thoght he might commande the floods of the sea (so proude was he beyonde the condicion of man) & to weigh the hie mountaines in y balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,

AB. 12, 23.

9 *So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fel of for paine and torment, and all his armie was grieved at his smel.

Q. 4, 10, 11, 12, 13.

10 Thus no man colde beare because of his stinke, him y a litle afore thoght he might reach to the starres of heauen.

11 Then he began to leaue of his great pride, & self wil, when he was plagued & came to the knowledge of him self by the scourge of God, & by his paine which increased euerie moment.

12 And when he him self might not abide his owne stinke, he said these wordes, It is mete to be subiect vnto God, & that a man which is mortal, shulde not thinke him self equal vnto God through pride.

13 This wicked persone prayed also vnto y Lord, who wolde now haue no mercie on him,

14 And said thus y he wolde set at libertie y holie citie vnto y which he made haste to destroy it, & to make it a burying place.

15 And as touching the Iewes, whome he had iudged not worthe to be buried, but wolde haue cast them out with their children to be deuoured of the foules & wilde beastes, he wolde make the all like the citizens of Athenes.

16 And whereas he had spoiled y holie Tēple afore, he wolde garnish it with great giftes, and encrease the holie vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Yea, & that he wolde also become a Iewe him self, & go through all the worlde that was inhabited, & preache y power of God.

18 But for all this his paines wolde not cease: for the iust iudgemēt of God was come vpō him: therefore despairing of his helth, he wrote vnto the Iewes this letter vnder writen, cōteining y forme of a supplicatiō.

19 ¶ THE KING & prince Antiochus vnto the Iewes his louing citizens wisheth muche ioye and helth and prosperitie.

20 If ye and your children fare wel, & if all

things go after your minde, I giue great thākes vnto God hauing hope in y heauē.

21 Thogh I lie sicke, yet I am mindeful of your honour, & good wil for y loue I beare you: therefore when I returned frō the countrey of Persia, and fel into a sore disease, I thoght it necessarie to care for the commune safetie of all,

22 Not distrusting mine helth, but hauing great hope to escape this sickenes.

23 Therefore considering that when my father led an hoste against y high cōtreys, he appointed who shulde succede him:

24 That if anie controuersie happened cōtrary to his expectation, or if that anie tidings were broght that were grieuous, they in the lād might knowe to whome y affaires were committed, that they shulde not be troubled.

25 Againe, when I ponder how that the gouernours, y are borderers, and neighbours vnto my kingdome, waite for all occasiōs, & loke but for opportunitie, I haue ordeined that my sōne Antiochus shal be King whome I oft cōmēded & cōmitted to many of you, whē I went into y hie prouinces, & haue writē vnto hī as followeth hereafter.

26 Therefore, I pray you & require you, to remēber the benefites y I haue done vnto you generally, & particularly, and y euerie mā wil be faithful to me and to my sonne.

27 For I trust that he wil be gentle, & louing vnto you according to my minde.

28 ¶ Thus y murderer & blasphemēr suffered moste grieuouly, & as he had intreated other mē, so he dyed a miserable death in a strange countrey among the mountaines.

29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Iudas Maccabeus taketh the citie and the Temple.*
2 *The actes of Eupator.* 3 *The Iewes fight against the Idumeans.* 4 *Timotheus smuadeth Iudea, with whome Iudas soyneth battel.* 5 *Five men appeare in the aire to the helpe of the Iewes.* 6 *Timotheus is slaine*

1 **M**accabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the altars, and chapels that the heathē had buylded in the open places,

3 And clenfed the Tēple, & made another altar, & burned stones, & toke fyre of the, and offred sacrifices, & incense two yeres, and six monethes after, and set forth the lampes, and the shewbread.

4 When that was done, they fel downe flat vpon the ground, and besoght the Lord, that they might come no more into suche troubles: but if they sinned anie more against him, that he him self wolde chastē them with mercie, & that they might not
be

- be deliuered to the blasphemous, and barbarous nations.
- 5 Now vpon the same day, that the strangers polluted the Tēple, on the verie same day it was closed againe euen y^e five & twētieth day of the same moneth, which is Chasseu.
- 6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remēbring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.
- 7 And for the same cause they bare grene bowes, and faire branches and palmes, and sang psalmes vnto him that had giuen the good successe in clenſing his place.
- 8 They ordeined also by a commune statute, and decre that euerie yere those dayes shulde be kept of y^e whole naciō of y^e Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man gathering briefly the calamities of the warres, that followed.
- 11 For when he had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, & Coclosyria, ruler ouer the affaires of the realme.
- 12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Iewes for y^e wrong, y^e had bene done vnto the. & went about to behaue him self peaceably wth the.
- 13 For the which cause he was accused of his friends before Eupator, & was called oft times traitour, because he had left Cyprus that Philometor had comitted vnto him, and came to Antiochus Epiphanes: therefore seing that he was no more in estimation, he was discouraged, and poysonned him self, and dyed.
- 14 ¶ But when Gorgias was gouernour of the same places, he interteined strangers, & made warre oft times against the Iewes.
- 15 Moreouer the Idumeans that helde the strong holds, which were mere for their purpose, troubled the Iewes, and by receiuing them that were driuen fro Ierusalem, toke in hand to continue warre.
- 16 Then thei that were with Maccabeus made prayers, & besought God that he wolde be their helper, and so they fel vpon the strong holdes of the Idumeans,
- 17 And assailed them sore, that they wanne the places, & slewe all that fought against them on the wall, and killed al y^e they met with, & slewe no lesse the twētie thousand.
- 18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all manner of things conuenient to susteine the siege,
- 19 Maccabeus left Simō, & Ioseph, & Zacheus also, & those that were with the, w^{ch} were y^e now to besiege them, and departed to those places w^{ch} were more necessarie.
- 20 Now thei that were with Simon, being led with couetousnes, were intreated for monei, (thorowe certeine of those that were in y^e castel,) & toke seuentie thousand drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those mē, that they had solde their brethren for money, and let their enemies go.
- 22 So he slewe the when they were couict of traifon, & immediatly wā y^e two castels:
- 23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twētie thousand.
- 24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and broght a great troupe of horsemen out of Asia to winne Iewrie by strength.
- 25 But when he drewe nere, Maccabeus, and thei y^e were with him, turned to praye vnto God, & sprinkled earth vpon their heads, & girded their reines with sackcloth,
- 26 And fel downe at the fote of the altar, & besought the Lord to be mercifull to them, & to be an enemy to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.
- 27 So after the prayer, they toke their weapons, & went on further from the cite, & when they came nere to the enemies, they toke hede to them selues.
- 28 And whē y^e morning appeared, they bothe ioyned together: the one parte had y^e Lord for their refuge, & pledge of prosperitie, & noble victorie, and the other toke courage as a guide of the warre.
- 29 But when y^e battel waxed strong, there appeared vnto the enemies fro heauen siue comeliemen vpon horses with bridles of golde, and two of them led the Iewes,
- 30 And toke Maccabeus betwixt them, & couered him on euerie side with their weapons, & kept him safe, but shot dartes, & lightnings against the enemies, so y^e thei were cofounded with blindenes, and beate downe and ful of trouble.
- 31 There were slaine of fōtemēt wētē thousand & siue hūdreth & six hūdreth horsmē.
- 32 As for Timotheus him self, he fled vnto Gazara, w^{ch} was called a very strong holde, wherein Chereas was captaine.
- 33 But Maccabeus & his cōpanie laid siege against y^e fortress w^{ch} courage for foure daies.
- 34 And thei that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.
- 35 Neutrheles vpon the fifth day in y^e morning twētie yōg men of Maccabeus cōpanie, whose hearts were inflamed, because of y^e blasphemies, came vnto y^e war, & w^{ch} bolde

Exod. 23, 29.
Deu. 20, 4.

* Or, the first, &
twētieth day.

stomackes smote downe those y they met.

36 Others also that climed vp vpon the engines of warre against the that were within, set fyre vpon the towers, & burnt those blasphemers quicke with the fyres that they had made, & others brake vp the gates, and receiued the rest of the armie, and toke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, & Chereas his brother with Apolophanes.

38 When this was done, they praised y Lord with psalmes, and thanksgiuing, which had done so great things for Israel, & giuen them the victorie.

CHAP. XI.

3 *Lyfias goeth about to ouercome the Iewes.. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lyfias vnto the Iewes. 20 The letter of King Antiochus vnto Lyfias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romans to the Iewes.*

Verie shortly after this, Lyfias the Kings stewarde, and a kinsma of his, which had the gouernance of the affaires, toke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all the horsmen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde sel the Priests office euerie yere.

4 And thus being puffed vp in his minde, because of the great number of fotemen, & thousands of horsmen, & in his fourescore elephants,

5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of defence, fise furlongs from Ierusalem, and laid sore siege vnto it.

6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, & all the people made prayers with weping, and teares before the Lord, that he wolde send a good Angel to deliuer Israel.

7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde leoparde them selues together with him to helpe their brethren: so they went forthe together w a courageous munde.

8 And as thei were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnes of golde.

9 Then they praised the merciful God all together, and toke heart, in so muche that they were ready, not onely to fight w me, but with the moste cruel beasts, & to breake downe walles of yron.

10 Thus they marched forward in array, hauing an helper from heauen: for the

Lord was merciful vnto them.

11 And runing vpo their enemies like lions, they slewe eleuen thousand fotemen, and sixteen hundreth horsmen, & put all the other to flight.

12 Manie of them also being wounded, escaped naked, and Lyfias him self fled away shamefully, and so escaped,

13 Who as he was a man of vnderstanding cōsidering what losse he had had, & knowing, that the Hebrewes colde not be overcome because the almightie God helped them, sent vnto them,

14 And promised, that he wolde consent to all things which were reasonable, and persuaue the King, to be their friend.

15 Maccabeus agreed to Lyfias requestes, hauing respect in all things to y commune welth, and whatsoeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes fro Lyfias cōteining these wordes, **LYSIAS** vnto the people of the Iewes sendeth greting.

17 Iohn & Abessalom, which were sent fro you, deliuered me the things that you demande by writing, and required me to fulfil the things that they had declared.

18 Therefore what things soeuer were mete to be reported to the King him self, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friēds toward his affaires, hereafter also I wil indeuour my self to do you good.

20 As concerning these things, I haue giue commandement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.

21 Fare ye wel, the hundreth and eight and fortie yere, the foure and twētieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letter contened these wordes, **KING ANTIOCHVS** vnto his brother Lyfias sendeth greting.

23 Since our father is translated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affaires.

24 We vnderstand also that the Iewes wolde not consent to our father, for to be broght vnto the custome of the Gentiles, but wolde kepe their owne maner of liuing: for the which cause they require of vs, that we wolde suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this naciō shalbe in rest, and haue determined to restore them their Temple, that thei may be gouerned according to the custome of their fathers.

26 Thou shalt do wel therefore to send vnto them.

a Whereof eight make a mile.

them, and grante them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nacion, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greting.

28 If ye fare wel, we haue our desire: we are also in good helth.

29 Menelaus declared vnto vs that your desire was to returne home, & to applie your owne busines.

30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of Panthicus,

Or, April.

31 That the Iewes may vse their owne manner of liuing and Lawes, like as afort, and none of them by anie manner of waies to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye wel: the hundreth and eight & fortie yere, the fiftenth day of the moneth of Panthicus.

Or, Manlius.

34 ¶ The Romains also sent a letter containing thes ewordes, QVINTVS MEMMIVS and Titus Manilius embassadours of the Romains, vnto the people of the Iewes send greting.

35 The things that Lyfias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shal report vnto the King, send hether some with speede, when ye haue considered the matter diligently, that we may consult thereupō as shalbe best for you: for we must go vnto Antiochia.

37 And therefore make haste and send some men, that we may knowe your minde.

38 Fare wel: the hundreth and eight, and fortie yere, the fiftenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked dede of the of Ioppe against the Iewes. 6 Iudas aduenged of the. 8 He setteth fyre in the hauē of Iamnia. 20 The pursute of the Iewes against Timotheus. 24 Timotheus is taken and let go unhurt. 32 Iudas pursueth Gorgias.

1 **W**hen these couenāts were made, Lyfias went vnto the King, and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus & Apollonius the sonne of Gennus, and Ieronimus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, wolde not let them liue in rest and peace.

3 ¶ They of Ioppe also did suche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the shippes, which they had prepared

as thogh they had ought them none euil wil.

4 And so by the commune aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forthe into the depe, they drowned no lesse then two hundreth of them.

5 Now when Iudas knewe of this crueltie shewed against his nacion, he commāded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forthe against the murderers of his brethren, and set fyre in the hauen by night, & burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as thogh he wolde come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Iānites were minded to do in like manner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, & set fyre in the hauē with the nauie, so that the light of the fyre was sene at Ierusalē, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney towarde Timotheus, about fise thousand me of fise and fise hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Iudas thorowe the helpe of God: the Nomades of Arabia, being ouercome, be-
a so called
because they
were thep-
herds.

12 And Iudas thinking that they shulde inde be profitable cōcerning manre thigs, granted them peace: whereupō thei shoke hands, and so they departed to their tents.

13 ¶ Iudas also assaltd a citie called Cais, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So thei were within it, put suche trust in the strength of the walles, and in store of vitailles, that they were the slacker in their doings, reuiling the that were with Iudas, and reproching the: yea, they blasphemed & spake suche wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of y worlde (which without anie instruments, or engins of warre, did
Or, laste
rammes.
Ios. 6. 20.

cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assalt against the walles, and toke the citie by the wil of God, and made an exceding great slaughter, in so muche that a lake of two furlongs broad, which laye thereby, semed to flowe with blood.

- 17 ¶ Then departed thei from thence, seuen hundred and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.
- 18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.
- 19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forthe, & slewe those that Timotheus had left in the forteresse more the ten thousand men.
- 20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundred and twentie thousand men of fore, and two thousand and fise hundredth horsemen.
- 21 Whē Timotheus had knowledge of Iudas comming, he sent the women, & children, and the other baggage afore vnto a forteresse called Carnion (for it was hard to besiege, & vneasie to come vnto because of the straites on all sides.)
- 22 But when Iudas first bade came in sight, the enemies were smiten with feare, and a trembling was among them thorow the presence of him that seeth all things, in so much that thei fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swordes.
- 23 But Iudas was verie earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.
- 24 Timotheus also him self fell into the hands of Dositheus, & Sosipater, whome he besoght with muche crafte to let him go with his life, because he had manie of the Iewes parents & the brethren of some of them, which if they put him to death, shulde be despised.
- 25 So when he had assured the with manie wordes, & promised that he wolde restore them without hurt, thei let him go for the helth of their brethren.
- 26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe fise and twentie thousand persones.
- 27 And after that he had chased away and slayne the, Iudas remoued the hoste towarde Ebron a strong citie, wherein was Lyfias & a great multitude of all naciōs, & the strong yong men kept the walles defending the mightely: there was also great preparacion of engins of warre, & dartes.
- 28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wan the citie, & slewe fise and twentie thousand of them that were within.
- 29 ¶ Fro thence went thei to Scythopolis, which lieth six hundred furlongs fro Ierusalē.
- 30 But when the Iewes which dwelt there, testified, that the Scythopolitans delt lovingly with them, & intreated them kindly in the time of their aduersitie,
- 31 They gaue them thanks, desiring them to be friendlie stil vnto them, and so thei came to Ierusalem, as the feast of the weekes approached.
- 32 ¶ And after the feast called Pentecost thei went forthe against Gorgias the gournour of Idumea.
- 33 Who came out with thre thousand men of fote and foure hundredth horsemen.
- 34 And when they ioyned together, a fewe of the Iewes were slayne,
- 35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, because he wolde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shulder, so that Gorgias fled into Marisa.
- 36 And when they that were with Eserin, ^{Or, with Gorgias} had foughten long, and were wearie, Iudas called vpon the Lord, that he wolde shewe him self to be their helper, and captaine of the field.
- 37 And then he began in his owne langage, and sung psalmes with a loude voyce, in so much that straight wayes he made the that were about Gorgias, to take their flight.
- 38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they clenfed them selues (as the custome was) and kept the Sabbath in the same place.
- 39 And vpon the daye following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slayne, and to burye them with their kinsmen in their fathers graues.
- 40 Now vnder the coates of euerie one, that was slayne, they founde jewels that had bene consecrate to the idoles of the ^{Deut. 7. 25.} ^{Josh. 7. 26.} Iammites, which thing is forbidden the Iewes by the Law. The euerie man sawe, that this was the cause wherefore thei were slayne.
- 41 And so euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.
- 42 And they gaue them selues to prayer, & besoght him, that they shulde not viterly be destroyed for the faute committed. Besides that, noble Iudas exhorted the people to kepe them selues from sinne, for so much as they sawe before their eyes the things which came to passe by the sinne of these that were slayne,
- 43 And hauing made a gathering through the companie, sent to Ierusalē about two thousand

thousand drachmes of siluer, to offer a sin-offering, doing very wel, and honestly that he thoght of the resurrection.

44 For if he had not hoped, that thei which were slaine, shulde rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceiued, that there was great fauour laid vp for those y^e dyed godly. (It was an holie, & a good thoght) So he made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fouretene thousand men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth, fortie and nine yere it was tolde Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lyfias the stewarde and ruler of his affaires with him, hauing bothe in their armie an hundreth and tenthousand men of fote of the Grecians, and fise thousand horsemen, and two and twentie elephants, and thre hundreth charrets set with hookes.

3 Menelaus also ioyned him self with them and with great disceit encouraged Antiochus, not for the safegard of the countrei, but because he thoght to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lyfias informed the King that this man was the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and on euerie side it roured downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of anie other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a moste iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie finnes by the altar, whose fyre and ashes were holie: he him self also dyed in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe him self more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had

holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

11 And that he wolde not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being aparte with the Elders, toke counsel to go forthe, afore the King broght his hoste into Iudea, & shulde take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the commune wealth, and camped by Modin.

15 And so giuing his souldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fouretene thousand men, & the greatest elephant with all that sate vpon him.

16 Thus when they had broght a great feare, and trouble in the campe, & all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to y^e enemies: therefore he was soght out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and "toke truece with them, departed, and ioyned battel with Iudas, who ouercame him."

23 But when he vnderstode, that Philippe (whome he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded him self to the Iewes, and made them an orhe to do all things that were right, and was appeased towarde them, & offered sacrifice and adorned the Temple, and shewed great gentlenes to the place.

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might kil him
self, whome
this autor so
much comen-
deth, 2. Macc.
14. 46.

Or, gave and
toke the right
hand.

- 24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.
- 25 Neuertheles, whē he came to Ptolemais, the people of the citie were not content wth this agreement: and because they were grieued, they wolde that he shulde breake the couenants.
- 26 Then went Lyfias vp into the iudgemēt feat, and excused the fact as wel as he colde, & perswaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIII.

Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compasse with the Iewes. 29 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him self.

- 1 After thre yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and name by the hauē of Tripolis,
- 2 When he had wonne the countrey, and slaine Antiochus and his lieutenant Lyfias.
- 3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self in the time that all things were cōfounded, seing that by no meanes he colde saue him self, nor haue anie more entrance to the holie altar,
- 4 He came to King Demetrius in the hundredeth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, & of the boughes, which were vsed solemnely in the Temple, and that day he helde his tongue.
- 5 But when he had gotten opportunitie, & occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.
- 6 To the which he answered, the Iewes that be called Asideans whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.
- 7 Therefore I, being depriued of my fathers honour (I meane the high priesthode) am now come hether,
- 8 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I sought y^e profite of mine owne citizē: for all our people, thorowe their rashnes, are not a litle troubled.
- 9 Wherefore, o King, seing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is readie to helpe all men.
- 10 For as long as Iudas liueth, it is not possible that the matter shulde be wel.
- 11 When he had spoken these wordes, other friends also hauing euil wil at Iudas, set Demetrius on fyre.
- 12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him captaine ouer Iudea,
- 13 And sent him forthe, commanding him to slay Iudas, and to scatter thē that were with him, & to make Alcimus high Priest of the great Temple.
- 14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.
- 15 Now whē the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him self a people foreuer, and did alway defende his owne porcion with euidēt tokens.
- 16 So at the commandement of the captaine, they remoued straight wayes from thence, and came to the towne of Dessan,
- 17 Where Simō Iudas brother had ioyned battel with Nicanor, and was somewhat astonished thorowe the sudden silence of the enemies.
- 18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, & the bolde stomackes that they had for their countrey, durst not proue the matter with blood shedding.
- 19 Wherefore, he sent Posidonius, ^{Or, Theodoras.} "Theodocius, and ^{Or, Matthias} "Matthias before, to make peace.
- 20 So when they had taken long aduise mēt thereupō, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.
- 21 And they appointed a day when they shulde particularly come together: so whē the day was come, they set for euerie man his stoole.
- 22 Neuertheles Iudas commanded certeine men of armes to waite in conuenient places, lest there shulde suddenly arise anie euil thorowe the enemies: and so they communed together of the things whereupon they had agreed.
- 23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.
- 24 He ^{Or, had Iudas before his eyes.} loued Iudas, and fauoured him in his heart.
- 25 He praid him also to take a wife, and to beget children: so he married, & they liued together.
- 26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be

his successeur.

- 27 Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that he shulde send Maccabeus in all haste prisoner vnto Antiochia.
- 28 When these things came to Nicanor, he was astonished & sore grieved, y^e he shulde breake the things wherein they had agreed, seeing that that man had committed no wickednes.
- 29 But because it was not comodious to him to withstand the King, he sought craftely to accomplish it.
- 30 Notwithstanding when Maccabeus perceived that Nicanor beganne to be rough vnto him, and that he intreated him more rudely the he was wonte, he perceived that suche rigour came not of good, and therefore he gathered a fewe of his men, and withdrew him self from Nicanor.
- 31 But the other perceiuing that he was persecuted by Maccabeus worthe policie, came into the great & holie Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.
- 32 And when they sware that they colde not tell where the man was, whome he sought,
- 33 He stretched out his right hand toward the Temple, and made an othe in this manner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.
- 34 After these wordes he departed: then the Priests lift vp their hands toward heauē, and besought him that was euer the defender of their nation, saying in this maner,
- 35 Thou, o Lord of all things, which hast nede of nothing, woldest that the Temple of thine habitation shulde be among vs.
- 36 Therefore now, o moste holie Lord, kepe this house euer vndefiled, which lately was clenfed, and stoppe all the mouths of the vnrighteous.
- 37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good reporte, which for his loue was called a father of the Iewes.
- 38 For this man afore times when the Iewes were minded to kepe them selues vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his bodie and life with all constancie for the religion of the Iewes.
- 39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fife hundred men of warre to take him.

40 For he thought by taking him to do the Iewes much hurte.

41 But when this companie wolde haue taken his castel, and wolde haue broken the gates by violence, and commanded to bring fyre to burne the gates, so that he was ready to be taken on euery side, he ^a fell on his sworde,

42 Willing rather to dye manfully, the to giue him self into the hands of wicked men, and to suffer reproche vnworthie for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently between the dores, he ran boldly to the wall, and cast him self downe manfully among the multitude.

44 Which conueyed them selues lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheles while there was yet breth in him, being kindled in his minde, he rose vp, and thogh his blood gushed out like a fountaine, and he was verie sore wounded, yet he ran thorow the middes of the people,

46 And gate him to y^e toppe of an hie rocke: so when his blood was vtterly gone, he toke out his owne bowels with bothe his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto him, and thus he dyed.

CHAP. XV.

^a Nicanor goeth about to come vpon Iudas on the Sabbath day. ^b The blasphemie of Nicanor. ^c 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. ^d 21 The prayer of Maccabeus. ^e 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. ^f 39 The author excuseth him self.

1 Now when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this moste wicked persone demaded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And whē they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Thē he said, And I am mightie vpon earth to commande them for to arme them seiuces, and to performe the Kings busines. Notwithstanding, he colde not accomplish his wicked enterprife.

6 For Nicanor lifted vp with great pride,

Bbbbbb. iii.

^a As this private example ought not to be followed of y^e godlie, because it is contrary to y^e worde of God, although the author here to approve it: so that place as touching prayer chap. 12, 44, thogh Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.

- 7 But Maccabeus had euer sure confidence and a perfite hope that the Lord wolde helpe him,
 8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also, that they shulde haue the victorie by the Almightye.
 9 Thus he encouraged them by the Law & Prophetes, putting them in remembrance of the battels that they had wone afore, & so made them more willing,
 10 And stirred vp their hearts, and shewed them also the disceitfulnes of the heathē, and how they had broken their othes.
 11 Thus he armed euerie one of them, not with the assurance of shields and speares, but with wholsome wordes and exhortations, and shewed them a dreame worthie to be beleued, and reioyed them greatly.
 12 And this was his vision, He thoght that he sawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in all pointes of godlines from a child) holding vp his hands toward heauen, and praying for the whole people of the Iewes.
 13 ¶ After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellencie about him.
 14 And Onias spake, & said, This is a loue of the brethren, who prayeth muche for the people, and for the holie citie, to wit, Ieremias the Prophet of God.
 15 He thoght also that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: & as he gaue it, he spake thus,
 16 Take this holie sworde a gifte fro God, wherewith thou shalt wounde the aduersaries.
 17 And so being comforted by the wordes of Iudas, which were very swete and able to stirre them vp to valiantnes and to encourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and māfully to assaile them, and to trye the matter hand to hand, because the citie and the Sanctuarie, and the Temple were in danger.
 18 As for their wiues, and children, and brethren and kinfolkes, they set lesse by their danger: but their greatest and principal feare was for the holie Temple.
 19 Again they that were in the citie, were careful for the armie that was abroad.
 20 Now whiles they all waited for the tryal

of the matter, and the enemies now mee with them, and the hoste was set in aray, and the beastes were separated into conuenient places, and the horsemen were placed in the wings,

- 21 Maccabeus considering the coming of the multitude and the diuers preparations of weapons, and the fiercenes of the beastes, helde vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon the, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthie, as semeth good vnto him.
 22 Therefore in his prayer he said after this maner, O Lord, * thou that didest send thine Angel in the time of Ezecias King of Iudea, who in the hoste of Sennacherib slewe an hundreth, fore score & fise thousand,
 23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dreade vnto them,
 24 And let the be discōfited by the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an end.
 25 Then Nicanor and they that were with him, drewe nere with trumpets and shoutings for ioye.
 26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,
 27 So that with their hands they fought, but with their hearts they prayed vnto God, and slewe no lesse then fise & thirtie thousand mē: for thorowe the presence of God they were wonderously comforted.
 28 Now when they left of, & were turning againe with ioye, they vnderstode that Nicanor him self was slaine for all his armour.
 29 Then they made a great shoute and a crye, praising the Almightye in their owne langage.
 30 Therefore Iudas, which was euer y chief defender of his citizens bothe in bodie & minde, and which bare euer good affection towards them of his nacion, commanded to smite of Nicanors head, with his hand and shulder, and to bring it to Ierusalem.
 31 And when he came there, he called all the of his nacion, and set the Priests by the altar, and sent for them of the castel,
 32 And shewed the wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holie Temple of the Almightye with proude bragges.
 33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, & to be cast vnto the foules, and that the rewardes of his madnes shulde be hanged vp before the Temple.

1. King. 19, 38

isa. 37, 36.

Job. 1, 21.

saule. 48, 24

- 34 So euerie man praised towarde the hea-
uen the glorious Lord, saying, Blessed be
he, that hath kept his place vndefiled.
- 35 He hanged also Nicanors head vpon the
hie castel, for an euident and plaine token
vnto all of the helpe of God.
- 36 And so they establisht all together by
a cōmune decre that they wolde in no ca-
se suffer this day without keping it holie:
- 37 And that the feast shulde be the thir-
tenth day of the twelfth moneth, which is
called Adar in the Syriās langage, the day
before Mardocheus day.
- 38 Thus farre as concerning Nicanors mat-
ters, and from that time the Hebrewes had
the citie in possession. And here wil I also
make an end.
- 39 If I haue done wel, and as the storie re-
quired, it is the thing that I desired: but if
I haue spoken slenderly & barely, it is that
I colde.
- 40 For as it is hurtful to drinke wine alone,
and then againe water: and as wine tempe-
red with water is pleasant and deliteth the
taste, so the setting out of the matter deli-
teth the eares of them that read the storie.
And here shalbe the end.

Bbbbb. iiii.

THE
NEW TESTAMENT
OF OUR LORD

JESUS CHRIST,

**

953/1224

Conferred diligently with the Greke, and best approved translations in diuers languages.

EXOD. XIII, VER. XIII.

*FEARE YE NOT, STAND STIL, AND BE-
holde the saluacion of the Lord, which he wil shewe to you this day.*

Great are the troubles of the righteous:



but the Lord delivereth them out of all, Psal. 34. 19.

*THE LORD SHAL FIGHT FOR YOU:
therefore holde you your peace, Exod. 14, vers. 14.*

AT GENEVA.

PRINTED BY ROVLAND HALL.

M. D. LX.

THE HOLY GOSPEL

of Iesus Christ, ^b according to Matthewe.

THE ARGUMENT.

^a This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the Sonne of God promised from the beginning.

^b That is, written and taught by Matthewe.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheles in matter and argument they all tend to one end: which is, to publish to the worlde the fauour of God towards mankind through Christ Iesus, whome the Father hath giuen as a pledge of his mercie & loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, forasmuche as God hath performed in dede that which the sinners hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole Newe testament: but communely we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death, and resurrection, which is the perfitte summe of our saluacion. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead, & risen againe, shoulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the keye which openeth the dore to the vnderstanding of the others: for whosoener doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redeemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue plac'd the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Antiochia and became Pauls disciple, and fellowe in all his traueils: he liued foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of James: he dyed thre score yeres after Christ, and was buried nere to the Citie of Ephesus.

CHAP. I.

¹ The genealogie of Christ, that is, the Messias promised to the fathers. ¹⁹ Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrouthed vnto Ioseph. ²⁰ The Angel satisfieth Iosephes minde. ²¹ Why he is called Iesus, and wherefore Emmanuel.

Luk. 3. 23.
^c This is the rehearsal of the progenie, whereof Iesus Christ is sprong according to the flesh. ^d So called, for that he came of the stocke of Dauid. ^e These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ communely was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. ^f By incestuous adulterie, the which shame seareth forth his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. ² Chron. 25. 1. 4. 28.



*He boke of the generacion of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

*Abraham begate Isaac.

*And Isaac begate Iacob.

*And Iacob begate

Iudas and his brethren.

*And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

*And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

6 And Iesse begate Dauid the King. And Dauid the King begate Solomon of her that was the wife of Vrias.

7 And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Ioram. And Ioram begate Achaz. And Achaz begate Ezecias.

10 And Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon.

12 And after they were caryed away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued til the coming of Christ. ¹ Chron. 3. 17. 2. 24. 3. 2. & 3. 2.

^g Rachab and Ruth, being Gentiles, signifye that Christ came not onely of Iewes, and for them, but also of Gentiles, and for their saluacion.

Ruth 4. 18.

1. Sam. 16. 1.

2. 17. 12.

2. Sam. 12. 24.

1. King. 11. 43

1. Chron. 3. 10.

h He hath omitted thre Kings, Ioram, Azaria, abridging the number to make the times

fourteen generations.

2. King. 20. 21

2. 27. 18.

1. Chron. 3. 13.

2. King. 23.

34. & 24. 1.

1. Chron. 36. 4.

2. King. 24. 6.

2. Chron. 36. 9.

i After the

they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued til the coming of Christ. ¹ Chron. 3. 17. 2. 24. 3. 2. & 3. 2.

The birth of Christ.

S. Matthewe. The wisemen.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph, the housband of Marie, * of whome was borne I E S V S, that is called Christ.

17 So all the generaciōs from Abraham to Dauid, are fourtene generaciōs. And from Dauid vntil they were caryed away into Babylon, fourtene generaciōs: and after they were caryed away into Babylon vntil Christ, fourtene generaciōs.

18 ¶ Now the byrth of I E S V S Christ was thus, When as his mother Marie was * betrowthed to Ioseph, * before they came together, she was founde * with childe of the holie Gost.

19 Then Ioseph her housband being a iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thoght these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holie Gost.

21 And she shal bring forth a sonne, and thou shalt * call his name I E S V S: for he shal * saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 * Beholde, a virgine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.

25 But he knewe her not, til she had broght forth the her * first borne sonne, and he called his name I E S V S.

of Herode the King, beholde, there came

Wisemen from the East to Ierusalem,

26 Saying, Where is the King of the Iewes that is borne? for we haue sene his * starre in the East, and are come * to worship him.

27 When King Herode heard this, he was troubled, and all Ierusalem with him.

28 And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ shulde be borne.

29 And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

30 * And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come the gouernour that shal fede my people Israel.

31 Then Herode priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared,

32 And sent them to Beth-lehem, saying, Go, and searche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

33 ¶ So when they had heard the King, they departed: and lo, the * starre which they had sene in the East, went before them, til it came, and stode ouer the place where the babe was.

34 And when they sawe the starre, they reioyced with an exceeding great ioye,

35 And went into the house, and * founde the babe with Marie his mother, and felldowne, and worshipped him, and opened their treasures, and presented vnto him giftes, * euen golde, and incense, and myrrhe.

36 And after they were warned of God in a dreame, that they shulde * not go againe to Herode, they returned into their countrey another way.

37 ¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.

38 So he arose and toke the babe and his mother by night, and departed into Egypt,

39 And was there vnto the death of Herode, * that it might be fulfilled, which was spoken of the Lord by the * Prophet, saying, Out of Egypt haue I called my Sonne.

40 ¶ The Herode, seing that he was mocked of y Wisemen, was exceeding wroth, and sent forth, & slewe all the male children that were in Beth-lehem, and in all the coastes thercof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

b Wisemen, or Magi, in the Persians and Chaldeans tongue signifies Philosophers, Priests, or astronomers, & are here the first frutes of the Gentiles that came to worship Christ. c An extraordinary signe to set forth y Kings honour, whome y worlde did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles shulde beare vnto Christ.

e They coulde wel tell of Christ in general: but when they shulde profess his name, and giue him his due honour, they were colde, and shrinke backe.

Micah 5.2.

Isaiah 7.42.

f An euil conscience is a burning fyre. g The starre vanished away before, so yntil they shulde cary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes.

h The Persian manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their country, whereof euery one of them offered. i Promised not to be kept, where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, & were Christ Church and his bodie, is now verified, and accomplished in the head Christ.

Hose 11.1.

l Within a certaine time after.

k Albeit the Iewes number their kindred by the male-kind: yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke & tribe. l Who is the true King, Priest, and Prophet anointed of God to accomplish y office of y redeemer.

Luk. 1.27.

m Before he toke her home to him. n As the Angel afterwards declared to Ioseph. o Vpright and fearing God, & therefore suspecting y she had committed fornication, because she was betrowthed, wolde nether receive her, & by the Law shulde be married to another nether by accusing her put her to shame for her fault.

Deut. 24.1.

p This dreame is witnessed by the holie Gost, and is a kinde of reuelation. Nom. 12.6. q This name putteth him in remembrance of Gods promise to Dauid.

Luk. 1.38.

r That is, a Saniour.

Mat. 1.23.

phil. 2.10.

Isa. 7.14.

r Or, thm. f God is ioyned with vs by the meanes of Iesus Christ, who is bothe God and man. t Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet doeth this worde (til) import alwayes a time following: wherein the contrarie may be affirmed, as our Saniour, saying, that he wil be present with his disciples, til the end of the worlde, meaneeth not, that after this worlde he wil not be with them.

CHAP. II.

1 The time and place of Christs birth. 21 The Wisemen offer their presents. 14 Christ fleeth into Egypt.

16 The yong children are slaine. 23 Ioseph turneth into Galile.

¶ When I E S V S then was borne at Beth-lehem in Iudca, in the dayes

Luk. 2.6.

a For there is another Beth-lehem in the tribe of Zebulun.

Iere. 31. 15

m Herode renewed the sorrow which Benjaminites had suffered long before. yee for all his crueltye he could not bring to passe, that Christ shulde not reigne. That is, they were killed & dead.

o Thus the faithful may see how God hath infinite means to preserve them from the rage of tyrants.

Or, therefore

Or, of Nazareth

p Which is holic and consecrated to God: alluding vnto those that were Nazarites in the olde Law, which were a figure of that holines which shulde be manifested in Christ, as was Sāson, Ioseph, &c

Mar. 1. 4.

luk. 3. 3.

a In y first yere of y reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30 yere olde.

b So called in respect of the playne country and fertile valleys: and not because it was not inhabited

Or, be serie for your fautes past, and amend

c Which is, y God wil reigne ouer vs, gather vs vnto him, pardon our sinnes, and adope vs by the preaching of the Gospel

Isa 40. 3.

mar. 1. 8.

luk. 3. 4.

zoh 1. 23

Mar 1. 6

d Women with heere, as grosse heereclothe

e Suche meates as nature brought forth without mans labour or diligence. reade Levit 11. 22

Or, grasshoppers.

Mar 1. 5. luk 3. 7

f Acknowledging their fautes: for there is no repentance without confession Chap 13. 34

Or, brother

g He meaneth those venomous and malicious Pharises with the iudgement of God, except they shewe before men suche workes as are agreeable to the professed

gōa of the godlie, whome Iſai calleth the trees of righteousness, chap 61. 3.

17 Then was that fulfilled which was spoke by the Prophet Ieremias, saying,

18 * In m Rama was a voyce heard, mourning, and weeping and great lamentation: Rachel weeping for her children, and wolde not be comforted, because they a were not.

19 And when I Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are o dead which sought the babes life.

21 Then he arose vp, and toke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, he was afraied to go thither: yet after he was warned of God in a dreame, he turned aside into the parties of Galile,

23 And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called a Nazarite.

CHAP. III.

2 The office, doctrine, & life of Iohn. 7 The Pharises are reproved 8 The frutes of repentance. 13 Christ is baptized in Iordan. 17 And authorized by God his Father.

1 And in a those dayes, Iohn the Baptiste came and preached in the b wilderness of Iudea,

2 And said, Repent: for the c kingdom of heauen is at hand.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wilderness, u, Prepare ye the way of the Lord: make his paths straight.

4 * And this Iohn had his d garment of camels heere, and a girdle of a skin about his loynes: his meat was also e locustes & wilde honie.

5 * Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan.

6 And they were baptized of him in Iordan, f confessing their sinnes.

7 Now when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said vnto them, * O generations of vipers, who hath forewarned you to flee from the angre to come?

8 Bring forth therefore g frutes worthie amendement of life,

9 And thinke not to say with your selues, brought forth without mans labour or diligence. reade Levit 11. 22

Or, grasshoppers.

Mar 1. 5. luk 3. 7

f Acknowledging their fautes: for there is no repentance without confession Chap 13. 34

Or, brother

g He meaneth those venomous and malicious Pharises with the iudgement of God, except they shewe before men suche workes as are agreeable to the professed

gōa of the godlie, whome Iſai calleth the trees of righteousness, chap 61. 3.

* We haue Abraham to our father: for I say Iohn 8. 39. vnto you, that God is able of these stones a to raise vp children vnto Abraham.

10 And now also is the b axe put to the roote of the trees: * therefore euerie tre, which bringeth not forth the good frute, is hewen downe, and cast into the tyre.

11 * In dede I baptize you w water to amende ment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holic Gost, and with i fyre.

12 Which hath his k fanne in his hand, & wil make cleane his floure, and gather his wheat into his garner, but wil burne vp the chaffe with vnquencheable fyre.

13 * The came Iesus fro Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to l fulfil all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn sawe y Spirit of God descending like a m doue, and lighting vpon him.

17 And lo, a voyce came from heauen, saying, * This is my * beloued Sone, in whome I am wel pleased.

m To shewe the state of his kingdome, which is in all mekenes. & lowlines.

n Chap 17. 5 2. per 1. 17

o The fauour of God resteth on Iesus Christ, that fro him it might be powred on vs, which deserue of our selues his wrath, and indignation. * Coloss 1. 13

CHAP. IIIII.

1 Christ fasteth & is tempted. 11 The Angels minister vnto him 17 He beginneth to preache. 18 He calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

1 Then * was Iesus led aside a of the Spirit into the wilderness, to be b tēpted of the deuil.

2 And when he had fasted fortie dayes, and fortie nights, he was afterwarde hungrie.

3 Then came to him the tempter, and said, If thou be the Sonne of God, c commande that these stones be made bread.

4 But he answering, said, It is writtē, * Man shal not liue by bread onely, but by euerie d worde that proceedeth out of the mouth of God.

5 Then y deuil toke him vp into the e holic Citie, & set him on a p pinnacle of the tēple,

6 And said vnto him, If thou be the Sonne of God, cast thy self downe: for it is written, * y he wil giue his Angels charge ouer thee, and with their hands they shal f lisse thee vp, lest at anye time y shuldest dash thy fore against a stone.

7 Iesus said vnto him, It is written againe, * Thou shalt not g tēpt the Lord thy God.

g We must not leaue suche lawfull meanes as God hath appointed, to seeke others after our owne fantasie.

b The iudgement of God is at hand to destroye such as are not meete to be of his Church

Chap 7. 19.

Mar. 1. 8.

luk. 3. 19.

zoh 1. 26.

alt 1. 5.

c 2. 2. & 8. 5

d 19. 4

e When God baptizeth inwardly with the vertue of his Spirit, he burneth, & consumeth the vices and inflameth the heartes with loue toward him.

k Which is y preaching of the Gospel, whereby he gathereth the faithful as good corne, & scattereth the infidels as chaffe.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

Mar 1. 9.

luk 3. 22.

l We must render perfit obedience to God in all things, which he hath ordered.

CHAP. V.

8 Again the deuill toke him vp vnto an exceeding hie mountaine, and ^b shewed him all the kingdomes of the worlde, and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoide Satā: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the deuill ⁱ left him: and beholde, the Angels ^k came, and ministred vnto him.

12 ¶ And when Iesus had heard ^y Iohn was ⁱ deliuered vp, he returned into Galile,

13 And leauing Nazaret, went and dwelt in Capernaum, which is nere the ^m sea in the borders of Zabulon & Nephthalim,

14 That it might be fulfilled which was spoken by Eſaias the Prophet, saying,

15 *The land of Zabulon, and the land of Nephthalim by the way of the sea, beyōnd Iordan, ⁿ Galile of the Gentiles:

16 The people which sat in ^o darkenes, sawe great light: and to them which sat in the region and shadowe of death, light is risen vp.

17 *From that time Iesus began to preache, and to say, Amend your liues: for ^y kingdome of heauen is at hand.

18 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simō, which was called Peter, and Andrew his brother, casting a net into the sea (for they were ^p fishers.)

19 And he said vnto them, Followe me, and I wil make you fishers ^q of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone forthe from thence, he sawe other two brethren, James the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mēding their nets, and he called them.

22 And they ^r without tarying, leauing the ship and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the ^t kingdome, and healing euerie sickenes and cuerie diseafe among the people.

24 And his fame spred abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with ^u deuils, & those which were ^v lunatike, and those that had the palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and ^w Decapolis, and Ierusalem, and Iudea, and from beyōnde Iordan.

Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde 16 Good workes 17 Christ came to fulfil the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie 29 Offences 31 Denyement 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies 48 Perfection.

1 And when he sawe the multitude, ^a he went vp into a mountaine: and whē he was set, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 *Blessed are the ^apoore in spirit, for theirs is the kingdome of heauen.

4 *Blessed are they that ^b mourne: for they shalbe comforted.

5 *Blessed are the ^c meke: for they shal inherite the earth.

6 Blessed are they which ^d hunger & thirst for righteousnes: for they shal be filled.

7 Blessed are the merciful: for thei shal obtaine mercie.

8 Blessed are the ^e pure in heart: for they shal see God.

9 Blessed are the peace makers: for they shalbe called the ^f children of God.

10 Blessed are they ^g which suffer persecutiō for righteousnes sake: for theirs is the kingdome of heauen.

11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.

12 Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.

13 *Ye are the ^h salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforthe good for nothing, but to be cast out, & to be troden vnder fote of men.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

15 *Neither do men light a candel, and put it vnder a bushel, but on a candellsticke, & it giueth light vnto all that are in the house.

16 *Let ⁱ your light so shine before men, that they may see your good workes, & glorifie your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the Prophetes. ^k I am not come to destroye them, but to fulfil them.

18 *For truly I say vnto you, Til heauen, and earth perish, one iote, or one title of the Law shal not scape, til ^l all things be fulfilled.

19 *Whosoever therefore shal breake one of ^m these least commandments, & teache men so, he shalbe called the least in the kingdome of heauen: but whosoever shal obserue and teache them, the same shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousness ⁿ excede the righteousness of ^o Scribes

Luk 6.30. a That feeble them selues voide of all righteousness that they may onely seeke it in Christ.

Isa. 61.2. luk. 6.21. b Which feeble their owne miserie, & seeke their comfort in God

Psal. 73.11. c Who rather wolde suffer all injuries, then they wolde reuenge the selues

Psal. 24.4. d Being in necessity, desire nothing but ^e what is vpright & godlie.

e For he is called ^f God, of peace, 1 Cor 14.33.

1. Pet. 3.14.

1. Pet. 4.14.

ait. 5.41.

Mar 9.30.

luk. 14.34.

f Your office is to season men with the salt of ^g heauē lie doctrine

Mar 4.21.

luk. 8.16.

g 11.33.

g Because you are sene farre off, giue good example of life

h The Gospel is the stablishing, & accomplishing of ⁱ Law

1. Pet. 2.12.

i The doctrine of the Law counteneth nothing vnprofitable or superfluous

Luk 16.17.

1am. 2.10.

k Whosoever shal transgress the least of the ten commandments

in worde and exāple, he shal be cast out of the kingdome of God, except it be pardoned him in Christ.

Luk 11.39.

l Which neither expound the Law truly, nor obserue it well

ne uel.

and

r We ought to be more ready to followe Christ, & when he calleth, leauing all worldly respects aparte.

s That is, the blessed tidings of forgiveness of finnes & reconciliation with God

t So that by healing incurable diseases Christs diuinitie appeared in They that were mad or sicke at a certaine time of the moone.

x It was a country wherein was 10 cities, as ^y word signifies.

m He sheweth
how these wor-
thie docters
haue fal cly
gloied this co-
mandement
Exod 20.13.
deu 5.17
*Or, subiect is
punishment
*Or, without can-
se
n For God
knowing his
secret malice
will punish hi-
o Which signi-
feth in the Sy-
rians to gue an
idle braine, &
is spoken in
contempt
p Like judge-
ment almoste
the Romans
obserued: for
Triumuri had
the examina-
tion of smale
matters, & cou-
sel of xxiii of
greater causes
& finally grea-
ter matters of
importance
were decided
by the senate
of lxxi iudges
which here is
compared to
the iudgement
of God, or to
be punished w-
thel fyre
Luk 12.58
q For that
thou hast of-
fended him, or
he hath offe-
ded thee: for
God prefer-
reth brotherlie
reconcilia-
tion to sacri-
fice.
Exod 20.14.
rom.13.9.
r Chastite is
required bo-
the in bodie &
in minde
Chap.18.8.
mar 9.47.
s Nothing is
so precious w-
oght not to be
reiked in re-
spect of the
glorie of God
*Or, & not that
Chap 19.7.
deu 24.1.
mar.10.4.
luk.16.18.
1 cor 7.19.
t In that he
giueth her
leue to mary
another by y
testimonial
Exod.20.7.
leu 19.12.
deu 5.11.
u All super-
fluous othes
are vterly
debarred, = he
ther the Name
of God be the-
rein mencio-
ned, or other-
wise

& Pharises, ye shal not enter into the king-
dome of heauen.
m Ye haue heard that it was said vnto
the of the olde time, *Thou shalt not kil:
for whosoever killeth, shal be "culpable of
iudgement.
22 But I say vnto you, whosoever is angrie
with his brother" a vnadvisedly, shal be
culpable of iudgement. And whosoever
saith vnto his brother, o Raca, shalbe
worthie to be punished by the p Counsel.
And whosoever shal say, Foole, shalbe
worthie to be punished with hel fyre.
23 If the thou bring thy gift to the altar, &
there remembreth that thy brother hathe
oght aganst thee,
24 Leaueth thine offering before the al-
tar, and go thy way: first be a reconciled to
thy brother, & then come & offer thy gift.
25 *Agree with thine aduersarie quickly,
whiles thou art in the way with him, lest
thine aduersarie deliuer thee to the iudge,
and the iudge deliuer thee to the sergear,
and thou be cast into prison.
26 Verely I say vnto thee, thou shalt not co-
me out thence, til thou hast payed the vt-
most farthing.
27 ¶ Ye haue heard that it was said to them
of olde time, *Thou shalt not commit ad-
ulterie.
28 But I say vnto you, y whosoever loketh
on a womā to lust after her, hathe comit-
ted adulterie wher already in his heart.
29 *Wherefore if thy right eye cause thee
to offend, plucke it out, and cast it fro thee:
for better it is for thee, that one of thy me-
bers perish, the that thy whole bodie shul
de be cast into hel.
30 Also if thy right hand make thee to of-
fend, cut it of, and cast it fro thee: for bet-
ter it is for thee that one of thy members
perish, the that thy whole bodie shulde be
cast into hel.
31 It hathe bene said also, *Whosoever shal
put away his wife, let him giue her a testi-
monial of diuorcement.
32 But I say vnto you, whosoever shal put
away his wife (except it be for fornicatio)
causeth her to commit adulterie: and
whosoever shal marie her that is diuor-
ced, committeth adulterie.
33 Againe, ye haue heard that it was said to
them of olde time, *Thou shalt not for-
swear thy self, but shalt performe thine
othes to the Lord.
34 But I say vnto you, a Swear not at all,
nether by heauē, for it is y thronē of God:
35 Nor yet by the earth: for it is his fote, sto-
le: nether by Ierusalem: for it is the citie
of the great King.
36 Nether shalt thou swear by thine head,
because thou canst not make one heere
white or blacke.

*But let your communication be, *Yea,
yea: Nay, nay. For whatsoeuer is more the
these, commeth of y euil.
38 ¶ Ye haue heard that it hathe bene said,
An eye for an eye, & a tooth for a tooth.
39 But I say vnto you, *Resist not euil: but
whosoever a shal smite thee on thy right
cheke, turne to him the other also.
40 And if anie man wil sue thee at the law,
and take away thy coate, let him haue thy
cloke also.
41 And whosoever wil compell thee to go a
mile, go with him twaine.
42 *Giue to him that asketh, and from him
y wolde borow of thee, turne not away.
Ye haue heard that it hathe bene said,
*Thou shalt loue thy neighbour, and bha-
te thineemie.
44 But I say vnto you, *Loue your enemies:
blesse them that curse you: do good to the
that hate you, *and praye for them which
hurt you, and persecute you,
45 *That ye may be the childre of your Fa-
ther that is in heauen: for he maketh his
sunne to arise on the euil, and the good,
and sendeth raine on the iuste, & vniuste.
46 For if ye loue them, which loue you,
what rewarde shal you haue? Do not the
c Publicanes euen the same?
47 And if ye be friendlie to your brethre
onely, what singular thing do ye do not
euen the Publicanes likewise?
48 Ye shal therefore be pperfite, as your Fa-
ther which is in heauen, is pperfite.

CHAP. VI.

1 Of almes. 5 Prayer. 14 Forgiuing one another.
16 Fasting. 19 He forbiddeth the careful seeking of
worldlie things, & willet men to put their whole trust
in him.
Take hede that ye giue not your al-
mes before men, to be sene of them,
or els ye shal haue no rewarde of your
Father which is in heauen.
2 *Therefore when thou giuest thine al-
mes, thou shalt not make a trumpet to be
blowen before thee, as the a hypocrites do
in the Synagogues and in the stretes, to be
praised of men. Verely I say vnto you,
they haue their b rewarde.
3 But when thou doest thine almes, let
not thy c left hand knowe what thy right
hand doeth,
4 That thine almes may be in secret, & thy
Father that seeth in secret, he wil rewarde
thee d openly.
5 And when thou prayest, be not as the hy-
pocrites: for they loue to stand, and pray
in the Synagogues, & in the corners of the
stretes, because they wolde be sene of me.
Verely I say vnto you, they haue their
rewarde.
6 But when thou prayest, e enter into thy
chamber: & when thou hast shut thy dore,
e Withdraw
thy self ra-
ther aparte.

Iam 5.12.
x Let simpli-
cite, & truth
be in your wor-
des, and them
ye shal not be
lo light, and
ready to swea-
re
y When a mā
speaketh other
wife then he
thinketh in he-
art, it cometh
of an euil co-
science, and of
the deuil
Exod 21.24.
deu 19.21.
leu.24.20.
z Albeit this
was spokē for
the iudges, yet
euert mā ap-
plied it to re-
uege his pri-
uate quarrel.
Luk 6.29.
rom.12.17.
1 cor 6.7.
*Or, iustit
a Rather re-
ceiue double
wrong, then
revenge thine
owne griefs
Deut.15.8.
Leuit.19.18.
b This was
added by the
false exposi-
ters y Pharises
Luk 6.27.
Luk 23.34.
act 7.60.
2 cor 4.13.
*Or, rest in y
you
Luk 6.32.
*Or, abasce.
c These did ta-
ke to farme y
taxes, towls, &
other paye-
ments, & the
relore were
greatly in dif-
dame with all
men
d We must la-
bour to attai-
ne vnto y per-
fectio of God,
who of his
free liberali-
tie, doeth good
to them that
are vnworthie
VI
Rom.12.8.
e Whose wor-
kes procede
not of a right
fayth, but are
done for vai-
ne glorie
b In that thei
are praised &
commended
of men
c It is suffi-
cient that God
approve our
workes
d In that day
when all thing
shal be reuei-
led
e Withdraw
thy self ra-
ther aparte.

Or, bable not much
f He commandeth vs to beware of much babling & superfluous repetition.
g Who is not persuaded by eloquent speech, and long talke, as men are.
h Christ bindeth them not to the wordes, but to the sense, and forme of prayer.
Luk. 11, 2
i We must seeke Gods glorie first, and aboute all things.
h Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels do.
j To be overcome thereby.
Chap. 13, 12
k This conclusion excludeth mans merites, and teacheth vs to grounde our prayers onely on God.
Mar. 11, 25
Mat. 23, 2
l Make thy face to seme of another sorte the they were wote to do.
o Whereby is commanded to auoyde all vaine ostentation.

Luk. 12, 33
2. Tim. 6, 19
Luk. 11, 34
p If thine eye be disposed to liberalitie, prouer 21, 9.
q If thine affection be corrupt & giuen to concoufnes, deu 15, 9
r If the concupiscence, & wicked affections overcome reason, we must not maruell though men be blinded, & be like vnto beasts.
Luk. 16, 13
Psalm 55, 22
Luk. 12, 32
Philip. 4, 6
2. Tim. 6, 8
1. Pet. 5, 7
s Mans travel is nothing asuaileth where God giueth not increase.

pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.
 7 Also when ye pray, ^{use} no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.
 8 Be ye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.
 9 After this ^h manner therefore pray ye, ^{*Our} Father which art in heauen, halowed be thy ⁱ Name.
 10 Thy ^k kingdome come. Thy wil be done euen in earth, as ^{it is} in heauen.
 11 Giue vs this day our daily bread.
 12 And forgiue vs our dettes, as we also forgiue our detters.
 13 And lead vs not into ^l tentation, but deliuer vs ^m fro euil: for ⁿ thine is the kingdome, and the power, and the glorie for euer, Amen.
 14 ^{*For} if ye do forgiue men their trespasses, your heauenlie Father wil also forgiue you.
 15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue ^{you} your trespasses.
 16 Moreouer, when ye fast, loke not fowre as the hypocrites: for they ^a disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.
 17 But when thou fastest, ^o anoint thine head, and wash thy face,
 18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.
 19 Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.
 20 ^{*But} lay vp treasures for your selues in heauen, where nether the mothe nor canker corrupteth, and where theues nether digge through, nor steale.
 21 For where your treasure is, there wil your heart be also.
 22 ^{*The} light of the bodie is the eye: if the thine eye be ^p single, thy whole bodie shal be light.
 23 But if thine eye be ^q wicked, then all thy bodie shalbe darke. Wherefore if the ^r light ^y is in thee, be darkenes, how great is that darkenes!
 24 ^{*No} man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.
 25 ^{*Therefore} I say vnto you, be not ^s careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your bodie, what

ye shal put on. Is not the life more worth then meat: and the bodie then raiment?
 26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carie in to the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?
 27 Which of you by taking care, is able to adde one cubit vnto his stature?
 28 And why care ye for raiment? Learne, how the lilies of ^t the field do growe: they ^u labour not, nether spinne:
 29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.
 30 Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shal he not do muche more vnto you, ^v ye of litle faith?
 31 Therefore take no thoght, saying, What shal we eat, or what shal we drinke? or wherewith shal we be clothed?
 32 (For after all these things ^x seke the Gentiles) for your heauenlie Father knoweth, that ye haue nede of all these things.
 33 But seke ye first the kingdome of God, and his ^y righteoufnes, & all these things shalbe ministred vnto you.
 34 Care not then for the morowe: for the morowe shal care for ^z it: ^z self: the day hath ynough with his owne grief.

CHAP. VII.

Christ forbiddeth rash iudgements. 6 Not to cast holie things to dogges 7 To aske seke, or knocke. 12 The scope of the Scripture 13 The strait and wide gates 15 Of false Prophetes 16 The good tre and euil. 22 False miracles. 24 The house on the rocke or vpon the sand.

1 ^I Vdge not, that ye be not iudged.
 2 ^I For with what ^{iudgement} ye iudge, ye shal be iudged, and with what ^{measure} ye mette, it shal be measured to you againe.
 3 And why seeest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?
 4 ^{*Or} how saist thou to thy brother, Suffe me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?
 5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou se clearly to cast out the mote out of thy brothers eye.
 6 ^{*Giue} ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their feet, and turning againe, all to rent you.
 7 ^{*Aske}, and it shalbe giuen you: seke, & ye shal finde: knocke, & it shalbe opened vnto you.
 8 For whofoeuer asketh, receiue: and he, that seeketh, findeth: and to him that knocketh, it shalbe opened.
 9 For what man is there among you, which if his

t The goodness of God euen towards the herbes of the field, farre passeth all things: that man can compass by his power and labour.
u The worde signifieth, they weary not the selues.
x With care and distrust.
y That is, to be regenerate, and amende, your liues.
z Or, his owne things.
z God wil prouide for euery day: that shalbe necessarie, though we do not increase the present grieue by the carefulness how to liue in time to come.

a He commandeth, not to be curious or malicious to trye out, and condemne our neighbours fautes: for hypocrites hide their owne fautes, and seke not to amende them, but are curious to reprove other mens.
Luk. 6, 37
Rom. 2, 1
1. Cor. 4, 5
Mar. 4, 24
Luk. 6, 38
Luk. 6, 38
and 41.
b Declare not the Gospel to the wicked controuersers of God whome thou seest left to them selues & forsaken.
Chap. 21, 22
Mar. 11, 24
Luk. 11, 9
Mat. 14, 13
Mat. 16, 14
Mat. 1, 6

if his sonne aske him bread, wolde giue him a stone?

10 Or if he aske fish, wil he giue him a serpen?

11 If ye then, which are euil, can giue to your childre good gifts, how much more shal your Father which is in heauen, giue good things to them that aske him?

12 *Therefore whatsoeuer ye wolde that men shulde do to you, euen so do ye to them: for this is the Law and the Prophetes.

13 ¶ Enter in at the streite gate: for it is the wide gate, and broad waye that leadeth to destruction: and manie there be which go in thereat,

14 Because the gate is streite, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shypes clothing, but inwardely they are rauening wolues.

16 Ye shal knowe the by their frutes. * Do men gather grapes of thornes? or figges of thystels?

17 So euery good tre bringeth forth the good frute, and a corrupt tre bringeth forth the euil frute.

18 A good tre can not bring forth the euil frute: nether can a corrupt tre bring forth the good frute.

19 * Euery tre y bringeth not forth the good frute, is hewen downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen, *but he that doeth my Fathers wil which is in heauen.

22 *Manie wil say to me in that day, Lord, Lord, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done manie great workes?

23 And then wil I professe to them, * I neuer knewe you: * departe from me, ye that worke iniquitie.

24 Whosoever then heareth of me these wordes, * and doeth the same, I wil liken him to a wise man, which hath buylded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoever heareth these my wordes, and doeth them not, shalbe lickened vnto a foolish man, which hath buylded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was

great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught them as one hauing autoritie, and not as the Scribes.

CHAP. VIII.

¶ Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that wolde followe Christ. 21 Christs power. 24 He stilleth the sea and the winds. 28 And driueth the deuils out of the possessed, into the swine.

¶ Now when he was come downe from the mountaine, great multitudes followed him.

2 *And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was clenfed.

4 Then Iesus said vnto him, Se thou tell no mā, but go, & shewe thy self vnto the Priest, and offer the gift that *Moyse commanded, for a witnes to them.

5 ¶ Whē Iesus was entred into Capernaū, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sicke at home of the palsey, and is grievously pained.

7 And Iesus said vnto him, I wil come and heale him.

8 But the Centurio answered, saying, Master, I am not worthy that thou shouldest come vnder my rofe: but speake the worde onely, and my seruant shalbe healed.

9 For I am a man also vnder the autoritie of another, and haue souldiers vnder me: & I say to one, Go: and he goeth, and to another, Come: and he cometh, & to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he marueiled, & said to them that followed him, Verely, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shalbe cast out into vtter darkenes: there shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ And whē Iesus came to Peters house, he sawe his wiues mother laied downe, & sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

Mar 1.23.
luk 4.33

1 The mightie power of Gods Spirit appeared in him, whereby he declared himself to be God and caused others to believe in him.

Mar 1.40.
luk 5.12.

a It was not like that Itysie that is now, but was a kinde thereof, & was incurable. Leui 14.4.

Luk 7.1.
b He woldenor yet be throughly known, but had his time & houre appointed.
c Our Saviour wolde not cōtemne y which was ordeined by the Law, seeing as yet ceremonies thereof were not abolished.
d To condemn them of ingratitude, whē they shal see the whole.
e Or, a captain ouer an hundred.
f Or, fons.

e Which are strange people & the Gentiles, to whome the couenant of God did not properly appertene.
Chap 22.13.
f For there is nothing but mere darkenes out of y kingdome of heauen.

Luk 6.31.
Job 4.16.
c The whole Law and the Scriptures set forth vnto vs, & commendeth charitie.

Luk 13.24.
d We must overcome and mortifie our affections, if we wil be true disciples of Christ.
e For the most parte of men seke their owne libertie, and runne headlong to euil.
Luk 6.43.

Or, a rufin.

Chap. 3.10.

f He meaneth harelins & hypocrites, who rather serue God w their lippes then w their heart.

Rom 2.13.

Iam 1.22

g By thy vertue, autoritie and power.
h Or, miracles.
i I neuer accepted you to be my true ministers and disciples.

Luk 13.76.

Psal 6.9.

Luk 6.47.

Christ's pouertie.

S. Matthewe. Sinnes pardoned.

Mar 1, 32. 16 *When the euen was come, they brought
luk 4, 40. vnto him manie that were possessed with
deuils : and he cast out the spirits with
his worde, and healed all that were sicke,

Isa 53, 4. 17 That it might be fulfilled, which was
1 pet 2, 24. spoken by *Eliás the Prophet, saying,
Luk 9, 17. He toke our infirmities, and bare our sic-
kenesses.

18 ¶ And when Iesus sawe great multitu-
des of people about him, he commanded
them to go ouer the water.

19 Then came there a certeine Scribe, and
said vnto him, Master, I wil followe thee
whetherfouer thou goest.

20 But Iesus said vnto him, The foxes ha-
ue holes, and the birdes of the heauen ha-
ue nestes, but the Sonne of man hathe
not whereon to rest his head.

21 ¶ And another of his disciples said vn-
to him, Master, suffer me first to go, and
burye my father.

22 But Iesus said vnto him, Followe me, &
let the dead burye their dead.

23 ¶ And whē he was entred into the ship,
his disciples followed him.

24 And beholde, there arose a great tempest
in the sea, so y^e the ship was couered with
waues: but he was a slepe.

25 Then his disciples came, & awoke him,
saying, Master, saue vs: we perishe.

26 And he said vnto the, Why are ye feare-
ful, o ye of litle faith? Then he arose, and
rebuked the windes and the sea: and so the-
re was a great calme.

27 And the men marueiled, saying, What
man is this, that both the windes and the
sea obey him!

28 ¶ And when he was come to the other
side, into the countrey of the Gergesenes;
there met him two possessed with deuils,
which came out of the graues verie fi-
erce, so that no man might go by that
waye.

29 And beholde, they cryed out, saying, Ie-
sus the Sonne of God, what haue we to do
with thee? Art thou come hether to tor-
ment vs before the time?

30 Now there was as farre of from them, a
great herd of swine feeding.

31 And the deuils besoght him, saying, If
thou cast vs out, suffer vs to go into the
herd of swine.

32 And he said vnto them, Go. So thei went
out, and departed into the herd of swine:
& beholde, the whole herd of swine was
caryed with violence from a steepe downe
place into the sea, and dyed in the
water.

33 Then the herdmen fled: and when thei
were come into the citie, they tolde all
things, and what was become of them that
were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when thei sawe him, thei
besoght hi to departe out of their coasts.

CHAP. IX.

2 He healeth the palsey, And forgueth sinnes 9 He cal-
leth and visiteth Matthewe 13 Mercie 15 He an-
swereth the Pharises and Iohns disciples. 16 Of the
raue cloth and new wine. 22 He healeth the woman
of the bloodie yssue 25 He raiseth Iasrus daughter.
29 Giueth two blinde men their sight, 33 Maketh a
dumme man to speake, 35 Preacheth and healeth in
diuerse places. 38 And exhorteth to prayers for the ad-
uancement of the Gospel.

1 **T**Hen he entred into a ship, & passed
ouer, and came into his owne citie.

2 And lo, they brought to him a man sicke
of y^e palsey, lying on a bed. And Iesus seig
their faith, said to the sicke of the palsey,
Sonne, be of good comfort: thy sinnes are
forguen thee.

3 And beholde, certeine of the Scribes said
with them selues, This man blasphem-
meth.

4 But when Iesus sawe their thoughts, he
said, Wherefore thinke ye euil things in
your hearts?

5 For whether is it easier to say, Thy sin-
nes are forguen thee, or to say, Arise, and
walke?

6 And that ye may knowe that the Sonne
of man hathe autoritie in earth to forgi-
ue sinnes, (then said he vnto the sicke of
the palsey,) Arise, take vp thy bed, and go
to thine house.

7 And he arose, and departed to his owne
house.

8 So when the multitude sawe it, they mar-
ueiled, and glorified God, which had giue
suche autoritie to men.

9 ¶ And as Iesus passed forthe from then-
ce, he sawe a man sitting at the receite of
custome named Matthewe, & said to him,
Followe me. And he arose, and followed
him.

10 And it came to passe, as Iesus sate at me
at in his house, beholde, manie Publicanes
and sinners, that came thither, sate downe
at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they
said to his disciples, Why eateth your
master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto
them, The whole nede not a physicion,
but thei that are sicke.

13 But go ye and learne what this is, * I
s wil haue mercie, and not sacrifice: for I
am not come to call the righteous, but the
sinners to repentance.

14 ¶ Then came the disciples of Iohn to
him, saying, Why do we and the Pharises
fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the chil-
dren of the mariage chamber mourne as
long as the bridegrome is with them? But y^e
daies wil come when y^e bridegrome shal be
taken

p These Ger-
gesenes este-
med more
their hogges
then Iesus
Christ.

Mar 2, 1.
luk 5, 24.

a And also his
faith that had
the palsey: for
except we ha-
ue faith, our
sinnes can not
be forguen.
b Iesus tou-
cheth the prin-
cipal cause of
all our miserie,
es, w^{ch} is sinne.
c Because thei
did maliciously
refuse
Christ, who of-
fered him self
vnto them
d Christ spea-
keth accordig
to their capa-
citate: for they
more esteemed
ourwarde mi-
racles, the the
verme & pow-
er of Iesus
Christ, where-
by their sinnes
might be for-
gmen.

Mar 3, 14.
luk 5, 27.

e He reproveth
the vaine per-
suasion of the,
which thought
the selues who
le, & contened
the poore sic-
ke sinners, w^{ch}
soght Iesus
Christ to be
their physicion.
f Which are
puffed vp with
vaine confiden-
ce of your owne
righteousnes.

Hose 6, 7.
chap. 13, 7.

g God requi-
reth not cere-
monies, but
brotherlieloue
of one toward
another.

1 Tim 2, 5.
Mar 2, 18.

h Christ wol-
de spare his
disciples a
while, not bur-
dening them
to muche, lest
he shulde dis-
courage them.

m The wicked
wolde euer dis-
ferre their pen-
nishment, thin-
king all cotre-
ccion to come
to some
n The deuill
desireth euer
to do harme,
but he cau do
no more, then
God doeth ap-
point.

o Meaning the
lake of Gēne-
sareth.

16 Moreouer no man pieceth an olde garment with a piece of newe cloth: for that that shulde fil it vp, taketh away from the garment, and the breache is worfe.

17 Nether do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spilt, and the vessels shulde perishe: but they put newe wine into new vessels, and so are be-
the preserued.

18 ¶ While he thus spake vnto them, beholde there came a certeine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde a woman which was diseased with an yllue of blood twelue yeres, came behinde him, and touched the hēme of his garment.

21 For she said in her self, If I may touche but his garmēt onely, I shal be whole.

22 Then Iesus turned him about, and seing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said vnto them, Get you hense: for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And whē the multitude were put forth, he went in and toke her by the hand, and the maide arose.

26 And this bruite went through out all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.

31 But when they were departed, they spied abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they brough to him a domme man possessed wth a deuill.

33 And when the deuill was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer sene in Israell.

34 But the Pharises said, * He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus wēt about all cities & townes, teaching in then Sinagogues, & preaching the Gospel of the ^o kingdome, & healing euerie sicknes and euerie disea^{se} among the people.

36 But when he sawe the multitude, he had compassion vpon them, because they were disperfed, and scattered abroad, as shepe hauing no shepherde.

37 Then said he to his disciples, * Surely y^e haruest is great, but y^e laborers are fewe.

38 Wherefore pray the Lord of the haruest that he wolde send forth the laborers into his haruest.

the people are ripe, and ready to receiue y^e Gospel, comparing the elect to a plentiful haruest. *Or, th^{is} is for the

CHAP. X.

1 Christ sei deth out his Apostles to preache in Iudea 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holie Gost speaketh by his ministers 26 W^home we ought to feare 30 Our heeres are counted 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take up our crosse 39 To saue or lose the life. 40 To receiue the preachers.

1 And he called his twelue disciples vnto him, and gaue them power against vnclene spirits, to cast them out, and to heale euerie sickenes, & euerie disea^{se}.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrewe his brother: James the sonne of Zebedeus, and Iohn his brother.

3 Philippe and Bartlemewe: Thomas, and Matthewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather to the ^a lost shepe of the house of Israel.

7 ¶ And as ye go, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Frely ye haue receiued, ^b freely giue.

9 ¶ Possesse not ^c golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iorney, nether two coates, nether shoes, nor a staffe: * for the workeman is worthie of his meat.

11 And into whatsoeuer citie or towne ye shal come, enquire who is worthie in it, & there abide til ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthie, let your peace come vpon it: but if it be not worthie,

let your peace returne to you.

- Mar 6, 11.* 14 *And whosoever shall not receive you, *Luk. 9, 5.* nor heare your wordes, when ye departe *Act. 13, 51.* out of that house, or that citie, * shake of *and 18, 6.* the dust of your fete.
- 15 Truly I say vnto you, it shalbe easier *d To signifie* for them of the land of Sodom and Gomor- *that their lād* rra in the day of iudgement, then for *is polluted, &* that citie. *that you con-*
- 16 ¶ Beholde, I send you as shepe in the *sent not to* middes of wolues: be ye therefore wise as *their wicked-* serpentes, and innocent as doves. *ness*
- 17 But beware of men, for they wil deliuer *Luk. 10, 3.* you vp to the Councils, and wil scourge *e Who were* you in their Synagogues. *not so liuely*
- 18 And ye shal be broght to the gouernours *taught, and* and Kings for my sake, in switnes to the, *aduerstified* and to the Gentiles. *Or, simple*
- 19 *But when they deliuer you vp, take no *f Not reuen-* thought how or what ye shal speake: for it *ging wrong,* shal be giuen you in that houre, what ye *much leffe do-* shal say. *ing wrong*
- 20 For it is not ye that speake, but the spirit *g To take fro* of your Father which speaketh in you. *them all pre-*
- 21 And the brother shal betray the brother *sence of igno-* to death, and the father the sonne, and the *rance, and to* children shal rise against their parents, and *make them in-* shal cause them to dye. *excusable*
- 22 And ye shal be hated of all men for my *Mar 13, 11.* Name: but he that endueth to the end, *Luk. 12, 11.* he shal be sauēd.
- 23 And when they persecute you in this ci- *Luk. 21, 16* tie, flee into another: for verely I say vn- *h To profite* to you, ye shal not finish all the cities of Is- *& do good, &* rael, til the Sonne of man be come. *not to be idle.*
- 24 *The disciple is not about his master, *i And wil cō-* nor the seruant about his lord. *fort you & gi-*
- 25 It is ynough for the disciple to be as his *ue manifest e-* master, and the seruant as his lord. *If *vidence of his* they haue called the master of the house *presence: and* Beelzebub, how muche more them of *he speaketh* his household?
- 26 Feare them not therefore: *for there *not of their* is nothing couered, that shal not be dis- *first sending,* closed, nor hid, that shal not be knowen. *but of whose*
- 27 What I tel you in darkenes, that speake *le time of their* ye in light: and what ye heare in the eare, *Apollship.* that preache ye on the houses.
- 28 And feare ye not them which kil the bod- *Luk. 6, 40.* ie, but are not able to kil the soule: but ra- *John 13, 16.* ther feare him, which is able to destroye *and 15, 20.* bothe soule and body: in hel.
29. Are not two sparrows solde for a far- *Chap 12, 2* thing, and one of them shal not fall on the *kil was the na-* ground without your Father?
- 30 *Yea, and all the heeres of your heade *me of an idole* are nombred.
- 31 Feare ye not therefore, ye are of more va- *which signi-* lue then manie sparrows.
- 32 *Whosoever therefore shal confesse me *fied the god of* before men, him wil I confesse also before *eyes, & in dis-* my Father, which is in heauen. *pute thereof*
- 33 But whosoever shal denie me before me, *was attribut-*

him wil I also denie before my Father, which is in heauen.

- 34 *Thinke not that I am come to send *Luk. 12, 51.* peace into the earth: I came not to send *n He giueth* peace, but the sworde. *vs inwarde*
- 35 For I am come to set a man at variance *peace in our* against his father, and the daughter *conciēces, but* against her mother, & the daughter in law *outwardly we* against her mother in law. *must haue war-*
- 36 *And a mans enemies shalbe they of his *re with wic-* owne household. *ked worlde-*
- 37 *He that loueth father or mother more *lings* then me, is not worthie of me. And he that *o Which thig* loueth sonne, or daughter more then me, *cometh not of* is not worthie of me. *the propertie*
- 38 *And he that taketh not his crosse, & fol- *of Christ, but* loweth after me, is not worthe of me. *procedeth of*
- 39 *He that wil saue his life, shal lose it, *the malice of* and he that loseth his life for my sake, shal *men, & loue* saue it. *not the light,*
- 40 He that receiueth you, receiueth me: *but darkenes,* and he that receiueth me, receiueth him *and are offen-* that hathe sent me. *ded with the*
- 41 *He that receiueth a Prophet in the *worde of sal-* name of a Prophet, shal receiue a Prophe- *uation* tes rewarde: and he that receiueth a right- *Micah 7, 6.* eous mā in the name of a righteous man, *Luk. 14, 26.* shal receiue the rewarde of a righteous *Chap 16, 24.* man. *Mar 8, 34.*
- 42 *And whosoever shal giue vnto one *Luk. 9, 23* of these litle ones to drinke a cup of colde *and 14, 27.* water onely, in the name of a Disciple, *p Also they* verely I say vnto you, he shal not lose his *inuent anie o-* rewarde. *ther way to*

CHAP. XI.

- 1 Christ preacheth 2 Iohn Baptiste sendeth his disciples *p Also they* vnto him 3 Christs testimons concerning Iohn 4 The *inuent anie o-* opinion of the people concerning Iohn 5 Iohn 6 Christ *ther way to* reprehendeth the vnthanking cities 7 The Gospel is *honour God,* renewed to the similes 8 They that labour, and are *then that he* laden 9 Christs yoke *hathe prescri-*
- ¶ And it came to passe, that when Iesus *bed by his wor-* had made an end of commāding his *de, follow not* twelue disciples, he departed thence to *Christ, but go* teach and to preach in their cities. *before him.*
- ¶ And when Iohn heard in the prison the *q He that do-* workes of Christ, he sent two of his disci- *the preferre* ples, and said vnto him, *his life before*
- ¶ Art thou he that shulde come, or shal we *my glorie* loke for another? *Luk. 10, 6.*
- ¶ And Iesus answering, said vnto them, *Job 3, 20* Go, and shewe Iohn, what things ye haue *r We must re-* heard and sene. *uerence Christ*
- ¶ The blinde receiue sight, & the halt go: *in his seruāts,* the lepers are cleansed, and the deaf heare: *& receiue the,* the dead are raised vp, and the poore re- *as scī fīo him,* ceiue the Gospel. *& honour the*
- ¶ And blessed is he that shal not be offen- *for their offi-* ded in me. *ce sake*
- ¶ And as they departed, Iesus began to spea- *Mar. 9, 48.* ke vnto the multitude, of Iohn, What wer *a Not becau-* ye out into the wilderness to see? A reed sha- *se Iohn was* ken with the winde? *ignorant of*
- ¶ But what went ye out to see? A mā clothed *Christ: but* in soft *hemight reach*

the poore re-
I/ā. 61, 1.
Luk. 4, 26
Or, the Gospell
11 preached to
the poore
b That take
no occasiō by
Christ to be
hindered from
the Gospell
c A man in-
constant?

d For § Prophetes declared Christ long before he came, but Iohn as it were pointed him with his finger
Malach 3,1

e Which were begotten and borne by the meane of mā, and after the comūne course of nature: for Christ was conceived by the holie Ghost
f The least of them that shal preache § Gospel in the new estat of Christs Church, shal haue more cleare knowledge then Iohn, and their message shal be more excellent.
Luk. 10,16

g Mens zeales are inflamed with desire to receive Gods mercies offered, and are more greedie to heare the worde.

h They prophesied things to come, & now we se present and more cleare

i Meaning his testimonie concerning Iohn
Malach. 4,3

Luk. 7,32
Or, sing merrily

k They that are wise in dede, acknowledge the wisdom of God in him, whome § Pharisees contemne, read
Luk. 7,29

Luk. 10,13.
i Cities of great marchandise full of solution and wantonnes
Or, therefore

Luk. 10,21.

in soft raiment: Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to se? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, * Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

11 Verely I say vnto you, among the which are e begotten of women, arose there not a greater then Iohn Baptiste: notwithstanding, he that is the f least in the kingdom of heauen, is greater then he.

12 And from * the time of Iohn Baptiste hitherto, the kingdom of heauen & suffereth violence, and the violent take it by force.

13 For all the Prophetes & the Law h prophesied vnto Iohn.

14 And if ye wil receiue it, this is * Elias, which was to come.

15 ¶ He that hathe eares to heare, let him h heare.

16 * But whereunto shal I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellows,

17 And say, We haue piped vnto you, & ye haue not danced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drinking, and they say, He hathe a deuil.

19 The Sonne of man came eating & drinking, and they say, Beholde a glutton & a drinker of wine, a friend vnto Publicanes & sinners: but * wisdom is iustified of her children.

20 ¶ * Then begā he to vpbraide the cities, wherein moste of his great workes were done, because they repented not:

21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus & Sidon, they had repēted long ago in sackcloth and ashes.

22 ¶ But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgemēt, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hel: for if § great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ¶ At that time Iesus answered, and said, I grieve thee thakes, o Father, Lord of heauē & earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, o Father, because thy good pleasure was such.

27 * All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: nether knoweth any man the Father, but the Sonne, & he to whome the Sonne wil reueile him.

28 Come vnto me, all ye that are wearie & laden, and I wil ease you.

29 Take my yoke on you, and learne of me, that I am meke and lowlie in heart: & ye shal finde * rest vnto your soules.

30 ¶ For my yoke is easie, and my burden light.

CHAP. XII.

3 Christe scuseth his Disciples which plucke the eares of corne to eat. 10. With the dried hand. 22 Helpeth the possessed that was blinde and dumme 31 Blasphemie. 34 The generation of wipers 35 Of good wordes. 36 Of idle wordes 38 He rebuketh the unfaithful that would haue tokens. 49 And sheweth who is his brother, sister and mother.

AT that time Iesus wēt on a Sabbath day through the corne, and his disciples were an hungred, & began to plucke the eares of corne and to eat.

2 And when the Pharisees sawe it, they said vnto him, Beholde, thy disciples do that which is not lawful to do vpo the Sabbath.

3 But he said vnto them, * Haue ye not red what Dauid did, when he was an hungred, and they that were with him?

4 How he entred into the House of God, & ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the * Priests?

5 Or haue ye not ied in the Law how that on the Sabbath dayes the Priests in the Temple * breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, * I wil haue mercie and not sacrifice, ye wolde not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

9 ¶ And he departed thence, and went into their Synagogue:

10 And beholde, there was a mā which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpo a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there be among you, that shal haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How muche more then is a man better the a shepe? therefore, it is lawful to do wel on a Sabbath day.

13 Then said he to the man, Stretch forth thine had. And he stretched it forth, and it was made whole as the other.

m Faith cometh not of mans wil or power, but by the secret illumination of God, which is the declaration of his eternal counsel
Iohm 3,36.

Ioh. 6,46.
n Which fele the weight, & grief of your finnes and miseries.

o To be gouerned by my Spirit, and to mortifie your affections
Ier. 6,16.

i Iohm 3,3.

Mar. 2,23.
Luk. 6,1
Deu. 23,25.

i Sam. 21,6.
A Necessitie maketh that lawful, which is prohibited for a certaine respect, in things appertaining to ceremonies
Exod. 29,33.

Leu. 8,31.
Ex. 24,9.

Nomb. 28,9.
b Not that the Priests breake the Sabbath in doing that, which was comāded by the Law, but he speaketh thus to cōfute § error of the people, who thought the Sabbath broken, if any necessarie worke was done that day
Hese. 6,7.

chap. 9,13.
c Christ hathe power to exempt his frō keeping of the Sabbath, seing the seruice required in the Temple, was able to excuse the that labored in the same
Mar. 3,2.
Luk. 6,4.

Blasphemie.

S. Matthewe. Idle wordes.

14 Then the Pharises went out, and consulted against him, how they might destroye him.

15 But whē Iesus knewe it, he departed thence, and great multitudes followed him, & he healed them all,

16 And charged them that they shulde not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 *Beholde my seruant whome I haue chosen, my beloued in whome my soule delighteth: I wil put my Spirit on him, & he shal shewe^d iudgement to the Gentiles.

19 He shal not^e strue, nor crye, neither shal anie man heare his voyce in the stretes.

20 A^f bruised reede shal he not breake, and smoking^g flaxe shal he not quenshe, til he bring forth the iudgements vnto victorie.

21 And in his Name shal the Gētiles trust.

22 ¶ Then was broght to him one, possessed with a deuil, *bothe* blinde, and domme,

and he healed him, so that he *which* was blinde and domme, *bothe* spake and sawe.

23 And all the people were amased, & said, Is not this the sonne of Dauid?

24 But whē the Pharises heard it, they said, *This mā casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knewe their thoghtes, and said to them, Euerie kingdome deuided against it self, shalbe^b broght to naught: & euerie citie or house, deuided against it self, shal not stand.

26 So if Satan cast out Satan, he is deuided against him self: how shal then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whome do your^b children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house.

30 He^a that is not with me, is against me: & he^y gathereth not with me, scattereth.

31 ¶ Wherefore I say vnto you, euerie siane and blasphemie shalbe forgien vnto men: but the blasphemie against the holie Gost shal not be forgien vnto men.

32 And whosoever shal speake a worde against the Sōne of man, it shalbe forgien him: but whosoever shal speake against^y the holie Gost, it shal not be forgien him, neither in this world nor in^y worlde to come.

33 Eke^r make the tre good, and his frute good: or els make^r the tre euil, & his frute euil: for the tre is knowen by the frute.

34 O^r generacions of vipers, how can you speake good things, when ye are euil? For of the^a abundance of the heart the mouth^r speaketh.

35 A good man out of the good treasure of his heart bringeth forth the good things: & an euil man out of an euil treasure, bringeth forth the euil things.

36 But I say vnto you, that of euerieⁱ idle worde that men shal speake, they shal giue accounte thereof at the day of iudgement.

37 For by thy wordes thou shalt be^m iustified, and by thy wordes thou shalt be condemned.

38 ¶ Then answered certeine of the Scribes & of the Pharises, saying, Master, ^a we wolde se a signe of thee.

39 But he answered, and said to them, An euil and^o adulterous generacion seketh a signe, but no signe shal be giuen vnto it, saue the signe of the Prophet Ionas.

40 * For as Ionas was thre dayes, and thre nights in the whales bellie: so shal the Sōne of man be thre^r dayes and thre nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generacion, and condemne it: for they^a repented at the preaching of^r Ionas: and beholde, a greater then Ionas is here.

42 * The Quene of the South shal rise in iudgement with this generacion, and shal^r condemne it: for she came from the vtmost parties of the earth to heare the wisdom of Solomon: and beholde a greater then Solomon is here.

43 ¶ Now whē the vnclane spirit is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house, fro whence I came: & when he is come, he findeth it empty, swept & garnished.

45 ¶ Then he goeth, & taketh vnto him^f seuen other^r spirits worse then him self, and they entre in, and dwell there: * and the end of that man is worse then the beginning. Euen so shal it be with this wicked generacion.

46 ¶ While he yet spake to the multitude, beholde, his mother, & his^b brethren stode without, desiring to speake with him.

47 The one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, & said, Beholde my^a mother and my brethren.

50 For whosoever shal do my Fathers wil which is in heauen, the same is my brother and sister and mother.

^r Or, brooder.

Luk 6.45.

I Muche more they shal giue a counte of their blasphemies.

m Their wicked wordes shal be a sufficient proffere to condemne the vngodlie, if there were no other thing.

Chap. 16. 2.

Luk 11. 29.

1 Cor 1. 22.

n This was to finde some newe shift or pretext to resist his doctrine.

Ionas. 2. 8.

o They were become bawdies and degenerate from their holie ancestors.

Ionas. 3. 1.

p He taketh parte of the day for the whole day.

1 King 10. 2.

2 chro 9. 1

q Who was a poore stranger, and yet these knowe not the Messias which was promised to be their King.

Luk 11. 24.

r It is ment as touching her fact in coming to se Solomon, and not her person: for she was not instructed in the Lawe of God.

^r Or, wildernes.

2 Pet 2. 20.

eb 6. 4.

6. 10. 26.

Mar. 3. 31.

Luk 8. 20.

f Meaning an infinite number.

t If Satan be cast out, we must watche still, y he enter not againe: for since he was once mas olde gēst, he knoweth euerie hole and corner of our house.

u This worde in the Scriptures signifieth oft times euerie kinsman.

x Christ preferreth the spiritual: kinred to the carnal.

Isa. 42. 1.

d The right trade of gouernemēt, not onely to the Jewes, but also to strange nacions.

e He shal not make great noise, nor seke outwarde pompe and glorie: f He wil beare with them that be infirme & weake.

Luk 11. 14.

g Christ shal overcome all Ierres, & hinder the course of the Gospel, and then shal giue sentence as a conquerer against all his enemies.

Chap. 9. 24.

Mar 3. 22.

Luk 11. 17.

^b Or, d'sollas.

h Which conuined deuils by the verne of Gods name, albeit it was expressly against the Law of God.

i He declareth so the Pharises, that they were in twyn forses his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3. 28.

Luk 12. 10.

1. 106 5. 23.

k That is, he that striveth against the truth which he knoweth, and against his owne conscience, can neuer turne to repentance: for he smeth against the holie Gost.

40. 1. 11. 11.

Who knowe Gods secrets. Chap. XIII. Of the fede. 8

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CHAP. XIII.

a The state of the kingdome of God set forth by the parable of the fede. 24 Of the tares. 31 Of the mustarde fede. 33 Of the leauē. 44 Of the treasure hid in the field. 45 Of the perles. 47 And of the nette 57 The Prophet is contemned in his owne country.

*Mar 4.1.
Luk 8.5.*

a All desired to heare his doctrine, but there was not like affection in all

- 1 **T**He^a same day went Iesus out of the house, and sate by the sea side.
- 2 And^a great multitudes resorted vnto hi, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.
- 3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.
- 4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.
- 5 And some fel vpon stonie grounde, where they had not muche earth, and anone they sprong vp, because they had no depth of earth.
- 6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.
- 7 And some fel among thornes, & the thornes sprong vp, and choked them.
- 8 Some againe fel in good grounde, and broght forth the frute, one corne an hundred fold, some sixtie folde, and another thirtie folde.

b He sheweth that all men can not vnder stand these mysteries, and also maketh his disciples more attentive.

c The Gospel is hid to them that perish.

Chap 25.29. d Christ increaseth in his children his graces e Euen that which he seemeth to haue.

*Isa 6.9
Mar 4.12.
Luk 8.10.*

*Iohn 12.40.
Act 18.26
Rom 11.8*

f That which the Prophet referreth to the secret counsel of God is here attributed to the hard stubbornnes of the people: for the one can not be separated frō the other g To wit, the glorie of the Sonne of God, to acknowledge him their Saviour

Luk 10.24.

- 9 He that^b hath eares to heare, let him heare.
- 10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?
- 11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not^c giuen.
- 12 ¶ d For whosoever hath, to him shal be giuen, and he shal haue abundance: but whosoever hath not, from him shal be taken away, euen^e that he hath.
- 13 Therefore speake I to them in parables, because they seeing, do not se: and hearing, they heare not, nether vnderstand.
- 14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, ¶ By hearing, ye shal heare, and shal not vnderstand, and seeing ye shal se, and shal not perceiue.
- 15 ¶ For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde se with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde returne, that I might heale them.
- 16 But blessed are your eyes, for they se: & your eares, for they heare.
- 17 ¶ For verely I say vnto you, that many Prophetes, & righteous men haue desired to se those things which ye se, & haue not

seene them, and to heare those things which ye heare, & haue not heard them.

18 ¶ *Heare ye therefore the parable of the sower. *Mar 4.15.
Luk 8.11.*

19 Whensoeuer a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowed in his heart: & this is he which^f hath receiued the fede by the way side.

20 And he that receiued fede in the stonie grounde, is he which heareth the worde, & incontinently with ioye receiueh it.

21 Yet hath he no roote in him self, & dureth but a season: for asone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiueh the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfruteful.

23 But he that receiueh the fede in the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth frute, & bringeth forth, some an hundred folde, some sixtie folde, & some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 ¶ But while men slept, there came his enemy, and sowed tares among the wheat, & went his way. *b He teacheth the good and the bad shal be mixt together in the Church to the end that the faithful may arme the felices with patience and confidence.*

26 And when the blade was sprong vp, and broght forth the frute, then appeared the res also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou good fede in thy field? siō when- ce then hath it tares?

28 And he said to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 ¶ Let bothe growe together vntil the haruest, and in time of haruest I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

31 ¶ *Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard fede, which a man taketh and soweth in his field:

32 Which in dede is the least of all feds: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and buylde in the branches thereof.

33 ¶ *Another parable spake he to the, The

i Christ teacheth onely the Church shal neuer be without some wicked men: although they be neuer so sharply punished by such meanes as he hath left to purge his Church.

Mar 4.30.

Luk 13.18.

k Thus teacheth vs not to be astonished at the small beginnings of the Gospel

Luk 13.31.

Parables.

S. Matthew. A Prophet without honour.

1 By this he admonisheth them to waite til the frute of the Gospel appeare
Mar. 4. 33.

Psal 78. 2
m This worde signifieth graue and sententious prouers, to the end that the doctore might haue the more manifestie, and the wicked might thereby be soundered.

Ierl. 3. 15.
Ezech. 14. 15.

2 The wicked which hurt others by their euil example.

Dan 12. 3
Wij 3. 7.

3 It is a kinde of netre that gathereth in all things that come in the waye
p The Greke worde signifieth rouen things.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, ¹til all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, *I wil open my mouth in ^mparables, & wil vtter the things which haue bene kept secret from the fundacion of the worlde.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good sede, is the Sonne of man,

38 And the field is the worlde, & the good sede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemy that soweth them, is the deuil, * and the haruest is the end of the worlde, and the reapers, be the Angels.

40 As then the tares are gathered and burned in the fyre, so shal it be in the end of this worlde.

41 The Sonne of man shal send forth the his Angels, and they shal gather out of his kingdome all things that ^a offend, & them which do iniquitie,

42 And shal cast the into a furnais of fyre. There shalbe wailing and gnashing of teeth.

43 *Then shal the iust men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.

44 ¶ Again the kingdome of heauē is like vnto a treasure hid in ^q field, which whē a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byeth that field.

45 ¶ Again the kingdome of heauē is like to a marchāt man, that seketh good perles,

46 Who hauing founde a perle of great price, went and solde all that he had, and bought it.

47 ¶ Again the kingdome of heauen is like ^e vnto a drawe net cast into the sea, that gathereth of all kinde of things.

48 Which, whē it is ful, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shal it be at the end of the worlde. The Angels shal go forth, and seuer the bad from among the iust,

50 And shal cast them into a furnais of fyre: there shal be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto the, Therefore euerie ^q scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth the out of his treasure things bothe new and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 *And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cometh this wisdom and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hathe he all these things?

57 And they were offended with him. Then Iesus said to the, *A Prophet is not without honour, ^r save in his owne countrey, & in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

CHAP. XIII.

Herodes opinion concerning Christ 20 Iohn is beheaded. 29 Christ fedeth five thousand men with five loaves and two fishes 33 He prayeth in the mountaine. 35 He appeareth by night vnto his disciples upon the sea. 38 And saureth Peter. 39 They confesse him to be the sonne of God 36 He healeth all that touched the hemme of his garment

1 ^AT that time Herode the Tetrarche heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptiste. He is risen againe from the dead, and therefore great ^b workes are wrought by him.

3 *For Herode had takē Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not ^c lawful for thee to haue her.

5 And whē he wolde haue put him to death, he feared the multitude, because thei counted him as a * Prophet.

6 But when Herodes birthday was kept, the daughter of Herodias danced before the, and pleased Herode.

7 Wherefore he ^d promised with an othe, that he wolde giue her whatsoever she wolde aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptiste head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

q Because the Scribes office was to expound ^q Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit. r The preachers of Gods worde must haue store of sondrie and ample instructions

Mar 6. 1.
Luk 4. 16.

Iohn 6 42.
1 Cor 13. 8.

Mar 6. 4.
Luk 4. 24.

Isa 4. 44.

f Me commu-ly neglect the, whom they haue knowne of children: also thei do enuie them of the same countrey: and such is their ingratitude that they take light occasion to contumace the graces of God in others.

Chap 13. 1.
Mar 6. 34.
Luk 9 7.

a He spake after the common error: for they thought that the soulles of them that were departed, entered into another bodie

Mar 6. 37.
Luk 3. 14.

Lew 16. 16.

20. 21.

b To appro-ue his excommunication, and to get him greater autoritie
c As wel became nature abhorreth such horrible incontinencie, as also that he had taken her by force from his brother

Chap 21. 26.

d The promise was wicked: but yet it was more vile to be obdurate in the same, than he might seeme constant.

- Or, & he* 12 And his disciples came, and toke vp his bodie, and buried it, and went, and tolde Iesus.
- Mar 6, 38. Luk 9, 10.* 13 *And when Iesus heard it, he departed thence by ship into a desert place aparte. And when the multitude had heard it, thei followed him a fute out of the cities.
- e to the intent that his disciples now after their ambassage might some what rest the, or els that he might instruct them to greater enterprises* 14 And Iesus went forthe and sawe a great multitude, and was moued with compassion towardes them, and he healed their sicke.
- Mar 6, 35. Luk 9, 13. Iohn 6, 5.* 15 ¶ And when even was come, * his disciples came to him, saying, This is a desert place, and the houre is alreadie paste: let the multitude departe, that they may go into the townes, and bye them vitailles.
- f Christ lea- ueth them not destitute of bo- delie nourish- ments, which seke the fode of the soule.* 16 But Iesus said to them, They haue no neede to go away: giue ye them to eat.
- 17 Then said they vnto him, We haue here but fiue loaves, and two fishes.
- 18 And he said, Bring them hether to me.
- 19 And he commanded the multitude to sit downe on the grasse, and toke the fiue loaves and the two fishes, and loked vp to heaven and blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.
- Or, praised and gaue thanks to God.* 20 And they did all eat, and were sufficed, and they toke vp of the fragments that remained, twelue baskets ful.
- 21 And thei that had eaten, were about fiue thousand men, beside women & litle children.
- g The disci- ples were lo- the to departe from Christ: but yet they shewed their obedience* 22 ¶ And straight waye Iesus cōpelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.
- Mar 6, 46. Iohn 6, 16.* 23 And as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.
- 24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.
- h The night was deuided into foure watches, wherof euerie one co- tained thre houres* 25 And in the fourth watche of the night, Iesus went vnto them, walking on the sea.
- 26 And when his disciples sawe him walkig on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.
- i The presen- ce of Christ maketh his bolde.* 27 But straight way Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraied.
- k His zeale was great, but he had not suf- ficiently con- sidered y me- sure of his faith.* 28 Then Peter answered him, & said, Master, if it be thou, * byd me come vnto thee on the water.
- 29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.
- l His enterpri- se was to gre- at, & therefore he must needs fall in danger, when his faith failed.* 30 But when he sawe a mightie winde, he was afraied: and as he beganne to sinke, he cryed, saying, Master, saue me.
- 31 So immediatly Iesus stretched forthe his hand, and caught him, and said to him,
- m O thou of litle faith, wherefore didst thou doubt?*
- 32 And as sone as they were come into the ship, the winde ceased.
- 33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.
- 34 ¶ And when they were come ouer, thei came into the land of Gennesaret.
- 35 And when the men of that place knewe him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,
- 36 And besoght him, that they might touche the hemme of his garment onely: & as manie as touched it, were made whole.
- CHAP. XV.**
- Christ excuseth his disciples, and rebuketh the Scribes, & Pharises, for transgressing Gods commandment by their owne traditions: 13 The plant that shalbe rooted out 18 What things defile a mā 22 He delivereth the woman of Canaanee daughter 26 The bread of the children 30 He healeth the sicke 36 And feedeth foure thousand men, beside women and children.*
- T**hen came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,
- 2 * Why do thy disciples transgresse the tradicion of the Elders: for they wash not their hands when they eat bread.
- Mar 7, 1. a Mc are more rigorous to ob- serue their owne tradi- tions then Gods cōmandement, 10, 19, 23.*
- 3 But he answered & said vnto them, Why do ye also transgresse the commandemēt of God by your tradicion?
- 4 * For God hathe commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him dye the death.
- Exod 20, 12. deut 5, 16. ephes 6, 2. Exod 21, 17. leuit 20, 9.*
- 5 But ye say, Whosoeuer shal say to father or mother, *b* By the gift that is offered by me, thou maist haue profite,
- Exod 20, 12. deut 5, 16. ephes 6, 2. Exod 21, 17. leuit 20, 9. prou. 20, 20*
- 6 Thogh he honour not his father, or his mother, *shalbe fre:* thus haue ye made the commandement of God of no autoritie by your tradicion.
- b The Scribes disputed with them that did not their due- ties to their owne parents, so y thei wold recompense y same to their profite by thei- r offerings.*
- 7 O hypocrites, Esaias prophecied wel of you, saying,
- 8 * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.
- Isai 29, 13. c God wil not be honoured according to mans fantasie, but detesteth all good inten- tions, which are not ground- ed on his worde*
- 9 But in vaine they worship me, teachig for doctrines, mens precepts.
- Mar 7, 29.*
- 10 * Then he called the multitude vnto him, and said to them, Heare and vnderstand.
- 11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.
- John 17, 2. d All tractes are not grafted in Iesus Christ by fre adoption and euerie doctrine, that is not established by Gods worde.*
- 12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing *thou* saying?
- 13 But he answered & said, * Euerie plant which mine heauenlie Father hathe not planred, shalbe rooted vp.

Faith obtineth.

S. Mattheu. The Pharises leauen.

^a They are not worthy to be cared for
Luk 6. 39.

Mar 7. 17.

14 * Let them alone : they be the * blinde leaders of the blinde: & if the blinde leade the blinde, bothe shal fall into the ditche.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding!

17 Perceiue ye not yet, that whatsoeuer entereth into y^e mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

Gen. 6. 5.

^b All vices: pro-
ceede of the
corrupt affec-
tion of the he-
art.

19 For out of y^e heart * come euil^f thoughts, murders, adulteries, fornications, thefts, false testimonies, scoundrels.

20 These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.

Mar. 7. 34.

21 * And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the same coasts, and cried, saying vnto him, Haue mercie on me, o Lord; the sonne of Daud: my daughter is miserably vexed with a deuill.

23 But he answered her not a worde. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

^c The disci-
ples were offe-
ded at her im-
portunitee

Chap. 10. 6.

24 But he answered, and said, I am not sent, but vnto the * lost shepe of the house of Israel.

25 Yet she came & worshipped him, sayi^g, Lord, helpe me.

26 And he answered, & said, It is not good to take the childrens bread, and to cast it to ^b whelpes.

^d Christ cal-
leth the dogs,
or whelpes w^h
are strangers
from the hou-
se of God

27 But she said, Trueth, Lord: yet in dede the whelpes eat of the crommes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O womā, great is thy¹ faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

^e Christ gran-
ted her peti-
tion, for her fa-
iths sake, and
not at the re-
quest of his
disciples.

Mar. 7. 31.

29 ¶ So Iesus * went away from thence, and came nere vnto the sea of Galile, & went vp into a mountaine and sate downe there.

Mt. 23. 5.

30 And great multitudes came vnto him, * hauing with them, halt, blinde, domme, maymed and manie other, and cast them downe at Iesus fete, and he healed them,

31 In so much that the multitude wonder-
red, to se the domme speake, the maymed whole, the halt to go, and the blinde to se: and they glorified the God of Israel.

Mar. 8. 1.

^f Christ can
not forget tho-
se that followe
him.

32 * Then Iesus called his disciples vnto him, and said, I * haue compassion on this multitude, because they haue continued with me alreadie thre daies, and haue nothing to eat: and I wil not let the departe fasting, lest they fainte in the way.

33 And his disciples said vnto him, When-
ce shulde we get so muche bread in the wilderness, as shulde suffice so great a mul-
titude!

34 And Iesus said vnto them, How manie
loaues haue ye? And they said, Seuen, and
a fewe litle fishes.

35 Then he commanded the multitude to
sit downe on the grounde,

36 And toke the seuen loaues, and the fishes,
and gaue thanks, & brake them, and gaue
to his disciples, and the disciples to the
multitude.

37 And they did all eat, and were sufficed:
& thei toke vp of the fragments that re-
mained, seuen baskets ful.

38 And they that had eaten, were foure
thousand men, beside women, and litle
children.

39 Then Iesus sent away the multitude, and
toke shippe, and came into the partes of
Magdala.

11. Magdala.

CHAP. XVI.

¹ The Pharises require a token 6 Iesus warneth his dis-
ciples of the Pharises doctrine 16 The confession of Pe-
ter 19 The keyes of heauen 24 The faithful must bea-
re the crosse. 25 To winne or lose the life. 27 Christs
cunning.

1 Then * came the^a Pharises and Sad-
duces, and did^b tempt him, desiring
him to shewe them a signe from heauen.

2 But he answered, and said vnto them,
When it is euening, ye say, Fayre wether:
for the skie is red.

3 And in the morning ye say, To day shal-
be a tempeste: for the skie is red and low-
ring. O hypocrites, ye can discerne the fa-
ce of the skie, and can ye not discerne the
c signes of the times?

4 * The wicked generacion, and adulte-
rous seeketh a signe, and there shal no signe
be giuen it, but the^d signe of the Prophet
* Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to
the other side, they had * forgotten to ta-
ke bread with them.

6 Then Iesus said vnto them, Take hede
and beware of the leauen of the Pharises
and Sadduces.

7 And they^e thought in them selues, saying,
It is because we haue broght no bread.

8 But Iesus * knowing it, said vnto them, O
ye of litle faith, why thinke you thus in
your selues, because ye haue broght no
bread?

9 Do ye not yet perceiue, nether remem-
ber the fve loaues, when there were * fve
thousand men, and how manie baskets to-
ke ye vp?

10 Neither the seuen loaues when there we-
re * foure thousand men, and how manie
baskets toke ye vp?

11 Why perceiue ye not that I said not
vnto

Chap 12. 38.
Mar. 8. 11.

Luk. 12. 54.
^a Although
they did not
agre in doc-
trine, yet they
toynd toge-
ther to fight a-
gainst y^e trueth.
^b Men tempe
God either by
their incredu-
lity, or curio-
sity.

^c Which apper-
teine to the
heauenlie and
spirital life.

Chap 12. 34.
^d Christ shal
be to them as
a Ionas raised
vp from death.

Lou. 24. 3. 1.
Mar. 8. 14.
Luk. 12. 1.

^e Or, reasoned
with thei selues.

^f A token of
Christs diuini-
tie, to knowe
mens thoughts.

Chap 14. 17.
John 6. 9.

Chap. 13. 34.

The keys.

Chap. XVII. Heare him.

IO

vnto you concerning bread, that ye shulde beware of the leauen of the Pharises & Sadduces?

11 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

f We may boldly by Christs admonition reiect and cōtemne all erroneous doctrine and mans inventions, and ought onely to cleaue to the worde of God
Mar 8.27.
luk 9.28.

12 ¶ Now when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

13 And thei said, Some say, Iohn Baptiste: and some, Elias: & others, Ieremias, or one of the Prophetes.

14 He said vnto them, But whome say ye that I am?

15 Then Simon Peter answered, and said, Thou art the Christ the Sonne of the liuing God.

Ioh 6.69.
g He meaneth any thing that is in man.
Iohn 1.43.
h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible eternall

Iohn 20.21.
i The power of Satā which standeth in craft and violence
k The preachers of the Gospel open the gates of heauen with the worde of God, which is his right key: so that where this worde is not purely taught, there is neither key, nor autoritie
l Condemne by Gods worde
m Because he wolde yet instruct them, & not preuent his time
n He wolde plucke out of their hearts that false opinion, which they had of his temporall kingdome
Chap 10.33.
mar 8.34.
luk 9.23.
& 14.27.
Chap. 10.39.
mar 8.34.
luk 9.24.
& 17.33.
Mar 8.36.
luk 9.25.
Ioh 12.25.

o Which worde signifieth an aduersarie, who resisteth the wil of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. p That is, whosoever thinketh to save him self by forsaking Iesus Christ.

16 And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Ionas: for as flesh & blood hath not reueiled it vnto thee, but my Father which is in heauen.

17 And I say also vnto thee, that thou art Peter, and vpon this rocke I wil buylde my Church: and the gates of hel shal not overcome it.

18 And I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shalbe bound in heauen: and whatsoever thou shalt loose on earth, shalbe loosed in heauen.

19 Then he charged his disciples, that they shulde tell no man that he was Iesus the Christ.

20 ¶ From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes, and be slaine, and rise againe the third day.

21 Then Peter toke him aside, and began to rebuke him, saying, Master, pitie thy self: this shal not be vnto thee.

22 Then he turned backe, and said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

23 Iesus then said to his disciples, ¶ If any man wil followe me, let him forsake him self, & take vp his crosse, and followe me.

24 For whosoever wil save his life, shal lose it: and whosoever shal lose his life for my sake, shal finde it.

25 ¶ For what shal it profite a man though he shulde winne the whole worlde, if he lose his owne soule? or what shal a man giue for recompense of his soule?

26 For the Sonne of man shal come in the glorie of his Father with his Angels, and

*then shal he giue to euerie mā according to his dedes.

27 ¶ Verely I say vnto you, there be some of them that stand here, which shal not taste of death, till they haue sene the Sonne of man come in his kingdome.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11 Of Elias and Iohn Baptiste 15 He healeth the lunatike. 20 The power of faith. 21 Prayer & fasting. 22 Christ telleth the before of his passion. 27 He payeth tribute.

And after six dayes, Iesus toke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,

and was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, This is my beloued Sonne, in whome I am wel pleased: heare him.

6 And when the disciples heard that, they fel on their faces and were sore affrayed.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe fro the mountaine, Iesus charged them, saying, Shewe the vision to no man, & until the Sonne of man rise againe from the dead.

10 ¶ And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and said vnto them, Certainely Elias must first come, & restore all things.

12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto him wharsoeuer they wolde: likewise shal also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptiste.

14 ¶ And when they were come to the multitude, there came to him a certeine man, and kneeled downe to him,

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fyre, and oft times into the water.

16 And I brought him to thy disciples, and they coulde not heale him.

Psal. 62.12.
rom 2.6.

Mar 9.1.
luk 9.17.

q This was fulfilled in his resurrection & was as an etrie into his kingdome, and was also confirmed by sending the holie Ghost, whereby he wrought so great and sondrie miracles.

Chap xviii.
Mar 9.2.
luk 9.28.
our, the first day after

a Christ shewed them his glorie, that they might not thinke he suffered through infirmities, but that he offered vp him self willingly to dye. b By these two witnesses are represented the Lawe and the Prophetes, which lead vs to Christ

Chap 21.7.

c Peter 2. 27.
e After Moses & Elias departed Peter fearing he shulde lose that ioyfull sight, speake as a man distraide & wolde be hauledogged them in earthly houses, & were receiued in glorie
d We are reconciled to God by Christ onely.

Mar 9.11.

e Christ is our chief and onely scholemaster

Chap. 11. 14.

mal 4.5.

f And so worshipped Christ

g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Chap 11. 14.

mal 4.5.

f And so worshipped Christ

g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Chap 11. 14.

mal 4.5.

f And so worshipped Christ

g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Chap 11. 14.

mal 4.5.

f And so worshipped Christ

g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Chap 11. 14.

mal 4.5.

f And so worshipped Christ

g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Chap 11. 14.

mal 4.5.

f And so worshipped Christ

g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Of tribute.

S. Matthew. The lost shepe.

h He speaketh chiefly to the Scribes, who began to bragge, as if they had now gotten the victory ouer Christ because his disciples were not able to do this miracle.

Luk. 17. 6.

i By this manner of speache is signified, they shulde do things by their faith & shulde seme impossible

Chap. 20. 17.

Mat. 9. 31.

Luk. 9. 44.

Ex. 24. 7.

k The best remedie to streng then the weak faith is prayer, which hathe fasting added to it, as an helpe to the same

Or, were conuer- sants, or resur- red into Gali- lee

l The Greke worde is (didrachma) & was of value a bout 10 pence of olde ster- ling monie, & the Israelites payed it once by the Lawe, Exo 30. 13, and at this time they payed it to the Roma's on Or gine occasion to forsake & truerth

m The worde is (Statera) & cōteyneth two didrachmas, & is valued a bout 5 groates of olde ster- ling.

Mar. 9. 33.

Luk. 9. 46.

a They strue for the rewar- de before they haue taken a ny payne: and where as they shulde haue holpen & reue- eced one ano- ther, they were ambitious and despicers of their bre- thren.

Chap. 19. 24.

1 Cor. 14. 20.

b Not in lacke

aduance them

17 Then Iesus answered, and said, **O** generation, faithles, and croked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, & he went out of him: and the childe was healed at that houre.

19 The came the disciples to Iesus a parte, and said, Why coulde not we cast him out?

20 And Iesus said vnto them, Because of your vnbelofe: for *** verely** I say vnto you, if ye haue faith *as muche as a* graine of mustard seede, ye shal say vnto this mou- taine, **1** Remoue hence to yonder place, & it shal remoue: and nothing shal be vnpos- sible vnto you.

21 How be it this kinde goeth not out, but by *** prayer** and fasting.

22 ¶ And as^r ther^a abode in Galilee, Iesus said vnto them, The Sonne of man shal be de- liuered into the hands of men,

23 And they shal kil him, but the thirde day shal he rise againe: and they were very sorie.

24 ¶ And when they were come to Capernaum, they that receiued **1** polle money, came to Peter, and said, Doerh not your Matter pay tribute?

25 He said, Yes. And when he was come into **2** house, Iesus preuented him, saying, What thinkest thou Simo? Of whome do the Kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the chil- dren fre.

27 Neuertheles, lest we shulde **m** offende them, go to the sea, and cast in an angle, & take the first fishe that cometh vp, & when thou hast opened his mouth, thou shalt finde a **n** piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. **3** He teacheth his disciples to be humble and harmeles. **6** To auoide occasions of euil. **10** Not to contemne the litle ones. **11** Why Christ came. **15** Of brotherlie corre- ction. **17** Of the autoritie of the Church. **19** The commendacion of prayer and godlie assemblies. **21** Of brotherlie forgiveness.

1 The *** same** time the disciples came vn to Iesus, saying, *** Who** is the greatest in the kingdome of heauen?

2 And Iesus called a litle childe vnto him, and set him in the middes of them,

3 And said, Verely I say vnto you, except ye be *** conuerted**, & become as litle **b** chil- dren, ye shal not enter into the kingdome of heauen.

4 *** Who** soeuer therefore shal humble him self as this litle childe, the same is **2** grea-

ter in the kingdome of heauen.

test in the kingdome of heauen.

5 And who soeuer shal receiue suche a litle childe in my Name, receiueth me.

6 *** But** who soeuer shal offende one of these litle ones which beleue in me, it were bet- ter for him, that a **d** myllstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 *** Wo** be vnto the worlde because of offen- ces: for it must nedes be that offences shal come, but wo be to that mā, by whome the offence cometh.

8 *** Wherefore**, if thine hand or thy fote cause thee to offende, cut the of, & cast the from thee: it is better for thee to enter in- to life, halt, or maimed, then hauing two hands or two fete, to be cast into cuerla- sting fyre.

9 And if thine eye cause thee to offend, plucke it out, & cast it from thee: it is bet- ter for thee to enter into life with one eye, then hauing two eyes, to be cast into hel fyre.

10 **1** Se that ye despice not one of these litle ones: for I say vnto you, that in heauen their *** s** Angels alwayes beholde the face of my Father which is in heauen.

11 For *** the** Sonne of man is come to **h** saue that which was lost.

12 How thinke ye? *** If** a man haue an hun- dred shepe, & one of the be gone astray, doeth he not leaue ninetie & nine, and go into the mountaines, and seke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that shepe, then of the ninetie and nine which went not astray.

14 So is it not the wil of your Father which is in heauen, that one of these litle ones shulde perishe.

15 ¶ *** Moreouer**, if thy brother trespace a- gainst thee, go, and tell him his faute be- twene thee & him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by **2** *** mouth** of two or thie witnesses euerie worde may be cō- firmed.

17 And if he wil not vouchesaue to heare the, tel it vnto the *** Church**: & if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, *** What** soeuer ye **1** binde on earth, shal be bounde in heauen: and *** what** soeuer ye lose on earth, shal be losed in heauen.

19 Againe, verely I say vnto you, that if two of you shal agre in earth vpon any thing, what soeuer they shal desire, it shal be giue

to reforme maners, and execute discipline. This assemble represented the Church, which had appointed them to this charge. **1** In the 16 chap 19. he ment this of doctrine, and here of ecclesiastical discipline, which depen- deth of the doctrine. *Or, done it.*

e He calleth them litle chil- dren now, & humble them selues with all humilitie and subiection

Mar. 9. 42.

Luk. 17. 1

d The worde significth a gre at millstone & an asse tour- neth, and it is spoken in respect of that which is tour- ned with manes hand, which is lesse.

Chap. 5. 30.

mar. 9. 45

e Christ war- neth his to ta- ke heed that they shrinke not backe fro him for any eu- il example or offence that man can giue. *f* Christ tou- cheth the cause of this offen- ce, which is pride and dis- dey ne of our inferiours

Psal. 34. 7.

Luk. 19. 10.

Luk. 15. 4.

g Seeing God hathe comma- ded his An- gels to take charge of his children, the wicked may be assured that if they despi- ce them, God wil reuenge their cause

h We may not lose by our fence that which God hathe so dere- ly bought

Leu. 19. 17.

eccl. 19. 13.

Luk. 17. 3

iam. 5. 18.

1 Wherewith thou maist be offended: he speaketh of secret or parti- cular finnes, & not of open or knownen to o- thers

Or reprove him

Deu. 19. 15.

1 John. 8. 17.

eb. 10. 28.

2 Cor. 13. 1.

1 Cor. 5. 9.

2 Th. 3. 4.

1 John. 20. 23.

k He meaneth according to the order that was among the Iewes, who had their cou- cel of ancient and expert mē

them

them of my Father which is in heauen.

20 For where two or thre are gathered together in my Name, there am I in the midstes of them.

Luk. 17. 4.

m We must be continually ready to forgive

21 Then came Peter to him, & said, Master, how oft shal my brother sinne against me, & I shal forgieue him? vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto ^m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certeine King, which wolde take a countes of his seruants.

24 And when he had begonne to reckon, one was broght vnto him, which oght him ten thousand talents.

n A commune talent was valued at three score pounde: some also were greater and some lesse

25 And because he had nothing to paye, his master commanded him to be solde, & his wife, & his children, and all that he had, and the dette to be payed.

26 The seruant therefore fel downe, and besoght him, saying, Master, appease thine angre towarde me, and I wil pay thee all.

27 Then that seruants master had compassion, and lofed him, and forgaued him the dette.

28 But when the seruant was departed, he founde one of his felowes, which oght him an hundred pence, & he layed hands on him, and toke him by the throte, saying, Pay me that thou owest.

o Which amounteth of our money to the sume of 25 shillings, or vertue nere, and was nothing in respect of y former which his master forgaued him.

29 Then his fellow fel downe at his fete, and besoght him, saying, Appease thine angre towards me, and I wil pay thee all.

30 Yet he wolde not, but went and cast him into prison, til he shulde pay the dette.

31 And whē his other felowes sawe what was done, they were very forie, and came, and declared vnto their master all y was done.

32 Then his master called him, and said to him, O euil seruant, I forgaued thee all that dette, because thou prayedst me.

33 Oghtest not thou also to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, til he shulde pay all that was due to him.

p God esteemeth onely the heart and affection.

35 So likewise shal mine heauēlie Father do vnto you, except ye forgieue ^p from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced 11 Continence is a gift of God 14 He receiueth litle babes 16 To obtaine life everlasting 24 That rich men can scarcely be saved 28 He promisseth them which haue left all to followe him life everlasting.

Mar 10. 1.

1 And it came to passe, that whē Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharises tēpting him, and saying to him, Is it lawful for a man to put away his wife for cueuie "faute?"

* Or, faulte

4 And he answered and said vnto them, Haue ye not red, * that he which made them at the beginning, made them male and female,

Gen. 1. 27.

5 And said, * For this cause, shal a man leaue father and mother, and cleaue vnto his wife, and they ^a twaine shalbe one flesh?

Gene. 2. 24.

1 Cor. 6. 16

ephe 5. 31.

a They that afore were as two, shalbe now as one persone.

* Or, personae.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a sun die that, which God hath coupled together.

7 They said to him, Why did then * Moses commāde to giue a bil of diuorcemēt, and to put her away?

Deu. 24. 1.

8 He said vnto them, Moses, because of the ^b hardnes of your heart, suffered you to put away your wiues: but ^c from the beginning it was not so.

Chap. 5. 32.

mar 10. 5.

luk. 16. 18.

1 Cor. 7. 11.

9 I say therefore vnto you, * that whosoever shal put away his wife, except ^d it be for whoredome, and marie another, ^d committeth adulterie: and whosoever marieth her which is diuorced, doeth commit adulterie.

b It was to auoide the crueltie, that men wolde haue vsed towards their wiues, if they had bene forced to retaine them in their displeasure, furie and malice.

c That is, at y beginning, and by Gods ordinance.

d For this bāde can not be broken at mā's pleasure.

e Some by nature are vnabie to marie, and some by arte.

f The worde significth (gelded): and they were so made because they shulde kepe the chambers of noble women: for they were iudged chaste.

g Which haue the gift of continence, & vse it to serue God with more free libertie.

h This gift is not commune for all mē, but is verie rare, and giuen to few: therefore me may not rashly absteine from marriage.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are ^e some chaste, which were so borne of ^e their mothers bellie: and there be some chaste, which be made chaste by men: & there be some chaste, & which haue made them selues chaste for the kingdome of heauen. He ^h that is able to receiue ^h this, let him receiue it.

13 ¶ Thē were broght to him litle childē, that he shulde put ⁱ his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And whē he had put his hands on them, he departed thence.

16 ¶ And beholde one came, and said vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt entre into life, ^k kepe the commandements.

18 He said to him, Which? And Iesus said, * These, Thou shalt not kil: Thou shalt not cōmit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

Chap. 18. 3.

mar. 10. 13.

luk. 18. 15.

Mar 10. 17.

luk. 18. 18.

19 Honour thy father and mother: and thou

i Because this young mā knewe mā knē to the intent, that his doctrine might better take place. k He spake thus that he might learne to knowe him self. * Exod 20. 13 den 5. 16 rom 13. 9.

A riche man.

S. Matthewe. The penie.

shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, go, & sel that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shal hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed thee: what shal we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shal sit in the throne of his maiestie, ye which followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shal receiue an hundredfold more, & shal inherite euerlasting life.

30 ¶ But manie that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour.

2 He admonisheth them of his passion. 30 He teacheth his to flee ambition. 28 Christ payeth our ransome. 30 He giueth two blinde men their sight.

1 For the kingdome of heauen is like vn to a certeine house holder, which wēt out at the dawning of the day to hier laborers into his vineyarde.

2 And he agreed with his laborers for a penie a day, and sent them into his vineyarde.

3 And he went out about the thirde houre, and sawe other standing ydle in the market place,

4 And said vnto them, Go ye also into my vineyarde, & whatsoeuer is right, I wil giue you: and they went their way.

5 Again he went out about the fixt and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyarde, & whatsoeuer is right, that shal ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call thy laborers, and giue them their hier, beginning at the last, til thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the first came, they supposed that they shulde receiue more, but they likewise receiued euerie man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didest thou not agree with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye euil because I am good?

16 ¶ So the last shalbe first, and the first last: for manie are called, but fewe chosen.

17 ¶ And Iesus went vp to Ierusalem, and toke the twelue disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chief Priests, and vnto the Scribes, & they shal condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the thirde day he shal rise againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, & desiring a certeine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shal drinke of, and to be baptized with the baptism that I shal be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke in dede of my cup, and shalbe baptized with his baptism, that I am baptized with, but to sit at my right hand, and at my left hand,

Or enuious, because of my liberalitie, deut 15. 19.

Chap 19. 30.

mar 10. 31.

luk 13. 30.

chap 22. 14.

mar 10. 32.

luk 18. 31.

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querie man in

his vocation,

as he is called

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& encourage

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all

luk 18. 32.

mar 10. 32.

He setteth his

croffe before

their eyes to

drawe the first

ambition, call-

ling it a cup,

to signifie the

1 He boasteth muche because as yet he knewe not him self
20 Christ here by discovered his hypocritie, and caused him to seele his owne weakness, not generally commanding all to do as he like
21 What hinderance men haue by riches

22 Who can free mens heartes, so that they shal not set their mindes on their riches

23 Mar 10. 28.

luk 18. 28.

24 In this worke whereby the worlde is changed, renewed and regenerate: or to ioyne this worde with the sentence following and so take regeneration for the day of iudgement, when the elect shal in soule and bodie enioye their inheritance, to the end they might knowe that it is not sufficient to haue begonne once

luk 22. 30.

chap 20. 16.

mar 10. 31.

luk 13. 30.

25 The ioye of confidence in Gods children seele even in their afflictions is a 1000 fold more worthe then all worldly treasures

26 Which was called denarius, & was of value about 4 pence halfe penie of olde monney, and was commonly a workmans luer

27 They decided the day in 12 houres, so that the third was the fourth part of the day, six of the clocke was none, nine was three of the clocke after

28 The eleuenth house was an houre before the sunne set.

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The flee ambition.

Chap. XXI. A den of theues. 12

f God my Father hath not given me charge to bestow offices of honour here: but to be an example of humilitie vnto all
Mar. 10. 41.
luk. 22. 27.

hand, is ^f not mine to giue: but it *shalbe giuen* to them for whome it is prepared of my Father.

24 *And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so amōg you: but whosoever wil be great among you, let him be your seruant,

27 And whosoever wil be chief amōg you, let him be your seruant,

Philip. 2. 7. 28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of manie.

Mar. 10. 46.
luk. 18. 39. 29 ¶ And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode stil, and called them, & said, What wil ye that I shulde do to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

¶ *Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children with prosperitie vnto Christ. 19 The figge withereth 22 Faith requisit in prayer 25 Iohns baptism. 28 The two sonnes. 33 The parable of the house and men. 42 The corner stones reiected. 43 The Iewes reiectet & the Gentiles receiued.*

Mar. 11. 1.
luk. 19. 29. 1 And *when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an ^a asse bounde, and a colte with her: lose them, and bring them vnto me.

3 And if anie man say ought vnto you, say ye, that the Lord hath the nede of them, and straight way he wil let them go.

4 All this was done that it might be fulfilled w^h was spoken by the Prophet, saying,

5 ¶ *Tel ye the ^b daughter of Siō, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a ^c colte, the fole of an asse vsed to the yoke.

6 So the disciples wēt, and did as Iesus had commanded them,

7 And brought the asse & the colte, & put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cutte downe brāches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, *Hosanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hosanna *thou which art in the* ^f *hieft heauens.*

10 *And when he was come into Ierusalem, all ^g *the citie* was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus wēt into the Tēple of God, and cast out all them that solde & bought in the ^h *Temple*, and ouerthrew the tables of the money changers, and the seates of them that solde doues,

13 And said to thē, It is writtē, *Mine house shalbe called the house of prayer: ⁱ *but* *ye haue made it a denne of thieues.

14 Then *the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Tēple, & saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto thē, Yea: red ye neuer, *By the ^j *mouth* of babes & sucklings thou hast ^k *made* perfite the praise?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

19 And seing a figge tre in the way, he came to it, and founde nothing thereon, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples sawe it, they ^l *marueiled*, saying, How sone is the figge tre withered!

21 And Iesus answered and said vnto them, *Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, *which I haue done* to the figge tree, but also if ye say vnto this mountaine, ^m *Take thy self away*, and cast thy self into the sea, it shalbe done.

22 *And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.

23 ¶ *And when he was come into ⁿ *the Tēple*, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie doest thou these things? and who gaue thee this autoritie?

24 Then Iesus answered and said vnto thē, I also wil aske of you a certeine thing, w^h if ye tel me, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whence was it? frō

e Which is to say, Saue I pray thee, desiring God, to prosper & sende good successe to the Meſſias.

Mar. 11. 11.

luk. 19. 45.

ioh. 2. 13.

f For God & is in heauen, must onely ſaue.

g In the porch or entrie into ^h *the Tēple.*

Iſa. 56. 7.

Leue 7. 11.

Mar. 11. 17.

luk. 19. 46.

h Vnder the pretence of religion hypocrites ſeke their owne gain, and ſpoyle God of his true worſhip

Pſal. 8. 3.

i If God reuile his glorie & might by babes, that can not as yet ſpeake, is it marueil, if they can ſpeake, do ſet forth, and magnifie the ſame?

Mar. 11. 13.

k In Ebrewé it is, haſt ordered or ground ^l *the figge tree*, which is all to one purpoſe, becauſe God is then more praiſed when his ſtrength is beſt knowne.

Chap. 17. 20.

l Which thing ſeemeth to be impoſſible.

Chap. 7. 7.

ioh. 15. 7.

ioh. 3. 24.

Mar. 11. 27.

luk. 20. 1.

ioh. 1. 9. 12.

Of the two sonnes.

S. Matthewe. Bidden to the mariage.

heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

m The hypocrites feare man more the God, & malice neuer iustifieth the truth
Chap. 14. 5.
mat. 6. 20.

26 And if we say, Of men, we feare y^e people: * for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We caⁿ not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

28 ¶ But what thinke ye? A certeine man had two sonnes, and came to the elder; & said, Sone, go & worke to day in my vineyard.

29 But he answered and said, I wil not: yet afterwarde he repented him self, and wet.

30 Then came he to the seconde, and said likewise. And he answered, and said, I wil, syr: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto the, Verely I say vnto you, that the ^a Publicanes and the harlots shal go before you into the kingdome of God.

32 For Iohn came vnto you in the ^o way of righreousnes, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, thogh ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable, There was a certeine housholder, * which planted a vineyarde, and hedged it round about, and made a winepresse therein, and buylt a tower, and let it out to houthand men, and went into a strange countrey.

34 And when the time of the frute drewe nere, he sent his seruants to the houshad men to receiue the frutes thereof.

35 And the housbandmeⁿ toke his ^f seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, mo^{re} the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne sonne, saying, They wil reuerence my sonne.

38 But when the housbandmen sawe the sonne, they said among them selues, * This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they toke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vineyarde shal come, what wil he do to those housbandmen?

41 They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyarde vnto other housbandmen, which shal deliuer him the frutes in their seasons.

42 Iesus said vnto them, Red ye neuer in the Scriptures, * The stone which y^e buylders refused, the same is made the head

of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a nacioⁿ, which shal bring forth the frutes thereof.

44 * And whosoever shal fall on this stone, *Isa. 8. 14.* he shalbe broken: but on whome soeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment 17 Of paying of tribute. 23 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

1 Then Iesus answered, and spake vnto them againe in parables, saying, *Luk. 14. 16. reuel. 19. 9.*

2 The kingdome of heauen is like vnto a certeine King which married his sonne, 3 And sent forth his seruants, to call the that were bid to the wedding, but they wolde not come.

4 Againe he sent forth the other seruants, saying, Tel the which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intreated them sharpely, and slewe them.

7 But when y^e King heard it, he was wroth, & sent forth his warriors, & destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So those seruants went out into the high wayes and gathered together all that euer they founde, bothe ^d good and bad: so the wedding was furnished with ghestes.

11 The King came in, to se the ghestes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speechles.

13 Then said the King to the seruants, Binde him hand and foote: take him away, and cast him into vtter darkenes: * there shal be weping and gnashing of teeth.

14 * For manie are called, but fewe chosen.

15 ¶ The went the Pharises & toke counseil how

a Christ reprocheth y^e Iewes of their ingratitude & obdurate malice, in that they rejected the grace of God, w^h was so plentifully offered vnto them

b God punissheth extreme ly tuche ingratitude

c The ingratitude of the w^h are bid, caⁿ not cause Gods liberalitie & his holie meates to perishe, w^h he hath prepared for his

d In y^e Church the hypocrites are mixed w^h the goodlie. e He had not a pure affection & vpright conscience, which proceeded of faith

f Thogh God suffer for a time hypocrites in the Church, yet he knoweth how to trie the, & fanne them out

g By the outward, & general calling
Chap. 8. 12. & 13. 42 & 25. 30. Chap. 20. 16. Mar. 12. 13. Luk. 20. 16.

n So farre it is impossible for them to repent & be saued, y^e stande in their owne conceite, that the greatest sinners that are, shal more sone come to repentance o^r God taught by Iohn the way of righreousnes, whose life was vpright and perfect
Isa. 5. 1.

Jerem. 2. 21.
mat. 12. 12.

Luk. 20. 9.
p The vineyarde is the people, whome he had elected. q Vsed all meanes to preferre it, and to make it fructifull.

r Which were the Priests & rulers
s The Prohetes
t Iesus Christ
Chap. 16. 3.
& 27. 1.
Job. 11. 23.

Psalm. 118. 22.
Mat. 4. 11.

rom. 9. 33.

1. pet. 2. 7.

u As not meete or fit for their buylding.
x To fasten & ioine the buylding together,
y to vpholde the whole.

The Sadduces question. Chap. XXIII. Of ambition. 13

how they might tangle him in talke.

16 And they sent vnto him their disciples with the ^b Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neither careest for anie man: for thou considerest not the persone of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shewe me the tribute money. And they brought him a ^k penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cessars. Then said he vnto them, *Giue therefore to Cesar, the things which are Cessars, and giue vnto God, those which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye, hauing no children, let his brother marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the ^a Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, & the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonished at his doctrine.

34 ¶ * But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, repeating him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said to him, * Thou shalt loue the

Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy self.

40 On these two commandments hagerh the whole Law, and the Prophetes.

41 ¶ * While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, 'til I make thine enemies thy fote stoles?

45 If then Dauid call him Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forth aske him anie mo questions.

CHAP. XXIII.

Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, & to his disciples,

2 Saying, The * Scribes and the Pharises sit in Moses seat.

3 All therefore whatsoever they byd you obserue, that ^b obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they them selues will not moue them with one of their fingers.

5 All their workes they do for to be sene of men: for they make their ^c phylacteries broad, and make long the ^d fringes of their garments,

6 * And loue the chief place at feasts, and to haue the chief seates in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But be not ye called, ^d Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for their is but one, your Father which is in heauen.

10 Be not called ^e doctors: for one is your doctor, euen Christ.

11 But he that is ^f greatest among you, let him be your seruant.

12 * For whosoever wil exalt him self, shal be brought low: and whosoever wil humble

d Christ forbideth not to giue iuste honour to Magistrates and Masters, but condemneth ambition and superiouritie over our brothers faith, which office apperteneeth to Christ alone. e The Pharises were called Masters or Fathers, and the Scribes Doctors. f The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.

^b These were certaine flatterers of the court, which euer maintained that religion, & King Herode best approved: and though they were enemies to the Pharises: yet in this thing they consented, thinking to tangle Christ, and so ether to accuse him of treason, or to bring him into the hatred of all his people.

Rom 13.7. i As touching the ourwarde qualitie, as whether a man be riche or poore

Or, the city: of the tribute k Which was of value about foure pence halfe penie

Mar 12.10. luk. 20.17. act. 23.6.

Deut. 25.1.

Or, sonnes l By the title of alliance: and here by brother he meaneth the next kin (man, y law fully might marie her.

m Where Gods worde is not preached and vnderstand, there must needs reigne blindness and errours n Forasmuche as they shal be exempted fro the infirmities of this present life

Exod. 3.6.

Mar. 12.28.

Deut 6.5. luk. 10.27.

Leui. 19.18.

Mar 12.31.

Rom 13.9

gal 5.14.

1am 3.8.

o Of what stocke or familie.

Mar. 12.35.

luk. 20.41

p By the spirit of prophesie speaking of the kingdome of Christ.

q By the right hand is signified y autoritie and power, &

God giueth his sonne

Christ in making him his

licutenant & gouernour over his Church

Psal. 110.1.

r Not that his kingdome shal

end: but y office of his

humaneitie shal cease, and he w

the Father and holie Ghost shal

reigne for euer as one God all in all.

s Christ is Dauids sone touching his man hode, and his

Lord, concerning his Godhead.

Chap XXIII.

Ncho 8.4.

a and teacheth that which

Moses saith.

b According to Moses

whome they read, but not y

the reacheth of the selues.

luk. 11.46.

act. 15.10.

c They were skrolles of parchment where-

in the commandments were

written: and so this day the

Jewes vse the same & close

the in a piece of leather, & so

binde them: their blowes

& left armes, so the srent they

might haue continual remembrance of the

Law

Nom. 15.38.

dent 22.12.

Mar. 12.32.

luk. 11.43.

or, 20.45.

or, master.

lam 3.1.

or, searctry.

Mal 1.6.

Luk. 14.11.

or 18.14.

The nature of hypocrites. S. Matthewe. False Christs.

him self, shalbe exalted.

g Ye kepe backe the pure religion & knowledge of God when men are readie to embrace it
Mar. 12. 40.
luk. 20. 47.
h Which haue now their force within the dores.

13 ¶ *Wo* therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, nether suffer ye them that wolde enter, to come in.

14 ¶ *Wo* be vnto you Scribes and Pharises, hypocrites: for ye deuoure widdowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnacion.

15 ¶ *Wo* be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your professiō: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 ¶ *Wo* be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Temple, he offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Tēple that sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ *Wo* be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annise, & cōmyn, and leaue the weightier matters of the Law, of iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camel.

25 ¶ *Wo* be to you, Scribes and Pharises, hypocrites: for ye make cleane the vnter side of the cup, and of the platter: but within they are ful of briberie & excellence.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 ¶ *Wo* be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outward, but are within ful of dead mens bones, and of all filthines.

28 So are ye also: for outwardly ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

29 ¶ *Wo* be vnto you, Scribes and Pharises, hypocrites: for ye buyld the tombes of

the Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene patienters with them in the blood of the Prophetes.

31 So the ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfil ye also the measure of your fathers.

33 O serpents, the generacion of vipers, how shulde ye escape the damnacion of hell!

34 Wherefore beholde, I send vnto you Prophetes, and wise men, and Scribes, & of them ye shal kill and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betwene the Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 ¶ Ierusalem, Ierusalem, which killest the Prophetes & stonest them which are sent to thee, how often wolde I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not see me hence forth till that ye say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruction of the Temple 2 The false Christs 3 To perseuere. 4 The preaching of the Gospel 5 The signes of the end of the worlde 6 He warneth them to wake 7 The sudden coming of Christ.

¶ And Iesus went out, & departed from the Temple, and his disciples came to him, to shewe him the buylding of the Temple.

2 And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, there shal not be here left a stone vpon a stone, that shal not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe shalbe of thy coming, & of the end of the worlde.

4 And Iesus answered, and said vnto them, Take hede that no man deceiue you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.

n For a remembrance of the, & in the meane season they passed not for their doctrine.

o It is not now onely your nation hathe begonne to be cruel against the seruants of God, & therefore it is no marueil though the children of such murderers handle roughly the Prophetes
p To commend you of greater ingratitude
Gen. 4. 8.

q Christ meaneth that all their race shal be punished, so that the iniquitie of fathers shal be powred into the bosome of the children, & remember their fathers
r Read 2. Chro. 24. 22.
Luk. 13. 34.
2 Esdr. 13. 30.

r He will retnue no more to them, as a teacher, but as a iudge, when as they shalbe compelled to confesse (although to late) that he is the verie Sonne of God
Chap. XXIII.
Mar. 13. 1.

luk. 21. 5.
a whole excellencie appeareth in that that Herode for the space of 8 yerres kept 10000. men in worke, the stones were 15 cubites long, in height 12, in breadth 8, as Iosephus writeth

Luk. 19. 44.
b The thought of worlde shalbe at an end, when Ierusalem were destroyed.

Eph. 5. 6.
colos. 2. 28.
c He answereth them not according to their mindes, but admonisheth them of that which is necessarie for the to knowe.

d Great and cruel warres haue ensued since amongs the heathē for the contempt of the Gospell and increase more & more.
Chap 10, 17.
luk 21, 12.
ioh 15, 20.
and 16, 2
 e As if you were the cause of these troubles
 f Manie will kepe backe their charitie, because they are vnthankful and euil, vpon whom they shulde bestowe it
2 Thef 3, 13.
2 tim 2, 3.
Mar 13, 14
luk 22, 20.
Dan 9, 27
 g When the Temple shal be polluted, it shal be a signe of extreme desolation: the sacrifices shal end & neuer be restored
 h The horrible destruction of the Temple & corruption of Gods pure religion
Mat 1, 12.
Or man
 i God proudeth for his childre in the middes of troubles
 k Whether the false Christs, and deceiuers lead the people, bidding the seruies in holies as if they were ashamed of their profession
Mar 13, 21
luk 17, 23.
Or, clef. iter.
 l In despite of Satan & faithful shal be gathered & ioyned wth Christ, as the egles assemble to a dead carkeis
Luk 17, 37.
Mar 13, 24.
luk 21, 25.
isa 13, 10.
ez 32, 7.
soel 2, 31.
or 3, 15.
 m When God hath made an end of y^r troubles of his Church
 n He meaneth an horrible trebling of y^r world, & as it were, an alteration of y^r ore of nature,

7 For nacion shal rise against nacion, and realme against realme, & there shalbe pestilence, and famine, and earthquakes in diuers places.
 8 All these are but the beginning of sorowes.
 9 *Then shal they deliuer you vp to be afflicted, and shal kil you, and ye shalbe hated of all nacions for my Names sake.
 10 And then shal manie be offended, & shal betray one another, and shal hate one another.
 11 And manie false prophetes shal arise, & shal deceiue manie.
 12 And because iniquitie shal be increased, the loue of manie shalbe colde.
 13 *But he that endureth to the end, he shalbe saued.
 14 And this Gospell of the kingdome shalbe preached through the whole worlde for a witnes vnto all nacions, and the shal the end come.
 15 ¶ When ye therefore shal se the abomination of desolation spoken of by Daniel the Prophet, standing in the holie place, (let him that readeth consider it.)
 16 Then let them which be in Iudea, flee into the mountaines.
 17 Let him which is on the house top, not come downe to fetch any thing out of his house.
 18 And he that is in the field, let not him returne backe to fetch his clothes.
 19 And wo shalbe to them that are with child, and to them that giue sucke in those dayes.
 20 But pray that your flight be not in the winter, nether on the Sabbath day.
 21 For then shalbe great tribulation, such as was not fro the beginning of the worlde to this time, nor shalbe.
 22 And except those dayes shulde be shortened, there shulde no flesh be saued: but for the electes sake those dayes shalbe shortened.
 23 *Then if any shal say vnto you, Lo, here is Christ, or there, beleue it not.
 24 For there shal arise false Christs, & false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shulde deceiue the verie elect.
 25 Beholde, I haue tolde you before.
 26 Wherefore if they shal say vnto you, Beholde, he is in the desert, go not thither: Beholde, he is in the secret places, beleue it not.
 27 For as the lightning cometh out of the East, and shineth in to the West, so shal also the comming of the Sonne of man be.
 28 *For where soeuer a dead carkeis is, thither wil the egles resort.
 29 *And immediatly after the tribulations of those dayes, shal the sunne be darkened, & the moone shal not giue her light,

and the starres shal fall from heauen, & the powers of heauen shalbe shaken.

30 And then shal appeare the signe of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of man come in y^e cloudes of heauen with power and great glorie.

31 *And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes & from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tree: when her bough is yet tender, & it bringeth forth the leaues, ye knowe y^e sommer is nere.

33 So likewise ye, when ye se all these things, knowe that the kingdome of God is nere, euen at the dores.

34 Verely I say vnto you, this generation shal not passe, til all these things be done.

35 *Heauen and earth shal passe away: but my wordes shal not passe away.

36 But of that day and howe knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of man be.

38 *For as in the dayes before the flood they did eat and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, til the flood came and toke them all awaye, so shal also the comming of the Sonne of man be.

40 ¶ The two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 Two women shalbe grinding at the mill: the one shalbe receiued, & the other shalbe refused.

42 *Wake therefore: for ye knowe not what houre your master wil come.

43 Of this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffer his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 *Who then is a faithful seruant & wife, whome his master hath made ruler ouer his householde, to giue the meat in season?

46 Blessed is that seruant whome his master, when he cometh, shal finde so doing.

47 Verely I say vnto you, he shal make him ruler ouer all his goods.

48 But if that euil seruant shal say in his heart, My master doeth deserue his coming,

49 And begin to smite his felowes, and to eat and to drinke with the drunken;

50 That seruants master wil come in a day, when he loketh not for him, & in an houre

Renel 1, 7.
1. cor 15, 52.
1 thef. 4, 16.

o For within hitte yeres after, Ierusalem was destroyed: y^e godlie were persecuted, false teachers seduced the people, religion was polluted, so that y^e worlde seemed to be at an end
Mar 13, 32.
Gene 7, 5.
luk 17, 28.
1. pet. 3, 20.

p Because of their incredulitie

Luk 17, 35.
1 thef 4, 17.
 q This reacheth euery man to walke warily nor respecting his compassio althogh he be neuer so deuoted to him.
Mar 13, 35.

Luk 12, 39.
2 thef 5, 2.
renel 16, 18

Luk 12, 38

Or, separate him
Chap. 13. 43.
Or 25. 30.

that he is not ware of,
51 And wil^a cut him of, and giue him his portion with hypocrites: *there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euerie man to watche 14 And by the talents to be diligent. 31 The last iudgement. 33 The shepe and the goates. 35 The workes of the faithfull.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue b To do him honor, as the manner was.

1 **T**HEN the ^akingdome of heauen shalbe likened vnto ten virgins, which toke their lampes, and went to ^bmete the bridegrome.

2 And fīue of the were wise, & fīue foolish.

3 The foolish toke their lāpes, but toke none oyle with them.

4 But ^fy wise toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

e Marie feke that w they haue contemned, but it is so late
8 And the foolish said to the wise, ^cGiue vs of your oyle, for our lampes are ^eout.

Or, quenched d this was spoken in reproche, because they made not provision so tyme.
9 But the wise answered, saying, ^fWe feare lest there wil not be ynough for vs & you: but ^dgo ye rather to them that sel, and bīe for your selues.

10 And while they went to bīe, the bridegrome came: & they that were readie, wēt in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, ^eI knowe you not.

e. I wil not open to you because you haue failed in y mīde way
13 ^f*Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

Chap 24. 43. mar. 13. 33. Luk. 19. 12.
14 ^f* ^fFor the ^fkingdome of heauen ^uis as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

f This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces y God hath giue vs.
15 And vnto one he gaue fīue ^ztalents, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.

g Euerie talēt commūely made threfoſe pēuade, read chap 18. 24.
16 Then he that had receiued the fīue talents, went and occupied with them, and ^ggained other fīue talents.

Or, made.
17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, wēt & digged it in ^hy earth, & hid his masters money.

19 But after a long season, ^hy master of those seruants came, and rekened with them.

20 Then came he that had receiued fīue talents, and broght other fīue talents, saying, Master, thou deliueredst vnto me fīue talents: beholde, I haue gained with them

other fīue talents.

21 Then his master said vnto him, It is wel done good seruāt and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: ^bentre in into thy masters ioy.

22 Also he that had receiued two talents, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruāt, & ^hslouthful, thou knewest that I reap where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my cōming shulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath the ten talents.

29 ⁱ*For vnto euerie man that hath it, it shal be giuen, and he shal haue abundance, and ⁱfrom him that hath not, euē that he hath, shalbe taken away.

30 Cast therefore that vnprofitable seruāt into vtter ⁱdarkenes: there shalbe weeping, and gnashing of teeth.

31 ^k¶ And when the Sonne of man cometh in his glorie, and all the holie Angels w him, the ^kshal he sit vpon ^ly throne of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the shepe from the goates.

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye ^kblessed of my Father: inherit ye ^ly kingdome prepared for you frō the ^lfundations of the worlde.

35 ^m*For ^mI was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 ⁿI was naked, and ye clothed me, I was ⁿ* sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

h The master receiveth him into his house to giue him parte of his goods and commodities.

Or, sluggish.

Chap. 13. 12. luk. 8. 13. and 19. 26. mar. 4. 25.

1 The graces of God shalbe take away frō hī that doeth not bestowe them to Gods glorie and his neighbours profite

Chap. 8. 12. and 22. 13.

k For our salvation cometh of the blessing and fauour of God

l Hereby God declareth the certētie of our predestination, whereby we are saued because we were chosen in Christ before the fundacions of the worlde, Ephes. 1. 4

Isa. 53. 7.

Eccl. 7. 39.

m Christ meaneth not that our salvation dependeth on our workes or merites, but teacheth what it is to line iustly accordig to godlines, & charitie, and y God recompēseth his of his fre mercie, likewise as he doeth clea them

Or, informs.

To visite Christ.

Chap. XXVI. The Lords supper. 15

- 39 Or when sawe we thee sicke, or in prison, and came vnto thee?
- 40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
- 41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into euerlasting fyre which is prepared for the deuill and his angels.
- 42 For I was an hungred, & ye gaue me no meat: I thirsted, & ye gaue me no drinke:
- 43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.
- 44 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
- 45 The shal he answer them, & say, Verely I sai vnto you, in as muche as ye did it not to one of y^e least of these, ye did it not to me.
- 46 * And these shal go into euerlasting paine, and the righteous into life eternal.
- CHAP. XXVI.
- 3 *Conspiracie of the Prsefts aganst Christ. 10 He ex-cuseth Magdalene. 26 The institution of the Lords supper 31 The disciples weakenes 48 The treason of Iudas 63 The sword. 64 Because Christ calleth him self the Sonne of God, he is iudged worthe to dye. 69 Peter denieth, and repenteth.*
- 1 **A**ND * it came to passe, whē Iesus had finished all these sayings, he said vnto his disciples,
- 2 Ye knowe that within two dayes is the Pascheouer, and the Sonne of man shal be deliuered to be crucified.
- 3 * Then assembled together y^e chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,
- 4 And consulted how they might take Iesus by subtiltie, and kill him.
- 5 But they said, Not on the feast day, lest anie vpror be among the people.
- 6 * And when Iesus was in Bethania, in the house of Simon the leper,
- 7 There came vnto him a womā, which had a boxe of verie costlie ointment, & powred it on his head, as he sate at the table.
- 8 And whē his disciples sawe it, thei had indignation, saying, What neded this waste?
- 9 For this ointment might haue bene sold for muche, and bene giuen to the poore.
- 10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.
- 11 * For ye haue the poore alwayes with you, but me shal ye not see alwayes.
- 12 For in that she powred this ointment on my bodie, she did it to burye me.
- 13 Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout all y^e worlde, there shal also this that she hath done, be spoken of for a memorial of her.
- 14 * Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,
- 15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie *pieces* of siluer.
- 16 And from that time, he sought opportunitie to betraye him.
- 17 * Now on y^e first day of the feast of vneleauened bread y^e disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Pascheouer?
- 18 And he said, Go into the citie to suche a man, & say to him, The master saith, My time is at hand: I wil kepe the Pascheouer at thine house with my disciples.
- 19 And the disciples did as Iesus had giuen them charge, and made ready the Pascheouer.
- 20 * So when the euen was come, he sate downe with the twelue.
- 21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.
- 22 And they were exceeding sorowful, and began euerie one of them to say vnto him, Is it I, Master?
- 23 And he answered and said, He that dippereth his hand with me in the dish, he shal betraye me.
- 24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that mā, if he had neuer bene borne.
- 25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
- 26 * And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat: this is my bodie.
- 27 Also he toke y^e cup, & when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.
- 28 For this is my blood of the Newe testament, that is shed for manie, for the remission of sinnes.
- 29 I say vnto you, that I wil not drinke hence forth of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.
- 30 And when they had sung a psalme, they went out into the mount of oliues.
- 31 * Then said Iesus vnto them, All ye shal be offended by me this night: for it is written, I wil smite the shepherd, and the shepe of the flocke shal be scattered.
- 32 But * after I am risen againe, I wil go before you into Galile.
- 33 But Peter answered, and said vnto him, Though that all men shulde be offended by thee, yet wil I neuer be offended.

Watche & pray.

S. Matthewe. Peters denial.

Iohn 13, 38 34 *Iesus said vnto him, Verely I say vnto thee, that this night, before y^e cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Though I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

Mar. 14, 32. Luk. 22, 39. 36 ¶ Then wēt Iesus with thē into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and begā to waxe sorrowful, and grievously troubled.

38 Then said Iesus vnto them, My soul is verie heauie *euen* vnto the death: tarie ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I wil, but as thou wilt.

40 After he came vnto the disciples, and founde thē a slepe, & said to Peter, What colde ye not watche with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in dede is readie, but the flesh is weake.

42 Againe he wēt away the secōde time & prayed, saying, O my Father, if this cup cā not passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their cyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Slepe henceforthe, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 ¶ Rise, let vs go: beholde, he is at hand that betrayeth me.

47 ¶ And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shal kille, that is he, lay holde on him.

49 And forthewith he came to Iesus, and said, God saue thee, Master, & kissed him.

50 Then Iesus said vnto him, Friend, wherefore art thou come? Thē came they, and laid hands on Iesus, and toke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, & drewe his sworde, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sworde into his place: *for all that take the sworde, shal perishe with the sworde.

6 He feared not death of self, but troubled for feare of Gods anger towards him, the burden whereof he bare for our sakes. For he sawe Gods anger kindled towards vs. That is, the anger of God for mans finnes. He knewe well what his Father had determined, and therefore was ready to obey but he prayeth as y^e faithfull do in their troubles without respect of the eternal command of God. And therefore we must continually fight against the flesh.

7 He speaketh this in a contrary sense, meaning they shulde anone be wel wakened.

8 Christ dyed willingly, and therefore presented himself to his enemies.

Mar. 14, 43. Luk. 22, 47. Iohn 18, 3.

107, 111, 113, 114.

115 He rebuketh his vnkindnes vnder the cloke of pretended friendship.

Or. 116.

Gen. 9, 5. 117.

118 The exercising of the sworde is forbidden to private persons. Also he wolde haue hindered by his vn discrete zeale the worke of God.

53 Ether thinkest thou, that I can not now pray to my Father, and he wil giue me more then twelue legions of Angels?

54 How then shulde the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swordes and staues, to take me: I sate daily teaching in the Temple among you, and ye toke me not.

56 But all this was done, that the Scriptures of y^e Prophetes might be fulfilled. ¶ Thē all the disciples forsoke him, and fled.

57 ¶ And they toke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre of vnto the hie Priests hall, and went in, & sate with the seruants to se the end.

59 Now the chief Priests & the Elders, and all the whole council sought false witness against Iesus, to put him to death.

60 But they founde none, and thogh many false witnesses came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, *I can destroy the Temple of God, and buyld it in thre dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus helde his peace. Then the chief Priest answered, and said to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 ¶ Iesus said to him, ¶ Thou hast said it: neuertheles I say vnto you, hereafter shal ye se the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthie to dye.

67 ¶ Then spat they in his face, and buffeted him: and other smote him with their roddes,

68 Saying, Prophecie to vs, o Christ, Who is he that smote thee?

69 ¶ Peter sate without in y^e hall: & a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou saist.

71 And when he went out into the porche, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he denyed with an othe, saying, I knowe not the man.

2 Every legio contained commonly 6000. footemen, and 732 horsemen, whereby here he meaneth an infinit number. *Isa. 53, 10.*

Lamen. 4, 20. Chap. 20, 3. Mar. 14, 53.

Luk. 22, 54. Iohn 18, 14.

Mar. 14, 55. a He declared how Iesus was wrongfully accused, to the end that we may knowe his innocencie, and not that he suffered for him self, but for vs. b Which colde iustly witness against him.

Iohn 2, 19.

c Christ did negle& their false report, and moreouer he was not there to defend his cause, but to suffer condemnation.

d Or adiuire thee by thine allegiance towards God. e Christ confessed that he is the Sonne of God.

Chap. 16, 27. rom 14, 10.

1 thes 4, 14.

f This was one of their owne traditions, if they had heard any Israelite blaspheme.

g The enemies of God call a true confession blasphemie.

Isa 50, 6.

h The officers smote Christ with their roddes or little staues.

i They mocked him after this sorte that he might not seeme to be a Prophet, and so wolde turne the peoples mindes from him.

Mar. 14, 66.

Luk. 22, 55.

Iohn 18, 25.

k An example of our infirmities that we may learne to depende vpon God and not put our trust in our selves.

Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

- 73 So after a while, came vnto him thei that stode by, and said vnto Peter, Surely thou art also one of them: for cuen thy speache bewrayeth thee.
- 74 Then began he to curse *him self*, and to sweare, saying, I knowe not the man. And immediatly the cocke crowe.
- 75 Then Peter remembred the wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.
- CHAP. XXVII.
- 2 *Christ is deliuered vnto Pilate. 3 Iudas hangerh him self. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among theues 46 He prayeth vpon the crosse 51 The vaile is rent 52 The dead bodies arise 57 Ioseph buryeth Christ. 64 Watchmen kepe the graue.*
- 1 **W**hen* the morning was come, all the chief Priests, & the Elders of the people toke counsel against Iesus, to put him to death,
- 2 And led him away bounde, and ^adeliuered him vnto Pontius Pilate the gouernour.
- 3 ¶ Then when Iudas which betrayed him, sawe that he was condemned, ^bhe repented him self, and broght againe the thirtie *pieces* of siluer to the chief Priests, and Elders,
- 4 Saying, I haue ^csinned betraying the innocent blood. But they said, What is that to vs? ^dse thou to it.
- 5 And whē he had cast downe the siluer *pieces* in the Temple, he departed, and went, ^eand hanged him self.
- 6 And the chief Priests toke the siluer *pieces*, and said, It is not ^flawful for vs to put them into the ^gtreasure, because it is the price of blood.
- 7 And they toke counsel, and bought with them a potters field, for the buryal of ^hstrangers.
- 8 Wherefore that field is called, ⁱ* the field of blood, vntil this day.
- 9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, *And they toke thirtie siluer *pieces*, the price of him that was valued, whome ^jthey of the children of Israel valued.
- 10 And thei gaue them for the potters field, as the Lord appointed me.)
- 11 ¶ And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of ^k Jewes? Iesus said vnto him, Thou saist it.
- 12 And when he was accused of the chief Priests and Elders, he answered nothing.
- 13 Thē said Pilate vnto him, Hearest thou not how many things they laye against thee?
- 14 But he answered him not to one worde, in so muche that the gouernour marvelled greatly.
- 15 Now at the feast, ^lgouernour was wont to ^mdeliuer vnto the people a ⁿprisoner, whome they wolde.
- 16 And they had thē a notable prisoner, called Barabbas.
- 17 *When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?
- 18 (For he knewe wel, that for enuie they had deliuered him.)
- 19 Also whē he was set downe vpon the iudgemēt seat, his wife sent to him, saying, ^oHaue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)
- 20 *But the chief Priests & the Elders had persuaded the people that thei shulde aske Barabbas, and shulde destroy Iesus.
- 21 Then the gouernour answered, and said vnto them, Whether of the twaine wil ye that I let loose vnto you? And they said, ^pBarabbas.
- 22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? Ther all said to him, Let him be crucified.
- 23 Then said the gouernour, But what euil hath he done? Then thei cryed the more, saying, Let him be crucified.
- 24 When Pilate sawe that he auailed nothing, but that more tumulte was made, he toke water and washed his hands before the multitude, saying, I am innocent of the blood of this ^qiuste man: loke you to it.
- 25 Then answered all the people, and said, His ^rblood be on vs, and on our children.
- 26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.
- 27 ¶ Thē the souldiours of the gouernour toke Iesus into the commune hall, and gathered about him the whole bande.
- 28 And thei stripped him, & put vpon him a ^sscarlet robe,
- 29 And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,
- 30 And spitted vpon him, and toke a rede, and smote him on the head.
- 31 Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.
- 32 *And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.
- 33 *And when they came vnto the place called Golgotha, (that is to say, the place of ^tdead mens skulles.)
- 34 Thei gaue him ^uvineger to drinke, mingled with gall; and when he had tasted the-

Christ crucified.

S. Matthewe. Christs buryal.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuied my garments among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ Thei set vp also ouer his head his cause written, ° THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buydest it in thre dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.

43 * He trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieues which were crucified with him, cast in his teeth.

45 Now from the x fixt houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, * Eli, Eli, lama sabachthani: that is, * My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē thei heard it, said, This man calleth Elias.

48 And straight way one of them ran, and toke * a sponge, and filled it with vineger, and put it on a rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the * goft.

51 And beholde, * the * vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sanctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earth-

quake, and the things that were done, they feared greatly, saying, Truly: this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Ioses, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrappd it in a cleane linnen cloth,

60 And put it in his newe stombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceuer said, while he was yet aliue, Within thre dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil y thirde day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue * a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth the forth to preach, and to baptize. 20 Promising to them continual assistance.

1 Now * in the end of the Sabbath, Mar. 16, 1. when the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the Angel of the Lord descended fro heauen, and came and rolled backe the stone from the dore, and saue vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye feke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come,

a This indgement of an heathen man was sufficient to condemne the grosse malice of the Jewes.

Mar. 23, 42. Luk. 23, 50. John 19, 38. a Who was so muche the more in danger by declaring him self to be Iesus disciple.

b Christs burying doeth so much more vnto his death & resurrection.

c which was the day before the Sabbath. d More will follow his doctrine then did afore he was put to death. e That is, men appointed for the keeping of the Temple. f The more y men go about to subdue Christs power y more shewe they their owne malice, and procure to the selues y greater condemnation, for as muche as Gods glorie the more appeareth thereby.

Mar. 16, 1. John 20, 11. Or, euening. a Here the Evangeliste receneth the natural day from the sunne rising to his rising againe, & not as the Jewes did, y began to count at the first houre after the sunne set. b There were two, but it is a manner of speache to vnto the singular number for y plural, and contraries.

Psal. 22, 19. Mar. 15, 24.

The manner then was to set vp a writing to signifye wherefore a man was executed: but he God gouerned Pilates hand to write other wise then he thought. John 2, 19.

Psal. 22, 9. Wis. 2, 28.

p This was a great cōtention, to go about to take from him his truste in God, and so to bring him to despair. q Meaning by this synecdoche the one of the thieues. r That was fro none til three of the clocke. s Of Iewrie and the countrey there about.

Psal. 22, 2.

r Notwithstanding that he seeleth him self as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so grievous to the self.

u They mocked at Christs prayer, as if it had bene in vaine.

Psal. 69, 22.

Or, byssipe. Bal. 41, John 19, 29. a Voluntarily after he had obeyed his Father in all things. * 1 Chro. 3, 14. y Which signified an end of all the ceremonies of the Lawe. Or, Ierusalem.

Christ's brethren.

Chap. I. The souldiers bribed. 17

e He assureth
them y^e it is so

d Their ioye
was mixt with
feare, bothe be
cause of y^e An-
gels presence,
& also for that
they were not
assured.

- come, se the place where y^e Lord was laid,
7 And go quickly, and tell his disciples
that he is risen from the dead: and be-
holde, he goeth before you into Galile:
there ye shal se him: for lo, I haue tolde you.
8 So they departed quickly from the se-
pulchre, with feare and great ioye, & did
runne to bring his disciples worde.
9 And as they went to tell his disciples, be-
holde, Iesus also met them, saying, God
saue you. And they came, and toke him by
the fete, and worshipped him.
10 Then said Iesus vnto them, Be not a-
fraid. Go, and tell my brethren, that they
go into Galile, and there shal they se me.
11 ¶ Now when they were gone, beholde,
some of the watche came into the citie, &
shewed vnto the hie Priests all y^e things
that were done.
12 And they gathered them together with
the Elders, and toke counsel, & gaue large
money vnto the souldiers,

- 13 Saying, Say, His disciples came by night
and stole him away while we slept.
14 And if y^e gouernour heare of this, we wil
persuade him, and saue you harmeles.
15 So they toke the money, & did as they
were taught: and this saying is noised
among the Iewes vnto this day.
16 ¶ Then the eleuen disciples went into
Galile, into a mountaine, where Iesus had
appointed them.
17 And when they sawe him, they worship-
ped him: but some doubted.
18 And Iesus came, and spake vnto them,
saying, * All power is giuen vnto me in
heauen, and in earth.
19 * Go therefore, and teache all nations,
baptizing them in the Name of the Fa-
ther, and the Sonne, and the holie Gost,
20 Teaching them to obserue all things,
whatsoeuer I haue commanded you: &
lo, * I am with you alway, vntil the end
of the worlde, Amen.

e An extreme
vengeance of
God, whereby
the Iewes we-
re y^e more har-
dened, so that
they cā not fe-
le the profite
of his death &
resurrection.

Ebr. 1. 3.

chap 11. 27.

iohn 17. 2.

Mat. 16. 13.

f Men maie

not teache

their owne do-

ctrine, but

whatsoeuer

Christ haue

taught the: for

he reserue

this autoritie

to hi self, to be

y^e onelie tea-

cher and autor

of y^e doctrine.

iohn 14. 16.

g By power,

grace and ver-

tue of the ho-

lie Gost.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

- 1 The office, doctrine & life of Iohn the Baptiste. 2 Christ
is baptized, 3 And tempted 4 He preacheth 5 Cal-
leth the fishers 6 Christ healeth the man with the
uncleane spirit. 7 New doctrine 8 He healeth Pe-
ters mother in law. 9 I he deuils knowe him 10 He
cleanseth the leper, and healeth diuers others.

a He sheweth
y^e Iohn Baptist
was the first
preacher of
the Gospel.

Malac 3. 1.

b In Greke,
Angel, or Am-
bassador.

Isa 40. 3.

luk 3. 4.

iohn 1. 15.

Mat 3. 4.

c Take away
all lettes, w^h
might hinder
Christ to come
to you.

d He did bo-
the baptize &
preache, but
preached first,
& after bap-
tized, as appea-
reth by Mat

3. 1: so that the
ordre is here
inverted, which
thing is com-
mune in the
Scriptures

10. 2. grasshoppers.

Leuis 11. 22.

Mat 3. 12.

luk 3. 16.

iohn 1. 27.

I He a beginning of the
Gospel of Iesus Christ,
the Sonne of God:
As it is written in the
Prophetes, * Beholde, I
send my b messenger be-
fore thy face, which shal
prepare thy way before thee.

- 3 * The voyce of him that cryeth in y^e wil-
dernes is, c Prepare the way of the Lord:
make his paths straight.
4 * Iohn did baptize in the wildernes, and
d preache the baptisme of amendement
of life, for remission of sinnes.
5 And all the countrey of Iudea, and they
of Ierusalem went out vnto him, and were
all baptized of him in the riuier Iordan,
confessing their sinnes.
6 Now Iohn was clothed with camels hee-
re, and with a girdle of a skynne about his
loines: and he did eat * locustes & wilde
honie,
7 * And preached, saying, A stronger then
I, cometh after me, whose shoes I latchet I
am not worthy to stoupe downe, & vnloose.

- 8 Trueth it is, I haue * baptized you with
e water: but he wil baptize you with the
holie Gost.

- 9 ¶ * And it came to passe in those dayes,
that Iesus came from Nazaret a citie of
Galile, and was baptized of Iohn in Ior-
dan.

- 10 And as soone as he was come out of the
water, Iohn sawe the heauens clouen in
twaine, and the f holie Gost descending
vpon him like a dove.

- 11 Then there was a voyce from heauen,
saying, Thou art my beloued s Sonne, in
whome I am wel pleased.

- 12 * And immediatly the " Spirit driueth
him into the wildernes.

- 13 And he was there in the wildernes fortie
daies, and was b tempted of Satan: he was
also with the wilde beasts, and the Angels
ministred vnto him.

- 14 ¶ * Now after that Iohn was committed
to prison, Iesus came into Galile, preaching
i the Gospel of the kingdome of God,

- 15 And saying, The time is fulfilled, and
the kingdome of God is at hand: repent
and beleue the Gospel.

- 16 ¶ * And as he walked by the " sea of Ga-
lile, he sawe Simon, and Andrew his bro-
ther, casting a nette into the sea, (for they
were fishers.)

- 17 The Iesus said vnto them, Followe me,

Mat. 3. 12. &
4 & 11. 16. &
19. 4.

Mat. 3. 14.

luk 3. 22.

iohn 1. 33.

e He declareth

that he is bee

the minister of

the outwarde

signe, and y^e is

as Iesus Christ

that gueth the

force & vertue.

10. 1. Iesus

f This was

done for the

confirmacio of

Iohn and them

that stode bye.

Mat 4. 1.

luk 4. 1.

g The Father

beareth wit-
nes that Christ

is the verie

Sonne of God.

10. 1. the holie

Gost

h Christ wolde

be tempted to

persuade vs, y^e

he wil helpe

them that be

tempted, Ebr.

2. 18.

Mat. 4. 12.

luk 4. 14.

iohn 4. 43.

i By y^e which

Gospel he wil

rule & reigne

ouer all.

Mat. 4. 18.

luk 5. 2.

10. 1. Iesus

New doctrine.

S. Marke. Iesus came to preache.

^k To drawe them from per dition. and I will make you to be ^k fishers of men.

18 And straight waye they forsoke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe Iames *the sonne of Zebedeus*, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

Mat. 4. 23.
Luk. 4. 31.

21 ¶ So * they entred into Capernaum, and straight way on the Sabbath daye he entred into the Synagogue and taught.

22 And they were astonied at his doctrine: * for he taught them as one that had autoritie, and ^l not as the Scribes.

Mat. 7. 28.
Luk. 4. 32.
¶ Whose doctrine was dead, & nothing fauoured of the spirit.

23 ¶ And there was in their Synagogue a mā which had an vncleane spirit, & he cryed, 24 Saying, Ah, what haue we to do with thee, o Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, *euen* that holie one of God.

¶ Christ wolde not suffer the father of lyes to beare witness to the truth.

25 And Iesus rebuked him, saying, ^m Holde thy peace, and come out of him.

26 And the vncleane spirit rare him, and cryed with a loud voice, and came out of him.

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what ⁿ new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

¶ Thei referre the miracle to the kinde of doctrine, & so marueill at it, as a newe and strange thing, and do not consider the power of Christ, who is the author of the one and the other.
Mat. 3. 14.
Luk. 4. 22.

28 And immediatly his fame spred abroad throughout all the region bordering on Galile.

29 ¶ * And as sone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames & Iohn.

30 And Simons wiues mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they broght to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the dore.

34 And he healed manie that were sicke of diuers diseases: and he cast out manie deuils, & ^o suffred not the deuils to say that they knewe him.

¶ Christ wolde not haue suche witnesses to preache him & his Gospel. So Paule was offended that ^p Pythonesse shulde testifie of him, Act. 16. 18.
¶ Or, being yet sight.

35 And in the morning verie earely, ^q before day Iesus arose and went out into a solitarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

37 And when they had founde him, they said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ * And there came a leper to him, beseeching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

Mat. 8. 1.
Luk. 5. 12.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I wil: be thou cleane.

42 And as sone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a streit ^p commandement, he sent him awaye forthewith,

¶ Forbidding him to tell anie man, because as yet his time was not come to be knowne.

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shewe thy self to ^r the * Priest, and offer for thy cleansing those things, which Moses commanded, for a ^r testimonial vnto them.

Luk. 14. 4.
¶ It belonged to the Priest to knowe if a mā were healed of the leprosie.

45 But when he was departed, * he beganne to tel manie things, and to publish the matter: so that Iesus ^r colde no more openly enter into the citie, but was without in desert places: and they came to him from euerie quarter.

Luk. 5. 18.
¶ To take all manner of excuse from them, & to condēne them of ingratitude.
¶ The praise was so great, that he shulde haue bene thronged.

C H A P. II.

3 He healeth the man of the palsie. 5 He forgiveth finnes. 14 He calleth Levi the customer. 16 He eateth with finnes. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath days.

1 After * a fewe dayes, he entred into Capernaum againe, and it was noysed that he was in the ^a house.

Mat. 9. 1.
Luk. 5. 18.

2 And anone, manie gathered together, in so muche that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

¶ Where he was wont to remaine.

3 And there came vnto him, that broght one sicke of the palsie, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncovered the rofe of the house where he was: and when they had broken it open, thei let downe the bed, wherein the sicke of the palsie laye.

5 Now when Iesus sawe their faith, he said to the sicke of the palsie, Sonne, thy ^b finnes are forgiven thee.

¶ By these wordes Christ shewed that he was sent of his Father wth autoritie to take away our finnes.

6 And there were certaine of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake suche blasphemies? * who can forgie finnes, but God onelie?

Iob. 14. 4.
Isa. 43. 15.

8 And immediatly when Iesus perceiued in his spirit, that thus they thoght with the selues, he said vnto the, Why reason ye

Who nede the physicion. Chap. III. Conspiracie against Christ. 18

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ye these things in your hearts?
 e Christ spea- 9 keth accord-
 ing to their
 capacitie, who
 were so blinde
 that they wol
 de belieue no-
 thing, but that
 which they
 saw with their
 eyes, and there-
 fore threweth
 10 his autoritie
 ouer the soule
 by the power
 which he ha-
 the ouer the
 bodie

d Their owne
 consciences
 cause them to
 confesse the
 truth

Mat 9.9.
 luk 5.27.

1 Tim 1.13.
 e He speaketh
 of such as per-
 suade them sel-
 ues to be iuste
 although they
 be nothing les
 se

Mat 9.14.
 luk 5.33.
 f Christ say-
 eth that he
 will spare his
 & not burden
 them before
 it be necessarie

g The worde
 properly signi-
 feth newe clo-
 the which as
 yet haue not
 passed the ha-
 zes of the fal-
 les.

Mat. 12.1.
 luk 6.1.

Whether is it easier to say to the sicke of
 the palfie, Thy sinnes are forgiven thee?
 or to say, Arise, and take vp thy bed, and
 walke?

10 And that ye may knowe, that the Sonne
 of man hath the autoritie in earth to forgie
 sinnes, (he said vnto y^e sicke of the palfie.)

11 I say vnto thee, Arise & take vp thy bed,
 and get thee hence into thine owne house.

12 And by and by he arose, and toke vp his
 bed, and went forth before them all, in-
 somuche that they were all amased, and
 glorified God, saying, We neuer sawe su-
 che a thing.

13 ¶ Then he went againe toward the sea,
 and all the people resorted vnto him, and
 he taught them.

14 *And as Iesus passed by, he sawe Leuite
 sonne of Alpheus sit at the receite of cu-
 stomes, & said vnto him, Followe me. And
 he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at
 table in his house, many Publicanes & sin-
 ners sate at table also wth Iesus, & his disci-
 ples: for there were many y^e followed him.

16 And when the Scribes and Pharises sawe
 him eat with y^e Publicanes & sinners, they
 said vnto his disciples, How is it, that he
 eateth and drinketh with Publicanes and
 sinners?

17 Now when Iesus heard it, he said vn-
 to them, The whole haue no nede of the
 physicion, but the sicke. I came not to call
 the * righteous, but the sinners to repen-
 tance.

18 *And the disciples of Iohn, & the Phari-
 ses did fast, and came and said vnto him,
 Why do the disciples of Iohn and of the
 Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the chil-
 dren of the mariage chamber fast, whiles
 the bridegrome is with them? as long as
 they haue the bridegrome with them, they
 can not fast.

20 But the dayes wil come, when the bride-
 grome shal be taken from them, and then
 shal they fast in those dayes.

21 Also no man soweth a piece of new cloth
 in an olde garment: for els the new piece
 taketh away the filling vp from the olde,
 and the breache is worse.

22 Likewise, no man putteth new wine into
 olde vessels: for els the new wine breaketh
 the vessels, and the wine runneth out, and
 the vessels are lost: but new wine must be
 put into new vessels.

23 ¶ And it came to passe as he wet through
 the corne on the Sabbath day, that his disci-
 ples, as they went on their way, began to
 plucke the eares of corne.

24 And the Pharises said vnto him, Behol-
 de, why do they on the Sabbath day, that

which is not lawful?

25 And he said to them, Haue ye neuer
 red what * Dauid did, when he had nede,
 and was an hungred, bothe he, and they that
 were with him?

26 How he went into the house of God, in
 the dayes of * Abiathar the hie Priest, and
 did eat the shewe bread, which were not
 lawful to eat, but for the * Priests, and gaue
 also to them which were with him?

27 And he said to them, The Sabbath was
 * made for man, and not man for the Sab-
 bath.

28 Wherefore the Sonne of man is Lord,
 euen of the Sabbath.

CHAP. III.

He breaketh the man with the dried hand. 14 He cho-
 seth his Apostles. 21 Christ is thought of the worldlings
 to be besides him self. 23 He casteth out the vnclane
 spirit, which the Pharises ascribe vnto the deuil.
 29 Blasphemous against the holie Ghost. 35 The brother,
 sister and mother of Christ.

29 And he entred againe into the Syna-
 gogue, and there was a man which
 had a withered hand.

30 And they watched him, whether he wolde
 heale him on the Sabbath day, that they
 might accuse him.

31 Then he said vnto the man which had
 the withered hand, Arise: stand forth in
 the middes.

32 And he said to them, Is it lawful to do a
 good dede on the Sabbath day, or to do
 euill? to saue y^e life, or to kil? But they helde
 their peace.

33 Then he looked rounde about on them ban-
 gerly, mourning also for the hardenes of
 their hearts, and said to the man, Stretch
 forth the thine had. And he stretched it out:
 and his hand was restored, as whole as the
 other.

34 ¶ And the Pharises departed, & straight
 waye gathered a councel with the * Hero-
 dians against him, that they might de-
 stroye him.

35 But Iesus auoyded with his disciples to
 the sea: and a great multitude followed
 him from Galilee, and from Iudea,

36 And from Ierusalem, and from Idumea,
 and beyonde Iordan: and they that dwel-
 led about Tyrus and Sidon, when they had
 heard what great things he did, came vnto
 him in great number.

37 And he commanded his disciples, that
 a ship shulde waite for him, because of the
 multitude, lest they shulde throng him.

38 For he had healed many, insomuche that
 they preassed vpon him, to touche him as
 many as had * plagues.

39 And when the vnclane spirits sawe him,
 they fel downe before him, and cryed, say-
 ing, Thou art the Sonne of God.

40 And he sharply rebuked the, to the end
 they shulde not vtter him.

1 Sam. 27.6.

h He was al-
 so called Achi-
 melech, as his
 father was, so
 that bothe the
 father and the
 sonne were cal-
 led by bothe
 these names,
 1 Chron 24. 2.
 2 sam 8. 17 &
 15. 29 1 king 2,
 26.

Exod 29. 38.
 leuit 8. 31.

Ex 24. 9

i. Saug y Sab-
 bath was ma-
 de for mans
 use, it was not
 made to shulde
 be used to his
 hinderance, &
 incommodie.

Mat 12. 9.
 luk 6. 6.

a They helde
 their tongues
 of malice: for
 they wolde
 rather confes-
 se nor deuie.
 b Christ is in
 such sorte an-
 gree with man
 that he pitieth
 him & seeketh
 to winne him.

c Although
 they hated one
 another dead-
 ly, yet this han-
 dered the, not
 to ioin their
 malice to resis-
 t Christ, read
 Mat 22. 16.

d Or, swagres,
 meaning dista-

Blasphemie.

S.Marke. Of the fede.

Chap 6.7.
mat 10.1.
luk.9.1.

13 ¶ Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

14 And he appointed twelue that they shulde be with him, and that he might send the to preache,

15 And that they might haue power to heale sickeneses. and to cast out deuils.

16 And the first was Simon, & he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother (& named them Boanerges, which is the sonnes of thunder.)

18 And Andrew, & Philippe, and Bartlemew, and Matthewe, & Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they colde not somuche as eat bread.

21 And whē his kinffolkes heard of it, they went out to lay holde on him: for they thought he had bene beside him self.

22 ¶ And the Scribes which came from Ierusalem, said, He hathe Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto the in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it self, that house can not continue.

26 So if Satan make insurrection against him self, & be deuided, he can not endure, but is at an end.

27 No mā can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

28 ¶ Verely I say vnto you, all sinnes shal be forgien vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Gost, shal neuer haue forgiveness, but is culpable of eternal damnation,

30 Because they said, He had an vnclene spirit.

31 ¶ Then came his brethren and mother, and stode without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Beholde, thy mother, & thy brethren seke for thee without.

33 But he answered the, saying, Who is my mother and my brethren?

34 And he looked rounde about on the, which sate in compasse about him, and said, Beholde my mother and my brethren.

35 For whosoever doeth the wil of God, he is my brother, and my sister, and mother.

CHAP. IIII.

By the parables of the fede, and the mustarde corne, Christ sheweth the state of the kingdome of God. A special gift of God to knowe the mysteries of his kingdome. 37 He stilleth the tempeste of the sea which obeyed him.

And he begā againe to teache by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fel by the way side, & the foules of the heauen came and deuoured it vp.

5 And some fel on stonie grounde, where it had not muche earth, & by and by sprang vp, because it had not depth of earth.

6 But as sone as the sunne was vp, it caught heate, and because it had not roote, it withered away.

7 And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute.

8 Some againe fel in good grounde, and did yelde frute that sprong vp, and grew, and it brought forth, some thirtie folde, some sixtie folde, and some an hundredth folde.

9 Then he said vnto them, He that hathe beares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 That they seing, may se, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they shulde turne, and then sinnes shulde be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how the shulde ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that receiue the fede by the wayes side, in whome the worde is sown: but when they haue heard it, Satan cometh immediatly, and taketh away the worde that was sown in their hearts.

16 And likewise they that receiue the fede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: for when trouble and persecution ariseth for the worde, immediatly

Mat 13.1.
luk.8.4.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had vertue & matric that men colde not denie but it came from heauen
Or, as he taught.

b For God doeth not open all mens heartes to vnderstand his mysteries
c Which are led by the Spirit of God

d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke

Isa 6.9.
mat 13.14.
luk.8.10.
john 12.40.
act 28.26.
rom 11.8.

Or, Zebedeus, or Iudas
Or, zelotes.

d The disciples were now conuerfant with Christ bothe at home and abroad.
Or, they that were about him.
Mat. 9.34.
luk. 11.14.

e His kinffolkes wolde haue slout him within dores, lest any harme shulde haue come vnto them, if any tumulte had bene made: for some wolde haue made him a King, & the Pharises with others sought his life: so that hereby they might haue procured the hatred of Herode, and of the Pharises and of the Romans.

Mat 12.38.
luk. 12.10.
1 John 5.16.

f Which is, when a man sighteth against his owne conscience, & strueth against the truth which is reueiled vnto him: for suche one is in a reprobate sense and can not come to repentance
Mat. 12.46.
luk. 8.19.
Or, confesse.

The candle light.

Chap.V.Of the Legion. 19

mediatly they be offended.

18 Also they that receiue the fede among the thornes, are suche as heare the worde:

19 But the cares of this worlde, and the
1.Tim 6.17. *disceifulnes of riches, and the lustes of other things entre in, & choke the worde, and it is vnfruteful.

20 But they that haue receiued fede in good grounde, are they that heare the worde and receiue it, and bring forth the frute, one corne thirtie, another sixtie, and some an hundred.

Mat 5.15. 21 ¶ Also he said vnto them, * Is e the can-
luk 8.16. dle light to be put vnder a busshel, or
¶ 11.35. vnder the table, and not to be put on a
e Christ set-
teth before
their eyes the
true patron of
a Christiā life
Or, bright
Mat 10.26. candlesticke?

22 *f For there is nothing hid, that shal not be opened: nether is there a secret, but that it shal come to light.

Mat 5.15. 23 If any man haue eares to heare, let him
luk 8.17. heare.
¶ 12.2.

24 And he said vnto them, Take hede what ye heare. * With what measure ye mette, it shalbe measured vnto you: & vnto you that heare, shal more be giuen.
Mat 7.2.

25 *For vnto him that hathe, shal it be giue, and from him that hathe not, shalbe taken away, euen that he hathe.
luk 6.38

26 ¶ Also he said, So is the kingdome of God, as if a man shulde^k cast fede in the grounde,
*g If you do your ende-
uour faithfull-
ly, ye shal be
recompensed
iustly*

27 And shulde slepe, and rise vp night and day, and the fede shulde spring and grow vp, he not knowing how.
Mat 13.12.
¶ 25.29.
luk 8.18.
¶ 9.26.

28 For the earth bringeth forth the frute of her self, first the blade, then the eares, after that ful corne in the eares.
*h That which
he thinketh
him self to
haue.*

29 And allone as the frute sheweth it self, anone he putteth in the sickel, because the haruest is come.
*i These two si-
militudes fol-
lowing proue,
that although
the kingdome
of God seemeth
to haue very
little appearan-
ce or begin-
ning, yet God
doeth increase
it aboute mans
reason*

30 ¶ He said moreouer, Whereunto shal we liken the kingdome of God, or with what comparison shal we compare it?
Mat 13.31

31 It is like a graine of mustarde fede, which when it is sown in the earth, is the least of all sedes that be in the earth:
luk 13.19

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great brāches, so that the fowles of heauen may buyld vnder the shadow of it.
*k If the mini-
sters do their
dutie, God
wil giue y^e in-
crease*

33 And *with many suche parables he preached the worde vnto them, as they were able to heare it.
Mat 13.34.

34 And without parables spake he nothing vnto them: but he expounded all things to his disciples aparte.
Mat 8.23.
luk 8.22.

35 ¶ Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.
*l And set for-
warde.*

36 And they left the multitude, and^l toke him as he was in the ship: and there were also with him other shippes.

37 And there arose a great storme of winde,

& the waues dashed into the ship, so that it was now ful.

38 And he was in the sterne^m a slepe on a m Christ lea-
pillowe: and they awoke him, and said to ueth vs oftē tī-
him, Master, carest thou not that we pe- mes to our sel-
rish? ues, bothe as-
wel that we
may learne to
knowe our
owne wea-
kenes, as his
mightie power

39 And he rose vp, and rebuked the winde, and said vnto the sea, Peace, and be stil. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so feareful? how is it that ye haue no faith?
Or, haue ye not yet faith?

41 And they feared exceedingly, & said one to another, Who is this, that bothe the winde and the sea obey him?

CHAP. V.

¶ Iesus casteth the deuils out of the man and suffereth them to enter into the swine. 25 He healeth a woman from the bloodie issue. 41 And raiseth the captaines daughter.

1 And *they came ouer to the other^r Mat 8.28.
side of the sea into the countrey of *luk 8.26.* the Gadarens.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vnclane spirit:

3 Who had his abyding among the graues, and no man colde binde him, no not with chaines,

4 Because that when he was often bounde with fetters and chaines, he plucked y^e chaines a sondre, and brake the fetters in pieces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed in the mountaines, and in the graues, and stroke him self with stones.

6 And when he saw Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and said, a What haue I to do with thee, Iesus, the Sonne of the moste high God? I charge thee by^b God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? & he answered saying, My name is Legion: for we are manie.

10 And he prayed him instātly, y^e he wolde not send them away out of the countrey.

11 Now there was there in the mountaines a great herd of swine, feeding.

12 And all the deuils besoght him, saying, Send vs into the swine, that we may entre into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out & entred into the swine, and the herd^r ran headling from the high bāke into the sea, (& there were about two thousand swine) and they were drowned in the^r sea.

14 And the swineherds fled and tolde it in the citie, & in the countrey, & they came

Christ desired to go his way. S. Marke. Christ is contemned.

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit bothe clothed, & in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to praye him, that he wolde departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus wolde not suffre him, but said vnto him, Go thy way home to thy friends, and shewe the what great things the Lord hath done vnto thee, and how he hath had compasion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fel downe at his fete,

23 And besoght him instantly, saying, My little daughter lieth at point of death: I praye thee that thou woldest come & laye thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certeine woman, which was diseased with an yssue of blood twelue yerres,

26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became muche worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shal be whole,

29 And straight way the course of her blood was dryed vp, & she felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus did knowe in him self the vertue that wet out of him, he turned him roude about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why distepest thou the Master ayme further?

36 As sone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth.

40 And they laughed him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yerres, and they were astonied out of measure.

43 And he charged them straitely that no man shoulde knowe of it, and commanded to giue her meat.

CHAP. VI.

How Christ and his are receiued in their owne cuntry 7 The Apostles commission. 18. Sondrie opinions of Christ. 25. Iohn is put to death, and buryed. 31. Christ giueth rest to his disciples. 38. He feede foure thousande and two fishes. 48. Christ walketh on the water. 55. He healeth manie.

Afterwarde he departed thence, & came into his owne cuntry, and his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astonied, & said, From whence hath he these things? & what wisdom is this that is giuen vnto him, that euen suche great workes are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iudith and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne cuntry, and among his owne kinred, & in his owne house.

5 And he cold there do no great workes saue that he laid his hands vpon a fewe sicke folke, and healed them.

6 And he marueiled at their vnbeliefe, and went about by the townes on euery side,

40, scorne.

h He ment, she was not dead to remaine so because she shoulde incōtmently be restored againe to life. i For the had no hope to se her liue againe. k That is, his thre disciples.

Mat. 13, 54. Luk. 4, 16.

a Christ is neglected of his owne friends, and knifolkes. 40, miracle.

40, cousin. b That which ought to moue the to come to Christ, causeth the to go backe from him, & cometh of their owne wickednes. Mat. 13, 57.

Luk. 4, 24. 10, 4, 44. c That is, he wolde not lacke of faith maketh vs vnable to receiue Gods benefites. Mat. 4, 35. Luk. 13, 22.

d Marke how Ioue of riches and worldelie respects hinder men to receiue Christ. e The worldelings more esteeme their swine, then they do Iesus Christ. f We must declare vnto others the benefites which God sheweth towards vs, that thereby they may giue him praise and glorie. g Or, in the cōtury of the sea.

Mat. 9, 18. Luk. 8, 41.

g Was faith brought her to Christ and moued her to approache nere vnto him, & not a superstitious opinion, to attribute any vertue to his garment. h Or, firste. i Or, firste. k Or, firste.

The inconuenience of dancing. Chap. VI. Of the fiue loaues. 20

side, teaching.

Mat. 20, 1. 7 ¶ And he called the twelue, and began to
chap. 3, 14. send them two & two, and gaue the power
Luk. 9, 1 ouer vncleane spirits,
f Christ onely
8 And commanded them, that they shulde
orbidde
take nothing for their iorney, saue a staffe
them to carie
onely: nether scrip, nether bread, nether
anie thing, w
money in their girdles,
might be bur-
9 But that they shulde be shod wth sandals,
denous, or hin-
& that they shulde not put on two coates.
der their mes-
sage
Or, per se
Act. 13, 8. 10 And he said vnto them, Wherefoeuer
f Which were
ye shal entre into an house, there abide til
a kide of light
ye departe thence.
shoes tied to
11 ¶ And whosoever shal not receiue you,
the feet: with
nor heare you, whē ye depart thēce, ^h shake
strings
of y^e dust that is vnder your feete, for a
Mat 10, 14. witnes vnto thē. Verely I say vnto you, It
Luk. 9, 5. shal be easier for Sodom, or Gomorrha at
Act. 13, 51. the day of iudgement, then for that citie.
Or 11 6
12 ¶ And they went out and preached, that
g He forbid-
men shulde amende their liues.
deeth curiositie
13 And they cast out manie deuils: and they
in changing
anoointed manie that were sicke, with oyle
their lodgin-
and healed them.
ges in this
14 ¶ Then King Herode heard of him (for
their spendy
his name was spied abroade) & said, Iohn
message
Baptist is risen againe frō the dead & there-
h In token of
fore great workes are wrought by him.
execration, &
15 Other said, It is Elias: and some said, It
of the horri-
is a Prophet, or as one of the Prophetes.
ble vengeance
16 ¶ So when Herode heard it, he said, It is
of God which
Iohn whome I beheaded: he is risen frō
shal light vpo
the dead.
them
17 For Herode him self had sent for the, &
Iam 5, 14. had taken Iohn, and bounde him in prison
Mat 14, 1. for Herodias sake, which was his brother
Luk. 9, 7 Philippes wife, because he had married her.
i The oyle was
18 For Iohn said vnto Herode, ¶ It is not
a signe of this
lawful for thee to haue thy brothers
miraculo^s wor-
wife.
king, and not a
19 Therefore Herodias had a quarel a-
medicine to
gainst him, & wolde haue killed him, but
heale diseases:
the colde not:
so that y^e gift
20 For Herode feared Iohn, knowing that
of miracles
he was a iuste man, and an holie, and reue-
ceasing, the ce-
renced him, & when he heard him, he did
remone is to
manie things, and heard him gladly.
no vse
21 But the time being conuenient, when
Luk. 3, 19. Herode on his birth day made a banquet
k Meaning of
to his princes & captaines, and chief esta-
the olde Pro-
tes of Galile:
phetes
22 And the daughter of the same Herodias
l They had
came in and danced, and pleased Herode
then this co-
and them that sate at table together, the
mune error, y^e
King said vnto y^e maide, Aske of me what
they thoght y^e
thou wilt, and I wil giue it thee.
soules being
23 And he sware vnto her, Whatsoeuer
departed out
thou shalt aske of me, I wil giue it thee,
of one bodie
euen vnto the halfe of my kingdome.
went straight
24 ¶ So she went forth, and said to her mo-
into another.
ther, What shal I aske? And she said, Iohn
Leu 18, 16. Baptistes head.
and 20, 21. 25 Thē she came in straight way with haste

vnto the King, and asked, saying, I wolde
that thou shuldest giue me euen now in a
charger the head of Iohn Baptist.

26 Then the King was verie sorye: yet for
his othes sake, and for their sakes which
sate at table with him, he wolde not refu-
se her.

27 And immediatly the King sent the hā-
man, and gaue charge that his head shul-
de be broght. So he went & beheaded him
in the prison,

28 And broght his head in a charger, and
gaue it to the maide, and the maide gaue
it to her mother.

29 And when his disciples heard it, they ca-
me and toke vp his bodie, and put it in a
tombe.

30 ¶ And the Apostles gathered them sel-
ues together to Iesus, and tolde him all
things, bothe what they had done, & what
they had taught.

31 And he said vnto them, Come ye aparte
into the wildernes, & reste a while: for
there were manie commers & goers, that
they had not leasure to eat.

32 ¶ So they went by ship out of the way in-
to a desert place.

33 But the people saw thē when they depart-
ed, & manie knewe him, & ranne a foote
thither out of all cities, and came thither
before them, and assembled vnto him.

34 ¶ Then Iesus went out, and saue a great
multitude, and had cōpassion on them, be-
cause they were like shepe which had no
shepherd: and he began to teache them
manie things.

35 ¶ And when the day was now farre spent,
his disciples came vnto him, saying, This
is a desert place, and now the day is farre
passed.

36 Let them departe, that they may go into
the villages and townes about, & bye thē
bread: for they haue nothing to eat?

37 But he answered, & said vnto them, Gi-
ue ye them to eat. And thei said vnto him,
Shal we go and bye two hundreth penie
worthe of bread, and giue them to eat?

38 ¶ Then he said vnto them, How manie
loaues haue ye? go and loke. And whē thei
knewe it, they said, Fiue, and two fisses.

39 So he commanded them, to make them
all sit downe by companies vpon the gre-
ne grasse.

40 Then they sate downe by rowes, by hu-
dreds, and by fifties.

41 And he toke the fiue loaues, and the two
fisses, & loked vp to heauen, & gaue thā-
kes & brake the loaues, & gaue them to his
disciples to set before them, and the two
fisses he deuided among them all.

42 So they did all eat, and were satisfied.

43 And they toke vp twelue baskettes ful-
of the fragments, and of the fishes.

EE.iiii.

Joseph cal-
leth her name
Salomen, the
daughter of
Philippe, and
Herodias.
Or, car her.

Luk. 9, 10.
¶ The Apo-
stles rendre
couste of their
message, & wth
declare their
fidelitie and
obedience
r Christ bea-
reth with the
infirmities of
his seruants, &
bringeth them
to quietnes, y^e
hemay instruct
them & make
them strong
against trou-
bles.

Mat. 14, 13.
Luk. 9, 10.
Mat. 9, 36.
Or 14, 14.
Luk. 9, 11.
Mat. 14, 15.
¶ This decla-
reth y^e there
is an horri-
ble disordre a-
mong y^e people,
where the
true preaching
of Goos wor-
de wanteth.

¶ Which is a-
bout fiue peni-
de sterling
Mat. 14, 17.
Luk. 9, 13.
Iohn 6, 9.

Or, by table
full: for in eue-
rye rāke were
as manie as a
table coude
halde
u The Greke
worde signi-
fieh such bed-
des as are ma-
de in a garde,
so that the
company, w^{ch}
were theretoe,
might seme as
rowes or or-
ders of bed-
des in a gar-
den.

Christ walketh on the sea. S.Marke. Mens precepts.

- 44 And they that had eaten, were about five thousand men.
- 45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.
- 46 Then assone as he had sent them away, he departed vnto a mountaine to pray.
- 47 *And when euen was come, the ship was in the middes of the sea, and he alone on the land.
- 48 And he sawe them troubled in rowing, (for the winde was cōtrarie vnto them) & about the fourth^x watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.
- 49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cryed out.
- 50 For they all sawe him, and were sore afraide: but anone he talked with them, and said vnto them, Be y of good comfort: it is I, be not afraide.
- 51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amased in them selues beyonde measure, and marueiled.
- 52 * For they had not considered the matter of the loaves, because their hearts were hardened.
- 53 ¶ And they came ouer, and wēt into the land of Gennefaret, and arriued.
- 54 So whē they were come out of the ship, straight way they knewe him,
- 55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.
- 56 And whither soeuer he entred into townes, or citres, or villages, they laid their sicke in the^u stretes, and prayed him that they might touche at the least the^a edge of his garment. And as manie as touched him, were made whole.
- CHAP. VII.
- 1 The disciples eat with vnwashed hands. 2 The commandement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophonissa. 32 The healing of the demme. 37 The people praise Christ.
- 1 ¶ Then *gathered vnto him the Pharises, and certeine of the Scribes which came from Ierusalem.
- 2 And when they sawe some of his disciples eat meat with^u cōmune^a hands, (that is to say vnwashed) they complained.
- 3 (For the Pharises, & all the Iewes, except they wash their hāds^b oft, eat not, holding the tradition of the Elders.
- 4 And when they come from the market, except they washe, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and^c pottes, and of brasen vessels, and of tables.)
- 5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat^d meat with vnwashed hands?
- 6 Then he answered and said vnto them, Surely * Esai hathe prophesied wel of you, hypocrites, as it is written, This people honoreth me with their^d lippes, but their heart is farre away from me.
- 7 But they worship me in vaine, teaching for doctrines the^e cōmandements of men.
- 8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & manie other suche like things ye do.
- 9 And he said vnto them, Wel, ye reiect the commandement of God that ye may obserue your owne tradition.
- 10 For Moses said, *Honour thy father, and thy mother: & *Whosoever shal curse father or mother, let him^f dye the death.
- 11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maist haue profite, he shal be fre.
- 12 So ye suffre him no more to do anie thing for his father, or his mother,
- 13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined: and ye do manie suche like things.
- 14 *Then he called the whole multitude vnto him, and said vnto them, Hearke ye all vnto me, and vnderstand.
- 15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.
- 16 If anie haue eares to heare, let hī heare.
- 17 And when he came into an house away from the people, his disciples asked him concerning the parable.
- 18 And he said vnto thē, What are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entreth into a man, can not defile him,
- 19 Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is^g ypurging of all meates?
- 20 Then he said, That which cometh out of man, that defileth man.
- 21 *For frō within, euen out of the heart of men, procede euil thoughts, adulteries, fornications, murthers,
- 22 Theftes, couetousnes, wickednes, disceite, vnclennes, a^h wicked eye, backebiting, pride, foolishnes.
- 23 All these euil things come from within, and defile a man.
- 24 ¶ *And from thēce he rose, and went into the borders of Tyrus and Sidon, and entred

Mat. 14, 13.
mch. 6, 15.

Which was
about two or
three houres
before day.

Christ assur-
eth his & ma-
keth the bul-
de, borne by
his worde, and
mightie power

They had
for got the mi-
racle which
was wrought wth
5 loaves.
Mat. 14, 34.

Mark. 12.

Not for anie
such vertue
that was in
his garment,
but for y^e con-
science which
they had in
him.

Mat. 15, 2.

scribes.

The Phari-
ses wolde not
eat with vn-
washed hāds
because they
thought that
the commune
handling of
things defiled
them, so that
they made ho-
lines and reli-
gion to depēd
in hands wa-
shings
b Or conten-
tiously, strug-
gling wash best.

c Little pottes,
somewhat mo-
re in quantitie
then a wine
pote.

or, breads.

Isa. 29, 13.

d With an
outward shew.

e Whofoever
teacheth anie
doctrine but
Gods worde,
is a false wor-
shipper, and a
seducer of the
people, it me-
his doctrine
neuer so pro-
bable to the
iudgement of
man

Exod. 20, 12.
deut. 5, 16.

ephe 6, 2.

Exod. 21, 17.

leu. 20, 9.

prou. 20, 20.

f That is, with
our anie hope
of pardone.

Mat. 15, 10.

g There is no
outwarde or
corporal thig,
v^h entreth into
man, that can
defile hī: mea-
ning chiefly of
meats, which
if they be takē
excessiue, it
cometh of the
inordinate lust
of the heart,
and so the lust
is euil.

Gm. 6
or 8, 21.

or, wantonnes
or, enuie.

Mat. 11, 21.

entred into an house, and wolde that no man shulde haue knowen: but he colde not be hid.

25 For a certeine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syrophenissian by nacion) & she besoght him that he wolde cast out the deuill out of her daughter.

h Meaning the Iewes, to whom the promises were first made.

i The Iewes toke strangers no better then dogs, & therefore Christ speaketh according to their opinion.

k She asketh but the poore crömes, & not the childrens bread, wherein she declareth her faith and humilitie.

27 But Iesus said vnto her, Let the children first be fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens crommes.

29 Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they broght vnto him one that was deafe, and stambred in his speache, and prayed him to put his hand vpon him.

33 Then he toke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

l Declaring by this signe the compassion y^e he hath vpon mans miseries.

34 And looking vp to heauen, he sighed, & said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that thei shulde tell no man: but how muche soeuer he forbad them, the more a great deale they published it,

37 And were beyonde measure astonied, saying, *m He hath done all things well: he maketh bothe the deafe to heare, and the domme to speake.

gm 1, 31.

evcl 39, 21.

m As if they wolde say, besides all y^e miracles that he hath done, euen this now declareth that whatsoever he doeth, is verie well.

CHAP. VIII.

a The miracle of the seven loaves. *11* The Pharises aske a signe. *15* The leauen of the Pharises. *22* The blinde receiveth his sight. *29* He was known of his disciples. *33* He reproveth Peter. *34* And sheweth how necessary persecution is.

Mat 15, 32.

1 **I**N* those dayes, when there was a verie great multitude, and had nothing to eat, Iesus called his disciples to him, and said vnto them,

a Christ groudeth for his when they seeme to be desolate and forsaken.

2 I have a compassiō on the multitude, because they haue now continued with me thre daies, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they wolde faint by the way:

for some of them came from farre.

4 Then his disciples answered him, *How can a man satisfie these ^b with bread here in the wildernes?

Or, where is it.

b If bread were so hard to come by, it seemed impossible to obtaine other meat.

5 And he asked them, How manie loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he toke the seuen loaves, & gaue thanks, brake them, & gaue to his disciples to set before them, and they did set them before the people.

7 Thei had also a fewe smale fishes: & when he had giuen thanks, he commanded the also to be set before them.

8 So they did eat, and were sufficed, and they toke vp of the broken meat that was left, seuen baskets ful,

9 (And thei that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anone he entred into a ship with his disciples, and came into the parties of Dalmanutha.

Mat 15, 35.

c Which was nere to Bethsaida, betwene the lake of Genesaret & mount Thabor.

11 *And the Pharises came forthe, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

Mat 16, 1.

d O hee incōprehensible loue of Christ! how long shal we abuse his great mercies! Christ goeth about by hardships of speache to saue the from wilful destruction.

12 Then he sighed deeply in his spirit, & said, Why doeth this generation seke a signe? Verely I say vnto you, ^ea signe shal not be giuen vnto this generation.

13 ¶ So he left them, & went into the ship againe, and departed to the other side.

14 ¶ And thei had forgottē to take bread, nether had thei in the ship with them, but one loafe.

Mat 16, 5.

Or, if a signe be given.

15 And he charged them, saying, Take heed, and beware of the leauen of the Pharises, and of the leauen of Herode.

f As if he wolde say, if I shewe them aue signe, let me be a liar & deceiuer.

16 And they thought among them selues, saying, It is, because we haue no bread.

g He willerh them to beware contagious doctrine & subtle subtilie practises as y^e aduersaries vsed to suppress his Gospel.

17 And when Iesus knewe it, he said vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, nether vnderstand ye haue ye your hearts yet hardened?

18 Haue ye eyes and se not? and haue ye eares, and heare not? & do ye not remeber?

19 *When I brake the fise loaves among fise thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.

Iohn 6, 13.

20 And when I brake seuen among foure thousand, how manie baskets of the leauings of broken meat toke ye vp? And thei said, Seuen.

21 Then he said vnto them, ^hHow is it that ye vnderstand not?

h Christ reproveth them because their mindes are as yet vpon the material leaue notwithstanding they had prouen by diuers miracles y^e he gaue them their dauidic bread.

22 And he came to Bethsaida, & thei broght a blinde man vnto him, and desired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe oght.

24 And he loked vp, and said, I se men: for I se them walking like trees.

25 After that, he put his hands againe vpon his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearly.

26 And he sent him home to his house, saying, Nether go into the towne, nor tell it to anie in the towne.

Mat 16.13.
luk. 9.29.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the waye he asked his disciples, saying vnto them, Whome do men say that I am?

28 And they answered, Some say Iohn Baptist: and some, Elias: and some, one of the Prophetes.

29 And he said vnto them, But whome say ye that I am? The Peter answered & said vnto him, Thou art the Christ.

30 And he sharply & charged them that concerning him they shulde tell no man.

31 Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reprobued of the Elders, & of the hie Priests & of the Scribes, and be slayne, & within thre dayes rise againe.

32 And he spake that thing plainly. Then Peter toke him aside, and began to rebuke him.

33 Then he turned backe, and loked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, and said vnto them, Whosoever wil followe me, let him forsake him self, and take vp his crosse, and followe me.

35 For whosoever wil saue his life, shal lose it: but whosoever shal lose his life for my sake and the Gospels, he shal saue it.

36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?

37 Or what shal a man giue for recompense of his soule?

38 ¶ For whosoever shal be ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holie Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 20 The domme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputacion who shulde be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Mat. 16.28.
luk. 9.27.

a The preaching of the Gospel renewed & increased: he spake this to comfort them, & y they shulde not thinke their travailled in vaine.

¶ And he said vnto them, Verely I say vnto you, that there be some of the that stand here, which shal not taste of death, til they haue sene the kingdome

of God come with power.

3 ¶ And six dayes after Iesus toke Peter, and James, and Iohn, & broght them vp into an hie mountaine out of the way alone, & he was transfigured before them.

3 And his raiment did shine, and was verie white, as snow, so white as no fuller can make vpon the earth.

b Christ sheweth his maiestie so farre as their infirmities was able to comprehend it.

4 And there appeared vnto the Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also thre tabernacles, one for thee, and one for Moses, and one for Elias.

6 ¶ Yet he knewe not what he said: for they were affrayed.

c Peter meant this vision according to his owne capacity, not considering the end thereof

7 And there was a cloude that shaddowed them, & a voyce came out of the cloude, saying, ¶ This is my beloued Sonne: d heare him.

Mat 3.17 & 17.5 luk. 3.22. chap 1.11.

8 And suddenly they loked rounde about, and sawe no more anie man save Iesus onely with them.

Mat. 17.9 d Christ onely must be chief teacher & instructor of all them, & profess them selues to be his members, seeing that God the Father giueth him this autoritie & commandeth vs thus obedience.

9 ¶ And as thei came downe from the mountaine, he charged them that thei shulde tell no man what they had sene saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demanded one of another, what the rising from the dead againe shulde meane?

11 Also they asked him, saying, Why say the Scribes, that ¶ Elias must first come?

Malach. 4.3.

12 And he answered, and said vnto them, Elias verely shal first come and restore all things: and ¶ as it is written of the Sonne of man, he must suffer manie things, and be set at night.

e Their false opinion was y either Elias shulde rise againe from the dead, or that his soule shulde enter into some other bodie

13 But I say vnto you, that ¶ Elias is come, (and they haue done vnto him whatsoever they wolde) as it is ¶ written of him.

Isa 53.4 f That is, Iohn Baptist

14 ¶ And when he came to his disciples, he sawe a great multitude about them, & the Scribes disputing with them.

Mat 17.14.

15 And straight waye all the people, when thei behelde him, were amazed, and ranne to him, and saluted him.

g To the same, & he left the daye before.

16 Then he asked the Scribes, What dispute you among yourselues?

Or, against him.

17 And one of the companie answered, & said, Master, I haue broght my sonne vnto thee, which hath a domme spirit:

h When the spirit cometh vpon him, he teareth him with inward sorrow & pangs as in a colike a man feeleth suche grief, as if his bowels were rent a sunder.

18 And wherefoever he taketh him, he teareth him, and he someth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they shulde cast him out, and they coulde not.

19 Then he answered him, and said, ¶ O faithles generacion, how long now shal I be with you! how long now shal I suffer you! Bring him vnto me.

i It seemeth y this man desired not so sharpe an answer: but Christ speaketh in his persone to the Pharisees, & were stubborn & desperate

20 So they broght him vnto him: & assone as the spirit sawe him, he tare him, and he fel

Of humilitie.

Chap. X. To auoyde offences. 22

fel downe on the grounde, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into y^e fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compassion vpon vs.

k The Lord is euer readie to helpe vs, so y^e we put him not backe through our incredulitie. 1 All things that are agreeable to the wil of God, shalbe graced to him that beleueth: for faith seeketh nothing, that is contrary to his wil, or that is not reuiled in his worde. m That is, the feblenes, and imperfeciō of my faith. n Meaning, y^e childe.

23 And Iesus said vnto him, If^k thou canst beleue it, all things are^l possible to him that beleueth.

24 And straight way the father of the childe crying with teares, said, Lord, I beleue: helpe my^m vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him fore, and came out, andⁿ he was as one dead, in so muche that manie said, He is dead.

27 But Iesus roke his hand and lift him vp and he rose.

28 And whē he was come into the house, his disciples asked him secretly, Why colde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by^o prayer, and fasting.

o Meaning, y^e prayer which is surely grounded vpon faith and hath fasting ioyned vnto it as a profitable aide. Mat. 17, 21. Luk. 9, 28.

30 ¶ And they departed thence, and went through Galilee, & he wolde not that anie shulde haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shal kil him, but after that he is killed, he shal rise againe the third day.

p Because they imagined that Christ shulde reigne temporally, this matter of his death was so strange, that they colde perceiue nothing. Mat. 16, 1. Luk. 9, 45.

32 But^r they vnderstode not that saying, and were afraide to aske him.

33 ¶ After he came to Capernaum: and whē he was in the house, he asked them, What was it y^e ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who shulde be the chiefe.

35 And he sate downe, and called the twelue, and said to them, If anie man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a litle childe and set him in the middes of them, and toke him in his armes, and said vnto them,

37 Whosoever shal receiue one of suche litle children in my Name, receiueth me: and whosoever receiueth me, receiueth not^q me, but him that sent me.

q To wit, onely as man, but as him in whom he is all perfection & fulnes of all graces & benedictions. Luk. 9, 49. 1 Cor. 13, 3.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out devils by thy Name, which followeth not vs, & we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for the-

re is no man that can do a^r miracle by my Name, that can lightly speake euil of me.

40 For whosoever is not^r against vs, is on our parte.

41 ¶ And whosoever shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shal not lose his reward.

42 ¶ And whosoever shal offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine^s hand cause thee to offend, cut it of: it is better for thee to entre into life, maimed, thē hauing two hāds, to go into hel into the fyre that neuer shal be quenched,

44 ¶ Where their^t worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hel into the fyre that neuer shalbe quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, thē hauing two eyes, to be cast into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man shalbe^u salted with fyre: and^v euerie sacrifice shalbe salted with salte.

50 ¶ Salte is good: but if the^x salte be vnfauerie, wherewith shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

r Or, a litle great worke

s Although he shewe not himself to be myne, yet in that he beareth reuerence to my Name, it is ynough for vs. Mat. 10, 42. Mat. 23, 6. Luk. 17, 10.

Mat. 5, 29.

t It is a manner of speache, & signifie, that we shulde cut of all things, which hinder vs to serue Christ.

u These similitudes declare the paines, & eternal tormentes of the damned.

v He teacheth y^e it is better to be sacrificid to God by salte & fyre, y^e to be purged, & sanctified, then to be sent into hel fyre.

w He teacheth y^e it is better to be sacrificid to God by salte & fyre, y^e to be purged, & sanctified, then to be sent into hel fyre. Luk. 2, 33. Mat. 5, 13. Luk. 14, 34. x They w^d destroye y^e grace that their name receiued of God, are as salte, & haue losse of fauour and are worse the infidels.

Matth. 19, 1

CHAP. X.

Of diuorcement 17 The riches man questioneth with Christ. 30 Their rewardes that are persecuted 35 Of the formes of Zebedous. 46 Bartimeus hath his eyes opened.

And he arose from thence and went into the coastes of Iudea by the farside of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawful for a mā to put away his wife, and temptred him.

3 And he answered, and said vnto them, What did^y Moses commande you?

4 And they said, Moses suffred to write a bil of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto the, For y^e hardnes of your heart he wrote this precept vnto you.

6 But at the^z beginning of the creacion God made them male and female.

7 ¶ For this cause shal man leaue his father

y The true way to amede abuses is to returne to the institution of things, and to trie them by Gods worde. Gen. 1, 27. Mat. 19, 4. Gen. 2, 24. 1 Cor. 6, 16. eph. 1, 31.

Of riches.

S. Marke Christs cup & baptisme.

and mother, and cleave vnto his wife.
 8 And they twaine shalbe one^a flesh: so that thei are no more twaine, but one flesh.
 9 * Therefore, what God hath coupled together, let not man separate.
 10 And in the house his disciples asked him againe of that matter.
 11 And he said vnto the, * Whosoever shall put away his wife and marie another,^b committeth adulterie against her.
 12 And if a woman put away her husband, & be married to another, she committeth adulterie.
 13 * Then they brought litle childre to him that he shulde touche them: and his disciples rebuked those that brought them.
 14 But when Iesus sawe it, he was displeased, and said to them, Suffre the litle childre to come vnto me, & forbid them not: for of such is the kingdome of God.
 15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as ^c a litle childe, he shal not entre therein.
 16 And he toke them vp in his armes, & put his hands vpon them, and ^d blessed them.
 17 * And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?
 18 Iesus said to him, Why caliest thou me good? there is none ^e good but one, *euen* God.
 19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.
 20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.
 21 And Iesus behelde him, and ^f loued him, and said vnto him, One thing is lacking vnto thee, Go ^g & sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.
 22 But he was sad at that saying, and went away sorrowful: for he had great possessions.
 23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God!
 24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God!
 25 It is easier for a camel to go through the eye of a needle, then for a ^h riche man to entre into the kingdome of God.
 26 And they were muche more astonied, saying with them selues, Who then can be saved?

But Iesus looked vpon them, & said, With men ⁱ it is impossible, but not with God: for with God ^j all things are possible.
 28 * The Peter began to say vnto him, Lo, we haue forsake all, & haue followed thee.
 29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,
 30 But he shal receiue an hundredfold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with ^k persecutions, & in the worlde to come, eternal life.
 31 * But manie ^l that are ^m first, shalbe last, and the last, first.
 32 * And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amazed, and as they followed, they were afraide, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,
 33 saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and thei shal condemne him to death, and shal deliuer him to the Gentiles.
 34 And they shal mocke him, and scourge him, and spit vpon him, and kil him: but the thirde day he shal rise againe.
 35 * The Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.
 36 And he said vnto them, What wolde ye I shulde do for you?
 37 And they said to him, Grante vnto vs, that we may sit one at thy right hand, & the other at thy left hand in thy glorie.
 38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye ⁿ drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?
 39 And thei said vnto him, We can. But Iesus said vnto them, Ye shal drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:
 40 But to sit at my right hand & at my left, is not ^o mine to giue, but it shalbe giuen to them for whome it is prepared.
 41 And when the ten heard that, they began to disdaine at Iames and Iohn.
 42 But Iesus called them vnto him, and said to them, * Ye knowe that they which desire to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise autoritie ouer them.
 43 But it shal ^p not be so among you: but whosoever wil be great among you, shalbe your seruant.

ⁱ For he can giue grace to ^j riche to cause him to enioye his riches, as if he had thei not.

Mat. 19. 27. Luk. 18. 28.

Mat. 10. 30. Luk. 12. 30.

^k We must not measure these promises by our owne covetous desires, but referre ^l to accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauen.

Mat. 20. 17. Luk. 18. 31. ^m He saith this because they that are first called, shalbe go still forward and not disdaine others.

Mat. 20. 20.

ⁿ Can you be partakers of my crosse and afflictions?

^o I haue not this commision for this time.

Luk. 22. 25.

^p Christ wille not that his disciples and ministers shal beare rule as worldelie gouernours do.

44 And whosoever will be chief of you, shall be the servant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of manie.

Mat 20, 29.
Luk 18, 35.

p The other Euangelistes mention eu o, but Marke nameth him that was more known.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, p Bartimeus the sonne of Timeus a blinde man, sat by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to crye and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he shulde holde his peace: but he cryed muche more, O Sonne of Dauid, haue mercie on me.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Iesus stode stil, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose & came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I do vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath serued thee. And by and by, he receiued his sight, and followed Iesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The figge tree dryeth vp. 15 The biers and sellers are cast out of the Temple. 24 He declareth the vertue of faith and how we shoulde pray. 27 The Pharises question with Christ.

Mat 21, 1.
Luk 19, 29.

a Christ sheweth by this poore enterie the state of his kingdome, and it is not like to the great magnificence of this worlde.

1 And when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of oliues, he sent forth the two of his disciples,

2 And said vnto them, a Go your wayes into that towne that is ouer against you, and as sone as ye shal entrie into it, ye shal finde a colte bounde, whereon neuer man sate: lose him and bring him.

3 And if anie man say vnto you, Why do ye this? Say that the Lord hathe nede of him, and straight way he wil send him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei losed him.

5 Then certeine of them, that stode there, said vnto the, What do ye losing y colte?

6 And they said vnto them, as Iesus had commanded them. So they let them go.

Job 22, 14.

7 ¶ And they broght the colte to Iesus, and cast their garments on him, and he sat upon him.

b Euerie one shew d some sign of his zeour and reuerence

8 And manie spred their garments in the way: other cut downe braches of the trees and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: blessed

be he y cometh in the Name of the Lord.

10 Blessed be the kingdome that cometh in the Name of the Lord of our father d Dauid: Hosanna, o thou which art in the hieft heauens.

c Many came in their owne name, but Christ came in the Name of the Lord.

Mat 21, 16.

Luk 19, 45. d Because the promes was made to him.

Mat 21, 19. e Christ was subiect to our infirmities.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, & now it was euenig, he wet forth vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungrie.

13 And seeing a figge tre a farre of, that had leaues, he went to se if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, & said to it, f Neuer man eat frute of thee hereafter while the worlde standeth: and his disciples heard it.

f This was to declare how muche they displease God which haue but an outward shewe & appearance without frute.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde & bought in the Temple, and ouerthrew the tables of the money changers, & the seates of them that solde doves.

16 Nether wolde he suffer that any man shulde cary a vessel through the Temple.

17 And he taught, saying vnto them, Is it not writte, g Mine House shalbe called the House of prayer vnto all nacions: but you haue made it a denne of theues.

Isa. 56, 7. Jer 7, 11.

18 And the Scribes and his Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

g For nether wolde they suffer reprehension, nor that their profite shulde be hindered.

19 But when euen was come, Iesus went out of the cite.

20 ¶ And in the morning as they passed by, they sawe the figge tre dried vp from the rootes.

Mat 21, 18.

21 Then Peter remembred, and said vnto him, Master, beholde, the figge tre which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue faith in God,

h Christ taketh occasion to instruct the of the vertue of faith.

23 For verely I say vnto you, that whosoever shal say vnto this mountaine, Take thy self away, and cast thy self into the sea, and shal not wauer in his heart, but shal beleue that those things which he saith, shal come to passe, whatsoeuer he saith, shalbe done to him.

24 ¶ Therefore I say vnto you, i whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you.

Mat 7, 7. Luk 11, 9.

i He teacheth vs not hereby to aske whatsoever semeth good i our fantasies: for our prayer must be grounded on faith, and our faith vpon the worde of God.

25 ¶ But when ye shal stand, and pray, forgive, if ye haue any thing against any man, y your Father also which is in heauen, may forgive you your trespasses.

26 For if you wil not forgive, your Father which is in heauē, wil not pardon you your trespasses.

Mat 6, 14.

The Pharises entangled. S. Marke. Ignorance of the Scriptures.

Mat. 21. 19. 27 ¶ Then thei came againe to Ierusalem:
luk. 20. 1. and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shuldest do these things?

29 Then Iesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wil tel you by what autoritie I do these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?

32 But if we say of men, we feare the people: for all men counted Iohn, that he had bene a verie Prophet.

33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, Neither wil I tel you by what autoritie I do these things.

CHAP. XII.

1 The vineyarde is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 33 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offering of the poore widow.

2 And he began to speake vnto them in parables, ¶ A certeine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the winepresse, and buylt a towre in it, and let it out to housbandmen, and went into a strange country.

3 And at a time, he sent to the housband men a seruant, that he might receiue of the housband men of the frute of y vineyard.

4 But they toke him, and bet him, and sent him away emptie.

5 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

6 And againe he sent another, & him they slewe, and manie other, beating some, and killing some.

7 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.

8 But the housband men said among the selues, This is the heire: come, let vs kil him, and the inheritance shal be ours.

9 So they toke him, and killed him, and cast him out of the vineyarde.

10 What shal then the Lord of the vineyarde do? He wil come and destroye these housband men, and giue the vineyarde to others.

11 Haue ye not red so muche as this Scripture? ¶ The stone which y buylders did re-

fuse, is made the head of the corner.

12 This was done of the Lord, & it is marueilous in oure eyes.

13 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, & went their way.

14 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in his talke.

15 And whē they came, they said vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the persone of me, but teachest the way of God truly, Is it lawful to giue tribute to Cesar, or not?

16 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may se it.

17 So they brought it, and he said vnto the, Whose is this image and superscription? and they said vnto him, Cefars.

18 ¶ Then Iesus answered, & said vnto them, Giue to Cesar the things that are Cefars, and to God, those that are Gods: and they marueiled at him.

19 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

20 Master, Moses wrote vnto vs, If any mā's brother dye, and leaue his wife, and leaue no children, that his brother shulde take his wife, and raise vp sede vnto his brother.

21 There were seuen brethren, and the first toke a wife, and when he dyed, left no yssue.

22 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the thirde likewise.

23 So seuen had her, and left no yssue: last of all the wife dyed also.

24 In the resurrection then, when they shal rise againe, whose wife shal she be of them? for seuen had her to wife?

25 Then Iesus answered, & said vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, nether y power of God?

26 For when they shal rise againe from the dead, nether men marry, nor wiues are married, but are as the Angels which are in heauen.

27 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?

28 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

29 ¶ Then

c It is the ordinance of God that it shulde be so, which more communely is contrary to mans reason: & thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, read Math. 22. 16.

Mat 22. 15. luk. 20. 20.

d As the qualities of the minde or bodie, or of outward things. e As godlie manners, agreeable to Gods Law. f He gaue the to vnderstand that he knewe their malicious intent.

Rom 13. 7.

Mat 22. 25. luk. 20. 27.

Deu 25. 5.

g This was a politike law giuen for a time for the preservation of families, read Mat 22. 24.

h Not as touching y spiritual nature, but concerning the state of incorruption, and immortality, so that then there shal be no more marriage.

Exod. 3. 6.

Mat 22. 32.

i Then it followeth that they liue, although they be deceased out of this life.

2 He comprehendeth his whole office, and ministerie

3 They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

Isa. 55. 1. Mat 21. 28. Mat 21. 33. luk 20. 9. a The Greke worde signifieth the vessel or jar, w standeth vnder the wine-press to receiue the ioyce or licour.

b He sheweth y plague that shal befall these ambitious & conceited rulers, whose hearts are hardened against Christ. Psal. 118. 22. ihs. 28. 16. Mat 22. 42. Mat 21. 42. Rom 9. 33. 1. Pet. 2. 8.

The poore widow.

Chap. XIII. Endure to the end. 24

Mat. 23. 35. 28 ¶ The came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them wel, he asked him, Which is the first commandement of all?

Exod. 20. 2. *deut. 5. 4.* 29 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God is the onelie Lord.

Or, taught. 30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, & with all thy strength: this is the first commandement.

Leuit. 19. 18. *mat. 22. 39.* *rom. 13. 9.* *galat. 3. 14.* 31 And the seconde is * like, that is, * Thou shalt loue thy neighbour as thy self. There is none other commandement greater then these.

1 sam. 2. 8. *k That is, de-* *peth on the* *first and proce-* *deth of the* *loue of God.* 32 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt offerings and sacrifices.

i He meaneth *all the cere-* *monies of the* *Law, wherein* *the hypocri-* *tes put great* *holines* *m Because he* *shewed him* *self willing to* *be taught and* *wel perceiued* *the difference* *betwixt our* *outwarde pro-* *fession, and* *that which* *God doeth pri-* *uately requi-* *re of vs* 34 Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou art not farre from the kingdome of God. And no man after that durst aske him any questiō.

Mat. 23. 41. *luk. 20. 41.* *Psal. 110. 1.* *n Inspired by* *the holie Gost* *and by the* *Spirit of pro-* *pheteie* *Mat. 23. 6.* *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes y Christ is the sonne of Dauid?

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 36 For Dauid him self said by y holie Gost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole.

Mat. 23. 41. *luk. 20. 41.* *Psal. 110. 1.* *n Inspired by* *the holie Gost* *and by the* *Spirit of pro-* *pheteie* *Mat. 23. 6.* *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 37 Then Dauid him self calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly.

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 38 * Moreouer he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 39 And the chief seates in the Synagogues, and the first roumes at feastes,

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 40 Which deuour widowes houses, even vnder a coulour of long prayers. These shal receiue the greater damnation.

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 41 * And as Iesus sate ouer against the treasure, he behelde how the people cast money into the treasure, and many richemen cast in muche.

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 42 And there came a certeine poore widow, and she threw in two mites, which make a p quadrin.

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 43 Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

Mat. 23. 6. *luk. 11. 43.* *Or, as he* *taught* *o He condem-* *neth not their* *apparel, but* *their vaine of-* *tentation and* *outwarde shew* *of holines,* *whereby they* *deceiued the* *simple people* 44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, even all her liuing.

CHAP. XIII.

The destracciō of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22 The persecutions and false Prophetes which shal be before the comming of Christ, whose houre is uncerteine. 33 He exhorteth euery one to watch.

Mat. 24. 1. *luk. 21. 5.* And as he went out of the Temple, A one of his disciples said vnto him, Master, se what stones, and what buyldings are here.

Luk. 19. 48. 2 * Then Iesus answered and said vnto him, Seest thou these great buyldings? there shal not be left one stone vpō a stone, that shal not be throwen downe.

3 And as he sate on y mount of oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tel vs, when shal these things be? & what shalbe the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, * Take hede lest any mā deceiue you.

6 For many shal come in my Name, sayig, I am Christ, and shal deceiue many.

7 Furthermore when ye shal heare of warres and rumors of warres, be ye not troubled: for suche things must nedes be: but the end shal not be yet.

8 For nation shal rise against nation, and kingdome against kingdome, and there shalbe earth quakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nacions.

11 * But when they lead you, and deliuer you vp, take ye no thought afore, nether premeditate what ye shal say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gost.

12 Yea, and the brother shal deliuer the brother to death, and the father the sonne, and the children shal rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoever shal endure vnto the end, he shalbe sauēd.

14 * Moreouer, when ye shal se the abominacion of desolacion (spoken of by * Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) * then let the that be in Iudea, flee into the mountaynes,

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house,

16 And let him that is in the field, not turne backe againe vnto the things which he left

The day of the Lord.

S. Marke. The precious oyntment.

behinde him, to take his clothes.

say vnto all men, Watch.

^h For they ¹⁷ The two ^{shalbe} to the that are with ^h child-
de, and to them that giue sucke in those
dayes.

ⁱ That you ¹⁸ Pray therefore that your flight be not in
haue no let to hinder you when you
shulde escape. ¹⁹ For there shalbe in those dayes suche tri-
bulatio, as was not from the beginning of
the creation which God created vnto this
time, nether shalbe.

²⁰ And except that the Lord had shortened
those dayes, no ^h flesh shulde be saued: but
for the elects sake, which he hathe chosen,
he hathe shortened those dayes.

²¹ Then ^{if} any man say to you, Lo, here is
Christ, or, lo, ^{he} is there, beleeue it not.

²² For false Christs shal rise, and false Pro-
phets, & shal shewe signes and wonders, to
deceiue if it were ^h possible, the very elect.

²³ But take ye hede: beholde, I haue shewed
you all things ¹ before.

²⁴ [¶] Moreover ⁱⁿ those dayes, after that tri-
bulation the sunne shal waxe darke, & the
moone shal not giue her light,

²⁵ And the ^m starres of heauen shal fall: and
the powers which are in heauen, shal shake.

²⁶ And then shal they see the Sonne of man
coming in the cloudes, with great power
and glorie.

²⁷ [¶] And he shal then send his Angels, and
shal gather together his elect from the
four windes, & from the vtmost parte of
the earth to the vtmost parte of heauen.

²⁸ Now learne a parable of the figge tre.
When her bough is yet tender, & it bring-
eth forth the leaues, ye knowe that sommer is
nere.

²⁹ So in like maner, when ye see these things
come to passe, knowe that the kingdome of God
is nere, ^{euē} at the dores.

³⁰ Verely I say vnto you, that this ⁿ genera-
tion shal not passe, til all these things be
done.

³¹ Heauen and earth shal passe away, but
my wordes shal not passe away.

³² But of that ^o day and houre knoweth no
man, no, not the Angels which are in hea-
uen, nether the ^p Sonne him self, saue the
Father.

³³ [¶] Take hede: watche, & pray: for ye knowe
not when the time is.

³⁴ For the Sonne of man is as a mā going into
a strange countrey, & leaueth his house, &
giueth autoritie to his seruants, and to eue-
rie man his worke, and commandeth the
porter to watch.

³⁵ [¶] Watch therefore, (for ye knowe not
when the Master of the house wil come, at
euē, or at midnight, at the cocke crowing,
or in the dauning)

³⁶ Left if he come suddenly, he shulde finde
you sleeping.

³⁷ And those things that I say vnto you, I

CHAP. XIII.

¹ The Priests conspire against Christ. ³ Marie Magda-
lene annunteth Christ ¹² The Pasceouer is eaten.
¹⁸ He telleth afore of the treason of Iudas ²² The
Lords supper is institute. ⁴⁶ Christ is taken. ⁶⁷ Pe-
ter denyeth him

¹ And ^{two} dayes after followed the ^{Mat 26, 1.}
feast of the Pasceouer, and of vnica-
uened bread: and the hie Priests, and Scri-
bes fought how they might take him by
craft, and put him to death.

² But they said, Not in the feast ^{day}, lest
there be any tumult among the people.

³ [¶] And when he was in Bethania in the hou-
se of Simon the leper, as he sate at table,
there came a womā hauing a boxe of oint-
ment of ^{spikenarde}, verie costlie, and she
brake the boxe, and powred it on his head.

⁴ Therefore ^{some} disdained among them
selues, and said, To what end is this waste
of ointment?

⁵ For it might haue bene solde for more the
thre hundreth pence, & bene giuen vnto
the poore, & they grudged against her.

⁶ But Iesus said, Let her alone: why trou-
ble ye her? she hathe wrought a good worke
on me.

⁷ For ye haue the poore with you alwayes,
and when ye wil ye may do them good,
but me ye shal not haue alwayes.

⁸ She hathe done that she coulde: she came
afore hand to anoint my bodie to the bu-
rrying.

⁹ Verely I say vnto you, wheresoeuer this
Gospel shalbe preached throughout the
whole worlde, this also that she hath done,
shalbe spoken of in remembrance of her.

¹⁰ [¶] The Iudas Iscariot, one of the twelue
dwelt away vnto the high Priests, to betray
him vnto them.

¹¹ And when they heard it, they were glad,
& promised that they wolde giue him mo-
ney: therefore he fought how he might con-
ueniently betray him.

¹² [¶] Now ^{the} first day of valeauened bread,
when they sacrificed the Pasceouer, his dis-
ciples said vnto him, Where wilt thou
that we go & prepare, that thou maist eat
the Pasceouer?

¹³ Then he sent forth the two of his disciples,
and said vnto them, Go ye into the citie,
and there shal a man mere you bearing a
pitcher of water: followe him.

¹⁴ And whithersoever he goeth in, say ye to
the good man of the house, The Master
saith, Where is ^{thy} lodging where I shal eat
the Pasceouer with my disciples?

¹⁵ And he wil shewe you an vpper cham-
ber which is large, trimmed and prepared:
there make it readie for vs.

¹⁶ So his disciples went forth, and came to
the citie, & founde as he had said vnto the,
and

Cor. 13, 12.

Mat. 24, 22.
Luk. 21, 36.

k The elect
may wauer &
be troubled,
but they can
not vicerly be
deceiued, and
ouercome
l Wherefore
hethat suffreth
him self now
to be seduced,
hathe none
excuse

Isa 13, 10.

Eccl 32, 7.

Joel 2, 10.

Eccl 3, 11.

Mat. 24, 30.

m This tea-
cheth y there
shalbe a chan-
ge of y whole
ordre of natu-
re.

Mat. 24, 30.

n The worde
signifieth the
space of a 100
yeres: albeit
this came to
passe before
hise yeres.

o When the
destruction of
Ierusalem, the
persecutions
and illusions
shal come: but
chiefly these
are vnderstand
of the secōde
comming of
Christ.

Mat. 24, 13.

p In that he
is man and me-
diator.

q For of the
comming we
are most as-
sured: but of
the time, the
yere, the day
or houre, we
are ignorant,
and therefore
must watch
continually

Or, of pure nar-
de and fastful
ly made

a As Iudas
who caused
this murmu-
ring.

b Which are
in value about
six pound ster-
ling

c So wit, Iu-
das who was
offended there-
with, and there-
fore made
a business.

Mat 26, 14.

Luk. 22, 4.

d He toke oc-
casion by this
oyntment as
of a thing e-
uill done

Mat 26, 17.

Luk. 22, 8.

and made readie the Passeouer.

Mat 26, 30.
luk 22, 14
1ohn 13, 21.

17 ¶ And at euen he came with the twelue.
18 * And as thei sate at table and did eat, Iesus said, Verely I say vnto you, that one of you shal betray me, which eateth with me.

19 Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, Is one of the twelue that dippeth with me in the platter.

e To dip the hand, is as muche to say, as he that is accustomed to eate with me.
Psal. 41, 10.
mat 26, 23.
1ohn 13, 18.

21 * Truely the Sonne of man goeth his way, as it is written of him: but woe to that man, by whome the Sonne of man, is betrayed: it had bene good for that mā, if he had neuer bene borne.

f This declareth that nothing can be done without Gods prouidence
Mat 26, 26.
1Cor 11, 24.

22 * And as they did eat, Iesus toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and said, * Take, eat, this is my bodie.

g Read Maith.
Chap 26, 26

23 Also he toke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

h The Greke worde is to blesse, which is here taken onely to giue thanks as S. Luk & S Paul interpret it, & S Marke also speaking of the cuppe.

24 And he said vnto the, This is my blood of the new Testament, which is shed for manie.

1ohn 16, 33.
i That is, turned from me, because of the persecution.
2ac. 13, 7.

25 Verely I say vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

Chap 16, 7.

26 And when they had sung a psalme, they went out to the mount of oliues.

27 ¶ * Then Iesus said vnto them, All ye shalbe offended by me this night: for it is written, * I wil smite the shepherd, & the shepe shalbe scattered.

28 But after that I am risen, I wil go into Galile before you.

29 And Peter said vnto him, Although all men shulde be offended, yet wolde not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twice, thou shalt denie me thrise.

31 But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

Mat. 26, 36.
luk 22, 39.

32 ¶ * After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

k His diuinitie was as it were hid, & his humantie shewed it self fully

33 And he toke with him Peter, and Iames, and Iohn, and he began to be afraied, & in great heauines,

34 And said vnto them, My soule is verie heauie, euen vnto the death: tary here and watch.

35 So he went forward a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe fro him.

l Ab in E-brew, & Abba in Syrian tongue signifieth Father.

36 And he said, ¹ Abba, Father, all things are possible vnto thee: take away this cup

from me: neuer theles not that I wil, but that thou wilt, *be done*.

37 Then he came and founde them sleeping, and said to Peter, Simō, sleepest thou? couldest not thou watch one houre?

m He standeth not so to his owne wil, but that willingly he offereth himself to obey God.

38 ¶ Watch ye, and pray, that ye entre not into tētacion: the spirit in dede is readie, but the flesh is weake.

39 And againe he went awaye, and prayed, and spake the same wordes.

40 And he returned, and founde them asleepe againe: for their eyes were heauie: nether knewe they what they shulde answer him.

41 And he came the thirde time, and said vnto them, * Sleepe hence forth, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre wil come whē they shalbe kept from sleeping.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes and staues from the hie Priests, and Scribes and Elders.

Mat. 26, 47.
luk 22, 47.
1oh. 18, 3.

44 And he that betrayed him, had giuen the a token, saying, Whome soeuer I shal kisse, he it is: take him & leade him awaye safely.

45 And as sone as he was come, he went straight waye to him, and said, ^p Master, Master, and kissed him.

46 Then they layed their hands on him, & toke him.

47 And one of them that stode by, drewe out a sword, and smote a seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the, Ye become out as vnto a thefe with swordes and with staues to take me.

49 I was daieily with you teaching in the Temple, & ye toke me not: but *this is done* that the Scriptures shulde be fulfilled.

50 Then they all forsoke him, and fled.

51 And there followed him a certeine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

52 But he left his linnē cloth, and fled from them naked.

53 * So thei led Iesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre of, euen into the hall of the hie Priest, and sate with the seruants, and warmed him self at the fyre.

55 And the hie Priests, and all the Council soght for witnes against Iesus, to put him to death, but founde none.

56 For manie bare false witnes against him, but their witnes agreed not together.

57 Then there arose certeine, & bare false

o It was the fashion then to grete with kissing at their meetings, & also at their departure
p He repeteth it twice, as if he had bene moued with a certeine paine in taking his last leaue.
q To wit, Peter Called Malchus

f Which declareth that no man can do any thing contrary to Gods ordinance.
t Meaning all the disciples.

Mat 26, 57.
luk 22, 54.
1ohn 18, 24

u That is, thei had chiefest autoritie among the Priests.

x Which signified that his hot zeale began now to be abated.

Mat. 26, 59.
10, light.

10, 47, 318
liht.

John 2, 19.

y These two witnesses differed, in that the one reported y^e Christ said, he wolde destroye the temple (as M^r e writeth) & y^e other said, that he heard him saye. that he wolde do it as is here noted.

Mat 24, 30.

z That is, of God, who is worthe all praise: the w^o worde in their language the Jewes when they speake of God, vie commonly in their writings eue to this day a Whome they now contened in this base estate, they shulde se appeare at the last day with maiestie and glorie

Mat 26, 69.

Luk 22, 55.

Job 19, 25.

b This declarereth the wickednes & insolence of the gouernours, & rulers, seing their officers contrarie to all iustice, thus ragged & tormented him, that was innocent.

Mat 26, 71.

Luk 22, 55.

Job 19, 25.

c We ought to consider our owne infirmities: y^e we may learne onely to trust I God, and not in our owne strength.

Or, enuie

d Peter preparereth him self to see if he were further laied vnto.

Mat 26, 75.

Job 13, 38.

Or, rushed out of the doore and wept.

Mat 27, 4.

Luk 22, 66.

Job 18, 20.

a For the Romanes gaue the no autoritie to put any man to death.

witnes against him, saying,

58 We heard him say, * I wil destroy this Temple made with hands, & within three daies I wil buylde another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that the se beare witnes against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the^e Blessed?

62 And Iesus said, I am he, * and ye shal se the^e Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.

65 And some began to spit at him, and to couer his face, and to beate him with fyfles, and to say vnto him, Prophecie. And the b sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming him self, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But c he denied it, saying, I knowe him not, nether wot I what thou saiest. Then he went out into the^e porche, & the cocke crewe.

69 * Then a maide sawe him againe, & began to say to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this ma of whome ye speake.

72 * Then the secōde time the cocke crewe, and Peter remembered the worde that Iesus had said vnto him, Before the cocke crowe twife, thou shalt denie my thrise, & waying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate 15 He is condemned, reuiled and put to death, 46 And is huried by Ioseph.

1 **A**ND * anone in the dawning, the hie Priests helde a cōsel with the Elders, and the Scribes, & the whole Council, and bounde Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and

said vnto him, Thou saiest it.

3 And the hie Priests accused him of manie things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how manie things thei witnes against thee.

5 But Iesus answered b no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whome soeuer thei wolde desire.

7 Then there was one named Barabbas, w^o was boude with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed a loude, & began to desire that he wolde do as he had c euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Iewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to contēt the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the^e commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, e did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they e compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled f with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them,

Mat 27, 18.

Luk 23, 3.

Job 18, 35.

b He wolde not defend his cause, but preferred him self willingly to be condemned.

c The people alwaies maintaine their customs, although thei be worthe nothing.

d When a iudge hath the respect to men, he quite forgetteth iustice.

Or, Prisoner

Or, salute

Mat 27, 31.

Luk 23, 25.

e It was y^e custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenes.

Mat 27, 33.

Luk 23, 33.

Job 19, 16.

f Which was to hasten his death: but he wolde not drinke it, because he wolde waite for the bourne y^e his Father had appointed, that he might render vnto him perfect obedience.

Christ crucified.

Chap. XV I. Christs resurrection. 26

g The Iewes
decided their
day into 4 par-
tes, so that by
the third hou-
re is here ment
the thirde parte
of the day, &
was from six
a clocke to ni-
ne, at what ti-
me Mat saith
he was cruci-
fied
Iſa 53, 12.

25 And it was the thirde houre, when they crucified him.

26 And the title of his cause was writtē above, THE KING OF THE IEWES.

27 Thei crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, * And he was counted among the wicked.

Iohn 2, 19.

h Meaning the
one of them
that were cruci-
fied

i Because this
darkenes was
ouely ouer the
land of Cha-
naan, when the
rest of the wor-
ld was light,
the miracle is
the greater
Pſal 22, 6.

mat 27, 46.
k Which was
the third par-
te of the day,
& about thre
of the clocke
after none
Pſal 68, 22.
l This was spo-
ken mock-
ing.

m Who had
charge ouer
an hundred
men.

Luk 8, 2.

Mat. 27, 57.
luk 23, 50.
Iohn 19, 38.

n A graue mā
and of great
authoritie
o This man
shewed his
faith boldly
when the dan-
ger seemed to
be moste peri-
ous.

29 And they that went by, railed on him, wagging their heads, & saying, * Hey, thou that destroyest the Temple, & buyldest it in thre dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among the selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may se, and beleue. h They also that were crucified with him, reuiled him.

33 ¶ Now when y^e sixt houre was come, darkenes arose ouer i all the land vntil the ninth houre.

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, * Eloi, Eloi, lama-sabachthani? which is by interpreta-cion, My God, my God, why hast thou forsaken me?

35 And some of them that stode by, when they heard it, said, i Beholde, he calleth Elias.

36 And one ran, and filled a * sponge ful of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the goſt.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the m Centurion, which stode ouer against him, sawe that he thus crying gaue vp the goſt, he said, Truly this man was the Sonne of God.

40 ¶ There were also women, which behelde a farre off, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, * fol-lowed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now whē night was come (becau-se it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an n honorable Counsellour, which also looked for y^e king-dome of God, came, & went in o boldly

vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Cen-turion, and asked of him whether he had bene any while dead.

45 And whē he knewe the trueth of the Cen-turion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vn-to the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen a-gaine, appeareth to Magdalene. 14 Also to the ele-uens and reproveth their vnbelief. 16 He committeth the preaching of the Gospel & the manifestation of bap-tisme vnto them.

1 AND whē the Sabbath daye was past, Luk. 24, 1.
Marie Magdalene, & Marie the mo- Iohn 20, 1.
ther of Iames, & Salome, bought swete oint-ments that they might come, and embaul-me him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the se-pulchre, when the sunne was yet rising, Or, not risen.

3 And they said one to another, Who shal roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe: and they we-re afayed. Mat 28, 1.
Iohn 20, 12.

6 But he said vnto them, Be not afayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him.

7 But go your way, and tel his disciples, & b Peter, that he wil go before you into Ga-lile: there shal ye se him, * as he said vnto you.

8 And they went out quickly and fled fro the sepulchre: for they trembled and were amased: nether said they any thing to any man: for they were afayed.

9 ¶ And when Iesus was risen againe, in the morow (which was y^e first day of the weke) he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And whē they heard that he was aliue, & had appeared to her, they beleued it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as thei walked and went into the countrey.

13 And they went and tolde it to the rem-nant, but they beleued them not.

GG. ii.

b He especia-
ly maketh me-
tion of Peter
to comfort him,
because he
had fallen into
greater daſer
then the rest
Mat 26, 32.
chap. 14, 28.

Iohn 20, 16.
luk 24, 22.

c They had
sone forgotten
that y^e Chriſt
had tolde
them of his re-
surrection
Luk 24, 13.

Belief & baptisme.

S. Luke. Zacharias is domme.

Luk. 24.36 14 ¶ Finally, he appeared vnto the eleuen as they sate together, and reproveth them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.

Mat. 28.19 15 And he said vnto them, * Go ye into all the world, & preache the Gospel to euerie creature.

Iohn. 12.13 16 He that shal beleue & be baptized, shal be saued: *but he that wil not beleue, shal be damned.

Mat. 16.18 17 And these tokens shal followe the that beleue, * In my Name thei shal cast out de-

uils, and * shal speake with a newe tongue,

18 * And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: * they shal lay their hands on the sicke, and they shal recouer.

19 * So after the Lord had spoken vnto the, he was receiued into heauen, & sate at the right hand of God.

20 And they went forth, and preached euerie where. And the * Lord wrought with them, & confirmed the worde with signes that followed, Amen.

Act. 2.4
Ex. 10.46.
g With other
and diuers, as
Luke saith
Act. 28.5.
Act. 18.8.
Luk. 24.5.
Ex. 2.4.
h The mira-
cles & signes
followe the
doctrine, as
certain scales,
so that if the
doctrine be fal-
se, the mira-
cles can be no
better, Deute-
13.3.

THE HOLY GOSPEL

of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and grace of Iohn. 68 Zacharias giueth thanks to God, & prophesieth.



Or as muche as many haue takē in hand to set forth the y storie of those things, whereof we are fully perswaded,

* As they haue deliuered them vnto vs, which

from the beginning sawe the their felues, and were ministers of the worde,

It seemed good also to me (moste noble Theophilus) as sone as I had searched out perfectly all things fro the beginning, to write vnto thee thereof from point to point,

That thou mightest acknowledge the certintie of those things, whereof thou hast bene instructed.

IN the time of Herode King of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: & his wife was of the daughters of Aaron, and her name was Elisabet.

Bothe were iust before God, and walked in all the commandements and ordinances of the Lord, without reprove.

And thei had no childe, because that Elisabet was barren: & bothe were wel stricken in age.

And it came to passe, as he executed the Priests office before God, as his course came in order,

According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.

Is meant the outwarde obseruation of the ceremonies commanded by God. h That is, y euening & morning sacrifice according to the Law. i The Temple was diuided into three partes: the first was y bodie of the Temple called Atriu, where the people was: the second called, Sanctu, where the Priests and Leuites were: and the third Sanctum Sanctorum, unto the which the hie Priest entred once a yere to sacrifice.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias sawe him, he was troubled, and feare fel vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name * Iohn.

14 And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal nether drinke wine, nor strong drinke: and he shalbe filled with the holie Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shal he turne to their Lord God.

17 * For he shal go before him in the spirit & power of Elias, to turne the hearts of the fathers to y children, & the disobedient to the wisdom of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shal I knowe this: for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am * Gabriel that stand in the presence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntil the day that these things be done, because thou beleuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he colde not speake vnto them: then they perceiued that he

Exod. 30.7.
Leu. 16.17.

k Which signifieth the grace of the Lord.

l The worde signifieth all manner of drinke which maketh me drunken

Mal. 4.3.
Mat. 11.14.

m As a King in his royaltie hath one to go before him, who signifieth the King to be at hand.

n When Christ saith he came to set the father against y sonne &c. he meaneth the successe & cometh of y Gospel through the malice of men: but here he speaketh of the true end & prosperitie of the Gospel.

o Which signifieth the strength or fortuitie of God

p We must not measure Gods promys by our weaknes

ke same

had

[¶] Whiles their course endured to sacrifice, they might not lie with their wives, nor drinke any licour that might make one drunke. For the barren women enioyed not the promises which God made to them that were married, to haue yssue: but principally they were depriued of that promise which God made to Abraham, that he wolde increase his seed. [¶] Or gladnes be to thee. [¶] Or, receiued in to fauour. [¶] Not for her merites: but onely through Gods free mercie, who loued vs when we were sinners, that who soeuer reioyceth, shulde reioyce in the Lord. *Isa 7.14. mat 1.21. chap 2.21.* [¶] Because he is the true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinat time. *Dan 7.14. micah 4.7.* [¶] She wolde be reioiced of all doutes to the end that she might more surely embrace the promises of God. [¶] It shalbe a secret operatio of the holie Gost. [¶] He must be pure and without sinne, w^{ch} must take away the sinnes of the worlde. [¶] Nor without ading that Elisabet was married to one of y^e tribe of Leui, yet she was Maries cousin which was of the stocke of Dauid. For the law which forbade marriage out of their owne tribe, was onely that y^e tribes shulde not be mixt and confounded, which coulde not be in marryig with y^e Leuites: for they had no portio assigned vnto the. [¶] Which was also called, Kirith-arba or Hebron, Iosh 14.15, & 21.11. [¶] This mouing was extraordinary and not natural, which was to commend the miracle

had sene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid herself fise moneths, saying,

25 Thus hathe the Lord dealt with me, in the dayes wherein he loked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent fro God vnto a cite of Galile, named Nazaret,

27 To a virgine affianced to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marie.

28 And the Angel went in vnto her, & said, Haile thou that art freely beloued: y^e Lord is with thee: blessed art thou among womē.

29 And when she sawe him, she was troubled at his saying, & thought what maner of salutation that shulde be.

30 Then y^e Angel said vnto her, Feare not, Marie: for thou hast founde fauour with God.

31 ¶ For lo, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 ¶ And he shal reigne ouer y^e house of Iacob for euer, & of his kingdome shalbe no end.

34 Then said Marie vnto the Angel, How shal this be, seing, I know no man?

35 And the Angel answered, and said vnto her, The holie Gost shal come vpon thee, & the power of the moste High shal ouersadowe thee: therefore also that y^e holie thing which shalbe borne of thee, shalbe called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country with haste to a cite of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang

in her bellie, & Elisabet was filled with the holie Gost.

42 And she cryed with a loude voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord shulde come to me?

44 For lo, as sone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed is she that beleued: for those things shalbe performed, which were tolde her from the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauour.

48 For he hath loked on the poore degree of his seruant: for beholde, from hence forth the shal all ages call me blessed.

49 Because, he that is mightie, hath done for me great things, & holie is his Name.

50 And his mercie is from generacion to generacion on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted the of lowe degree.

53 ¶ He hath filled the hungrie with good things, and sent away the riche emptye.

54 ¶ He hath vpholden Israel his seruant, being mindeful of his mercie

55 (* As he hath spoken to our fathers, to wit, to Abraham and his seed) for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she shulde be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, & called him Zacharias, after the Name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kined, y^e is named with this Name.

62 Then they made signes to his father, how he wolde haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediarly, and his tongue loosed, and he spake & praised God.

65 Then feare came on all them that dwelt nere vnto them, and all these wordes were noised abroad throughout all the hill country of Iudea.

^c He sheweth the cause why Marie was blessed.

^d By the message of the Angel. ^e The soule, & the spirit signify the vnderstanding & affectio, which are the two principal partes of the soule.

^f This saucor that God hath shewed me, shalbe spoken of for euer.

Isa 51.9. Psal 33.10. Isa 49.15.

^g According to the promise made to Abraham that he wolde be his God, and the God of his seed for euer.

1 Sam 2.6. Psal 34.11. Isa 30.34. & 41.8. And 54.5. Iere 31.5. Gen 17.19. & 22.16.

Psal 132.12. ^h The wicked lay iure: for others, whereas they them selues are taken. ⁱ Or, posteritie.

ⁱ Not onely for his benefite in pardoning his fautes, but also to shewe that he was iustly punished for his incredulitie.

k The mightie power of God and his graces & declared that he shulde be an excellent person

Mat. 1. 27.

chap. 2. 30.

l In declaring him self mindful of his people, & therefore is come from heauen to visit and redeme them

Psal. 132. 17.

Ier. 23. 6.

Eccl. 30. 10.

m When the promises of God seemed to haue failed, & the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong horne overthrew his enemies

Gen. 22. 16.

Iere. 31. 6.

Eccl. 6. 13.

n He declarerh the cause and fountaine of our redemption.

1. Pet. 1. 15.

o This is the end of our redemption p^o to whome no hy pocritic can be acceptable.

q He sheweth that our saluatiō consisteth in the remission of finnes, which is the principal parte of the Gospel

Zach. 3. 9.

mal. 4. 2.

Eccl. 6. 13.

r Or, branche of a tree, meaning the Messias, who is the sinne of righteousness which shinerh from heauen

s That is, of all felicitie

t He meaneth y^e paire of Isaac which was least innabred where also the grosse & rude people dwelled

Chap. 11.

a So much as was subiect to the Romans.

Or, for a wishing

b Whereby the people were more charged and oppressed

c He sheweth by what occasion Iesus was borne in Beth-lehem.

L. 67. 42.

66 And all they that heard them, laid them vp in their hearts, saying, What manner childe shal this be! and the hand of the Lord was with him.

67 The his father Zacharias was filled with the holie Ghost, and prophesied, saying,

68 Blessed be y^e Lord God of Israel, because he hath visited & redeemed his people,

69 *And hath raised vp the horn of saluacion vnto vs, in the house of his seruant Dauid,

70 *As he spake by the mouth of his holie Prophetes, which were since the worlde began, saying,

71 That he wolde send vs deliuerance from our enemies, & from the hands of all that hate vs,

72 That he wolde shewe a mercie towards our fathers, and remembre his holie couenant,

73 *And the othe which he sware to our father Abraham:

74 Which was, that he wolde grante vnto vs, that we being deliuered out of the hands of our enemies, shulde serue him without feare

75 All the dayes of our life, in holines and righteounes before him.

76 And thou, babe, shalt be called the Prophet of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluatiō vnto his people, by the remission of their finnes,

78 Through the tender mercie of our God, whereby the day spring from an hie hath visited vs,

79 To giue light to them that sit in darkness, and in the shadowe of death, & to guide our feete into the way of peace.

80 And the childe grewe and waxed strong in spirit, and was in the wilderness, til the day came, that he shulde shewe him self vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ 22 He was rescued into the Temple 28 Simeon and Anna prophesie of him. 40 H was founde among the doctors. 51 His obedience to father and mother.

And it came to passe in those dayes, that there came a comandement fro Augustus Cesar, that all the world shulde be taxed.

(This first taxing was made when Cyprianus was gouernour of Syria.)

Therefore went all to be taxed euerie mā to his owne citie.

And Ioseph also went vp from Galilee out of a citie called Nazaret, into Iudea, vnto the citie of Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)

To be taxed with Marie that was giuen

him to wife, which was with childe.

¶ And so it was, that while they were there, the daies were accomplished that she shulde be deliuered.

And she brought forth her first begotten sonne, & wrapped him in swadding clothes and laid him in a cratche, because there was no rowme for them in the ynne.

¶ And there were in the same countrey shepherds, abiding in the field, and keeping watch by night because of their flocke.

¶ And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore afraide.

¶ Then the Angel said vnto them, Be not afraide: for behold, I bring you tidings of great ioye, that shal be to all the people:

That is, that vnto you is borne this day in the citie of Dauid, a Saviour, which is Christ the Lord.

¶ And this shal be a signe to you, Ye shal finde y^e childe swaddled, & laid in a cratche.

¶ And straight way there was with the Angel a multitude of heauenlie souldiers, praying God, and saying,

Glorie be to God in the high heauens, and peace in earth, & towards men a good wil.

¶ And it came to passe when the Angels were gone away from them into heauen, that y^e shepherds said one to another, Let vs go then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

¶ So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the cratche.

¶ And when they had sene it, they published abroad the thing, which was tolde them of that childe.

¶ And all that heard it, wondered at y^e things which were tolde them of the shepherds.

¶ But Marie kept all those sayings & pondered them in her heart.

¶ And the shepherds returned, glorifying and praising God, for all that they had heard & sene, as it was spoken vnto them.

¶ And when the eight daies were accomplished, that they shulde circumcise the childe, his name was then called IESVS, which was named of the Angel, before he was conueined in the wombe.

¶ And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.

(As it is written in the Law of the Lord, *Euerie man childe that first openeth the wombe, shal be called holie to the Lord:)

¶ And to giue an oblation, *as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

¶ And behold, there was a mā in Ierusalem, whose

d Read Mat. 1. 25

e Whereby appeared his pouertie, and their crueltie which wolde not p^ouee such a woman in such a case

f Which was Beth-lehem.

g Because the childe shulde not be offended with Christs poore estate, the Angel preventeth this doute, and sheweth in what sort they shulde sence him h^e I be free mercie & goodwill of God, which is the fountaine of our peace and felicitie, & is chiefly declared to the cleare.

Gen. 27. 22.

Mat. 1. 21.

chap. 1. 31.

10hm. 7. 22.

Leu. 12. 3.

Or, sheir.

Exod. 13. 2.

nom. 8. 16.

Or, that is first borne

Leu. 12. 6.

i Which offering was appointed to the which were so poore that they were not able to offer a lambe.

k The Spirit
of prophetic.

Or, Messias.
Heke, in the
Spirit.

I Simeon de-
clareth him
self to dye
willingly since
he hathe sene
the Messias
which was p-
mised
m The meane
and substance
of saluation
Or, for the se-
ntation of

n That is,
prayed to God
for them, and
for the prope-
ritie of Christs
kingdome
Isa 8, 14.
rom 9, 32.

1 pet 2, 8
o To be y fall
of y reprobate
which perishe
through their
owne default,
& raising vp
of the elect to
whome God
griuech with
p That is, for-
so es shoulde
peare her he-
art, as a sword
q This chief-
ly appeareth
whe the cro-
se is layd vpon
vs, whereby
mens hearts
are cryed
r She was se-
uen yerres ma-
ryed.
s She was co-
tinually in the
Temple
Or, praised.

Deut 16, 1.

whose name was Simeon: this man was iu-
ste, and feared God, and waited for the
consolation of Israel, and the holie Gost
was vpon him.

26 And a reuelation was giuen him of the
holie Gost, that he shulde not se death, be-
fore he had sene the Lords Christ.

27 And he came by the motion of y Spirit in
to the Temple, & when the parèts broght
in the childe Iesus, to do for him after the
custome of the Law,

28 Then he toke him in his armes, and prai-
sed God, and said,

29 Lord, I now lettest thou thy seruant de-
part in peace, according to thy worde.

30 For mine eyes haue sene thy salua-
tion,

31 Which thou hast prepared before the fa-
ce of all people:

32 A light to be reueiled to the Gentiles, &
the glorie of thy people Israel.

33 And Ioseph and his mother marueiled
at those things, which were spoken tou-
ching him.

34 And Simeon blessed them, and said vn-
to Marie his mother, Beholde, this childe is
appointed for the fall and rising agai-
ne or manie in Israel, & for a signe which
shalbe spoken against,

35 (Yea and a sword shal pearce through
thy soule) that the thoughts of manie he-
arts may be opened.

36 And there was a Prophetesse, one Anna
the daughter of Phannuel, of the tribe of
Aser, which was of a great age, & had li-
ued with an housband seuen ye. es frò her
virginitie.

37 And she was widowe about foure score,
and foure yerres, and went not out of the
Temple, but serued God with fastings and
prayers, night and day.

38 She came at the same instant vpon
them, confessed likewise the Lord, & spa-
ke of him to all that looked for redemption
in Ierusalem.

39 And when thei had performed all things
according to the Law of the Lord, they
returned into Galile to their owne citie
Nazaret.

40 And the childe grew, and waxed stròg
in Spirit, and was filled with wisdom, and
the grace of God was with him.

41 ¶ Now his parèts went to Ierusalé eue-
rie yere, at the feast of the Passeouer.

42 And when he was twelue yere olde, and
they were come vp to Ierusalem, after the
custome of the feast,

43 And had finished the dayes thereof, as
they returned, the childe Iesus remained
in Ierusalem, and Ioseph knewe not nor
his mother,

44 But they supposing, that he had bene in
the companie, went a dayes iorney, and

foght him among their kinsfolke, and ac-
quaintance.

45 And whe they founde him not, they tur-
ned backe to Ierusalem, and foght him.

46 And it came to passe thre dayes after,
that they founde him in the Temple, sit-
ting in the middes of the doctours, bothe
hearing them, and asking them questions.

47 And all that heard him, were astonied at
his vnderstanding, and answers.

48 So when thei saw him, they were amased,
and his mother said vnto him, Sonne,
why hast thou thus dealt with vs? behol-
de, thy father and I haue foght thee with
heaue hearts.

49 Then said he vnto them, How is it that
ye foght me? knewe ye not that I must
go about my fathers busines?

50 But they vnderstode not the worde that
he spake to them.

51 Then he wét downe with them, & came
to Nazaret, and was subiect to them: & his
mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, & sta-
ture, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn.
15 He is thought to be Christ. 21 Christ is baptised.
23 His age, and genealogie.

NOW in the fifteth yere of the reigne
of Tiberius Cesar, Pontius Pilate
being gouernour of Iudea, and Herode
being tetrarch of Galile, and his brother
Philippe tetrarch of Iturea, and of the
countrie of Trachonitis, and Lyfianias the
tetrarch of Abilene,

2 (*When Annas and Caiaphas were the
high Priests) the worde of God came
vnto Iohn, the sonne of Zacharias in the
wildernes.

3 *And he came into all the coastes about
Iordan, preaching the baptisme of repen-
tance for the remission of sinnes,

4 As it is written in the boke of the say-
ings of Esaïas the Prophet, which saith,
*The voyce of him that cryeth in the wil-
dernes, Prepare ye the way of the Lord:
make his pathe straight.

5 Euerie valley shalbe filled, and euerie
mountaine, and hil shalbe broght lowe, &
croked things shalbe made straight, & the
rough wayes shalbe made smothe.

6 And all flesh shal see the saluation of
God.

7 Then said he to the people that were co-
me out to be baptized of him, *O gene-
rations of vipers, who hathe forewarned
you to flee from the wrath to come?

8 Bring forth therefore frutes worthie a
mendemēt of life, & beginne not to say w
your selues, We haue Abraham to our father:
for I say vnto you, y God is able of these
stones to raise vp children vnto Abraham.

GG, iiii.

Or, learned
me

Our due tie
to God is to
be preferred
before father
and mother
u For his vo-
catio was not
yet manifestly
known

a This was y
sonne of He-
rode called
the great.

Alt. 4. 6.
b There coulde
be by Gods
Law but one
sacrificer at
once. but be-
cause of the
troubles that
then reigned,
the office was
so mangled by
reason of am-
bition & bri-
berie, that bo-
the Caiaphas
and Annas his
father in law
had it deuided
betwene the.

Mat. 3, 2.
mar. 1, 4.
Isa 40, 3.
Ioh 1, 23.

c All impedi-
ments shalbe
taken away, &
shulde hinder
y way of God
or of saluatiō,
so that y way
shalbe plaine
by Christ to
lead vs vnto
God

Or, euerie mā.
d That is, the
Messias shalbe
reueiled to y
worlde

Mat. 3, 7.
Or, vipers
br 46.

Johns preaching.

S. Luke. Christ tempted.

The vengeance of God is at hand.

*1am 2, 15.
1 John 3, 17.
f He willet that the riche helpe y poore according to their neede fite
g Whose office was to receive the tribute and tow-les.*

Mat 3, 11.

mar 1, 8.

1oh 1, 26.

act 1, 5.

1 Cor 12, 4.

1 Cor 11, 16.

1 Cor 13, 4.

Mat 3, 12.

*h The vertue and force of baptisme standeth in Iesus Christ, & Iohn was but y minister thereof.
i That is, with a mightie, and vehement Spirit: whose prerogative is to co-sume, and purge our filth as fyre doeth y mettals*

Mat 14, 3.

mar 6, 17.

k Named Ananias

Mat 3, 23.

mar 1, 9.

1oh 1, 32.

1 Luke ascendeth from the last father to y first, and Matthe we descendeth from the first to y last. Matthe we extendeth not his rehearsal further then to Abraham, & is for the assurance of y gmes for the Iewes. Luke referreth it euento Adā, whereby the Gentiles also are assured of the promise, because they came of Adam, & are restored in the seconde Adam: Matthe we counter by the legal descent, and Luke by the natural: finally bothe two speaking of the same persones applie vnto them diuers names. Or, Ioseph.

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tre which bringeth not forth the good frute, shalbe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, * He f that hathe two coates, let him parte with him that hathe none: and he that hathe the meat, let him do likewise.

12 Then came there s Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto the, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, * In dede I h baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthie to vnlose: he wil baptize you with the holie Gost, and i with fyre.

17 * Whose fanne is in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaff wil he burne vp with fyre that neuer shalbe quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when h Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And y holie Gost came downe in a bode lie shapeli like a doue, vpō him, & there was a voyce frō heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus him self began to be about thirtie yere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph,

the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Matthat, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elfrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainā, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. II.

1 Iesus is led into the wilderness to be tempted of the deuil. 2 He goeth into Galilee. 3 He preacheth at Nazareth, and Capernaum. 4 The Iewes despise him. 5 He cometh into Peters house, and healeth his mother in law. 6 The deuil acknowledgeth Christ. 7 He preacheth through the cities.

1 And Iesus ful of the holie Gost returned from Iordan, and was led by the Spirit into the wilderness,

2 * And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungry.

3 Then the deuil said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shal not liue by bread onely, but by euerie worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, in the twinkeling of an eye.

6 And the deuil said vnto him, All this power wil I geue thee, and the glorie of those kingdomes: for that is deliuered to me: & to whome soeuer I wil, I geue it,

7 If thou

m Not that Adam was y sonne of God by generatio, but by creation, in the same God also calleth him self father, Deut 32, 6 & ver 18 & 19.

Mat 4, 1.

mar 1, 12.

a This fast was miraculous, to confirme the Gospell, and ought no more of men to be followed the other miracles that Christ did

Deu. 3, 3.

mat. 4, 4.

*b That is, by the ordinance, and providence of God
c Grete, in a moment of time
d Satan promitteth that, which he can not giue, thinking thereby that he might deceiue the more craftily: for he is but prince of y worlde by permission, & hath his power limited.*

Iesus tempted.

Chap.III. Satan knewe Christ. 29

- Or fall downe before me* 7 If thou therefore wilt worship me, they shalbe all thine.
- Greke, Ge be-
hinde me.
Deut 6.16
Ex 10.20.
d Christ shew-
eth y all crea-
tures ought o-
nely to wor-
ship and serue
God
e This decla-
reth how hard
it is to resist y
tentations of
Satan: for he
giueth not o-
uer for twise
or thrise put-
ting backe
Psal.91.12.
Deut.6.16.* 8 But Iesus answered him, and said, "Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.
- 9 Then he broght him to ^e Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy self downe from hence,
- 10 For it is written, * That he wil giue his Angels charge ouer thee to kepe thee:
- 11 And with *their* hands they shal lift thee vp, lest at anie time thou shuldest dash thy fore against a stone.
- 12 And Iesus answered and said vnto him, It is said, * Thou shalt not tept the Lord thy God.
- 13 And when the deuil had ended all the tentacion, he departed from him ^f for a season.
- f It is not y-
nough, twise or
thrice to resist
Satan: for he ne-
uer ceaseth to
tempt: or if he
releat a litle,
it is to the ed,
that he maye
rouwe his for-
ee & affaile vs
more sharply
Mat.13.54.
mar 6.1.
John 4.43.* 14 ¶ And Iesus returned by the power of ^g spirit into Galile: and there went a fame of him throughout all the region rounde about.
- 15 For he taught in their Synagogues, and was honoured of all men.
- 16 * And he came to Nazaret where he had bene broght vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.
- 17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he founde the place, where it was written,
- Isa 61.1.
g That is, en-
dued with
graces.* 18 * The Spirit of the Lord is vpon me, because he hath ^h anointed me, that I shulde preache the Gospel to the poore: he hath sent me, that I shulde heale the broke hearted, that I shulde preache deliuerance to the captiues, and recouering of sight to the blinde, that I shulde set at libertie ⁱ the that are bruiſed,
- h He alludeth
to the yere of
Iubile, which
is mencioned
in the Law,
whereby this
out deliuer-
ce was figured* 19 And that I shulde preache the ^k acceptable yere of the Lord.
- 20 And he closed the booke, and gaue it againe to the minister, and fate downe: and the eyes of all that were in the Synagogue were fastened on him.
- 21 Then he began to say vnto them, This daye is this Scripture fulfilled in your eares.
- i Thel appro-
ued & comen-
ded whatsoe-
uer he said.* 22 And all ^k bare him witnes, & wondered at the gracious wordes, which proceded out of his mouth, and said, Is not this Iosephs sonne?
- k Bestowe thy
benefites vpon
them, & apper-
teine more vn-
to thee.
Job 4.44.
l Their inide-
litle sayed
Christ from
working mira-
cles.* 23 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, ^k heale thy self: whatsoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.
- 24 And he said, Verely I saye vnto you, * No^l Prophet is accepted in his owne countrey.
- untrey.
- 25 But I tell you of a trueth, manie wid-
dowes were in Israel in the dayes of * Eii-
as, when heauen was shut thre yeres and
six moneths, when great famine was thro-
ughout all the land,
- 26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a
^m certeine widdowe.
- 27 Also manie lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.
- 28 Then all *that were* in the Synagogue, whē thei heard it, were ⁿ filled with wrath,
- 29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was buylt, to cast him downe headlong.
- 30 But he passed ^o through the middes of them, and went his way,
- 31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.
- 32 * And thei were astonied at his doctrine: for his worde was with ^p autoritie.
- 33 And in the Synagogue there was a man which had a ^q spirit of an vncleane deuil, which cryed with a loude voyce,
- 34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret: part thou come to destroy vs? I knowe who thou art, *even* the Holie one of God.
- 35 And Iesus rebuked him, saying, holde thy peace, and come out of him. Thē the deuil throwing him in the middes of *them*, came out of him, and hurt him not.
- 36 So feare came on them all, and they spake among them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they come out?
- 37 And the fame of him spred abroad throughout all the places of the countrey rounde about.
- 38 ¶ * And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.
- 39 Then he stode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.
- 40 Now whē the sunne was downe, all they ^y had sicke *folkes* of diuers diseases, broght them vnto him, and he laied his hands on euerie one of them, and healed them.
- 41 * And deuils also came out of manie, crying, and saying, ^r Thou art the Christ the Sonne of God: but he rebuked them, & suffred them not to say that thei knewe him to be the Christ.
- 42 And whē it was day, he departed & went
- King 17.9.
iam 5.27.
m He sheweth
by examples y
God oft times
preferreth the
strangers to the
of the hous-
holde
2. King. 5. 14.
n Because they
perceiued that
the grace of
God shulde be
taken fro them
& giuen to o-
thers
o And escaped
miraculously
out of their
hands: for his
houre was not
yet come
Mat. 4. 13.
mar 1. 21.
Mat. 7. 29.
mar 13. 22.
p Full of digni-
tie & maiestie,
w touched the
heart of the
auditors and
caused them
to beare reue-
rence to his
wordes
q That is, the
motion of the
deuil, or y was
tormented w a
verie deuil.
Mat. 8. 14.
mar. 1. 29.
Mar. 1. 35.
r The deuils
are constrained
to confesse
Christ to be y
Sonne of God,
& yet it doeth
nothing auail
them because
it cometh not
of faith.*
- HH.i.

forthe into a desert place, and the people sought him; and came to him, and kept him that he shulde not departe from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galilee.

CHAP. V.

1 Christ preacheh out of the ship. 6 The great draught of fish 10 Certaine disciples are called 12 He clenseth the leper 18 He healeth the man of the palse 27 He calleth Mattheue the custome, 30 Eateth with sinners. 34 And excuseth him, as touching fasting.

Mat 4.18.
mat 1.16.

1 **T**hen *it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Gennesaret,

2 And sawe two shippes stand by the lake side, but the fischermen were gone out of them, and were washing their nettes.

a To the intent that he might not be throughed of y preache, & also that he might the better be heard.

3 And ^ahe entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught.

b The worde signifieth him that is made ruler ouer a me thing
c He sheweth his prompt obedience to Christs commandement.

5 Then Simon answered, & said vnto him, ^bMaster, we haue trauailed all night, and haue taken nothing: neuertheles at thy ^cworde I wil let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in y other ship, that thei shulde come and helpe them, who came then, and filled bothe the shippes, that they did ^dsinke.

d Thei were so laden that thei almoste sunke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go fro me: for I am a sinful man.

e The feeling of Gods presence maketh afrayed.

9 For he ^ewas vtterly astonied, and all that were with him, for the draught of fishes, which they toke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from ^f hence forthe thou shalt catch men.

f He appointeth him to y office of an Apostle.

11 And when they had brought the shippes to land, they forsoke all, & followed him.

Mat 3.2.
mat 1.40.

12 ¶ *Now it came to passe, as he was in a certeine citie, beholde, ^gthere was a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Lord if thou wilt, thou canst make me cleane.

13 So he stretched forthe his hand, & touched him, sayig, I wil, be thou cleane. And immediatly the leprosie departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, ^hsauth he, and shewe thy self to the Priest, and offer for thy clenning, as ⁱ* Moses hath commanded, for a witnes vnto them.

Leui 14.4-8 Hereby he shewed them that he wolde not transgresse the Law, and y thei shulde be inexcusable, who seig y miracle wrought, wolde not beleue Christ.

15 But so muche more went there a same abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and praied.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sate by, which were come out of euerie towne of Galilee, and Iudea, and Ierusalem, & the power of the Lord was ^jin him to heale them.

Mat 9.2.
mat 2.1.

18 *Then beholde, men broght a man lyig in a bed, which was taken with a palse, and they sought meanes to bring him in, and to laie him before him.

19 And when they colde not finde by what way they might bring him in, because of the preache, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy ^k finnes are forgiuen thee.

h Christ toucheth the principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue finnes, but God onelie?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy ^l finnes are forgiuen thee, or to say, Rise and walke?

i Forasmuche as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand y he had power to forgiue finnes.

24 But that ye may knowe that the Sonne of man hath the autoritie to forgiue finnes in earth, (he said vnto the sicke of the palse) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediatly he rose vp before them, and toke vp ^mhis bed whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubteles we haue sene ⁿstrange things to daye.

Or, alene my expectation.

27 ¶ * And after that, he went forthe and sawe a Publicane named ^oLeui, sitting at the receite of custome, & said vnto him, Followe me.

Mat. 9.9.
mat 2.14.
Or, thus thou.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.

Christ answereth for his. Chap. VI. Who are blessed. 30

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye & drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto the, They that are whole, nede not the physician, but they that are sicke.

1 Tim 2, 15
k Which seme to be righteous and yet are but hypocrites

Mat 9, 14.

mar 2, 18.

Greke, make prayer

l The friends and familiars of Christ; and hereby Iesus Christ declarerh that he wil be burde his, before y he haue made them able to beare.

32 *I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shal be taken away fro them: then shal they fast in those dayes.

36 Againe he spake also vnto the a parable, No mā putteth a piece of a newe garmēt into an olde vesture: for then the newe retheth it, and the piece taken out of the new, agreeth not with the olde.

m Read Mat. 9, 17

37 m Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are preserued.

n He admonisheth them not to trust to muche to their owne fleshe or iudgement: nor because they haue accustomed the selues to one thing, to condē another, which is better.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

C H A P. V I.

3 Christ standeth in his disciples defence and his owne, as touching the breache of the Sabbath 12 After watching and prayer he cleareth his Apostles 18 He healeth and teacheth the people 20 He sheweth who are blessed 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisie.

Mat. 12, 1.

mar 2, 13

a Those feasts which contained manie daies as the Passouer, and the feast of Tabernacles, had two Sabbath: the first day of the feast, & the last

1 Sam. 21, 6.

1 Aⁿd *it came to passe on the seconde Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certeine of the Pharises said vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, & said, * Haue ye not red this, that Dauid did when he him self was an hungred, & they which were with him,

4 How he went into the house of God, and toke, and ate the shewe bread, & gaue also to them which were with him, which was not lawfull to eate, but for the * Priests onely?

Eze. 10, 33.

leu 2, 32.

Ex 24, 9

b Having power to dispense with, & qualifie the keeping of the Sabbath and other ceremonies

Mat 12, 5.

mar 3, 2.

5 And he said vnto them, The Sonne of mā is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto the, I wil aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euil: to saue life, or to destroye it?

* Or, a person.

10 And he behelde them all in compasse, & said vnto the mā, Stretch forth the thine hād. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnes, & communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, y he went into a mountaine to pray, & spent the night in prayer to God.

13 * And whē it was day, he called his disciples, and of them he chose twelve, which also he called Apostles.

Mat 10, 1.

mar 3, 13.

Ex 6, 7.

chap 9, 1.

c According to the similitude of the twelve Patri-

arkes, of whom

me the Church of God is

spring

d Ambassadors

or messengers

whome he had

electd before

re, but now

emioyneth the

their charge

* Or, them prae.

14 (Simon whome he named also Peter, and Andrew his brother, James and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: James the sonne of Alpheus, and Simon called zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in a plaine place, with the compaignie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of their diseases:

e They that are humble & submit the selues willingly to obeye God.

Mat 5, 2.

Isa 65, 13

Isa 61, 3.

Mat 5, 3.

f He meaneth excommunication

which also he

callerh putting

out their names

5 Iohn

callerh it casting

out of the

Synagogue: 3.

Paul, deliue-

ring to Satan,

& punishemēt

as it is moste

terrible when

it is iustly ex-

ecuted: 38 is as

comfortable to

godlie whē

they are cast

out of wicked

mens company,

as the Prophet

declareth,

Psal 121

g The worde

signifieth to be

apart for ioye, or

to shewe mir-

acle by outward

de gesture.

Amos 6, 1.

ecclē. 31, 8.

h That put your trust in your riches, & forget ye life to come. * Isa 65, 8.

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpō his disciples, and said, Blessed be ye poore: for yours is the kingdom of God.

21 * Blessed are ye that hunger now: for ye shal be satisfied: blessed are ye that wepe now: for ye shal laugh.

22 * Blessed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophetes.

24 * But wo be to you that are riche: for ye haue receiued your consolation.

25 * Wo be to you that are ful: for ye shal hunger. Wo be to you that now laugh: for ye shal waile and wepe.

h That put your trust in your riches, & forget ye life to come. * Isa 65, 8.

i Signifying them that liue at ease & after the pleasures of the flesh.

Rash iudgement.

S. Marke. The captaines faith.

k He repro- 26 Wo beto you whē all * men speake wel of
 ueth ambition & vaine glorie when as men
 go about by all meanes to get fauour, & worldlie po-
 pe
 Mat 5.44.
 Mat 5.39.
 Rather endu-
 re more iniu-
 rie then reuen-
 ge our selues.
 1 Cor 6.7.
 m Be not so
 careful for the
 losse of thy
 goods, y thou
 shuldest be dis-
 couraged to
 serue God
 Mat 7.33.
 Job 4.16.
 Mat 5.41.
 n They are
 commonly
 called sinners,
 sware of a wic-
 ked life, and
 without all
 feare of God
 Mat 5.42.
 deu.15.8.
 o Not onely
 not hoping for
 profite, but to
 lose the stocke
 & principa
 forasmuche as
 Christ bindeth
 him selfe to re-
 pay the whole
 with a more
 liberal inter-
 est.
 Mat.5.43.
 Mat.7.1.
 Mat.7.2.
 Mat. 4.24.
 Mat.15.14.
 Mat.10.24
 Iohn 13.16.
 15.10.
 Mat.7.3.
 p He repro-
 ueth the hypo-
 crisie of such
 as winke at
 their owne
 horrible fau-
 ces, & yet are
 so curious to
 spie out y least
 faute in their
 brother.
 Mat.7.17.
 Mat.13.33.
 44 * For euērie tre is knowen by his owne

frute: *for nether of thornes gather me fig- Mat 7.16.
 ges, nor of bushes gather they grapes.

45 A q good man out of the good treasure
 of his heart bringeth forth the good, and an
 euil man out of the euil treasure of his he-
 art bringeth forth the euil: for of the abun-
 dance of the heart his mouth speaketh.
 46 ¶ But why call ye me Master, Master,
 and do not the things that I speake?
 47 Whosoever cometh to me, and heareth
 my wordes, & doeth the same, I will shewe
 you to whome he is like.
 48 He is like a man which buyt an house,
 and digged depe, and laid the fundacion
 on a rocke: and when the waters arose, the
 flood bet vpon that house, and coldenot
 shake it: for it was grounded vpon a rocke.
 49 But he that heareth and doeth not, is li-
 ke a man that buyt an house vpon y earth
 without fundacio, against which the flood
 did beat, and it fel by and by: and the fall
 of that house was great.

CHAP. VII.

He healeth the captaines seruants. 11 He raiseth vp
 the widows sonne from death to life. 19 He answer-
 eth the disciples whome Iohn Baptiste sent vnto him.
 24 He commendeth Iohn, 31 And reproveth the
 Iewes for their vnfaithfulness 36 He eateth with the
 Pharise 37 The woman washeth his feet with her
 teares, and he forgiveth her finnes.

W Hē he had ended all his sayings Mat 8.1.
 in the audience of the people, he
 entred into Capernaum.

And a certeine Centurions seruant was
 sicke and ready to dye, which was dere vn-
 to him.

And when he heard of Iesus, he sent vnto
 him y Elders of the Iewes, beseeching him
 that he wolde come and heale his seruant.

So they came to Iesus, and besoght him
 instantly, saying that he was worthie that
 he shulde do this for him.

For he loueth, said they, our nacion, and he
 hath buyt vs a Synagogue.

Then Iesus went with them: but when
 he was now not farre from the house, the
 Centurion sent friends to him, c saying
 vnto him, Lord, trouble not thy self: for I
 am not worthie that thou shuldest enter
 vnder my rooffe.

Wherefore I thought not my self worthie
 to come vnto thee: but say the worde, &
 my seruant shalbe whole.

For I likewise am a man set vnder autori-
 tie, and haue vnder me souldiers, and I say
 vnto one, Go, and he goeth, & to another,
 Come, and he cometh, and to my seruant,
 Do this, and he doeth it.

When Iesus heard these things, he mar-
 ueiled at him, & turned him, & said to the
 people, that followed him, I say vnto you,
 I haue not found so great faith, no not in
 Israel.

And when they that were sent, turned

q The name
 and title are
 nothing wor-
 the to proue y
 a man is sent
 of God, except
 in effect he
 shewe the sa-
 me

Mat 7.21.

rom.2.13.

iam.1.21.

r He speaketh
 not onely to
 the false pro-
 phetes, but
 to all false pa-
 stours, hire-
 lings and hy-
 pocrites.

a It might be,
 that this cap-
 taine did lie
 with his gar-
 rison in Ca-
 pernaum.

b In buylding
 them a Tēple
 for their as-
 semblies, he
 shewed his
 zeale towar-
 des the true
 seruice of
 God
 c The friends
 spake to Ie-
 sus in the cap-
 taines name
 d Or, comma-
 nde by a worde
 onely that at
 so be.

e He commen-
 deth this hea-
 then captaine
 because he as-
 sureth him self
 vpon Christs
 worde alone.

backe

Iohns disciples.

Chap. VII. Who iustifie wifdome. 31

backe to the house, they founde the seuant that was sicke, whole.

f Which was a towne of Galilee in the tribe of Issachar not farre from Tiberias.

11 And it came to passe the day after, that he went into a citie called ^f Nain, and manie of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man caryed out, ^{who was} the onelie begotten sonne of his mother, which was a widowe, & muche people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and said vnto her, Wepe not.

^{Or, bier.}

14 And he went and touched the ^h coffin (and they that bare him, stood still) and he said, ^g Yong man, I say vnto thee, Arise.

g Christ calleth those things that are not, as if they were, & giveth life to them that be dead.

15 And he that was dead, sat vp, & began to speake, & he deliuered him to his mother.

16 The there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath ^h visited his people.

h That is, to establish, and restore them

17 And this rumour of him went forth throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou ⁱ he that shulde come, or shal we waite for another?

i To wit, the Messias, and redeemer.

20 And when the ^{me} were come vnto him, they said, Iohn Baptist hathe sent vs vnto thee, sayig, Art thou he that shulde come, or shal we wait for another?

21 And at that time, he cured manie of their sickenes, and plagues, and of euil spirits, and vnto manie blinde men he gaue sight.

22 And Iesus answered, and said vnto the, Go your wayes and shewe Iohn, ^k what things ye haue sene and heard: ^y the blinde se, the halte go, the lepers are censed, the deafe heare, the dead rise againe, & the ^l poore receiue the Gospel.

k He declarereth by the vertues, and power ^y were in him that he was ^y Christ.

23 And blessed is he, that shal not be ^m offended in me.

l Suche as feele their owne miserie, and wretchednes ^{Or, the Gospel is preached to the poore} m That shal perseuere and not shrinke backe for any thing that cometh vnto the ⁿ Read Mat. 11, 7.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What wet ye out into the wildernes to se? A ⁿ rede shaken with the winde?

25 But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings countes.

26 But what wet ye for the to se? A Prophet? yea, I say to you, & greater the ^a Prophet.

Matth 3, 1.

27 This is he of whome it is writte, * Beholde, I send my ⁿ messenger before thy face, which shal prepare thy way before thee.

^{Or, Angel.}

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are ^o begotten of women: neuertheles, he that is the least in ^y kingdome of God is greater then he.

^{Or, borne.}

29 Then all the people that heard, and the Publicanes ^o iustified God, being baptized with the ^p baptisme of Iohn.

30 But the Pharises & the expouders of the Law despised the counsell of God against them selues, & ^q were not baptized of him.

o They praised him as iust, faithful, good and merciful, so that ^y frute of their baptisme appeared in them.

31 * And the Lord said, Whereunto shal I liken the men of this generacion? & what ^r thing are they like vnto?

Mat. 11, 16. p Thus worde comprehendeth the whole doctrine ^y Iohn taught

32 They are like vnto childre sitting in the market place, and crying one to another, and saying, ^r We haue piped vnto you, & ye haue not danced: we haue mourned to you, and ye haue not wept.

q Meaning to their owne condemnation or as some read, with the selues because they durst not openly speake against Iohns doctrine: for they feared the people, Mat. 21, 46.

33 For Iohn Baptist came, nether eating bread, nor drinking wine: and ye say, He hathe the deuill.

34 The Sonne of man is come, and ^r eateth and drinketh: and ye say, Beholde, a man ^s which is a glotten, and a drinker of wine, a fiend of Publicanes and sinners.

r The songs of little childre are sufficient to condemne the Pharises and suche like s Lineth according to the faction of other men.

35 But wifdome is ^t iustified of all her children.

36 ¶ And one of the Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sat downe at table.

t He sheweth that the wicked, although they turne fro God, shal nothing hinder the elect to continue in the faith of the Gospel

37 And beholde, a womā in the citie, which was a sinner, when she knewe that Iesus sat at table in ^y Pharises house, she brought a boxe of ointement.

38 * And she stode at his fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, & kissed his fete, & anointed them with the ointment.

Mar. 15, 40. Iohn 20, 11.

39 Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certeine lender which had two detters: the one ought fise hundred pence, and the other fiftie.

42 Whe they had nothing to pay, he forgauē them bothe. Which of the therefore, tell ^{me}, wil loue him moste?

43 Simon answered, & said, I suppose that he, to whome he forgauē moste. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simō, Seest thou this womā? I entred into thine house, and thou gauest me no water to my fete: but she hathe washed my fete with teares, and wiped them with the

Who loueth muche.

S. Luke. Christs mother & brethren.

heeres of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my fete.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my feet with ointment.

47 Wherefore I saye vnto thee, manie sinnes are forgiven her: for she ^a loued muche. To whome a litle is forgiven, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiveth sinnes?

50 And he said to the womā, Thy faith hath saved thee: go in ^e peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne and preache 3 The women minister vnto them of their goods 5 He sheweth the parable of the seds 21 He telleth who is his mother and his brother 24 He filleth the raging of the lake. 27 He delivereth the possessed 33 The devils enter into the heard of swine 41 He healeth the sick woman, and Iasrus daughter.

1 And it came to passe afterwaie, that he him self went through euerie citie and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certeine women, which were healed of euil spirits, and infirmities, as ^a Marie which was called Magdalene, out of whome went seuen devils,

3 And Ioanna the wife of Chuza Herodes steward, & Susanna, & manie other which ^a ministred vnto ^a him of their substance.

4 ^a Now whē muche people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistsnes.

7 And some fel among thornes, and ^b thornes sprang vp with it, and choked it.

8 And some fel on good grounde, and sprāg vp, and bare frute, an hundred fold. And as he said these things, he cryed, He that hathe eares to ^b heare, let him heare.

9 Thē his disciples asked him, demāding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in ^c parables, that when ^a they se, they shulde not se, and when they heare, they shulde not vnderstand.

11 ^a The parable is this, The seds is the worde of God.

12 And thei that are beside the way, are thei

that heare: afterwarde commeth the deuil, and taketh away the worde out of their hearts, lest they shulde beleue, & be saued:

13 But they that are on the stones, ^a are they which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while ^a beleue, but in the time of tentation go away.

14 And that which fel among thornes, ^a are they which haue heard, and ^a after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no frute.

15 But that which fel in good ground, ^a are they which with an honest & good heart heare the worde, and kepe it, & bring forth the frute with patience.

16 ¶ No ^a man when he lighteth a candle, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlesticke, that they that enre in, may se the light.

17 ¶ For nothing is secret, that shal not be euident: nether any thing hid, that shal not be known, and come to light.

18 Take hede therefore how ye heare: ^a for whosoever hathe, to him shal be giuen: and whosoever hathe not, from him shal be taken euen that, which he semeth that he hathe.

19 ¶ Then came to him his mother & his brethren, and colde not come nere to him for the peasse.

20 And it was tolde him by certeine which said, Thy mother and thy ^a brethren stand without, and woide se thee.

21 But he answered, & said vnto them, My mother, and my brethren ^a are ^a these which heare the worde of God, and do it.

22 ¶ And it came to passe on a certeine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lanchted forth.

23 And as they sailed, he fel a ^a slepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, master, we perish. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, & wondered among them selues, saying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he wēt out to land, there met him a certeine man out of the citie, which had a deuill long time, and he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, & fel

^d That is, acknowledge & consent to the worde and, also reuerence it ^e When they returne home to their affaires.

Chap. 12, 33. mat. 5, 15.

mar. 4, 22. f Christ warneth his to do good with their light & they haue receiued, and to set it forth before all mens faces.

Or, bed Chap. 12, 3. mat. 10, 26. mar. 4, 22. Mat. 13, 12. Or. 23, 29. mar. 4, 15. chap. 19, 20. Mat. 12, 46.

mar. 3, 32 g Bothe to him self, and to others ^h Or, missefulnes h The spiritual kinred is to be preferred to the carnal & natural for asmuche as thereby of many we are made one, confessing together one God, one faith, & one baptism, louing God aboue all thing, & our neighbour as our selues.

Mat. 8, 23. mar. 4, 16. i The worde signifieth a deepe or sounde slepe.

Mat. 8, 8. mar. 5, 4.

^a This great loue is a signe that she felt her self muche bounde vnto Christ, who had forgiven her so manie sinnes.

^e The peace of conscience cometh onely of faith.

Mar. 16, 9.

^a Whereby they acknowledged the benediction & they had receiued of him, & al o showed their perseverance, which proued their knowledg to be of God ^{Or, to them.} Mat. 13, 3. mar. 4, 5.

^b That is, to vnderstand, & beleue these things.

^c Which worde is here taken for an obscure or darke saying.

Isa. 6, 9. mat. 13, 14. mar. 4, 12. Job. 12, 40. Act. 28, 26. rom. 11, 8. Mat. 13, 18. mar. 4, 13.

The Gadarenes swine. Chap. IX. Faith saueth. 32

fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseeche thee ^k torment me not.

^k Satan is tormented where Christ is present
^{Or, many a day agone}

29 For he commanded the foule spirit to come out of the mā: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was ^l caryed of the deuill into wildeirneses.)

^l The worde signifieth to be enforced with violence, as an horse when he is spurred
^m A Legion, as writeth Vegetius, contained 6000 footmen, & 732 horsemen: but here it is taken for an vncertaine and infinite number

30 Then Iesus asked him, saying, What is thy name? And he said, ^m Legion, because many deuils were entred into him.

31 And they besoght him, that he wolde not commande them to go out into the ⁿ deepe.

ⁿ That is, so to depart that they coulde do no harme: and this worde chap 16, 25, is called hel, where the deuils are chained in the obscuritie of darkness, 2 Pet 2, 4.

32 And there was there by, an herd of many swine, feeding on an hil, and the deuils besoght him, that he wolde suffre the to entre into them. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caryed with violence from a stepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to se what was done, and came to Iesus, & founde the man, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besoght him, ^y he wolde departe fro them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

^o Christ knewe that he shulde better serue him being absent then with him
^p This was his owne citie called Gadara, which was in the countrey of Decapolis, & therefore Luke dissenteth not from Marke who writeth ^y he preached in Decapolis.
^{Mat 9, 18.}

39 ^o Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached through out all ^y citie, what great things Iesus had done vnto him.

^{mar 5, 22.}
^q Of the Congregation of the Iewes.

40 ¶ And it came to passe when Iesus was come againe, that ^y people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and he was the ruler of the ^q Synagogue, who fel downe at Iesus fete, and besoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yeres of age, & she laye a dying (& as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent all her

substance vpon physicions, and colde not be healed of any:

44 Whē she came behinde him, she touched the hem of his garment, and immediatly her yssue of blood stanchēd.

^r Being assured of the vertus and power of Iesus Christ and not attributing any vertue to the garment.

45 Then Iesus said, Who is it that hath touched me? When euery man denyed, Peter said & thei that were with him, Master, the multitude thrust thee, & tread on thee, and sayest ^y, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all ^y people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy ^r faith hath made thee whole: go in peace.)

^r Christ doeth not impute vnto vs the weakness of our faith, but doeth accept it, as though it were perfect.

49 While he yet spake, there came one fro the ruler of the Synagogues house, which said to him, Thy daughter is dead: discease not the Master.

50 When Iesus heard it, he answered ^r him, saying, Feare not: beleeue onely, & she shall be made whole.

^r Meaning the ruler of the Synagogue

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and Iames, and Iohn, and the father & mother of the maide.

52 And all wept, and sorowed for her: but he said, Wepe not: for she is not ^u dead, but slepeth.

^u Although she was verely dead: yet so Christ it was more easie to restore her to life, then it is for one man to wake another out of his slepe

53 And they laught him to skorne, knowing that she was dead.

^x He meaneth those which he founde in the house.

54 So he ^x thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

CHAP. IX.

^a He sendeth out the twelue Apostles to preache ⁷ He rode hearth tel of him. ¹² He feedeth five thousand men with five loaves, & two fishes ¹⁹ Diuerse opinions of Christ. ²⁸ He transfigureth him self vpon the mount. ⁴² He deliuereth the possessed. ⁴⁷ And teacheth his disciples to be lowlie. ⁵⁴ They desire vengeance, but he reproveth them.

^x Then ^{*} called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and to heale diseases. ^{Mat 10, 1.}
^{mar 3, 13.}
^{& 6, 7.}

² * And he sent them to preache the kingdom of God, and to cure the sick.

^{Mat 10, 7.}
^{mar 6, 8.}
^a To the end they might do their charge with greater diligence while they had nothing to let them
^{Or, redder.}

³ And he said to them, ^a Take nothing to your iourney, nether ^u staues, nor scrip, nether bread, nor siluer, nether haue two coates.

The five loaves.

S. Luke. The transfiguration.

6 He willett
them not to ta
ry long, but
to preache fro
towne to tow
ne
*Chap 10.11.
act. 13.51.
c Which was
a signe of dete
station, and of
the vengeance
which was pre
pared for such
contemners of
Gods benefi
tes which are
voworthie y
one shulde re
ceiue any thig
at their hand.
Mat 14.1.
mar 6.14.*

4 And whatsoeuer house ye entre into, the
re abide, and ^b thence departe.

5 And whosoever wil not receiue you, whē
ye go out of that citie, * shake of the very
dust from your fete for a testimonie a
gainst them.

6 And they went out, and went through e
uerie towne preaching the Gospel, and
healing euerie where.

7 ¶ Now Herode the tetrarch heard of
all that was done by him: and he doutēd,
because that it was said of some, that Iohn
was risen againe from the dead:

8 And of some, that Elias had appeared: &
of some, that one of the olde Prophetes
was risen againe.

9 Then Herode said, Iohn haue I behead
ed: who then is this of whome I heare
suche things? and he desired to se him.

10 ¶ And whē the Apostles returned, they
tolde him what great things they had done.
* Then he toke them, & went aside into
a solitarie place, *here* to the citie called
Bethsaida.

11 But when the people knewe it, they fol
lowed him: and he receiued them, & spa
ke vnto them of the kingdome of God, &
healed them that had nede to be healed.

12 * And whē the day began to weare away,
the twelue came, and said vnto him, Send
the people away, that they may go into
the townes and villages rounde about, &
lodge, and get meat: for we are here in a
desert place.

13 But he said vnto them, ^d Giue ye them
to eat. And they said, We haue no mo but
five loaves & two fishes, except we shulde
go and bye meat for all this people.

14 For they were about five thousand men.
Then he said to his disciples, Cause them
to sit downe by fifties in a companie.

15 And they did so, and caused all to sit
downe.

16 Then he toke the five loaves, and the two
fishes, and loked vp to heauen, and ^e bles
sed them, and brake, and gaue to the disci
ples, to set before the people.

17 So they did all eat, and were satisfied: &
there was takē vp of that remained to the,
twelue baskets ful of broken meat.

18 ¶ And it came to passe as he was alone
praying, his disciples were with him, and
he asked the, saying, Whome say the peo
ple that I am?

19 They answered, and said, Iohn Baptist:
and others say, Elias: & some say, that one
of the olde Prophetes is risen againe.

20 And he said vnto them, But whome say
ye that I am? Peter answered, & said, The
Christ of God.

21 And he warned, and commanded them,
that they shulde tell ^f that to no man,

22 Saying, * The Sonne of man must suffre

many things, and be reprobued of the El
ders, & of the hie Priests and Scribes, and
be slaine, and the thirde day rise againe.

23 ¶ And he said to them all, If any man
wil come after me, let him denye him self,
and take vp his crosse daily, and followe
me.

24 For whosoever wil saue his life, shal lose
it: and whosoever shal lose his life for my
sake, the same shal saue it.

25 For what auātageth it a man, if he winne
the whole worlde, and destroye him self,
or lose him self?

26 * For whosoever shalbe ashamed of me,
and of my wordes, of him shal the Sonne
of man be ashamed, when he shal come in
his glorie, and *in the glorie* of the Father,
and of the holie Angels.

27 * And I tell you of a suretie, there be so
me standing here, which shal not taste of
death, til they haue sene the ^hkingdome of
God.

28 * And it came to passe about an eight
dayes after those wordes, that he toke Pe
ter, & Iohn, and Iames, and went vp into a
mountaine to pray.

29 And as he prayed, the facion of his coun
tenance was changed, & his garment *was*
white and glistered.

30 And beholde, two men talked with him,
which were Moses and Elias,

31 Which appeared in glorie, and tolde of
his ⁱ departing, which he shulde accomplis
h at Ierusalem.

32 But Peter and they that were with him,
were heauie with slepe, and when they
awooke, they sawe his glorie, and the two
men standing with him.

33 And it came to passe, as they departed
from him, Peter said vnto Iesus, Master, it
is good for vs to be here: let vs therefore
make thre tabernacles, one for thee, and
one for Moses, and one for Elias, and wist
not what he said.

34 While he thus spake, there came a clou
de & ^k ouershowed them, & they feared
when these were entring into the cloude.

35 * And there came a voyce out of the
cloude, saying, This is my beloued Sōne,
heare him.

36 And when the voyce was past, Iesus was
founde alone: and they kept it close, and
tolde no man in ^l those dayes any of those
things which they had sene.

37 ¶ And it came to passe on the next day,
as they came downe from the mountaine,
much people met him.

38 * And beholde, a man of the companie
cryed out, saying, Master, I beseeche thee,
beholde my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly
he cryeth, and he teareth him, that he fo
meth, and with muche pame departeth
from

Chap 14.27.

mat 10.38.

mar 8.35.

mat 8.35.

*g For as one
day followeth
another, so
doeth one crof
se followe in
the necke of
another*

Chap 12.9.

mar 10.33.

mat 10.33.

mar 8.38.

2. tim. 2.12.

Mat 16.28.

mar 9.1.

*h Established
and enlarged
by the prea
ching of the
Gospel*

Mat 17.1.

mar 9.2.

*i That is, what
ysseue shulde
haue and how
he shulde dye.*

*k For other
wayes they
had not bene
able to com
prehend his
great maiestic.*

Mat. 3.17.

mar. 16.11.

*l Thei conce
led it til
Christs resur
rection, as Mar
ke writeth.*

Mat 19.14.

mar. 9.17.

*e Iohn sayeth,
he gaue than
ke, Ioh 6.11.*

*Mat. 26.13.
mar. 14.27.*

*f For he knewe
best his
conuenient ti
me which was
appointed for
him to be ma
nifested in.
Mat. 17.32.
mar. 8.31.*

The least is greatest.

Chap. X. The haruest is great. 33

from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they coulde not.

m Under the colour that his disciples coulde not heale the sicke man, he repro- ueth them, & wolde haue di- minished his auorance.

41 Then Iesus answered, and said, *m* O generation faithles, and croked, how long now shal I be with you, & suffer you! bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And thei were all amased at the mighty power of God: & while thei all wondered at all things, which Iesus did, he said vnto his disciples,

n Greke, put these words into your eares.

44 ¶ Marke these wordes diligently: for it shal come to passe, that the Sonne of man shalbe deliuered into the hands of men.

n They were so blisded with this opinion, y Christ shulde haue a temporal kingdome, y they wolde not vnderstand when he spake of his death
Mat 18, 1.

45 But they *n* vnderstode not that worde: for it was hid from them, so that they coulde not perceiue it: and they feared to aske him of that worde.

mar 9, 33.

46 ¶ Then there arose a disputacion among them, which of them shulde be the greatest.

47 When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,

48 And said vnto them, Whosoever recei- ueth this litle childe in my Name, I recei- ueth me: and whosoever shal receive me, receiue him that sent me: for he that is least among you all, he shalbe great.

Mar 9, 38.

49 ¶ And Iohn answered, & said, Master, we sawe one casting out deuils in thy Name, and we forbade him, because he fol- loweth thee not with vs.

o Forasmuche as he tettereth vs not, & God is glorified by his occasion p Of his death whereby he was exalted.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, *o* is with vs.

51 ¶ And it came to passe, when the *p* dayes were accomplished, that he shulde be receiued vp, he setteled him self fully to go to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they wolde not receiue him, be- cause his *p* behauiour was, as thogh he wolde go to Ierusalem.

q Or face, or apparel: for they knewe he was a Iewe, & as touching y Samaritans opinion of the Temple, read Iohn 4, 20: also thei hated the Iewes, because they differed from them in religion
2 King 1, 10.

54 And when his disciples, Iames and Iohn sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heauen, and consume them, euen as *E* Elias did?

Mat 23, 9
r He repro- ueth their rather & carnal affe- ctions, which were not led with Elias spirit.

55 But Iesus turned about, & rebuked the, and said, Ye knowe not of what *r* spirit ye are.

56 ¶ For the Sonne of man is not come to destroy mens liues, but to saue the. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, a certeine man said vnto him,

I wil followe thee, Lord, whether soeuer thou goest.

58 And Iesus said vnto him, The *f* foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to laie his head.

59 But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and burye my father.

60 And Iesus said vnto him, Let the dead burye their dead: but go thou and preach the kingdome of God.

61 Then another said, I wil followe thee, Lord: but let me first go bid the fare wel, which are at mine house.

62 And Iesus said vnto him, No man y putteth his hand to the plough, and loketh backe, is apte to the kingdome of God.

CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge how to behaue them selues. *13* He threateneth the obstinate. *21* He giueth thanks to his heauenlie Father. *25* He answereth the Scribe that tempted him. *33* And by the example of the Samaritane sheweth who is a mans neighbour. *38* Martha receiueth the Lord into her house. *40* Marie is feruent in hearing his wordes.

A Frer* these things, the Lord appoin- ted other seuentie also, and sent the, two and two before him into euerie citie and place, whether he him self shulde come.

2 And he said vnto them, * The haruest *n* great, but the *b* laborers are fewe: pray therefore the Lord of the haruest to send forth the laborers into his haruest.

3 * Go your waies: beholde, I send you forth as lambs among *c* wolues.

4 Beare no bagge, nether scryp, nor shoes, * and *d* salute no man by the way.

5 * And into whatsoeuer house ye enter, first say, * Peace be to this house.

6 And if the *f* sonne of peace be there, your peace shal rest vpon him: if not, it shal turne to you againe.

7 And in that house tarie stil eating, and drinking suche things as by them shalbe set before you: * for the laborer is worthe of his wages. Go not from *s* house to house.

8 But into whatsoeuer citie ye shal enter, if they receiue you, *h* eat suche things as are set before you,

9 And heale the sicke that are there, & say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoeuer citie ye shal enter, if they wil not receiue you, go your waies out into the stretes of the same, and say,

11 Euen the verie * dust, which cleaueth on vs of your citie, we wipe of against you: notwithstanding knowe this, that y^e king- dome of God was come nere vnto you.

12 For I say to you, that it shalbe eader that daye for them of Sodom, than for

f We must not followe Christ for riches and commodities, but prepare o- selves to po- uertie and so y crosse by his example
r That is, til he be dead & I haue done my duetie to him in burying him.
u We may not followe what semeth best to vs, but onely Gods calling. & here by dead he meaneth those that are vnprofitable to serue God.
x To be hindered, or entan- gled w respect of anye world- lie comoditie, or feared to go forward for anye paine, or trouble.

Chap X
a Meaning a great number of people, w- re ready to be brought vnto God
b That is, the preachers.

Mat 10, 18
c Not y they shal hurt you, but that you shalbe pre- iudged by my pro- uidence

Mat. 9, 37.
2 King 4, 29.
Mat 10, 12.

mar 6, 10
d He willeth y they shulde dis- patche this ro- uerney w dili- gence not occu- pying the sil- ues about o- ther dueties
e It was their mane: of salu- tation whereby they wished helth & feli- citee.

Deut 24, 14.
mat 10, 10.

1. Tim 5, 17.
f Which lo- ueth the doc- trine of peace & the Gospel

g He wold not y they shulde tary long in one towne, nether yet to be care- ful to chauge their lodging
h Doubt not to receiue nour- ishment of the, for: whome ye treuail.

Chap 9, 5.
mar 10, 10.

i 18, 6
j I saye did on- ly sent as selfe as- set you by the iudgement of I- uelde ha- uent oute

Christs praier.

S.Luke. Who is our neighbour.

that citie.
Mat. 11. 21. 13 *Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while agoe repented, sitting ^k in sacke clothe and aslhes.

^k Which were the signes of repentance.

14 Therefore it shalbe easier for Tyrus, & Sidon, at the iudgement, then for you.
 15 And thou, Capernaum, which art exalted to heauē, shalt be thrust downe to hel.

Mat. 10. 40.
psal. 13. 20.

^l The mo benefices y God bestoweth vpon anie people, y more doeth their ingratitude deserue to be punished.
^m The power of Satan is beaten downe by the preaching of the Gospel.

16 ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with ioye, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I sawe ^m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemye, & nothing shal hurt you.

20 Neuertheles, in this reioyce not, that y spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the ⁿ wise and learned, and hast reueiled them to babes: cuen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are ^o giuen me of my Father: and ^p no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the ^q Sonne, and he to whome the Sonne wil reueile him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, which se that ye se.

24 For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, and haue not sene them: and to heare those things, which ye heare, & haue not heard them.

25 ¶ * Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shal I do, to inherite eternal life?

26 And he said vnto him, What is written in the Law? how readeest thou?

Deut. 6. 5.

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, & with all thy soule, & with all thy strength, & with all thy thoght, * & thy neighbour as thy self.

Leu. 19. 18.

^r To approue him self as iust.
^s For the counted no man their neighbour, but their friend.

28 Then he said vnto him, Thou hast answered right: this do, & thou shalt liue.

29 But he willing to iustifie him self, said vnto Iesus, Who ^t is then my neighbour?

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by ^u chance there came downe a certeine ^v Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and looked on him, and passed by on the other side.

33 Then a certeine ^w Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compasion on him,

34 And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and broght him to an ynne, and made prouision for him.

35 And on the morowe when he departed, he toke out ^x two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, ^y and do thou likewise.

38 ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sat at Iesus fete, and heard his preaching.

40 But Martha was combied about muche seruing, and came to him, & said, Master, doe thou not care that my sifter hathe left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art ^z troubled about manie things.

42 But one thing is nedeful, Marie hathe chosen the good parte, ^a which shal not be taken away from her.

CHAP. XI.

^b He teacheth his disciples to pray. ^c He driueth out a deuil. ^d And rebuketh the blasphemous Pharise. ^e He preferreth the spiritual couinage. ^f They require signes and tokens. ^g He eateth with the Pharise, and reproveth the hypocrisse of the Pharise, Scribes and hypocrites.

And so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to pray, as Iohn also taught his disciples.

3 * And he said vnto them, When ye pray, *Mat. 6. 9.* say, Our Father, w art in heauē, halowed be thy Name: Thy kingdome come: Let thy wil be done euē in earth, as it is in heauen: 3 Our

^f For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.

^t He principally noteth y great crueltie, w was among this people & chiefly y gouernours. ^u This nation was odious to the Iewes.

^x Which was about 9 pence of sterling money.

^y Helpe him; hathe need of thee although y knowe hi not

^z For she forgotte the principal, & was to heare Gods worde.

^a It was not mete that she shoulde haue bene drawn from so profitable a thing, whereunto she coulde not alwaies haue opportunitye.

^a Or euerie day, or as much as is sufficient for this day
^{Or, pardon.}

^b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently ^y which we demaunde
^{Or, in passing by the way}

^c Or, impudent

*Mat 7.7.
Ch 21.22.
Mat 11.24.
Iohn 14.13.
Ch 16.12.
Iam 1.10.*

*Mat 9.33.
Ch 12.21.
Mat 3.30.*

^c The chiefest thing that we can desire of God, is his holie Spirit.

*Mat. 12.25.
Mat. 3.44.*

^d That is to say, your conuersers
^e The finger of God is taken for ^y vertue and power of God. And the vertue of the Father and the Sonne as the holie Ghost: for so Matthew doeth interpret this place
^f The worde signifieth, an entrie or porch before an house
^{Or, as for.}

3 Our daily bread giue vs ^a for the day:
4 And ^b forgiue vs our sinnes: for euen we forgiue euerie man that is indetted to vs: And lead vs not into temptation: but deliuer vs from euil.
5 ^c Moreover he said vnto them, ^b Which of you shal haue a friend, and shal goe to him at midnight, & say vnto him, Friend, lend me thre loaves?
6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:
7 And he within shulde answer, and say, Trouble me not: the dore is now shut, and my children are with me in bed: I can not rise and giue them to thee.
8 I say vnto you, though he wolde not arise and giue him, because he is his friend, yet douteles because of his ^c importunitie, he wolde rise, and giue him as many as he needed.
9 ^d And I say vnto you, Aske, and it shalbe giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.
10 For euerie one that asketh, receiueth: & he that seeketh, findeth: and to him that knocketh, it shalbe opened.
11 ^e If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if he aske a fishe, wil he for a fishe giue him a serpent?
12 Or if he aske an egge, wil he giue him a scorpion?
13 If ye then which are euil, can giue good giftes vnto your children, how muche more shal your heauēlie Father giue ^e the holie Ghost to them, that desire him?
14 ^f Then he cast out a deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered.
15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.
16 And others tempted him, seeking of him a signe from heauen.
17 But he knewe their thoghtes, and said vnto them, ^a Euerie kingdome deuided against it self, shalbe desolate, and an house deuided against an house, fallerh.
18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?
19 If I through Beelzebub cast out deuils, by whome do your ^d children cast them out? Therefore shal they be your iudges.
20 But if I by the ^e finger of God cast out deuils, douteles the kingdome of God is come vnto you.
21 When a strong man armed, kepeth his ^f palace, the things that he possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuiderh his spoiles.
23 He that is not ^a with me, is against me: and he that gathereth not with me, scattererh.
24 ^b When the vnclane spirit is gone out of a man, he walketh through drye places, seeking ^c rest: and when he findeth none, he saith, I wil returne vnto mine house whence I came out.
25 And when he commeth, he findeth it swept and ^d garnished.
26 Then ^e goeth he, and taketh to him ^f seuen other spirits worse then him self: and they entre in, and dwell there, ^a so the last state of that man is worse then the first.
27 ^b And it came to passe as he said these things, ^a a certeine woman of the companie lifted vp her voyce, & said vnto him, Blessed is the wombe that bare thee, and the pappes which thou haste sucked.
28 But he said, ^a Yea, rather blessed are they that heare the worde of God, and kepe it.
29 ^b And when the people were gathered thicke together, he began to say, This is a wicked generacion: they seke a signe, and there shal no signe be giuen them, but the signe of ^c Ionas the Prophet.
30 For as Ionas was a signe to the Nineuites, so shal also the Sonne of man be to this generacion.
31 ^d The Quene of the South shal rise in iudgement, with the men of this generacion, and shal condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.
32 The men of Nineue shal rise in iudgement with this generacion, and shal condemne it: for they ^e repented at the preaching of Ionas: and behold, a greater then Ionas is here.
33 ^f No man lighteth a candel, & putteth it in a priuie place, nether vnder a bushel: but on a candlesticke, that thei which come in, may see the light.
34 ^a The light of the bodie is the ^b eye: therefore when thine eye is ^c single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.
35 Take hede therefore, that ^d y light which is in thee, be not darkened.
36 If therefore thy whole bodie shalbe light, hauing no parte darke, the shal all be light, euen as when a candel doeth light thee with the brightnes.
37 ^e And as he spake, ^a a certeine Pharise besoght him to dyne with him: & he went in, and fare downe at table.
38 And when the Pharise sawe it, he mar-

^g They that do not wholly applye themselves to destroy the kingdome of Satan, can not be counted to be on Christs side but are his aduersaries: how much more is he against him that maketh open warre ^h him as Satan doeth

*Mat 12.43.
h To the intēt that he might worke according to his malicious nature
Ebr 6.4*

*1. pet 2.10.
i More apt to receiue him then it was afore
k If by infidelitie we turne back fro God, Satan hath greater power ouer vs then he had before.
Ma 12.48.*

*l He meaneth an infinite number
Ioh 2.3
m Christ gaue her a priuie taunt for that she omitted ^y chief praise w was due vnto him: that was, that they are blessed in deed to whome he communicateth
h1 self by his worde
1 King. 10.1.
2. Chro. 9.1.*

Ioh. 3.5.

*Chap 2.16.
Mat 5.15.
Mat. 4.21.*

*Mat 6.22.
Or, candle
n Because it shulde guide and lead the bodie
o Without spot or vice.*

The keye of knowledge. S. Luke. The leauen of the Pharises.

CHAP. XII.

ueiled that he had not first washed before dyner.

Mat 23, 25. 19 *And the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, geiue almes of those things which are within, and beholde, all things shalbe cleane to you.

42 But wo be to you, Pharises: for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 *Wo be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which appere not, & the men that waike ouer the, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he said, Wo be to you also, ye interpreters of the Lawe: for ye lade men with burdenes grievous to be borne, and ye your selues touche not the burdenes with one of your fingers.

47 Wo be to you: for ye buylde the sepulchres of the Prophetes, and your fathers killed them.

48 Truly ye beare witness, and allow the dedes of your fathers: for they killed the, and ye buylde their sepulchres.

49 Therefore said the wisdom of God, I wil send them Prophetes and Apostles, & of them they shal slay and persecute,

50 That the blood of all the Prophetes, shedd fro the fundacion of the worlde, may be required of this generation,

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of this generation.

52 Wo be to you, interpreters of the Law: for ye haue take away the keye of knowledge: ye entred not in your selues, and the that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to vrgen him sore, and to prouoke him to speake of many things,

54 Laying wait for him, and seeking to catch some thing of his mouth, whereby they might accuse him

1 Christ commandeth to auoide hypocrisie. 4 That we shulde not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocacion. 15 Not to giue our selues to curious care of this life. 32 But to righteousnes, almes, watching, patience, wisdom and con corde.

IN the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples first, Take hede to your selues of the leauen of the Pharises, which is hypocrisie.

2 *For there is nothing couered, that shal not be reueiled: nether hid, that shal not be known.

3 Wherefore whatsoever ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houses.

4 *And I say vnto you, my friends, be not afraid of them that kil the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shal feare: feare him which after he hath killed, hath the power to cast into hel: yea, I say vnto you, him feare.

6 Are not fise sparowes bought for two farthings, & yet not one of them is forgotte before God?

7 Yea, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 *Also I say vnto you, Whosoever shal confesse me before men, him shal the Sonne of man confesse also before the Angels of God.

9 But he that shal denye me before men, shalbe denyed before the Angels of God.

10 And whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holie Gost, it shal not be forgiven.

11 *And when they shal bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shal answer, or what ye shal speake.

12 For the holie Gost shal teache you in the same houre, what ye ought to say.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of couetousnes: for though a man haue abundance, yet his life ittadeth not in his riches.

16 And he put forth a parable vnto them, saying, *The grounde of a cerreine riche man broght forth the frutes plenteously.

17 The-

p Christ here requireth two things: first y we come truly by our meate and drinke: add next that we distribute parte to y pore: for charitie is the perfection of the Lawe

Or, of that that you haue

Or, that which is, in the night

Chap 20, 46.

Mat 23, 6.

Mat 12, 38.

q He wolde not breake the very least commandement before all things were accomplished: but taught them to like to the chiefest & not preferre the inferior ceremonies & must quickly be abolished. r Whose sinke and infection appeare not suddenly

Act 15, 10.

f Whereby you kepe in remembrance & execrable dedes of your fathers.

t You shewe your selues as great hypocrites as were your fathers, making men beleue ye honour God wher you dishonour him

u They were more curious to buylde their graues the to followe their doctrine.

Gen 4, 8.

2 Chro 24, 22.

Or, cruelly expelled them.

x Because they were culpable of the same faure y their ancestors were y They had & toke away the pure doctrine & true vnderstanding of the Scriptures.

a Openly that all men may heare

Mat 10, 28.

Chap 9, 36.

Mat 10, 32.

Mat 8, 38.

2 Tim 2, 12.

b He that shal resist against the worde of God purposefully, and against his conscience c Be not so doubtful that you shulde be discouraged or distrust.

Or, murmure

Mat 10, 29.

Mat 13, 32.

d Christ chiefly came to be iudged & not to iudge, not withstanding he willett the Christians to be iudges and decide controversies betwixt their brethren, 1 Cor 6, 1 e Christ condemneth the arrogancie of the riche worldlings, who as though they had God locked vp in their coffres & barnes, let their whole felicitie in their goods, not considering that God gaue the life and also can take it away when he will

1 Pet 1, 19.

Eccle 11, 19.

Gods prouidence.

Chap.XII. The faithful seruant. 35

- 17 Therefore he thought with him self, saying, What shal I do, because I haue no *roume*, where I may lay vp my frutes?
- 18 And he said, This wil I do, I wil pul downe my baines, and buyde greater, & therein wil I gather all my frutes, and my goods.
- 19 And I wil say to my soule, Soule, thou hast muche goods laid vp for many yeres: liue at ease, eat, drinke, and take thy pastime.
- 20 But God said vnto him, O foole, this night wil they fetch away thy soule from thee: the whose shal those things be which thou hast prouided?
- 21 So is he that gathereth riches to him self, and is not riche in *God*.
- 22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shal eat: nether for your bodie, what ye shal put on.
- 23 The life is more then meat: and the bodie more then the raiment.
- 24 Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barne, & yet God fedeth them: how muche more are ye better then foules?
- 25 And which of you with taking thought, can adde to his stature one cubit?
- 26 If ye then be not able to do the least thing, why take ye thought for the remnant?
- 27 Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, y^e Solomon him self in all his royaltie was not clothed like one of these.
- 28 If then God so clothe the grasse which is to day in the field, & to morow is cast into the ouē, how muche more wil he clothe you, o ye of litle faith?
- 29 Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute.
- 30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.
- 31 But rather seke ye after the kingdome of God, & all these things shal be ministred vnto you.
- 32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the^kkingdome.
- 33 ¶ Sel that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no these commeth, nether moth corrupteth.
- 34 For where your treasure is, there wil your hearts be also.
- 35 ¶ Let your loines be^l girde about, and your lights burning,
- 36 And ye your selues like vnto men that wat for their master, when he wil returne from the wedding, that when he commeth and knocketh, they maye open vnto him

f To depende onely on his prouidence knowing that he hath enough for all
Mat 6.15.
2 pet 5.7
psal 55.26.

g He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

h The liberallie of God which shineth in the herbes and flowers, furmounteth all that man can do by his riches or force

i Or, make difference in the ayre.

l Which are but necessities, and are common as wel to the wicked men as to the godlie.

Mat 6.20.
k Which is y^e chiefest thing that can be giuen, and therefore you can not wat, those things which are of lesse importance.

1. Pet 1.13.
l Be in a readines to execute the charge which is committed vnto you.

immediatly.

37 Blessed are those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil^m girde him self about, and make them to sit downe at table, and wil come forth, & serue them.

38 And if he come in the seconde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.

39 * Now vnderstande this, that if the good man of y^e house had knowen at what houre the thefe wolde haue come, he wolde haue watched, and wolde not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, telst thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithful stewarde, & wise, whome the master shal make ruler ouer his housholde, to giue them their^a portion of meat in season?

43 Blessed is that seruant, whome his master when he cometh, shal finde so doing.

44 Of a truth I say vnto you, that he wil make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shal beginne to smite the seruants, and maidens, and to eat, and drinke, and to be drunken,

46 The master of that seruāt wil come in a day whē he thinketh not, & at an houre whē he is not ware of, and wil cut him of, & giue him his portion with the vnbeleuers.

47 ¶ And that seruant that knewe his masters wil, and prepared not him self, nether did according to his wil, shal be beatē with manie stripes.

48 But he that knewe it not, and yet did commit things^o worthie of stripes, shal be beaten with fewe stripes: for vnto whome soeuer^p muche is giue, of him shal be muche required, and to whome men muche commit, the more of him wil they aske.

49 ¶ I am come to put a fyre on the earth, & what is my desire, if it be already kindled?

50 Notwithstanding I must be baptizēd w^t a baptisme, and how am I grieved, til it be ended?

51 * Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.

52 For from hence forth there shal be five in one house deuided, thre against two, & two against thre.

53 The father shal be deuided against the sonne, and the sonne against the father: the mother against y^e daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

II.iii.

m Because they did vs long gairments, the maner was to girde or tuffe the vp w^t they w^t about aunc busines
Mat. 24.43.
reuel. 16.15.

n The porciō of seruants euerie moneth was foure peckes of corne as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whome God hath giuen manie graces.

q The Gospel is as a burnig fyre moke vehement, which maketh a charge of things through a l^y worlde

Mat 10.34.
r It there be great troubles and alterations vpon y^e earth, w^t things come not by the proprietie of the Gospel, but through the wickednes of man
s He comparereth his death to baptisme.

Gods wonderful iudgements. S. Luke.

The straite gate.

- Mat 16.2.* 34 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower cometh: and so it is.
- 35 And when ye see the South winde blow, ye say, that it will be hote: and it commeth to passe.
- 36 Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time?
- 37 Yea, and why iudge ye not of your felues what is right?
- Mat 5.25.* 38 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, y^e thou maist be deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to the iayler, and the iayler cast thee into prison.
- 39 I tell thee, thou shalt not departe thece, til thou hast payed the vtmost mite.

CHAP. XIII.

- 1 The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman. 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is. 23 Also that the number of them which shal be sau'd, is small. 33 Finally he sheweth that no worldlie policie or force can let the worke and counsil of God.

1 There were certeine men present at the same season, that shewed him of y^e Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y^e these Galileans were greater sinners then all the other Galileans, because they haue suffered suche things?

3 I tell you, nay: but except ye amende your liues, ye shal all likewise perish.

4 Or thinke you that those eightene, vpon whome the towre in^d Siloam fel, & slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

6 ¶ He spake also this parable, A certeine mā had a figge tre planted in his vineyard: and he came and soght frute thereon, and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, this thre yeres haue I come and soght frute of this figge tre, and finde none: cut it downe: why kepeth it also the ground barren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it beare frute, wel: if not, the after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmities eightene yeres,

Whome Satan had broken with a disease, as the spirit of conuulsions is that spirit, that maketh a man conuuls.

& was bowed together, and colde not lift vp herself in anie wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men ought to worke: in the therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eithe one of you on the Sabbath day lose his ox or his asse frō the stall, & lead him away to y^e water?

16 And ought not this daughter of Abraham, whome Satā had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdome of God like? or whereto shal I compare it?

19 It is like a graine of mustarde seed, which a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shal I liken the kingdome of God?

21 It is like leauen, which a womā toke, and hid in thre peckes of floure, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & journeying towards Ierusalem.

23 Then said one vnto him, Lord, are there fewe y^e shal be sau'd? And he said vnto the,

24 ¶ Striue to entre in at the straite gate: for manie, I say vnto you, wil seeke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 ¶ Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

27 ¶ But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

28 There shal be weping and gnashing of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kingdome of God, and your selues thruste out

As they are whose sinnes are shooke

Or, set at liberty out of his sans bonds

Mat 13.31.

Mat 4.31. k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinion.

Mat 9.33. mar 4.6.

Mat 7.13. l We must endeavour & coe of all impediments, which may let vs.

m He warneth the Iewes, y^e they deprime not the felues by their owne negligence of that saluatio, which was of freed vnto the.

Mat 7.13. & 25.41. psal 61.3.

OUT

Though it be to thy losse & kinderance.

a He murdred them as they were sacrificing: & so their blood was mingled with y^e blood of the beastes which were sacrificed

b For y^e Iewes toke occasion hereby to condemn them as most wicked men.

c He warneth the rather to consider their owne estate, the to reprove other mens.

d Which towre Rode by the river Siloe or fishpoole in Ierusalem.

Or, denser.

e By this similitude is declared the great patience that God vseth toward sinners in looking for their amendment: but this delay availeth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth the frute

g For bothe it is vnfruitful it self, and doeth hurt to the ground where it groweth

out at dores.

n The people which the were strangers. *o* Christ cutteth of the vale ne confidence of the Iewes who glorified in that, that God had chosen them for his people: yet they obeyed him not according to his worde

Mat 19. 30.

Ex 20. 16.

Mat 10. 31.

p Neither the enue of the Pharises, who wolde haue put him in feare of Herode, nor yet anie policie of man colde stay him from that office which God had enloynd him.

q Meaning a litle while

r By Christs death we are made perfitte for euer

Or, make an

f He noteth their malice, which by all meanes sought his death more the did the tyrant, of whom they willed him to beware. ** Mat 23. 37* *e* Christ forewarneth them of the destruction of the Temple, and of their whole policie.

u When your owne conscience shal reprove you and cause you to confesse that which ye nowe denie, which shalbe when you shal se me in my maiestie.

29 Then shal come manie from the East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

30 * And beholde, there are last, which shalbe first, and there are first, which shalbe last.

31 The same day there came certeine Pharises, and said vnto him, Departe, and go hence: for Herode wil kil thee.

32 The said he vnto the, Go ye & tell that foxe, Beholde, I cast out deuils, and wil heale stil to day, and to morowe, and the third day: I shalbe persued.

33 Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet shulde perish out of Ierusalem.

34 * O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, & ye wolde not!

35 Beholde, your house is left vnto you desolate: and verely I tel you, ye shal not se me vntil the time come that ye shal say, Blessed is he that cometh in the name of the Lord.

** Mat 23. 37* *e* Christ forewarneth them of the destruction of the Temple, and of their whole policie.

u When your owne conscience shal reprove you and cause you to confesse that which ye nowe denie, which shalbe when you shal se me in my maiestie.

CHAP. XIII.

1 Iesus eateth with the Pharise. 2 Mealeth the droppe upon the Sabbath 3 Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great supper. 22 He warneth them that wil followe him, to lay their accounts before, what it wil cost them. 34 The sale of the earth.

1 And it came to passe that whē he was entred into the house of one of the chief Pharises on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certeine mā before him, which had the droppe.

3 Then Iesus answering, spake vnto the expouers of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go,

5 And answered them, saying, Which of you shal haue an asse, or an ox fallen into a pit, and wil not straightway pul him out on the Sabbath day?

6 And they colde not answer him againe to those things.

7 He spake also a parable to the ghefts, when he marked how they chose out the chief rouses, and said vnto them,

8 * When thou shalt be bidden of anie mā to a weddig, set not thy self downe in the chiefe place, lest a more honorable man then thou, be bidden of him,

a He repro- ueth their ambi- tion, which desire to sit in the chief pla- ces.

9 And he that bade bothe him and thee, come, and say to thee, Giue this man rouse, and thou then beginne with shame to take the lowest rouse.

10 * But whē y art bidden, go & sit downe in the lowest rouse, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: the shalt thou haue worship in the presence of them that sit at table with thee.

11 * For whosoever exalteth him self, shalbe broght low, and he that humbleth him self, shalbe exalted.

12 ¶ The said he also to him that had bidden him, * When thou makest a dyner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iuste.

15 ¶ Now whē one of them that sat at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, * A certeine man made a great supper, and bade manie,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde begā to make excuse: The first said vnto him, I haue bought a serme, and I must nedes go out & se it: I pray thee haue me excused.

19 And another said, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I cannot come.

21 So y seruant returned, & shewed his master these things. The was the good mā of the house angrie, & said to his seruāt, Go out quickly into y places & stretes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou halt comāded, & yet there is rouse.

23 Then the master said to the seruant, Go out into the hie wayes, and hedges, and compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shal taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If anie man come to me, and hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

¶ I. liiii.

Prou. 25. 27.

Chap 13. 14.
Mat 23. 35.

Prou. 3. 9.

Iob 4. 7.

b Christ reprehendeth onely the blinde affectio of mā, which regardeth nothing but a worldly recompense.

Mat 23. 2.

Leuit 19. 9.

c He casteth the Iewes y teach w their ingratitude, w wolde not eat of those holie meates of Gods worde, which was pre sented vnto the, & where vnto they were bid a long time before.

d Here is figured the calling of the Gentiles.

e God wil rather receiue all the raskal people of the world to his banquet, then them which are vnthankful.

f This copulatio cometh of the feling of the power of Gods worde, after that it is worde hathe bene preached

The lost shepe.

S. Luke. The prodigal sonne.

Chap 9. 23.
mat 10. 37.
Luce 14. 24.
mar 13. 24.

h He that will
professe the
Gospel, muste
diligently con-
sider what his
profession re-
quireth, & not
rashly to take
it in hand so
great an enter-
prise: nether
yet when he
hath taken in
hand, to anse-
e to forsake
it.

i He that is
not perswaded
to leaue all at
euery houre
to bekwie his
selfe frankly
in Gods ser-
uice

Mat 5. 13

mar 9. 50.
k If they that
shulde scason
others, haue
lost it the fel-
lowes, where shul-
de a man re-
couer it?

l Or seased

Mat 18. 12.

a Which is
the silver,
& knowe not
their owne
sautes
b The worde
is drachma,
which is some
what more in
value then fy-
ue pence of
olde sterling
money, & was
equal with a
Romaine pe-
nie.

- 27 *And whosoever beareth not his crosse,
and cometh after me, cannot be my dis-
ciple.
28 For which of you minding to buyld a
towre, sitteth not downe before, and coun-
teth the cost, whether he haue sufficient to
performe it,
29 Lest that after he hath laid the funda-
tion, and is not able to performe it, all
that beholde it, beginne to mocke him,
30 Saying, This man began to buyld, and
was not able to make an end?
31 Or what King going to make warre a-
gainst another King, sitteth not downe
first, & taketh counsel, whether he be able
with tē thousand, to mete him that cometh
against him with twentie thousand?
32 Or els while he is yet a great way off, he
sendeth an ambassage, and desireth condi-
cions of peace.
33 So likewise, whosoever he be of you, that
forleaketh not all that he hath, he can not
be my disciple.
34 *Salt is good: but if salt haue losse his
sauour, wherewith shal it be salted?
35 It is nether mete for the land, nor yet
for the dongue hil, but men cast it out. He
that hath eares to heare, let him heare.

CHAP. XV.

2 The Phariseis murmure because Christ receiue sinners. 4 The louing mercie of God is openly set forth in the parable of the hundred shepe. 7 Ioye in heauen for one sinner. 12 Of the prodigal sonne.

- 1 **T**hen resorted vnto him all the Publi-
canes, and sinners, to heare him.
2 Therefore the Pharisees and scribes mur-
mured, saying, He receiue sinners, & eat-
teth with them.
3 Then spake he this parable to them,
saying,
4 *What man of you hauing an hundred
shepe, if he loose one of them, doeth not
leave ninetie and nine in the wilderness, &
go after that which is lost, vntill he finde it?
5 And when he hath founde it, he laieth
it on his shoulders with ioye.
6 And whē he cometh home, he calleth to-
gether his friends and neighbours, saying
vnto them, Reioyce with me: for I haue
founde my shepe, which was lost.
7 I say vnto you, that likewise ioye shal be
in heauen for one sinner that conuerteth,
more then for ninetie and nine iuste men,
which nede none amendement of life.
8 Either what woman hauing ten pieces
of silver, if she loose one piece, doeth not
light a candel, & sweepe the house, and seke
diligently til she finde it?
9 And when she hath founde it, she calleth
her friends, and neighbours, saying, Re-
ioyce with me: for I haue founde the piece
which I had lost.
10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for
one sinner that conuerteth.

- 11 ¶ He said moreover, A certaine man had
two sonnes.
12 And the yonger of the said to his father,
Father, giue me the portion of the goods
that falleth to me. So he deuided vnto
them his substance.
13 So not long after, when the yonger son
ne had gathered all together, he toke his
iourney into a faire country, and there he
wasted his goods with riotous liuing.
14 Now when he had spent all, there arose
a great dearth throughout that land, and
he began to be in necessitie.
15 Then he went and claue to a citizen of
that country, and he sent him to his far-
me, to feede swine.
16 And he wolde faine haue filled his bel-
lie with huskes, that the swine ate: but
no man gaue them him.
17 Then he came to him self, and said, How
manie hired seruants at my fathers haue
bread ynough, and I dye for hunger?
18 I wil rise and go to my father, and say
vnto him, Father, I haue sinned against
heauen, and before thee,
19 And am no more worthie to be called thy
sonne: make me as one of thy hired seruants.
20 So he arose and came to his father, and
whē he was yet a great way off, his father
sawe him, and had compassion, and ran &
fel on his necke, and kissed him.
21 And the sonne said vnto him, Father,
I haue sinned against heauen, and before
thee, and am no more worthie to be called
thy sonne.
22 Then the father said to his seruants,
Bring forth the best robe, and put it on
him, and put a ring on his hand, and shoes
on his feete,
23 And bring the fat calf, and kil him, and
let vs eat, and be merie.
24 For this my sonne was dead, and is aliue
again: and he was lost, but he is founde.
And they began to be merie.
25 Now the Elder brother was in the field,
and when he came and drewe nere to the
house, he heard melodie, and dancing,
26 And called one of his seruants, & asked
what those things ment.
27 And he said vnto him, Thy brother is
come, and thy father hath killed the fat-
ted calfe, because he hath receiued him
safe and sounde.
28 Thē he was angrie, & wolde not go in:
therefore came his father out and entreat-
ed him.
29 But he answered & said to his father, Lo
these manie yeres haue I done thee serui-
ce, nether brake I at any time thy comā-
dement, & yet thou neuer gauest me a kid
that I might make merie with my friends.
30 But

c This decla-
reth that we
ought not to
desire to haue
our portion
separate from
God except we
wil lose all

d The Greke
worde signifi-
eth, so to wa-
reall that a
man referreth
nothing to him
self

e For no man
had giue vnto
him

f That is, a-
gainst God.

g God pret-
teth vs and
heareth our
groaning: be-
fore we crye
to him

h He was tou-
ched with the
feeling of his
sine & there-
fore was alba-
med thereof,
and became in
heare.

i God repro-
ueth the cause
of such as
grudge when
God receiveth
sinners to mer-
cie.

The riches of iniquitie. Chap.XVI. Abrahams bosome. 37

30 But whē this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, ^k Sonne, thou art euer with me, and all that I haue, is thine. It was mete that we shulde make mery, & be glad: for this thy brother was dead, and is alieue againe: and he was lost, but he is founde.

^k Thy parte, & art a Iewe, is nothing diminished by that ^j Christ was also killed for the Gentiles: for he accepteth not ^j person but feedeth indifferently all the that beleue in him with his bodie and blood to life euertlasting.

CHAP. XVI.

ⁱ Christ exhorteth vs to wisdome and liberalitie by the example of the steward ¹³ None can serue two masters: ¹⁴ He reproveth the couetousnes and hypocrisie of the Pharisees ¹⁶ Of the end and force of the Law. ¹⁸ Of the boile state of marriage. ¹⁹ Of the riche and Lazarus.

^a Christ teacheth hereby, ^j likewise as he ^j is in autoritie & hath riches, if he get friends in his ^j spirit, may be relieved in his aduersities: so our liberalitie towards ^j neighbour shall stand vs in such a steade at ^j daye of iudgement that God will accept it as done vnto him

^b God, who doeth here represent ^j master of the house, doeth rather commend the prodigal waste of his goods, & the liberal gaing of the same to ^j poore, then ^j strait keeping & harding of them. ^c That is, either wickedly gotten, or wickedly kept, or wickedly spent: & hereby we be warned to suspect riches which for the most parte are an occasion to their possessors of great wickednes.

^d They which can not well bestowe worldly goods, will bestowe euil spiritual treasures: & therefore they ought not to be committed vnto them

^e As are riches and such like things, which God hath giuen not for our selues only, but to bestowe vpon others.

And he said also vnto his disciples, ^a There was a certeine riche man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maiest be no longer steward.

3 Then the steward said within him self, What shal I do: for my master wil take away from me the stewardship: I can not digge, & to begge I am ashamed.

4 I knowe what I wil do, that when I am put out of the stewardship they may receiue me into their houses.

5 Then called he euerie one of his masters debtors, & said vnto the first, How muche owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How muche owest thou? And he said, An hundred measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended ^b the vniust steward, because he had done wisely. Wherefore the children of this worlde are in their generacion wiser then the children of light.

9 And I saye vnto you, Make you friends with the riches of iniquitie, that when ye shal want, they may receiue you into euertlasting habitacions.

10 He that is faithful in the least, he is also faithful in muche: and he that is vniust in the least, is vniust also in muche.

11 If the ye haue not bene faithful in ^d the wicked riches, who wil trust you in ^j true treasure?

12 And if ye haue not bene faithful in ^e another mans goods, who shal giue you that which is ^f yours?

13 No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, & despise the other. Ye can not serue God and riches.

14 All these things heard the Pharisees also which were couetous, and they mocked him.

15 Then he said vnto them, Ye are they, which ^a iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophetes endured vntil Iohn: and since that time the kingdom of God is preached, and euerie man ipeaseth into it.

17 Now it is more easie that heauen and earth shulde passe away, then that one tittle of the Law shulde fall.

18 Whosoever putteth away his wife, & marieth another, committeth adulterie: & whosoever marieth her that ^a is put away from her housband, committeth adulterie.

19 There was a certeine riche man, which was clothed in purple and fine linen, and fared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was caryed by the Angels into ^m Abrahams bosome. The riche man also dyed and was buried.

23 And being in hel in torment, he lift vp his eyes, and sawe Abraham a farre of, & Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe ^j typ of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set, so that they which wolde go from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou woldest send him to my fathers house,

28 (For I haue fise brethre) that he may testify vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses & the Prophetes: let them heare them.

30 And he said, Nay, father Abraham:

^q Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^r As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

^g Because they iudged no man happier, but those ^j were riche.

^h Which lone outwarde appearance, and vaine glorie.

ⁱ Their zeale is so inflamed, ^j they followe the Gospel without respect of worldlie things

^k That is, ^j is not lawfully diuorced

^l By this doctrine is declared what punishment thei shall haue, which liue deliciously & neglect the poore.

^m As the fathers in the olde Law were said to be gathered into ^j bosome of Abraham, because they receiued the fruite of the same faith ^j him: so in the newe Testament we say ^j the members of Christ are ioyned to their head, or gathered vnto him

ⁿ Whereby is signified that most blessed life, ^j they ^j dye in the faith that Abraham did, that enioye after this worlde.

^o Christ describeth spiritual things by such a manner of speache, as is most propre to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thurstie or speake: but ^j Lord as it were in a table, painteth forth the state of the liue to come, as our capacite is able to comprehend it

^p In calling him sonne, he causeth his vaine boasting, who in his life vanred him self to be the sonne of Abraham: warning vs also hereby how liue glorious sties auail.

^q Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^r As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

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^u Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^v As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

^w Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^x As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

^y Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^z As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

^{aa} Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^{ab} As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

^{ac} Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^{ad} As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

^{ae} Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuely wordes of God. ^{af} As faith cometh by Gods wordes, so it is maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onlie the wordes of God is sufficient to life euertlasting

Vnprofitable seruants.

S. Luke. Iudgement cometh suddenly.

but if one came vnto the from the dead, they wil amend their liues.

- 31 Then he said vnto him, If they heare not Moyses and the Prophetes, nerhor wil thei be perswaded, thogh one rise from the dead againe.

CHAP. XV.

- 3 Christ teacheth his disciples to auoide occasiōs of offence, 3 One to forgiue another 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith, 10 And sheweth the vnhabilitie of mā, 11 Healeth ten lepers, 20 Speaketh of the latter dayes, and of the end of the worlde.

Mat 18.7.
mar. 9.42.

- 1 Then said he to the disciples, * It can not be auoided, but that offences wil come, but woe to him by whome they come.

- 2 It were better for him that a great milstone were hanged about his necke, and that he were cast into the sea, then that he shulde offend one of these litle ones.

a That is, to turne him backe from y^e knowledge of God, and his saluacion

Mat. 18. 21.

b That is, many times: for by a certeine number he meanten au vacacione.

- 3 Take hede to your selues: if thy brother trespace against thee, rebuke him: & if he repent, forgiue him.

- 4 * And thogh he linne against thee ^b seuen times in a daye, and seuen times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

- 5 ¶ And the Apostles said vnto the Lord, Increase our faith.

Mat 17.20.

c That is, if they had ouer to litle of pure and perite faith d Meaning, thei shulde do wonderful and incredible things.

- 6 And the Lord said, * If ye had faith as ^a muche as ^a a graine of mustard seede, and shulde say vnto this mulberry tre, ^d plucke thy self vp by the rootes, and plante thy self in the sea, it shulde euen obey you.

- 7 ¶ Who is it also of you that hauing a seruant plowing or feding cattel, wolde saye vnto him by & by, when he were come fro the field, Go, and sit downe at table?

e Hereby is declared y^e it is not ynough to do a piece of our duetie for a time, but also we must continue to the end.

- 8 And wolde not rather say to him, ^e Dresse wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and dronken, and afterward eat thou, & drinke thou?

- 9 Doeth he thanke that seruant, because he did that which was commāded vnto him? I trowe not.

- 10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are ^f vnprofitable seruants: we haue done that which was our duetie to do.

f For God receiue nothing of vs, whereby he shulde haue bounde vnto vs.

- 11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

- 12 And as he entred into a certeine towne, there met him ten men that were lepers, which stode a farre of.

- 13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

Leui. 14.2.

- 14 And when he sawe them, he said vnto them, * Go, shewe your selues vnto the

- 2 Priests. And it came to passe, that as they went, they were censed.

- 15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce praised God,

- 16 And fell downe on his face at his fete, and gaue him thanks: and he was a Samaritan.

g To whome he did appertene to iudge of the leprosie, Leui. 14.2: and hereby also the Priests shulde haue no occasion to grudge, or murmur.

- 17 And Iesus answered, and said, Are there not ten censed? but where are the ^h nine?

h He noteth hereby their ingratitude, & y^e the greatest parte neglect the benedictiōs of God.

- 18 There are none founde that returned to giue God praise, saue this stranger.

- 19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

- 20 ¶ And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with obseruacion.

i It can not be decerned by any outward shew, or manie shew, whereby it might rather be knowne ^k Or, among you. k Either by reason of the worde of God, & is receiued by faith, or that y^e Messias whome they sought, as absent, is now present, euen within their owne dores, and yet they knowe hi not, Iohn 1. 11

- 21 Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is ^k within you.

- 22 And he said vnto the disciples, The dayes wil come, when ye shal desire to see ^l one of the dayes of the Sonne of man, and ye shal not see it.

- 23 * Then they shal saye to you, Beholde here, or beholde there: but go not thither, nether followe them.

- 24 For as the lightening that lighteneth out of the one parte vnder heauen, shineth vnto the other parte vnder heauen, so shal the Sonne of man be in his ^m daye.

Mat. 24. 23.

mar. 13. 21. l He speaketh of his first coming into the worlde.

- 25 But first must he suffer manie things, & be reprobued of this generacion.

- 26 * And as it was in the ⁿ dayes of Noe, so shal it be in the dayes of the Sonne of man.

Gen. 7. 1. mat. 24. 38 i pet 3. 20.

- 27 They ate, they dranke, they married wives, and gaue in mariage vnto the daye that Noe went into the Arke: & the flood came, and destroyed them all.

m Meaning his seconde coming, wherein he shal appeare in glorie n When men contemned the iudgement of God, wherewith they were before menaced

- 28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they boght, they solde, they planted, they buyt.

Gen. 19. 24.

- 29 But in the daye that Lot went out of Sodom, it rained fyre and brimstone from heauen, and destroyed them all.

o We must forget that which we haue left behinde vnto the end, that we may y^e better followe y^e heauenlie yncacion

- 30 After these ensamples shal it be in the daye when the Sonne of man shal be reueiled.

Gen. 19. 26.

Chap 9. 24.

& 16. 25.

matth. 10. 39.

mar 8. 35.

Iohn 12. 25.

p This corporal death shal engendre life ouerlating

- 31 At that daye he that is vpon the ^q house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

- 32 * Remember Lots wife.

- 33 * Whosoeuer wil seke to saue his soule, shal lose it: & whosoeuer shal lose it, shal get it life.

Mat. 24. 41.

^g He meaneth
f no bade or
conuersion is
so strait y shal
de stay vs

Mat. 24. 28.

^r Nothing can
hinder y faith-
ful to be soy-
ned to their
head Iesus
Christ: for thei
shal gather
vnto him, as y
raucing bir-
des about a
carian.

^h Two shalbe
in the field:
one shalbe
receiued, &
another shal
be left.

Eccle. 10. 22.

Prov. 12. 12.

ⁱ The Greke
worde signi-
fieri, not to
shrink backe
as cowards do
in warre, or to
gme place in
afflictions or
dangers

^o Or, avenge me
b Who plea-
deeth againt
me.

^e And seme
flowe in reu-
ging their
wrongs.

^d Whereby he
declared his
proude, & dis-
dainful heart.

^e These were
signes of an
humble and
lowlie heart.

^o Or, and vs the
other

Chap. 14. 11.

Matth. 23. 12.

Mat. 19. 13.

Mat. 20. 13.

^f The worde
signifieth yong
sucking babes
& thei carryed
in their armes.

^g He meaneth
the nourses or
them that ba-
re the babes,
wome y Apo-
stles rebuked.

two in one a bed: the one shalbe receiued,
and the other shalbe left.

35 Two women shalbe grinding together:
the one shalbe taken, and the other shal-
be left. ¶

36 And they answered, and said to him,
Where, Lord? And he said vnto them,
* Where soeuer y bodie is, thither wil also
the egles resorte.

CHAP. XVIII.

² By the example of the widowe, and the Publicane
Christ teacheth how to pray. 15 By the example of
children he exhorteth to humilitie. 18 Of the way to be
saued, and what things let. 19 The rewardes promised
to vs. 31 And of the crosse.

ANd he spake also a parable vnto the,
to this end, that they ought alwayes to
pray, and not to waxe fainte,

2 Saying, There was a iudge in a certeine
citie, which feared not God, nether reuerē-
ced man.

3 And there was a widowe in y citie, which
came vnto him, saying, " Do me iustice a-
gainst mine aduersarie.

4 And he wolde not for a time: but after-
warde he said with him self, Though I fea-
re not God, not reuerence man,

5 Yet because this widowe troubleth me,
I wil do her right, lest at the last she come
and make me wearie.

6 And the Lord said, Heare what the vn-
righteous iudge saith.

7 Now shal not God aduenge his elect, w
crye day and night vnto him, yea, though
he suffer long for them?

8 I tel you he wil aduenge the quickly: but
when the Sonne of man cometh, shal he
finde faith on the earth?

9 ¶ He spake also this parable vnto certei-
ne which trusted in them selues that they
were iuste, and despised other,

10 Two men wet vp into y Tēple to pray:
the one a Pharise, and the other a Publicā.

11 The Pharise stood & prayed thus with
him self, O God, I thanke thee that I am
not as other mē, extortioners, vniust, adul-
terers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of all
that euer I possesse.

13 But the Publicane standing a farre of,
wolde not lift vp so muche as his eyes to
heauen, but smote his brest, saying, O God,
be merciful to me a sinner.

14 I tel you, this man departed to his hou-
se iustified, rather then the other: * fore-
uerie man that exalteth him self, shalbe
brought low, & he that humbleth him self,
shalbe exalted.

15 ¶ They brought vnto him also babes,
that he shulde touche them. And when his
disciples sawe it, they rebuked them.

16 But Iesus called s them vnto him and
said, Suffie the babes to come vnto me, &

forbid them not: for of h suche is the king-
dome of God.

17 Verely I say vnto you, whosoever recei-
ueth not the kingdome of God as a ba-
be, he shal not enter therein.

18 * Thē a certeine ruler asked him, saying,
Good master, what ought I to do, to inheri-
te eternal life?

19 And Iesus said vnto him, Why callest
thou me good? none is good, saue one,
euen God.

20 Thou knowest the commandements,

* Thou shalt not commit adulterie: Thou
shalt not kil: Thou shalt not steale: Thou
shalt not beare false witnes: Honour thy
father and thy mother.

21 And he said, All these haue I kept from
my youth.

22 Now whē Iesus heard that, he said vnto
him, Yet lackest thou one thing. Sel all y
euer thou hast, & distribute vnto the poo-
re, and thou shalt haue treasure in heauen,
and come, folowe me.

23 But when he heard those things, he was
verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowful, he
said, With what difficultie shal they that
haue riches, entre into the kingdome of
God?

25 Surely it is easier for a camel to go
through a nedles eye, then for a riche man
to entre into the kingdome of God.

26 Then said they that heard it, And who
then can be saued?

27 And he said, The things which are vn-
possible with mē, are possible with God.

28 ¶ Then Peter said, Lo, we haue left all,
and haue followed thee.

29 And he said vnto the, Verely I say vnto
you, there is no man that hath left housie,
or parents, or brethren, or wife, or childre
for the kingdome of Gods sake,

30 Which shal not receiue muche more
in this worlde, and in the worlde to come
life euerlasting.

31 ¶ Then Iesus toke vnto him the twelue,
and said vnto them, Beholde, we go vp to
Ierusalem, and all things shalbe fulfilled
to the Sonne of man, that are written by
the Prophetes.

32 For he shalbe deliuered vnto the Gētiles
and shalbe mocked, and shalbe spitefully
entreated, and shalbe spitted on.

33 And when they haue scourged him, they
wil put him to death: but the third day he
shal rise againe.

34 But thei vnderstode none of these thi-
gs, and this saying was hid from them, nether
perceiued they the things, which were
spoken.

35 ¶ And it came to passe, that as he was
come nere vnto Iericho, a certeine blinde
man sate by the way side begging.

^h He compre-
hēdeeth alwey
them y are in-
fants of age, as
them also, w
are like vnto
infants in sim-
plicitie and
plainenes

Mat. 19. 16.

Mat. 10. 17.

ⁱ Signifying y
they ought to
lay aside all
malice and
pride.

Exod. 20. 13.

^k Because co-
munely they
abused this
worde, Iesus
sheweth him
that he colde
not confesse
him to be good
except also he
acknowled-
ged that he
was of God.

^o Or, cable rope.

ⁱ For he sogo
uereth the
best of vs,
that is, the
riches do not
blinde vs.

Mat. 19. 17.

Mat. 16. 28.

^m The little y
a mā hath w
the grace of
God, is so hu-
dred fold
better the all
abundance y
one can haue
without him
but the chief
recompence is
in heauen

Mat. 20. 17.

Mat. 10. 33.

Mat. 20. 29.

Mat. 20. 44.

Why Christ came.

S. Luke. The faithful seruant.

36 And when he heard the people passe by, he asked what it ment.

37 And thei said vnto him, that Iesus of Nazaret passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which wet before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

CHAP. XIX.

1 Of Zaccheus. 12 The ten pieces of money 33 Christ rideth to Ierusalem, & wepeth for it. 45 He chafeth out the merchants, 47 And his enemies seke to destroy him.

1 Now when Iesus entred and passed through Iericho,

2 Beholde, there was a mā named Zaccheus, which was the chief receiuer of the tribute, and he was riche.

3 And he sought to se Iesus, who he shulde be, and colde not for the presse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.

5 And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.

8 And Zaccheus stode forthe, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken fro anie man by forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.

10 * For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God shulde shortly appeare.

12 He said therefore, * A certeine noble mā went into a farre countrey, to receiue for him self a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten^d pieces of money, and said vnto them, * Occupy til I come.

14 Now his citizēns hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, y^e he comanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie mā had gained.

16 The first came the first, saying, Lord, thy piece hath encreased ten pieces.

17 And he said vnto him, Wel, good seruāt: because y^e hast bene faithful in a verie litle thing, take thou autoritie ouer tē cities.

18 And the seconde came, saying, Lord, thy piece hath encreased fīue pieces.

19 And to the same he said, Be thou also ruler ouer fīue cities.

20 So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne smouth wil I iudge thee, o euil seruāt. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore the gauest not thou my money into the bāke, that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shalbe^h giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreover those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forthe before, ascēding vp to Ierusalem.

29 * And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, as sone as ye are come, ye shal finde a colte tied, whereon neuer man sate: lose him, and bring him hither.

31 ¶ And if anie man aske you, why ye lose him, thus shal ye say vnto him, Because the

Mat. 25, 14.
c This was to declare to the that he must yet take great paines before his kingdome shulde be established.
d This piece of money is called Mina, and the whole some moueth about the value of 17 pounds, esteeming euerie piece, about fīue nobles & seuen pence.
e God wil not that his graces remaine idle with vs.
f Whereby we learneth that the seconde comming of our Saviour Christ shalbe more glorious, and excellent, the it soeth now appeare.

g They that suppress the giftes of God, & lūe in idleness, are without all excuse.

Chap. 8, 18.
Mat. 13, 12.
or 25, 39.

Mar. 4, 25.
h He y faithfully becometh the graces of God, that haue them increased: but they shalbe raken away fro him that is vnprofitable, and vñeth them not to Gods glorie.

Mat. 21, 1.

Mar. 11, 1.
i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet wet before his fearful disciples and led the way to death.
k Christ preueneth such difficulties as might haue troubled the disciple.

n The people vñed to call y^e Messias by this Name, because they knewe he shulde come of y^e Roche of Dauid, Psal 132, 11 & 23, 10.

o He was minister of the benefite receiued & also the people were moued thereby to glorifie God.

¶ Or, a man of a wicked life.
¶ Or, false accusation.

a Zaccheus adoption was a signe that y^e whole familie was receiued to mercie. Notwithstanding this promise, God reserueth to him self fre liberte either to chuse or forsake as in Abrahams house.

Mat. 18, 11.
b To be the sonne of Abraham, is to be chosen frely. Rom 9, 8 to walke in the steppes of the

faith of Abraham, Rom. 4, 12: to do the workes of Abraham, the things we are most assured of life euertlasting, Ro, 8, 29.

the Lord hath the nede of him.

32 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hath the nede of him.

Mat. 21.7.
John 12.14. 35 ¶ So they brought him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the disciples began to reioyce, & to praise God with a loude voice, for all the great workes y^e they had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glorie in the hiest places.

1 They wish that God may be appeased, & reconciled wth men: and so by this means be glorified.

39 Then some of the Pharisees of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these shulde holde their peace, the stones wolde crye.

Chap. 21.6.
Mat. 24.1.

Mat. 23.1.

m Christ partly p^{re}senteth y^e Citie which was so nere her destruction, & partly v^{er}braiden their malice which wolde not embrace Christ their Saviour, and therefore pronounce greater punishment to Ierusalem then to other cities, which had not receiued like graces.

n Meaning Christ, without whome there is no saluation, & with whome is all felicitie.

o Through thine owne malice thou art blinded

Isa. 56.7.

Mat. 21.12.

Mat. 11.17.

Iere. 7.11.

p And receiuedst not the redeemer, w^ho was sent thee.

q Or in the day time
q That is, we receiue thee to heare

41 ¶ And whē he was come nere, he behelde the citie, and wept for it,

42 Saying, O if thou haddest euen knowē at the least in this thy day those things, which belong vnto thy peace: but now are they hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shal cast a treche about thee, and compass thee rounde, and kepe thee in on euerie side,

44 And shal make thee eauen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 ¶ He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of thieues.

47 And he taught daily in the Tēple. And the high Priests & the Scribes, & the chief of the people sought to destroye him.

48 But they coulde not finde what they might do to him: for all the people hangēd vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouths by another question. 5 She wth their destruction by a parable. 22 The autoritie of princes. 27 The resurrection & his diuine power. 45 He reprehendeth the ambition of the Scribes.

Mat. 21.23.
Mat. 11.27.

¶ And it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hath giuen thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:

4 The baptisme of Iohn was it from heauen, or of men?

a By baptisme he comprehēdeth all Iohns ministerie, who bare witness to Christ.

5 And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

6 But if we shal say, Of men, all the people wil stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they coulde not tell whence it was.

8 Then Iesus said vnto them, Nether tell I you, by what autoritie I do these things.

b By this meanes he made them ashamed and astonished

9 ¶ The began he to speake to the people this parable, * A certeine man planted a

Mat. 21.33.
Mar. 12.1.

vineyarde, & let it forth to housbandmen: and went into a strange countrey, for a great season.

Isa. 5.1.
Mat. 21.33.

10 And at a time he sent a seruant to the housbandmen, that they shulde giue him of the frute of the vineyarde, but the housbandmen did beat him, and sent him away emptye.

c The Iewes were as Gods plantes & his owne grafting. *d* God committed his people to the Gouernors & Priests. *e* He raised vp Prophetes.

11 Againe he sent yet another seruant: and they did beat him, and fowle entreated him, and sent him away emptye.

12 Moreover, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyarde, What shal I do? I wil send my beloued sonne: it may be that they wil do reuerence, when they se him.

14 But when the housbandmen sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the enheritance may be ours.

15 So they cast him out of the vineyarde, & killed him. What shal the Lord of the vineyarde therefore do vnto them?

16 He wil come & destroy these housbandmen, and wil giue out his vineyarde to others. But when they heard it, they said, God forbid.

Psal. 117.22.

Isa. 28.16.

Mat. 21.42.

17 ¶ And he behelde them, and said, What meaneth this then that is written, * The stone that the buylders refused, that is made the head of the corner?

Mat. 21.42.

1 Pet. 2.4.

f For by it the building is rayned together & made strong. *g* They that should be broken & fall on Christ, thinking to oppress him, shal be ouerthrowen them selues & destroyed.

18 ¶ Whosoever shal fall vpon that stone, shal be broken: & on whome soeuer it shal fall, it wil grinde him to powder.

19 Then the high Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable agānst them.

20 ¶ And they watched him, & sent for the

Mat. 21.16.

Mat. 12.13.

h They wayned for a convenient time and place.

The practises of the wicked. S. Luke. Of the poore widdow.

spies, which shulde faine them selues iuste men, to take him in his talke, and to deliuer him vnto the power and autoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mas persone, but teachest the way of God truly.

1 They thought it vnlawful to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

22 Is it lawful for vs to giue Cesar tribute or no?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hathe it? They answered and said, Cesars.

Rom 13.7.
k The due we owe to princes, lette nothing that is due vnto God

25 Then he said vnto them, * Giue the vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they colde not reprove his saying before the people: but they marueiled at his answer, and helde their peace.

Mat. 22.23.
mar. 12.18.

27 * Then came to him certeine of the Sadduces (which denie that there is anie resurrection) and they asked him,

Deu. 25.5
28 Saying, Master, * Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.

29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.

k In this place he calleth all them children of this worlde which remaine in the same: or els marriage shulde not seme to apperteine to children of God, as that wicked monie pope Cyriacus taught against the manifest Scriptures.

30 And the seconde toke the wife, and he dyed childeles.

m Since marriage is ordeined to mainteine & increase mankinde, whē we shal be immortal; it shal not be in anie vse

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

n For although the wicked rise againe, yet that life is but death and an eternal destruccion.

32 And last of all, the woman dyed also.

o Of them & are not, but of the which are.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

p The immortallitie of the soule cā not be separate from the resurrection of the bodie, whereof here Christ properly speaketh.

34 The Iesus answered, & said vnto them, The children of this worlde marie wiues and are married.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God

35 But they which shalbe counted worthie to enioye that worlde, and the resurrection from the dead, nether marie wiues, nether are married.

r For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

36 For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

s For he is not the God of the dead, but of them which liue: for all liue vnto him.

37 And that the dead shal rise againe, euen * Moses shewed it besides the bushe, when he said, The Lord is the God of Abraham, & the God of Isaac, & the God of Iacob.

t For he is not the God of the dead, but of them which liue: for all liue vnto him.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

u Then certeine of the Pharises answered and said, Master, thou hast wel said.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

v And after that, durst they not aske him anie thing at all.

40 And after that, durst they not aske him anie thing at all.

w * Then said he vnto them, How say they that Christ is Dauids sonne?

41 * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self saith in the boke of the Psalmes, * The Lord said vnto my

43 Lord, sit at my right hand, Til I shal make thine enemies thy foete.

44 Seing Dauid calleth him Lord, how is herthen his sonne?

45 ¶ Then in the audiece of all the people he said vnto his disciples,

46 * Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the chiefe seates in the Synagogues, and the chief rooms at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God
Chap. 11. 43.
mar. 23. 6.
mar. 12. 38.

CHAP. XXI.

Christ commendeth the poore widdow. & He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde. 37 And of his daylie exercise.

AND as he behelde, he sawe the richemen, which cast their giftes into the treasure,

Mar. 12. 41.

And he sawe also a certeine poore widdow, which cast in thither two mites,

And he said, Of a trueth I say vnto you, that this poore widdow hathe cast in more then they all.

For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hathe cast in all the liuing that she had.

a God esteemeth not the gift or almes by the quantitie or value, but by the heart & affection
Chap. 19. 43.
mar. 24. 1.
mar. 13. 1.
101. 1. 1. 1.

* Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrated things, he said,

Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be thrown downe.

Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

* And he said, Take hede, that ye be not deceiued: for many wil come in my Name, saying, I am Christ, & the time draweth nere: followe ye not them therefore.

b Christ then maketh answer of that, which was more necessarie for them, and not to the question they demanded.

And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.

Then said he vnto them, Nacion shal rise against nacion, and kingdome against kingdome,

* And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearful things, and great signes shal there be from heauen.

Mat. 24. 2.
mar. 13. 9.

But before all these, they shal lay their hands on you, & persecute you, deliuering you vp to the Synagogues, and into prisonnes,

sones, and bring you before Kings and rulers for my Names sake.

^c This their suffrance shal bothe be a greater confirmacion to the Gospel, and also by their constancie the tyrannous of their enemies shal at length be manifest before God & man
Chap 12, 12.
mat 10, 19.
mar 13, 11.

^d For though they were so impudent to resist, yet truth euer gaineth ^f vidorie
Mat 10, 13.
e That is, iune ioyfully and blassedly, euen vnder the crosse.
Mat 24, 13.
mar 13, 14.
dan 9, 17.

^f Gods wrath against this people shal appeare by the calamities and plagues, wherewith he wil punish them
g He meaneth their iniquities to receiue likewise their punishment afterwarde.
Isa 13, 10.
ezek 32, 7.
mat 24, 29.
mar 13, 24.

^h The effect of that redemption which Iesus Christ hath purchased, shal then fully appeare.
Rom 8, 23

ⁱ For all these things came within so yeres after.

^j For though they were so impudent to resist, yet truth euer gaineth ^f vidorie
Mat 10, 13.
e That is, iune ioyfully and blassedly, euen vnder the crosse.
Mat 24, 13.
mar 13, 14.
dan 9, 17.

^k To catch & intangle them, wherfloer they be in the worlde
Or, that ye may be made wist

^l For though they were so impudent to resist, yet truth euer gaineth ^f vidorie
Mat 10, 13.
e That is, iune ioyfully and blassedly, euen vnder the crosse.
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Mat 10, 13.
e That is, iune ioyfully and blassedly, euen vnder the crosse.
Mat 24, 13.
mar 13, 14.
dan 9, 17.

Heauen and earth shal passe away, but my wordes shal not passe away.

Take hede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

For as a ^k snare shal it come on all them that dwell on the face of the whole earth.

Watche therefore, & pray continually, that ye may be counted worthy to escape all these things that shal come to passe, and that ye may stand before the Sonne of mā.

Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of oliues.

And all the people came in the morning to him, to heare him in the Temple.

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And all the people came in the morning to him, to heare him in the Temple.

^k To catch & intangle them, wherfloer they be in the worlde
Or, that ye may be made wist

Mat 26, 1.
mar 14, 1.
^a The feast was so called, because they colde eat no leauened bread for the space of seven daies: for so long the feast of ^f Pasceouer continued.

^b Suche as were appointed to kepe the Temple
^c For thei were in doute what way to take before this occasion was offered.

Mat 26, 17.
mar 14, 13.
^d According to Gods commandement ^e was first to offer it, and after to eat it.

Mat. 26, 20.

mar. 14, 18.

c Which was in the evening about 7 twye light, which time was appointed to eat the Pasceouer. f He meaneth that this is the last time that he wolde be conuerfant wth e as he was before, or fo eat with them

Mat. 26, 22.

mar. 14, 22.

2 cor. 11, 24. g The bread is a true signe, and an assured testimonie that the bodie of Iesus Christ is giuen for the nouriture of our soules: likewise the wine signifieth y^e his blood is our drinke to refrethe and quicken vs euerlastingly.

Iohn 13, 18.

Psal. 40, 11. h The signe of the new couenane which is established & ratified by Christs blood.

Mat. 26, 25.

mar. 10, 42.

i By the secret counsell of God, as A & 4, 28

k Meaning y^e thei haue vaine & flattering titles giuen them, for as much as they are nothing lesse then their names do signifie.

Or, younger. Or, leane by liquor

Mat. 19, 28.

l By these similitudes he declareth that they shalbe partakers of his glorie: for in heauen is neither eating nor drinking

2. Pet. 1, 4.

m Satā seeketh by all means to disquiet the Church of Christ, to disperse it, and to shake it from the true faith: m It was fore shakē, but yet not ouerthrowen

Mat. 26, 34.

mar. 14, 30.

Iohn 13, 38.

Mat. 19, 8.

14 *And when the^e houre was come, he fate downe, and the twelue Apostles with him.
15 Then he said vnto them, I haue earnestly desired to eat this Pasceouer with you before I suffre.

16 For I say vnto you, Hence forthe I wil not eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And he toke the cup, and gaue thanks, and said, Take this, and deuide it among you.

18 For I say vnto you, I wil not drinke of the frute of the vine, vntil the kingdome of God be come.

19 *And he toke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my bodie, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper he toke the cup, saying, This cup is the new^e Testament in my blood, which is shed for you.

21 *Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is^e appointed: but wo be to that man, by whome he is betrayed.

23 Then they began to enquire among the felues which of the it shulde be, that shulde do that.

24 *And there arose also a strife among the, which of them shulde seme to be the greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer the, are called^e Gracious lords.

26 But ye shal not be so: but let the greatest among you be as the^e least: & the chiefeest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to me,

30 *That ye may^e eat, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 *And the Lord said, Simon, Simon, beholde, Satan hath desired you, to wynowe you, as wheat.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 *And he said vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrise denyed that thou knewest me.

35 *And he said vnto the, *Whē I sent you without bagge, and scrip, and shoes, lacked

ye any thing? And they said, Nothing.
36 Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him fel his coate, and^e bye a sworde.

37 For I say vnto you, That yet the same which is written, must be performed in me, *Euen with the wicked was he nominated: for douteles those things which are written of me, haue an end.

38 And they said, Lord, beholde, here are 2 swordes. And he said vnto them, It is ynough.

39 *And he came out, and went (as he was wonte) to the mounte of oliues: and his discipies also followed him.

40 *And when he came to the place, he said to them, Pray, lest ye enter into tentation.

41 And he gate him self from them, about a stones cast, and kneled downe, & prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an^e agonie, he prayed more earnestly: and his sweate was like dropes of blood, trickling downe to the grounde.

45 And he rose vp from prayer, & came to his disciples, and founde them sleping for heauines.

46 And he said vnto them, Why slepe ye? rise and pray, lest ye entre into tentation.

47 *And while he yet spake, beholde a companie, and he that was called Judas one of the twelue, went before them, and came nere vnto Iesus to kisse him.

48 And Iesus said vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, sawe what wolde followe, they said vnto him, Lord, shal we smite with sword?

50 And one of them smote a seruant of the hie Priest, and strake of his right eare.

51 Then Iesus answered, and said, Suffre them thus farre: and he touched his eare, & healed him.

52 Then Iesus said vnto the hie Priests, & captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thefe with swordes and stauess

53 When I was daily with you in the Temple, ye stretched not forthe the hands against me: but this is your very houre, and the power of darkenes.

54 *Then toke they him, and led him, and broght him to the hie Priests house. And Peter followed a farre of.

55 *And whē they had kindled a fyre in the middes of the hall, and were set downe together, Peter also fate downe among the.

56 And a certeine maide behelde him as he fate by the fyre, and hauing wel looked on

o By this he sheweth them that they must susteine great troubles and afflictions. Isa 53, 12.

p They were yet so ryde y^e they thought to haue resisted with material weapons, whereas Christ warneth them of a spiritual fight, wherein alwe their life as faith shulde be in danger. Mat 26, 36.

mar. 14, 28.

Iohn 18, 1.

Mat. 26, 41.

mar. 14, 38.

q Meaning, his death and passion.

r The words signifieth that horreur that Christ had conceived not one ly for feare of death, but of his fathers iudgement & wrath against sinners.

Mat 26, 47.

mar. 14, 43.

Iohn 18, 3.

s For now God gaue libertie to Satā whose ministers they were, to execute his rage against him: which thing we are governed by the providence of God

Mat. 26, 54.

mar. 14, 66.

Iohn 18, 26.

him,

Peters denial & repentance. Chap. XXIII. The people rage. 41

him, said, This man was also with him.

57 But he denied him, saying, Woman, I knowe him not.

58 And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the worde of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, & wept bitterly.

63 ¶ And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote him on the face, & asked him, saying, * Prophecie who it is y^e smote thee.

65 And manie other things blasphemously spake they against him.

66 * And a litle as it was day, the Elders of the people, and the hie Priests & the Scribes came togēther, and led him into their Council,

67 Saying, * Art thou the Christ? tell vs. And he said vnto thē, If I tell you, ye wil not beleue it.

68 And if also I aske you, ye wil not answer me, nor let me go.

69 * Hereafter shal the Sonne of man sit at the y^e right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to thē, Ye say that I am.

71 Then said they, What nede we anie further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode 18 Of Barabbas, 26 Of Simon the Cyrenian 27 The women make lamentacion 33 Christ crucified 34 He praueth for his enemies 40 He conuerteth the thefe & manie others at his death, 53 And is buried.

Mat. 23. 31. 1 Then * the whole multitude of them arose, and led him vnto * Pilate.

2 And they began to accuse him, saying, We haue founde this man peruertering the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.

4 Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.

5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herodes iurisdiction, he ^b sent him to Herode, which was also at Ierusalem in those daies.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was ^c desirous to see him of a long season, because he had heard manie things of him, and trusted to haue sene some ^d signe done by him.

9 Then questioned he with him of manie things: but he answered him ^e nothing.

10 The hie Priests also and Scribes stood forthe and accused him vehemently.

11 And Herode with his ^f men of warre, despised him, and mocked him, and arrayed him in ^g white, and sent him againe to Pilate.

12 * And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 And said vnto them, Ye haue broght this man vnto me, as one that peruertert the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done ^h to him.

16 I wil therefore chastise him, and let him lowse.

17 (For of ⁱ necessitie he must haue let one lowse vnto them at the feast.)

18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barabbas:

19 Which for a certeine insurrection made in the citie, & murther was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus lowse.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euil hathe he done? I finde ^j no cause of death in him: I wil therefore chastise him, and let him lowse.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it shulde be as they required.

25 And he let lowse vnto them him that for insurrection and murther was cast into prison, whome thei desired, and deliuered Iesus to do with him what they wolde.

26 ¶ * And as they led him awaye, they

^b To rid his hands, and to gratifie Herode
^c Or, at that time

^c Of a certeine curious.

^d Or, miracle.

^e For Christ came not to defend him self, neither yet wolde please the value curiousitie of this tyrant.

^f Or, bands, or traine
^g Communely this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.

Mat 27. 23.
mar 15. 14.

john 18. 28.
or 19. 4.

^h Or, in bright colour.

ⁱ Or, by him.

^j For the Romans had giuen suche franchises & liberties to y^e Iewes, which was but a tradition, & not according to the worde of God.

^k The iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat 27. 32.
mar 15. 21.

Mat 25. 34.
mch 13. 31.

^a Thei stroked at him, because the people thought he was a Prophet.

Mat 27. 1.
mar 15. 1.
john 18. 28.

^b They asked not to the end that the truth might be known, (for the thing was manifest) but for malice thei bare towards Christ
^c At his seconde coming
^d As in the seconde place of honour & dignitie.

Mat 23. 31.
mar 15. 17.
^a Who was the chief gouernour, and had the examination of matters of life & death

Mat 27. 18.
mar 15. 2.
john 18. 33.

The journey to Emmaus. Chap. XXIII. The eyes opened. 42

1035/1224

8 And they remembered his wordes,
9 And returned from the sepulchre, & tolde all these things vnto the eleuen, and to all the remnant.
10 Now it was Marie Magdalene & Ioanna, & Marie the mother of Iames, & other women with them, which tolde these things vnto the Apostles.
11 But their wordes seemed vnto them, as a fained thing, nether beleued they them.
12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by themselves, & departed wondering in him self at that which was come to passe.
Mat. 16, 12. 13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem about c thre score furlongs, called Emmaus.
c Which is about seuen miles & an halfe. d Hereby appeareth y they had faith, although it was weake.
14 And they ^d talked together of all these things that were done.
15 And it came to passe, as they communed together, and reasoned, that Iesus him self drewe nere, and went with them.
e This declarereth that we can nether see, nor vnderstand til God open our eyes.
16 But their eyes ^e were holden, that they colde not knowe him.
17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?
18 And the one (named Cleopas) answered and said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowen the things which are come to passe therein in these dayes?
f For the thing was so notorious, that all men might haue knowne it.
19 And he said vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people,
20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.
g They vnderstood not yet what was the deliuerance y Iesus Christ purchased for vs, but looked for some worldly prospe-ritie.
21 But we trusted that it had bene he that shulde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.
22 Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.
23 And when they founde not his bodie, they came, saying, that they had also sene a visiõ of Angels, which said that he was aliue.
24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.
h Infidelitie is reproved. i Christ onely is the interpreter of y Scriptures: for bothe the beginning and end thereof direct vs to him, because he is the Saviour that is promised.
25 Then he said vnto them, ^h O fooles and slowe of heart to beleue all that the Prophetes haue spoken,
26 Ought not Christ to haue suffered these things, and to enter into his glorie?
27 And he began at Moses, & at all the Prophetes, and interpreted vnto them in all

the Scriptures the things which were written of him.

28 And they drewe nere vnto the towne, which they went to, but he ^k made as though he wolde haue gone further.

29 But they constrained him, saying, Abide with vs. for it is towards night, and the day is farre spent. So he went in to tarry with them.

30 And it came to passe, as he sate at table with them, he toke the bread, ^l and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, & they knewe him: but he was taken out of their sight.

32 And they said betwene themselves, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?
33 And they rose vp the same houre, and returned to Ierusalem, and founde the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in dede, and hath appeared to Simon.
35 Then they tolde what things were done in the way, and how he was knowen of them in ^m breaking of bread.

36 ¶ And as they spake these things, Iesus him self stode in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed & afraid, supposing that they had sene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore do doubtis arise in your hearts?

39 Beholde mine hands and my fete: for it is I my self: handle me, and see: for a spirit hath not flesh & bones, as ye see me haue.

40 And when he had thus spoken, he shewed them ⁿ his hands and fete.

41 And while they yet beleued not for ioye, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fish, and of an honye combe,

43 And he toke it, & did eat before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffice, & to rise againe from the dead the thirde day,

47 And that repentance, and remission of sinnes shulde be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I will send the ^o promes of my Father vpon you: but tary ye in the citie

k Because Christ did bee the first that their eyes and open the, he wolde kepe them in suspens til his time came to manifest him self vnto them

l Accordig to the custome: y which maner of praying before meales they vse to this day.

m So sone as he beganne to breake bread. Mar. 16, 14. Iohn 20, 19.

o Iohn 15, 26. Act. 1, 4.

S.Iohn.

^a Which was
till without
de, when the
holie Gost was
sent from hea-
uen.

of Ierusalem, ^a vntil ye be endued with
power from an hie.

⁵⁰ Afterwarde he led them out into Betha-
nia, and lift vp his hands, & blessed them.

⁵¹ And it came to passe, that as he blessed
them, ^a he departed from them, and was

caryed vp into heauen.

⁵² And they worshipped him, and returned
to Ierusalem with great ioye,

⁵³ And were continually in the Temple,
praising, and lauding God, Amen.

Mar. 16, 19.
act 1, 9.

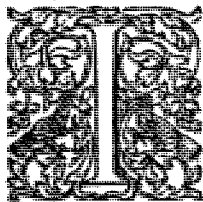
THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

CHAP. I.

¹⁴ ¹⁷ The diuinitie, ^a humanitie, & office of Iesus Christ
¹⁵ The testimone of Iohn. ³⁹ The calling of An-
drew, Peter, &c.

^a 7, before the
beginning
a Christ is
God before
all time.



^N the beginning was
the Worde, and the
Worde was with ^a God
and that Worde was
God.

The same was ^b in
the beginning ^w God.

³ All things were made by it, & without it
was made nothing that was made.

⁴ In it was ^d life, and the life was the ^e light
of men.

⁵ And the light shineth in ^f ^y darkenes, &
the darkenes comprehended it not.

⁶ ¶ There was a man sent fro God, whose
name was Iohn.

⁷ The same came for a witnes, to beare wit-
nes of the light, that all me through him
might beleue.

⁸ He was not that light, but was sent to bea-
re witnes of the light.

⁹ That was the true light, which lighteth
euerie man that cometh into the worlde.

¹⁰ He was in the worlde, and the worlde
was ^a made by him: & the worlde ^s knewe
him not.

¹¹ He came vnto ^b his owne, and his owne
receiued him not.

¹² But as many as receiued him, to them
he gaue ⁱ power to be the sonnes of God,
when to them that beleue in his Name,

¹³ Which are borne not of blood, nor of
the wil of the flesh, nor of the wil of man,
but of God.

¹⁴ ¶ And the Worde was made ^k flesh, and
dwelt among vs, (and we ^a sawe the glorie
thereof, as the glorie of the onely begot-
ten ^{sinne} of the Father) ^a ful of grace and
trueth.

¹⁵ ¶ Iohn bare witnes of him, & cryed, say-
ing, This was he of whome I said, He
that cometh after me, is preferred before
me: for he was ⁱ before me.

¹⁶ And of his fulnes haue all we receiued,
and ⁱ grace for grace.

¹⁷ For the Lawe was giuen by Moses, but
grace and trueth came by Iesus Christ.

¹⁸ ¶ No man hathe sene God at any time: ⁱ Tim 6, 16.
the onely begotten Sonne, which is in the
^m bosome of the Father, he hathe ^a decla-
red him. ⁱ Iohn 4, 18.

¹⁹ ¶ Then this is the recorde of Iohn, whe
the Iewes sent Priests and Leuites from
Ierusalem, to aske him, Who art thou?

²⁰ And he confessed and denyed not, and
said plainely, I ^a am not the Christ.

²¹ And they asked him, What the? Art thou
Elias? And he said, I am not. Art thou the
Prophet? And he answered, No.

²² Then said they vnto him, Who art thou
that we may giue an answer to them that
sent vs? what saist thou of thy self?

²³ He said, I ^a am the voyce of him that
cryeth in the wildernes, Make straight the
way of ^y Lord, as said the Prophet Esaias. ⁱ Isa 40, 3.

²⁴ Now they which were sent, were of the
Pharises.

²⁵ And they asked him, and said vnto him,
Why baptizest thou then, if thou be not
the Christ, nether Elias, nor the Prophet?

²⁶ Iohn answered them, saying, I baptize
with water: but there is one among you,
whome ye knowe not.

²⁷ ¶ He it is that commeth after me, which
is preferred before me, whose shoe latchet
I am not worthie to vnloose. ^{Mat 3, 11.}

²⁸ These things were done in Bethabara
beyond Jordan, where Iohn did baptize. ^{mar 1, 7.}

²⁹ ¶ The next day Iohn seeth Iesus coming
vnto him, and saith, Beholde the lambe
of God, which taketh away the ^p sinne of
the worlde.

³⁰ This is he of whome I said, After me co-
meth a ^{ma}, which is preferred before me:
for he was before me. ^{luk 3, 16.}

³¹ And I knewe ^q him not: but because he
shulde be declared to Israel, therefore am
I come, baptizing with water. ^{act 1, 5.}

³² So Iohn bare recorde, saying, I sawe ^a the
Spirit come downe from heauen, like a do-
ue, and it abode vpon him. ^{Mat 3, 16.}

³³ And I knewe him not: but he that sent me
to baptize with water, he said vnto me,
Vpon whome thou shalt se the Spirit come
downe, & tary stil on him, that is he which
baptizeth with the ^r holie Gost. ^{mar 1, 10.}

ⁱ Tim 6, 16.
ⁱ Iohn 4, 18.
^m Meaning he
is more dea-
re, and strait-
ly ioyned to
his Father, not
onely in loue,
but also in na-
ture and vnion
ⁿ And so God
that before
was invisible,
was made, as
it were, visible
in Christ
^{act 13, 31.}
^o Whome the l
looked for to
be such one
as Moses was,
Deut 18, 15.

ⁱ Isa 40, 3.
^{mat 1, 7.}
^{luk 3, 4.}

^{Mat 3, 11.}
^{mar 1, 7.}
^{luk 3, 16.}
^{act 1, 5.}
^{Mat 3, 16.}
^{mar 1, 10.}
^{luk 3, 22.}

^p Signifiy the
original sinne,
which is the
fountain of all
sinnes & rhe-
re with all o-
ther sinnes
^q That is, by
sight, but once
ly by the reue-
lation of God.

^{Mat 3, 16.}
^{mar 1, 10.}
^{luk 3, 22.}

^r Who giueth
the vertue and
effect to baptis-
me, accompi-
shing that thing
which is the-
reby representa-
ted

- 34 And I sawe, and bare recorde that this is the Sonne of God.
- 35 ¶ The next day, Iohn stode againe, and two of his disciples:
- 36 And he behelde Iesus walking by, and said, Beholde the lambe of God.
- 17 And the two disciples heard him speake, and followed Iesus.
- 38 Then Iesus turned about, and sawe them followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?
- 39 He said vnto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.
- 40 Andrew, Simō Peters brother, was one of the two which had heard *it of Iohn, & that followed him.
- 41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.
- 42 And he broght him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.
- 43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.
- 44 Now Philippe was of Bethsaida, the citie of Andrew and Peter.
- 45 Philippe founde Nathanael, and said vnto him, We haue founde him, of whome * Moses did write in the Law, and the * Prophetes, Iesus of Nazaret the sonne of Ioseph.
- 46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se.
- 47 Iesus sawe Nathanael coming to him, & said of him, Beholde, in dede an Israhelite, in whome is no guile.
- 48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philippe called thee, whē thou wast vnder the figge tre, I sawe thee.
- 49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.
- 50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, * beleuest thou? thou shalt see greater things then these.
- 51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye see heauen open, & the Angels of God * ascending, and descending vpon the Sonne of man.
- 3 Christ turneth the water into wine: 14 He driueth the buyers, and sellers out of the Temple 19 He forewarneth hi: death and resurrection. 23 He conuerteth many, and distrusteth man.
- And the thirde day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.
- 2 And Iesus was called also, and his disciples vnto the marriage.
- 3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.
- 4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.
- 5 His mother said vnto the seruants, What-soeuer he saith vnto you, do it.
- 6 And there were set there, six waterpottes of stone, after the maner of the * purifying of the Iewes, containing two or thre ^b firkins a piece.
- 7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.
- 8 Then he said vnto them, Drawe out now & beare vnto the * gouernour of the feast. So they bare it.
- 9 Now whē the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but ^γ seruāts, which drew the water, knewe) the gouernour of the feast called the bridegrome,
- 10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.
- 11 This beginning of * miracles did Iesus in Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.
- 12 After ^γ he went downe into Capernaū, he and his mother, and his ^γ brethren, and his disciples: but they continued not manie dayes there.
- 13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.
- 14 * And he founde in the Temple those that solde oxen, and shepe, and doves, and changers of money, sitting there.
- 15 Thē he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the chāgers money, and ouerthrewe the tables,
- 16 And said vnto them that solde doves, Take these things hence: make not my Fathers house, an house of marchandise.
- 17 And his disciples remembered, that it was written, * The zeale of thine house hath eaten me vp.
- 18 Then answered the Iewes, and said vnto him, What * signe shewest thou vnto vs, that thou doest these things?
- 19 Iesus answered and said vnto them, * Destroye this temple, and in thre dayes I wil raise it vp againe.
- 20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?
- L.L.iii.

f He alludeth to the Paschal lambe, which was a figure of Christ.

e Or where is thy lodgig? or whither goest thou? For he dwelled in Nazaret, and was there as a stranger. u That was, two houres before night. x How Iohn said, that Iesus was the lambe of God.

Or, the Anointed.

Or, Peters.

Gen 49, 10. deut 18, 18. Isa. 42, 4, 10. 45, 8. ier. 33, 5. 67, 34, 25. Or 37, 24. dan 9, 24. y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

Or, thou beleeuest. z Christ openeth the heauens, that we may haue access to God, and maketh vs felowes to the Angels. Gen. 28, 12.

a Who vsed continual washings to purifie them selues. Which superstition Herodion the heretike wolde haue broght into the Church and now the Papistes haue receiued it. b Whereof euery one contained 15 gallons. Or, seruaunts.

Or, figures.

Or, confus.

Mat 21, 12. mar 11, 17. luk. 19, 46.

Psal. 68, 10. c This affectio was so burning in him, that it surmounted and swallowed vp all the others. d Or, miracle.

Mat 26, 61. Or 27, 40. mar 14, 58. Or 15, 29.

Christ & Nicodemus.

S. Iohn. Euerlasting life.

d Christ's bodie might iustly be called the temple, because the fulnes of the God head dwelleth in it corporally, Colo 2,9
e For he toke not them for true disciples, as he knewe by their inward thoughts, what religion soeuer they did pretende outwardly.

21 But he spake of the temple of his^d bodie.
22 Allone therefore as he was risen from the dead, his disciples remembered that he thus said vnto them: and they beleued the Scripture, and the woide which Iesus had said.
23 Now when he was at Ierusalē at y^e Pas-seouer in y^e feast, many beleued in his Name, when they sawe his miracles w^h he did.
24 But Iesus^e did not commit him self vnto them, because he knewe them all,
25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration 15 Of faith 16 Of the loue of God towards the worlde.
23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 **T**Here was now a mā of y^e Pharises named Nicodemus, a ruler of y^e Iewes.
2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not^a se the^b kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of^c water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The^d winde bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and^e knowest not these things?

11 Verely, verely I say vnto thee, we speake that we^f knowe, & testifie, that we haue sene: but ye receiue not our witness.

12 If when I tel you^g heathlie things, ye beleue not, how shulde ye beleue, if I shal tel you of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in^h heauen.

14 *And as Moses lift vp the serpent in the wilderness, so must the Sonne of man beⁱ lift vp,

15 That whosoever beleueth in him, shulde not perishe, but haue eternal life.

16 *For God so loued the worlde, that he^j hath giuen his onely begotten Sone, that whosoever beleueth in him, shulde not perishe, but haue euerlasting life.

17 *For God sent not his Sonne into the worlde, that he shulde^k condemne the worlde, but that the^l worlde through him might be saued.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in y^e Name of the onely begottē Sone of God.

19 *And this is the^m condemnation, that light is come into the worlde, & mē loued darkenes rather then light, because their dedes were euil.

20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reprobued.

21 But he that doethⁿ trueth, commeth to the light, that his dedes might be made manifest, that they are wrought^o p according to God.

22 ¶ After these things, came Iesus and his disciples into the^p land of Iudea, and there taried with them, and^q baptizd.

23 And Iohn also baptizd in Enon besides Salim, because there was much water there: and they came, and were baptizd.

24 For Iohn was not yet cast into prison.

25 Thē there arose a questiō betwene Iohns disciples & the Iewes, about^r purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome^s thou barest witness, behold, he baptizeth, and all men come to him.

27 Iohn answered, & said, A mā can receiue nothing, except it be giuē him frō heauē.

28 Ye your selues are my witnesses, that^t I said, I am not the Christ, but y^e I am sent before him.

29 He that hath the bride, is the bridegrome: but the friēd of the bridegrome which standeth and heareth him, reioyceth greatly, because of y^e bridegromes voice. This my ioye therefore is fulfilled.

30 He must^u increase, but I must decrease.

31 He that is come from on high, is aboue all: he that is of the^v earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath sene and heard, that he testifieth: but no man receiueth his testimony.

33 He that hath received his testimonie, hath sealed that^w God is true.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth him^x not the Spirit by^y measure.

35 The Father loueth the Sonne, and hath^z giuen

1 Iohn 4, 9.

Chap 9, 39.

and 12, 47

1 The concept of Christ, and the finnes of the wicked condemne the: yet Christ as a iuste iudge giueth sentence against the reprobate m Not onely Iewes, but whosoever shulde beleue in him

Chap. 1, 9.

n The cause and matter of condemnation

o In walking roundely, and sincerely.

p As they do which set God onely before their eyes, and followe the rule of his worde

q Or seruatore Chap 4, 1.

r That is, how they might be made cleane, before God, w^h the washings vnder the law did represent.

Chap 1, 17.

s They were led w^h ambition fearing lest their master shulde haue lost his fame

Chap 1, 10.

t No mā ought to vsurpe aue thing further then God giueth him.

u And be exalted, and I esteemed as his seruant u The minister compared to Christ is bue earth.

Rom 9, 4.

x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y^e onelie fountaine

a To entre therein
b Which thing is to be ascribed and incorporate into y^e Church of God

c Which is the spiritual water where the holie Gost doeth washe vs into newnes of life.
d As y^e power of God is manifest by the moving of the aire, so is it in changing and renewing vs, although the manner be hid frō vs

e Although he was excellently learned, yet knewe he not those things which the verie babes in Christ's schole ought to knowe
f We may not teach our owne inuention
g He reprotheth him, for that men do teache things which they vnderstande not, and yet others beleue them: but Christ teacheth things most certaine & knowne, & mē wil not receiue his doctrine

h Which was after a commune and grosse manner

i By reason of the vnion of his Godhead with his manhood

Num. 21, 9.
k His power must be manifest, which is not yet knowe

The water of life.

Chap. IIII. The true worshippers. 44

Mat 10, 26.
Abac. 2, 4.
1. ioh. 3, 10.

*giuen all things into his hand.

36 * He that beleueth in the Sonne, hath euerlasting life, & he that obeiech not the Sonne, shal not se life, but the wrath of God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His sale towards his Father & his baruest: 39 The conuersion of the Samaritans. 45 And Galileans. 47 How he healeth the rulers sonne.

Now when the Lord knewe, how the Pharises had heard, that Iesus made and baptized mo disciples then Iohn,

(Thogh Iesus him self baptized not: but his disciples)

a To giue place to their rage

3 He left Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria.

Or, Sichem. Gen 33, 19. Or 48, 22.

5 Then came he to a citie of Samaria called Sychar, neie vnto the possession that Iacob gaue to his sonne Ioseph.

b Euen wearie as he was c Which was midday.

6 And there was Iacobs well. Iesus the wearied in the iorney, sate thus on the well: it was about the sixth houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

d For the Iewes esteemed the Samaritans as wicked, and prophane. e Meaning of him self whom his Father had sent to conuert this woman

10 Iesus answered & said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he wolde haue giuen thee water of life.

f Which is the loue of God in his Sonne poured into our hearts by the holie Ghost vnto euerlasting life, Rom 5, 5 1 ioh. 3, 5 Or, the liuelie water.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, & he him self drinke thereof, & his children, and his cattell?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shal thirst againe:

g Of the spiriual grace h He shal neuer be dryed vp or destitute

14 But whosoever drinketh of the water that I shal giue him, shal neuer be more thirsty: but the water that I shal giue him, shal be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.

16 Iesus said vnto her, Go, call thine housband, and come hither.

17 The woman answered, and said I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband.

18 For thou hast had fise housbands, and he

whome thou now hast, is not thine housband: that saidest thou truely.

19 The woman said vnto him, Syr, I see that thou art a Prophet.

20 Our fathers worshiped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shal worship the Father in spirit, & trueth: for the Father requireth euen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit & trueth.

25 The woman said vnto him, I know wel that Messias shal come, which is called Christ: when he is come, he wil tell vs all things.

i Til he was liuely touched with her fautes, she mocked and wolde not heare Christ Deut. 18, 6.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and wet her way into the citie, & said to her me,

29 Come, se a man which hath tolde me all things that euer I did: is not he the Christ?

30 Then they went out of the citie, & came vnto him.

31 In the meane while, his disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meat to eat, that ye knowe not of.

33 Then said the disciples betwene themselves, Hathe anie man broght him meat?

34 Iesus said vnto them, My meat is that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, & then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, & gathereth frute vnto life eternal, that both he that soweth, & he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, & ye are entred into their labours.

39 Now menie of the Saamaritans of this citie beleued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

k Cor 3, 17. k God being of a spiriual nature, requirerh a spiriual seruice, and agreeable to his nature.

l There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat 9, 37. luk. 10, 2.

m Without grudging the one at the others labour.

Or, proverbe n Meaning, his Prophetes

o The Samaritans shewed them selues willing to receiue his doctrine, who being but strangers and scarcely knowing Christ, are a condemnation to the Iewes, & all others, which neglect Gods word when it is offered.

40 Then when the Samaritans were come vnto him, they besoght him, that he wolde tarie with them: and he abode there two dayes.

p That is, had the right and true faith.

41 And manie more beleued because of his owne worde.

42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ the Sauour of the worlde.

43 ¶ So two dayes after he departed thence, and went into Galile.

Mat 13.38.
mar 6.4.

44 For Iesus him self had testified that a Prophet hath none honour in his owne country.

luk. 4.24.
q Here by his owne countrey he meaneth Ierusalem, & the countrey about

45 Then whē he was come into Galile, the Galileans receiued him, which had sene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

Chap. 2.1.

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

r The worde signifieth royal or one of Kings court: & it semeth, y he was one of Herods court, who was in great estimation with Herode, whome the people called King, Mar. 6.14.
Or, come.

47 Whē he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besoght him that he wolde go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, & went his way.

Or, returning.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of the houre whē he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 19 Christ answereth for him self, and reproveth them. 32 Shewing by the testimonie of his Father. 33 Of Iohn. 36 Of his workes, 39 And of the Scriptures who he is.

Leu. 23.2.
deu. 16.1.
Or, the shepe market
a Where the shepe were washed, that shoulde be sacrificed
b Which signifieth the house of pouring out, because the water ranne out by conduits.

1 After that, there was a feast of the Iewes, & Iesus wēt vp to Ierusalem.

2 And there is at Ierusalem by the place of the shepe, a poole called in Ebrewe Bethesda, hauing fīue porches:

3 Which signifieth the house of pouring out, because the water ranne out by conduits.

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the mā was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

c This was, to the end that the miracle might be so euident, that no mā coulde speake against it.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

1er. 17.22.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

d The afflictions that we endure, are chastisements for our finnes.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & soght to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered the, My Father worketh hitherto, and I worke.

18 Therefore the Iewes soght the more to kil him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God.

e That is, proper & peculiar to him alone.
f It was lawful for all Israel to call God their Father, Exod 4.22, but because Christ did attribute to himself, y he had power over all things, and wrought as his Father did, thei gathered y Christ did not onely make him self y Sonne of God, but also equal with him.
g That is, he doeth communicate w him, hauing the same power and the same will.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, saue that he seeth y Father do: for whatsoeuer things he doeth, the same things doeth y Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde marueile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth

quickeneth whome he wil.
 22 For the Father iudgeth no man, but ha-
 the committed all ^h iudgement vnto the
 Sonne,
 23 Because that all men shulde honour the
 Sonne, as they honour the Father: he that
 honoreth not the Sonne, the same hono-
 reth not the Father, which hath sent him.
 24 Verely, verely, I say vnto you, he that
 heareth my worde, & beleueth in him that
 sent me, hath euerlasting life, & shal not
 come into condemnacion, but hath pas-
 sed from death vnto life.
 25 Verely, verely, I say vnto you, the hou-
 re shal come, and now is, when the dead
 shal heare the voyce of the Sone of God:
 and they that heare it, shal liue.
 26 For as the Father hath life in ^k him self,
 so likewise hath he giue to the Sonne to
 haue life in him self,
 27 And hath giuen him power also to exe-
 cute ^l iudgement, in that he is the Sone of
 man.
 28 Marueile not at this: for the houre shal
 come in the which all that are in the gra-
 ues, shal heare his voyce.
 29 And they shal come forth, * that haue
 done good, vnto the resurrection of life:
 but they that haue done euil, vnto the re-
 surrection of condemnacion.
 30 I can do nothing of mine owne self: as
 I heare, I iudge: and my iudgemēt is iust,
 because I seke not mine owne wil, but the
 wil of the Father who hath sent me.
 31 If I ^l shulde beare witness of my self, my
 witness were not ^m true.
 32 There is another that beareth witness of
 me, and I knowe that the witness, which he
 beareth of me, is true.
 33 * Ye sent vnto Iohn, and he bare witness
 vnto the truth.
 34 But I receiue not the recorde of man:
 neuertheles these things I say, y^e ye might
 be saued.
 35 He was a burning, and a shining ⁿ candle:
 and ye wolde for a ^o season haue reioyced
 in his light.
 36 But I haue greater witness then the wit-
 nes of Iohn: for the workes which the Fa-
 ther hath giuen me to finish, the same
 workes that I do, beare witness of me, that
 the Father sent me.
 37 And the ^o Father him self, which hath
 sent me, ^o beareth witness of me. Ye haue
 not heard his voyce at anie time, * nether
 haue ye sene his shape.
 38 And his worde haue ye not abiding in
 you: for whome he hath sent, him ye be-
 leue not.
 39 * Search the Scriptures: for in them ye
 thinke to haue eternal life, & they are they
 which testifie of me.
 40 But ye wil not come to me, y^e ye might

haue life.
 41 I receiue not praise of men.
 42 But I knowe you, that ye haue not the
 loue of God in you.
 43 I am come in my Fathers Name, and ye
 receiue me not: if ^p another shal come in
 his owne name, him wil ye receiue.
 44 How can ye beleue, which ^q I receiue * ho-
 nour one of another, and seke not the ho-
 nour that cometh of God alone!
 45 Do not thinke that I wil accuse you to
 my Father: there is one that ^r accuseth
 you, ^r euen Moses, in whome ye trust.
 46 For had ye beleued Moses, ye wolde
 haue beleued me: * for he wrote of me.
 47 But if ye beleue not his writings, how
 shal ye beleue my wordes!

CHAP. VI.

10 Iesus feedeth five thousand men with five loaves & two
 fishes. 15 He departeth away, that they shoulde not ma-
 ke him King. 26 He reproveth the fleshy hearers of his
 worde. 41 The carnal are offended at him. 53 The flesh
 profiteth not.

After these things, Iesus went his way
 ouer the ^a sea of Galile, or of ^b Ti-
 berias.
 2 And a great multitude followed him, be-
 cause they sawe his miracles, which he
 did on them that were diseased.
 3 Then Iesus went vp into a mountaine,
 and there he sate with his disciples.
 4 Now ^c y^e Pasceouer, a * feast of the Iewes,
 was nere.
 5 * Then ^c I e s v s lift vp ^h his eyes, and seing
 that a great multitude came vnto him, he
 said vnto Philippe, Whence shal we bye
 bread, that these might eat?
 6 (And this he said to proue him: for he
 him self knewe what he wolde do)
 7 Philippe answered him, * Two hundred
 penyworthe of bread is not sufficient for
 them, that euerie one of them may take a
 litle.
 8 Then said vnto him one of his disciples,
 Andrew, Simon Peters brother,
 9 There is a litle boye here, which hath
 five barlie loaves, and two fishes: but what
 are they among so manie?
 10 And Iesus said, Make the people sit
 downe. (Now there was muche grasse in
 that place) Then the men sate downe in
 number, about five thousand.
 11 And Iesus toke the bread, and ^d gaue
 thanks, and gaue to the disciples, and the
 disciples to them that were set downe: &
 likewise of the fishes as muche as they
 wolde.
 12 And when they were satisfied, he said
 vnto his disciples, Gather vp the broken
 meat which remaineth, that ^e nothing be
 lost.
 13 Then they gathered it together, and fil-
 led twelue baskets with the broken meat

^p The people
are more rea-
die to receiue
false prophes-
ies, then Iesus
Christ
^q Vaine glorie
is a great let-
ter for a man to
come to God.
Chap. 12, 43.
Gen. 3, 11 &
22, 18 & 49,
10. deut. 12, 18
^r As Moses
shal accuse the
that trust in
him: so they
shal haue no
greater eueni-
es at the daye
of iudgement,
then the iurige-
ne Marie & the
Santes, vpon
whome now
they call: but
whosoener do-
eth accuse,
Christ & their
owne consci-
ence shal conde-
ne y^e reprob.

^a Called the
lake of Gen-
nesareth
^b Tiberias,
Bethsaida, and
Capernaui we-
re on this side
the lake, in res-
pect of Galile:
but it is here
said y^e he went
ouer, because
there were di-
uers cries &
turnings, ouer
the which me-
ried
Leui 23, 2.
deut. 16, 1.
Mat. 14, 16.
mar. 6, 32.
luk. 9, 13.
^c This summe
amounteth to a-
bout five pou-
de sterling.

^d Prater and
thanksgiving
do sanctifie our
meates where-
with we are
nourished.

^e The abunda-
nce of Gods
gifts ought not
to make vs pro-
digal to waste
them.

of the five barlie loaves, which remained vnto them that had eaten.

24 Then the men when they had sene the miracle that Iesus did, said, This is of a trueth the Prophet that shulde come into the worlde.

25 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine him self alone.

26 ¶ Whē euen was now come, his disciples went downe vnto the sea,

27 * And entred into a ship, and went ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

28 And the sea arose with a great winde that blew.

29 And when they had rowed about five & twentie, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraied.

30 But he said vnto them, It is I: be not afraied.

31 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

32 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

33 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

34 Now when the people sawe that Iesus was not there, nether his disciples, thei also toke shipping, & came to Capernaum, seeking for Iesus.

35 And when they had founde him on the other side of the sea, thei said vnto him, Rabbi, when camest thou hither?

36 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

37 Laboure not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hathe * God the Father sealed.

38 Then said they vnto him, What shal we do, that we might worke the * workes of God?

39 Iesus answered, & said vnto them, * This is * worke of God, that ye beleue in him, whome he hathe sent.

40 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee? what doest thou worke?

* Our fathers did eat Māna in the desert, as it is * written, He gaue them bread fro heauen to eat.

32 Then Iesus said vnto them, Verely, verely I say vnto you, * Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then thei said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto the, I am the bread of life: he that cometh to me, shal not hunger, and * he that beleueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe sent me.

39 And this is the Fathers wil which hathe sent me, that of all which he hathe giuen me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how the saith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hathe sent me, drawe him: and I wil raise him vp at the last day.

45 It is written in the * Prophetes, And they shalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 * Not that anie man hathe sene the Father, saue he which is of God, he hathe sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hathe euerlasting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wilderness, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye.

51 I am the * liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for ever: and the bread that I wil giue, is my flesh, which I wil giue

Exod 16.14.
nomb 11.7.
Psal 77.24.
wisd 16.20.

o He compar-
eth Moses &
the Father, &
manna with
Christ, who fe-
derth vs into e-
uerlasting life,
1 Cor 10.3

Ecd 24.29.

p He shal ne-
uer want spiri-
tual nourish-
ment

q God doeth
regenerate his
elect, & causeth
them to obey
the Gospel.

Mat. 13.57

r That is, of
belene in me.
s By lightening
his heart with
his holie Spirit
1 Jn 1.4.23
1 Jn 3.1.3.

Mat. 11.27.

Exod. 16.15.

t Then there
is no fode that
can nourish
soules, but Je-
sus Christ.

u Which giue
life to the
worlde.

f Thei imagi-
ned in earthlie
kingdome with-
out the resti-
monie of Gods
worde, so that
by this meanes
his spiritual
kingdome shul-
de haue bene
abolished.
Mat 14.25.
mat 5.47.
g Ouer a cor-
ner of y lake
h Whereof
eight make a
mille.

i Wherefore it
must nedes fol-
lowe y Christ
passed miracu-
lously.

k This was
not straighe ou-
er y lake fro
side to side, but
ouer a creek, or
arme of y la-
ke, which sa-
ued muche la-
bour to them
y shulde haue
gone about by
land.

l Which nou-
risheth & ang-
menteth our
faith

Chap. 1.32.

mat 3.17. &

17.3.

1 Jn 3.23.

m For when
he appointed
him to be the
Mediator, he
set his marke
& seale in him
to be y onelie
one to reconcil-
le God & man
together
o Suche as be
acceptable vnto
God.

giue for the life of the worlde.

51 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Sone of man, and drinke his blood, ye haue no life in you.

^a Where Christ is not, there death reigneth. 1. Cor. 15, 27.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in dede, & my blood is drinke in dede.

^y As our bodies are sustained with meat & drinke, so are our soules nourished with the bodie, and blood of Iesus Christ. ^z To eat the flesh of Christ and drinke his blood, is to dwell in Christ and to haue Christ dwelling in vs.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue as he taught in Capernaum.

60 Manie therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

^a That is, vnderstand it.

61 But Iesus knowing in him self, that his disciples murmured at this, said vnto the, Doeth this offende you?

62 What then if ye shulde see the Sone of man ascende vp where he was before?

^{Chap. 3, 13.} b He meaneth not that his humanitie descended from heauen: but he speaketh touching y^e vnion of bothe natures, attributing to the one that which apperteineth to the other. ^c To wit, if it be separate from y^e spirit, wherof it hath the force: for it cometh of the power of the spirit that the flesh of Christ giueth vs life.

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I speak vnto you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, & who shulde betraye him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, manie of his disciples went backe, and walked no more with him.

67 The said Iesus to the twelue, Wil ye also go away?

68 Then Simon Peter answered him, Master to whome shal we go? Thou hast the wordes of eternal life:

^d The without Christ there is but death: for his worde onely leadeth vs to life.

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

^{Mat. 16, 16.} e Although your number be small, yet shall ye be diminished.

70 Iesus answered the, Haue not I chosen you twelue and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simo: for he it was that shulde betraye him, though he was one of y^e twelue.

CHAP. VII.

^d Iesus reproveth the ambition of his cousins. 13 There are diuers opinions of him among the people. 17 He sheweth how to knowe the truth. 20 The iurise they do vnto him. 47 The Pharisee rebuke the officers because they haue not taken him. 52 And chide with Nicodemus for taking his parts.

^a After these things, Iesus walked in Galile, and wolde not walke in Iudea: for the Iewes sought to kil him.

2 Now the Iewes feast of the Tabernacles was at hand.

^{Lewi. 23, 34.} a At this feast they dwelled seven dayes in the tentes, & put the in remembrance, y^e they had no stie here permanent, but y^e they must seek one to come. ^{Ur. manifest.}

3 His brethren therefore said vnto him, Departe hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth anie thing secretly, & he him self seeketh to be famous. If thou doest these things, shewe thy self to the worlde.

5 For as yet his brethren beleued not in him.

6 Then Iesus said vnto the, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, because I testifie of it, that the workes thereof are euil.

^b Why the worlde hateth Christ. ^c Christ doeth not utterly denie that he wolde go to y^e feast, but signifieth y^e as yet he was not fully determined.

8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my time is not yet fulfilled.

9 These things he said vnto them, and abode stil in Galile.

10 But as soon as his brethren were gone vp, then wet he also vp vnto the feast, not openly, but as it were priuely.

11 Then the Iewes sought him at the feast, & said, Where is he?

12 And muche murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when the feast was done, Iesus went vp into the Temple and taught.

^d These were the heads of y^e people who did enuie Christ.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned.

^{Or, letter.}

16 Iesus answered them, & said, My doctrine is not mine, but his that sent me.

17 If anie man wil do his wil, he shall knowe of the doctrine, whether it be of God, or whether I speake of my self.

^e In that, that he is man onely.

18 He that speaketh of him self, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no vnrighteousnes is in him.

19 Did not Moses giue you a Law, and yet none of you kepeth the Law? Why go ye about to kil me?

^f By this mark we may knowe whether the doctrine be of God, or of man. ^g Nothing contrary or untrue. ^{Exod. 24, 3.}

20 The people answered, and said, Thou hast a deuill: who goeth about to kil thee?

^{Chap. 5, 18.} h Who did not know the seiche of the Scribes.

21 Iesus answered, and said to them, I haue done one worke, and ye all marueile.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man.

ⁱ Because I did it on the Sabbath day. ^{Lewi. 12, 3.} ^{Gen. 17, 10.}

23 If a man on the Sabbath receiue circumcision, that the Law of Moses shuldenot be broken, be ye angry with me, because I MM.ii.

- haue made a man euerie whit whole on the Sabbath day?
- Deu. 1. 16.* 24 *Iudge not according to the appearance, but iudge righteous iudgement.
- 25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kill?
- U. freely.* 26 And beholde, he speaketh openly, and they say nothing to him: do y rulers know in dede that this is the verie Christ?
- 27 Howbeit we know this man whence he is: but when the Christ cometh, no man shal knowe whence he is.
- 28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye *bothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.
- 29 But I knowe him: for I am of him, and he hathe sent me.
- 30 Then they sought to take him, but no mā laid hands on him, because his houre was not yet come.
- 31 Now manie of the people¹ beleued in him, and said, When the Christ cometh, wil he do mo miracles then this man hath done?
- 32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.
- 33 Then said Iesus vnto them, Yet am I a litle while with you, and then go I vnto him that sent me.
- 34 *Ye shal seke me, & shal not finde me, & where I am, can ye not come.
- 35 Then said the Iewes amongs them selues, Whither wil he go, that we shal not finde him? Wil he go vnto them that are dispersed among the Grecians, and teach the Grecians?
- 36 What saying is this that he said, Ye shal seke me, and shal not finde me: and where I am, can ye not come?
- Len. 23. 16.* 37 Now in the last & *great day of y feast, Iesus stode and cryed, saying, If anie man thirst, let him come vnto me, and drinke.
- 38 He that^o beleueth in me, *as saith the Scripture, out of his bellie shal flowe riuers of water^r of life.
- 39 (*This spake he of the Spirit which they that beleued in him, shulde receiue: for the sholie Gost was not yet giuen because that Iesus was not yet glorified)
- 40 So manie of the people, whē they heard this saying, said, Of a trueth this is the *Prophet.
- 41 Other said, This is the Christ: and some said, But shal Christ come out of Galile?
- 42 *Saith not the Scripture that the Christ shal come of the sede of Dauid, and out of the towne of Beth-lehē, where Dauid was?
- 43 So was there dissention amōg the people for him.
- 44 And some of them wolde haue taken him, but no man laid hands on him.
- 45 Then came the officers to y high Priests & Pharises, & they said vnto them, Why haue ye not brought him?
- 46 The officers answered, ¶ Neuer mā spake like this man.
- 47 Then answered them the Pharises, Are ye also deceiued?
- 48 Doethanie of the rulers, or of the Pharises beleue in him?
- 49 But this people, which knowe not the Law, are cursed.
- 50 Nicodemus said vnto the, (*he that came to Iesus by night, & was one of them.)
- 51 Doeth our Law iudge a man before it heare him, * & knowe what he hathe done?
- 52 They answered and said vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.
- 53 And euerie man went vnto his owne house.

Wherein appeareth the mightie power of Christs worde against his enemies: They alledge the autoritie of man against Gods autoritie.

Chap. 3. 21
Deu. 17. 2.
Ex. 19. 16.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the worlde 14 He sheweth from whence he is come, wherefore, and whether he goeth. 33 Who are free, & who are bounde 34 Of free men and slaues, & their reward. 46 He despiseth his enemies. 53 And being persecuted, withdraweth him self.

- ¶ And Iesus went vnto the mount of oliues,
- 2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.
- 3 Then the Scribes, & the Pharises broghe vnto him a woman, taken in adulterie, & set her in the middes,
- 4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.
- 5 *Now Moses in the Law commanded vs, *Leu. 20. 10.* that suche shulde be stoned: what saist thou therefore?
- 6 And this they said to tempt him, that thei might haue, whereof to *accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.
- 7 And while they continued asking him, he lift him self vp, & said vnto them, *Let him that is among you without sinne, cast the first stone at her.
- 8 And againe he stouped downe, and wrote on the grounde.
- 9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.
- 10 When Iesus had lift vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hathe no man condemned thee?
- 11 She said, No man, Lord. And Iesus said,

a Eicher for breaking the Law, if he did deliuer her, or of lightnes, & inconstancie, if he did condemne her
Deu. 17. 7.

1 They were well minded to heare him: & preparation is here called (although improperly) faith

m He sheweth vnto the that they haue no power ouer hi, til the time come that his Father hathe ordeined.

Chap. 13. 35.
10. 1. shal be.

**Greke, diffusen*
n Among the Iewes & were scattered here and there among the Gentiles

Deu. 18. 15.
o The true way to come to Christ, is by faith
p Which shal neuer drye
Isa. 41. 17.

q These were the visible graces, which were giuen to the Apostles after his ascension
r They looked for some notable Prophet besides the Messiah, chap. 6. 21
Micah 3. 2.
Mat. 23. 5.

b Nether

The light of the worlde. Chap.VIII. Abrahams workes.47

b Iesus wolde not medle, but with y which did apperle to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adulterie

Chap 1.5.

Or 9.5

Or, linellie light

Or, 1.18.

Chap 1.31. c That which Christ denied chap 5.17, here he granteth, to declare vnto the their stubbornnes: and faith that being God he beareth witness to his humanitie: likewise doth God f father witness f same which are two distinct persons, though but one God.

d In that he came from his father, he sheweth that he is not onely man, but God also

Deu 17.6.

Or 19.15.

Mat. 18.16.

1 Cor 13.1.

Or 10.28. e He wolde not iudge rashely, as they did

f Which place proueth Christ to be verie God, and man.

g That is, the place where y vessel and other things belonging to the Temple, were kept

h Because of their rebellious wherein they did perseuer

i He sheweth the difference betweene the Gospell, & the subtil wile of man.

Or, from the beginning euen that I said vnto you

k That is, who he was, where he was & why he came into this worlde

l Their enuies & practices whereby they thinke to destroye him, shal serue to exalte, & magnifie his glorie

m Not to beleue in him, but to be contented

n To wit, the Messias.

b Nether do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of y worlde: he that followeth me, shal not walke in darkenes, but shal haue the light of life.

13 The Pharises therefore said vnto him, Thou bearest recorde of thy self: thy recorde is not true.

14 * Iesus answered, and said vnto them, Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came & whether I go: but ye can not tel when I come, and whether I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgemēt is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 I am f one that beare witness of my self, & the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.

20 These wordes spake Iesus in the treasure, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, can ye not come.

22 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?

23 And he said vnto them, i Ye are fro beneth: I am fro aboue: ye are of this worlde: I am not of this worlde.

24 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you k from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, Whē ye haue l lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my self, but as my Father hathe taught me, so I speake these things.

29 For he that sent me, is with me: the Father hathe not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & the trueth shal make you fre.

33 They answered him, ¶ We be Abrahams fede, and were neuer bonde to any man: why saist thou then, Ye shalbe made fre?

34 Iesus answered them, Verely, verely I say vnto you, that who so euer committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shal make you fre, ye shalbe fre in dede.

37 I knowe that ye are Abrahams fede, but ye seke to kill me, because my worde hathe no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded forthe, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? because ye can not heare my worde.

44 * Ye are of your father the deuill, and the lustes of your father ye wil do: he hathe bene a murtherer from the beginning, & abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleue me?

47 ¶ He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seke not mine owne praise: but there is one that seketh it, and iudgeth.

51 Verely, verely I say vnto you, If a man

o For we were slaves to sin p These were not the beleuing Iewes, but the mockers that answered thus.

Rom 6.10.

2 Pet 2.19.

q He granteth their sayings in such sorte, y he sheweth vnto them that their owne dedes proue the liars.

r Which were his obedience, charite & such good workes which proceeded of faith,

s For you are carnal and can not vnderstand spiritual thinge i John 3.1.

t Since the first creation of man.

u It followeth then that he was once in the trueth: for he was not created cull x Accordig to his wont and custome.

i John 4.6.

y Who wil reuenge y iniurie that you do against me, or rather against him.

The light of the worlde. S. Iohn. Excommunicate for Christ.

^a For the faithful euen in death se life.

kepe my worde, he shal neuer ^a se death.
 52 Then said [§] Iewes to him, Now knowe we that thou hast a deuill. Abraham is dead, and the Prophetes, and thou saist, If a man kepe my worde, he shal neuer tast of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whome makest thou thy self?

54 Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye say, that he is your God.

55 Yet ye haue not knowe him: but I knowe him, and if I shulde say I knowe him not, I shulde be a liar like vnto you: but I knowe him, and kepe his worde.

56 Your father Abraham reioyced to se my ^a day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, befoie Abraham was, ^b I am.

59 ^{*} The toke they vp stones, to cast at him, but Iesus hid him self, and went out of the Temple **¶**.

CHAP. IX.

Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blinde men Christ giueth sight.

1 And as Iesus passed by, he sawe a mā which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parēts, that he was borne blinde?

3 Iesus answered, ^a Nether hathe this man sinned, nor his parents, but that the workes of God shulde be shewed on him.

4 I must worke the workes of him that sent me, while it is ^b day: the night cometh whē no man can worke.

5 As long as I am in the worlde, ^{*} I am the light of the worlde.

6 Alsone as he had thus spoken, ^c he spate on the grounde, & made claye of the spittle, and anointed the eyes of the blinde with the claye,

7 And said vnto him, Go wash in the poole of Siloam (which is by interpretation, ^d Sēt) He went his way therefore, and washed, & came againe seing.

8 Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: & others said, He is like him: but he him self said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made claye, and anointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed

and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.

13 [¶] They broght to the Pharises him that was once blinde.

14 And it was the Sabbath *day*, when Iesus made the claye, and opened his eyes.

15 The againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpon mine eyes, & I washed, and do se.

16 Then said some of the Pharises, This man is not of God, because he kepeth not the Sabbath *day*. Others said, How can a man that is a sinner, do suche miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.

19 And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

20 His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we knowe not: or who hath opened his eyes, ^e can we not tell: he is olde ynough: aske him: he shal answer for him self.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any mā did confesse that he was the Christ, he shulde be *excommunicate* out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, ^f Giue glorie vnto God: we knowe that this man is a sinner.

25 Then he answered, and said, Whither he be a sinner or no, ^g I cannot tell: one thing I knowe, that I was blinde, and now I se.

26 ^h The said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? ⁱ wil ye also be his disciples?

28 Then checked they him, & said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not frō whence he is.

30 The man answered, and said vnto them, Doubtles, this is a marueilous thing, that ye ^k knowe not whence he is, and yet he hath

^a Which was to se [§] coming of Christ in [§] flesh: [§] thing Abraham sawe farre of with [§] eyes of faith, chr 11.10.

^b Chap 10.31. Not onely God, but the Mediator betwene God, & mā, appointed from before all eternitie.

^c And he passed through the midst of them and so went in way.

^a A God doeth not alwayes punish me for their sinnes.

^b Whē oppos sunne & the season serueth Chap. 1.9.

^c 1.12.

^d 12.35.

^e This was not for any verue that was in the earth, in the spittle, or in the claye to make one se: but it onely pleased him so yf these signes & meanes.

^f Hereby was prefigured the Messias, who shulde be sent vnto them.

^e They durst not speake the truth: for feare they shulde be excommunicate.

^f That is, Consider that nothing is hid frō God: therefore tel vs [§] truth that God may be glorified thereby, Ios 7.29, 1 sam. 6.5. ^g He spake this to mocke-ry.

^h They thought ether to draw him from the truth, or to make hi swerue by their oft times examining hi: which practise Satāns members euer do obserue in examining the Christians.

ⁱ He derideth their wilful malice and ignorance.

^k They doubted not of his countrey or parents, but of his office and autoritie.

hathe opened mine eyes.

ⁱ Or, wicked men, contempters of God & such as desire to haue.

³¹ Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

³² Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

³³ If this man were not of God, he colde haue done nothing.

³⁴ They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

³⁵ Or, excommunicate him.

Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Doeſt thou beleue in the Sonne of God?

³⁶ He answered, and said, Who is he, Lord, that I might beleue in him?

³⁷ And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee.

³⁸ m As all asſisted he ſel downe & worſhipped him.

³⁸ Then he said, Lord, I beleue, and worſhipped him.

³⁹ And Iesus said, I am come vnto iudgement into this worlde, that they which se not, might se: & that they which se, might be made blinde.

⁴⁰ n Meaning, w rule & autoritie, to make the poore blinde to ſe, and ſe proude ſeers blinde
Chap 3. 17.
E 12. 47.

⁴⁰ And ſome of the Pharisees which were with him, heard theſe things, and ſaid vnto him, Are we blinde alſo?

⁴¹ o You ſhulde not be ſo muche in faulte.

⁴¹ Iesus ſaid vnto them, If ye were blinde, ye ſhulde not haue ſinne: but now ye ſay, We ſe: therefore your ſinne remaineth.

CHAP. X.

¹ *Chriſt is the true ſhepherd, and the dore. 19 Diuers opinions of Chriſt. 24 He is aſked if he be Chriſt 32 His workes declare that he is God. 34 The promiſes called gods.*

¹ Verely, verely I ſay vnto you, He that entreth not in by the dore into the ſhepeſolde, but climeth vp another way, he is a thefe and a robber.

² But he that goeth in by the dore, is the ſhepherd of the ſhepe.

³ To him the porter openeth, and the ſhepe heare his voyce, and he calleth his owne ſhepe by name, and leadeth them out.

⁴ a That is, there is mutual agreement & conſent of faith betwene the paſſour and ſhepe.

⁴ And when he hathe ſent forth his owne ſhepe, he goeth before them, and the ſhepe followe him: for they knowe his voyce.

⁵ And they wil not followe a ſtranger, but they flee from him: for they knowe not the voyce of ſtrangers.

⁶ This parable ſpake Iesus vnto them: but they vnderſtoode not what things they were which he ſpake vnto them.

⁷ Then ſaid Iesus vnto them againe, Verely, verely I ſay vnto you, I am the dore of the ſhepe.

⁸ b He meaneſh all ſe falſe prophets, who led not men to Chriſt, but from him

⁸ All, that euer came before me, are theues & robbers: but the ſhepe did not heare them.

⁹ c He ſhal be ſure of his life

⁹ I am the dore: by me if any man enter in, he ſhal be ſaued, and ſhal go in and go

out, and finde paſture.

¹⁰ The thefe commeth not, but for to ſteale, and to kill, and to deſtroie: I am come that they might haue life, and haue it in abundance.

¹¹ * I am the good ſhepherd: the good ſhepherd giueth his life for his ſhepe.

*Iſa 49. 11
E 25. 34. 23.*

¹² But an hireling, and he which is not the ſhepherd, nether the ſhepe are his owne, ſeech the wolfe coming, & he leaueth the ſhepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſhepe.

¹³ So the hireling fleeth, becauſe he is an hireling, and careth not for the ſhepe.

¹⁴ I am the good ſhepherd, and knowe mine, and am knowne of mine.

¹⁵ * As the Father knoweth me, ſo knowe I the Father: and I lay downe my life for my ſhepe.

^d Chriſt knoweth his becauſe he lo- ueth them, careth and prouideth for them. e As ſe Father can not forget him, no more can he forget vs
f In that he lo- ueth and ap- proueth me.

¹⁶ * Other ſhepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhal heare my voyce: and there ſhal be one ſhepeſolde, & one ſhepherd.

E 25. 37. 22.

¹⁷ * Therefore doeth my Father loue me, becauſe * I lay downe my life, y I might take it againe.

g To wit, a- mong the Gen- tiles, which then were ſtra- gers from the Church of God

¹⁸ No man taketh it from me, but I lay it downe of my ſelf: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

Iſa 53. 7.

¹⁹ ¶ Then there was a diſſention againe among the Iewes for theſe ſayings.

h Chriſt euas in that that he is ma, hathe de- ſerued his Fa- thers loue and euerlaſting li- fe, not to his ſelfe onely,

²⁰ And many of them ſaid, He hathe a deuil, and is madde: why heare ye him?

i But to vs alſo which by his obedience and perfect iuſtice are imputed righteous, Ro. 5. 19 phil 2. 7.

²¹ Others ſaid, Theſe are not the wordes of him that hathe a deuil: can the deuil open the eyes of the blinde?

1 Mac. 4. 59.

²² And it was at Ieruſalem the feaſt of the * Dedication, and it was winter.

k Which was inſtitute, that the people might giue thanks to God for their deliuerance and reſtoring of their religion and Temple, which Antio- chus had corrupted and polluted

²³ And Iesus walked in the Temple, in Solomons porche.

l Which was builded againe after the patron of that which Solomā builded

²⁴ Theſe came the Iewes rounde about him, and ſaid vnto him, How long doeſt thou make vs doute? If thou be the Chriſt, tell vs plainly.

m Which was builded againe after the patron of that which Solomā builded

²⁵ Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

n Or, holdeſt our minde in ſuſpect

²⁶ But ye beleue not: for ye are not of my ſhepe, as I ſaid vnto you.

o The cauſe wherefore the reprobate can not beleue

²⁷ My ſhepe heare my voyce, and I knowe them, and they followe me,

p Whereby we learne how ſafely we are preferred a- gainſt all dan- gers

²⁸ And I giue vnto them eternal life, and they ſhal neuer periſh, nether ſhal any plucke them out of mine hand.

²⁹ My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

³⁰ I and my Father are one.

³¹ * Then the Iewes againe toke vp ſtones, to ſtone him.

Chap 8. 59.

³² Iesus answered them, Many good workes

haue I shewed you from my Father : for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, *I said, ye are gods?

35 If he called them gods, vnto whome the worde of God was *giuen*, and the Scripture can not be broken,

36 Say ye of him, whome the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father is in me, and I in him.

39 Againe they went about to take him. but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

Christ raiseth Lazarus from death. 47 The hie Priestes and Pharisees gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 And a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feet with her heere, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sickness is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes still in y^e same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to stone thee, & dost thou go thither againe.

9 Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stonbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stonbleth, because there is no light in him.

11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he slepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the natural slepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ The came Iesus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalē, about fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, wēt to mete him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoeuer thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I knowe that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleueth in me, shall neuer dye. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest

Psal. 82. 6.
Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more is appointed to him that is the Sonne of God equal with his Father.

Whereby they gathered that Christ was more excellent then Iohn.

Chap. 11. 2. Mar. 16. 7.

For although he dyed, yet being restored so soon to life, it was almost no death in comparison.

Chap. 7. 30. & 8. 12.

He that walke in his vocation, & haue the light of God for his guide, needeth no feare no dangers. The day also, bothe summer & winter, was with the Iewes diuided into 12 houres

They labored to say Christ from going into Iudea, as though there had bene no neede Or, slumbering sleep.

Which signifieth in our tongue, a twynne in birth.

Which were almost two miles.

She sheweth some faith, & notwithstanding was almost overcome by her affections.

Christ rekeith vs from death to giue vs everlasting life.

Wherein she declared her affection and reverence that she bare to Christ.

haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes also wepe which came with her, he groned in the spirit, & was troubled in him self.

¹ For compassion: for he felt our miseries, as though he suffered & like

34 And said, Where haue ye laid him? They said vnto him, Lord, come, and se.

^k We read not that his affections were so excessive that he kept no measure, as we do in our sorrows, ioyes & other affections.

35 And Iesus ^k wept.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shuldest se the ¹ glorie of God?

¹ That is, a miracle whereby Gods Name shulde be glorified.

41 Then they toke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed w^a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand and fore with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a council, and said, What shal we do? For this man doeth manie miracles.

^m They resist God, thinking to hinder his worke by their owne policies.

48 If ^m we let him thus alone, all men will beleue in him, and the Romaines will come and take away bothe our place, and the nacion.

ⁿ Or, for that present time.

49 Then one of them named Caiaphas, which was the hie Priest ⁿ that same yere, said vnto the, Ye perceiue nothing at all,

^o God made him to speake, nether colde his impietie let Gods purpose who caused this wicked man euen as he did Baalam, to be an instrument of holie Goſt

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

51 This spake he not of him self: but being hie Priest that same yere, he ^o prophesied that Iesus shulde dye for the nacion:

52 And not for the nacion onely, but that

he shulde gather together in one ^y children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Pascheouer was at hand, and manie went out of the countrey vp to Ierusalem before the Pascheouer, to ^p purifie them selues.

^p Because they thought hereby to make them selues more holie against the Pascheouer: but they were not commanded by God to vse this ceremonye.

56 Then sought they for Iesus, and spake among them selues, as they stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries fault ¹³ The affection of some towards him, and the rage of others against him and Lazarus ²⁵ The commoditie of the crosse ²⁷ His prayer ²⁸ The answer of the Father. ³² His death, and the frute thereof ³⁶ He exhorteth to faith ⁴⁰ The blindenes of some, and the infirmities of others

Then Iesus six daies before the Pascheouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

Mat. 26, 6. mar 14, 3.

There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iesus ^a fete, & wipte his fete with her heere, & the house was filled with the sauour of the ointment.

^a Euen so the head to ^y fete.

Then said one of his disciples, ^{euen} Iudas Iscariot Simons ^{sonne}, which shulde betraye him,

Why was not this ointment solde for ^b thre hundred pence, and giuen to the poore?

^b Read Mar. 14, 15

Now he said this, not that he cared for the poore, but because he was a thefe, and ^c had the bagge, and bare that which was giuen.

Chap. 12, 29

Then said Iesus, Let her alone: against the day of my burying she kept it.

For the poore alwayes ye haue with you, but me ye shal not haue alwaies.

Then muche people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from the dead.

The hie Priests therefore consulted, that they might put Lazarus to death also,

Because that for his sake manie of the Iewes went away, and beleued in Iesus.

Mat. 27, 8. mar 11, 7. luk. 19, 35.

¶ On the morowe a great multitude

- that were come to the feast, when they heard that Iesus shulde come to Ierusalem,
- 13 Toke branches of palme trees, & went forth to mete him, and cryed, *⁊ Hosanna, Blessed ⁊ the King of Israel that cometh in the Name of the Lord.*
- ⁊ That is, saue, I beseech thee.*
- 14 And Iesus founde a yong asse, and sate thereon, as it is written,
- d This doeth I wel declare ⁊ his kingdome shode not in outward things. Zach 9.9.*
- 15 * Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.
- 16 But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.
- 17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.
- 18 Therefore met him the people also, because they heard that he had done this miracle.
- 19 And the Pharises said among themselves, Perceiue ye how ye preuaile nothing? Beholde, the worlde goeth after him.
- ⁊ Or, she praeffe.*
- 20 ¶ Now there were certeine Grekes among them that came vp to worship at the feast.
- e They were of the race of the Iewes, and came out of Asia & Grecia, for els Iewes wolde not haue permitted ⁊ they shulde worship with them in the Temple.*
- 21 And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde see Iesus.
- 22 Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.
- 23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.
- f Which is, ⁊ knowledge of him shulde be manifest through all ⁊ worlde.*
- 24 Verely, verely I say vnto you, Except the wheate corne fall into the ground & dye, it bideth alone: but if it dye, it bringeth forth the muche frute.
- 25 * He that loueth his life, shal lose it, & he that hateth his life in this worlde, shal kepe it vnto life eternal.
- 26 * If anie man serue me, let him followe me: for where I am, there shal also my seruant be: and if anie man serue me, him wil my Father honour.
- 27 Now is my soule troubled: & what shal I say? Father, saue me from this houre: but therefore came I vnto this houre.
- 28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it againe.
- 29 Then said the people that stode by and heard, that it was a thundre: others said, An Angel spake to him.
- 30 Iesus answered, and said, This voyce came not because of me, but for your sakes.
- 31 Now is the iudgement of this worlde: now shal the prince of this worlde be cast out.
- 32 * And I, if I were lift vp from the earth, wil drawe all men vnto me.
- 33 Now this said he, signifying what death he shulde dye.
- 34 The people answered him, We haue heard out of the Law, that the Christ bydeth for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?
- ⁊ Psal 89.37. ⁊ 110.4. ⁊ 117.2. ⁊ 2k.37.25.*
- 35 Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the daie, knoweth not whether he goeth.
- 36 While ye haue light, beleue in ⁊ light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.
- 37 ¶ And though he had done so manie miracles before them, yet beleued they not on him:
- 38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleued our reporte? and to whome is the arme of the Lord reueiled?
- Isa 53.1. Rom. 10.16.*
- 39 Therefore coulde they not beleue, because that Esaias saith againe,
- m That is, the Gospel, which is power of God to saluacion to euery one that doeth beleue. Isa. 6.9. Mat. 13.14. Mar. 4.12. Luk. 8.11. Act 28.26. Rom 11.8.*
- 40 * He hath blinded their eyes, and hardened their heart, that they shulde not see with their eyes, nor vnderstand with their heart, and shulde be conuerted, & I shulde heale them.
- n By deliuering the from their miseries, & giuing them true felicitie.*
- 41 These things said Esaias when he sawe his glorie and spake of him.
- 42 Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Synagogue.
- ⁊ Or, excommunicate.*
- 43 * For they loued the praise of men, more then the praise of God.
- Chap 5.44. ⁊ 10 be esteemed of men.*
- 44 And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.
- 45 And he that seeth me, seeth him that sent me.
- 46 I am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.
- 47 And if anie man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.
- 48 He that refuseth me, and receiueth not my wordes, hath the one that iudgeth him: * the worde that I haue spokē, it shal iudge him in the last day.
- ⁊ Or, condemne. Mar 16.26. Chap 3.17. p For that day shal be the probation of the Gospel.*
- 49 For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.
- 50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake the so as the Father said vnto me.
- ⁊ The reformation and restoring of those things, which were out of order. Chap. 3.14. ⁊ The crosse is the meane to gather the Church of God together, and to drawe me to heauen. I Not onely Iewes but also the Gentiles.*

CHAP. XIII

8 Christ washeth the disciples fete. 14 Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the traitour. 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

*Mat 26, 2.
mar 14, 3
luk 22, 1.*

*a Because he sawe the danger great w^{ch} was toward the, therefore he toke y^e greater care for them
b Which was the eating of the Pasceouer*

c And make thee cleane from thy sinnes.

d That is, to be continually purged of his corrupt affections and worldlie cares w^{ch} remaine daily in vs

Chap 13, 3.

e To serue one another.

*f Chap 13, 20.
mat 10, 4.
luk 6, 40.*

*g Psal 41, 20.
f Under pretence of friendship seeketh his destruction.*

NOW* before the feast of the Pasceouer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, for asmuche as he loued his owne which were in the worlde, vnto the end he^a loued them.
2 And when^b supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betraye him)
3 Iesus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,
4 He riseth from supper, and layeth aside his vpper garments, and toke a towel, and girde him self.
5 After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girde.
6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my fete?
7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.
8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, If I^c wash thee not, thou shalt haue no parte with me.
9 Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.
10 Iesus said to him, He that is washed, nedeth not, saue to^d wash his fete, but is cleane euerie whit: and ye are^e cleane, but not all.
11 For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.
12 ¶ So after he had washed their fete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?
13 Ye call me Master, and Lord, and ye say wel: for so am I.
14 If I then your Lord, and Master, haue washed your fete, ye also ought to wash^e one anothers fete.
15 For I haue giuen you an example, that ye shulde do, euen as I haue done to you.
16 Verely, verely I say vnto you, *The seru-
uant is not greater then his master, neither the ambassadour greater then he that sent him.
17 If ye knowe these things, blessed are ye, if ye do them.
18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, *He y^e eateth bread with me, hath e^e lift vp his heele against me.

19 From hence forth tell I you before it come, y^e when it is come to passe, ye might beleue that I am^e he.

20 *Verely, verely I say vnto you, If I send anie, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, & testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

22 *Then the disciples looked one on another, douting of whome he spake.

23 Now there was one of his disciples, w^{ch} leaned on Iesus^k bosome, whome Iesus loued.

24 To him beckened therefore Simon Peter, y^e he shulde aske who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, ^lSatan entred into him. The said Iesus vnto him, That thou doest, do quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Bie those things that we haue nede of against the featt: or that he shulde giue some thing to the poore.

30 As sone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straight way glorifie him.

33 Little childre, yet a litle while am I with you: ye shal seeke me, but as I said vnto the Iewes, Whither I go, can ye not come: Chap 7, 34. also to you say I now,

34 *A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shal all mē knowe that ye are my disciples, if ye haue loue one to another.

36 Simō Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou shalt followe me afterwarde.

37 Peter said vnto him, Lord, why can I not followe thee now? I wil lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe, NN. ii.

*g To wit, the Christ and redeemer of the worlde
Mat 10, 40.
luk 10, 16.*

h For very hot tor & indignation of such an abominable acte as Iudas shulde commit: He did openly asseme.

Mat 26, 21.

mar 14, 12.

luk 22, 21.

k Their facio was not to lie at table, but hauing their shoes of, and cushions vnder their el-bowes, leaned on their sides, as it were halfe lying

l Satan toke full possession of him.

m Meaning, y^e his crosse shal engender a maru-tilous glorie, and that in it shal shine the infinite bonitie of God.

Leuit 19, 28.

mat 22, 39.

chap 13, 12.

1 iohn 4, 21.

n Wherof we ought to haue continual remembrance as though it were euen newly giuen

o When thou shalt be more strong

Mat 26, 14.

mar 14, 29.

til thou haue denyed me thrise.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare v. a place. 6 The way, the truth and the life. 10 The Father and Christ one. 13 How we shulde pray. 23 The promys vnto them that kepe his worde.

1 And he said to his disciples, Let not your heart be troubled: ye beleue in God,^a beleue also in me.

2 In my Fathers house are^b many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

3 And thogh I go to prepare a place for you, I wil^c come againe, and receiue you vnto my self, that where I am, there may ye be also.

4 And whither I go, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lord, we^d knowe not whither thou goest: how can we then knowe the way?

6 Iesus said vnto him, I am the^e Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen me, ye shulde haue knowen my Father also: and from hence forth ye knowe him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs^f thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how the^g saist thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he^h doeth the workes.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, he shal do also, & greater then these shal he do: for I go vnto my Father.

13 *And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my comandements,

16 And I wil pray the Father, and he shal giue you anotherⁱ Comforter, that he may abide with you for euer.

17 Euen the Spirit of trueth, whome the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shal be in you.

18 I wil not leaue you comfortles: but I wil come to you.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my commandements, and kepeith them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

22 Iudas said vnto him (not^j Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he wil kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Gost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter wil I not speake many things vnto you: for the prince of this worlde commeth, and hathe^k nought in me.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arise, let vs go hence.

CHAP. XV.

1 The sweete consolation, and mutual loue betwene Christ and his membres vnder the parable of the vine. 18 Of their comune afflictions and persecutions. 26 The office of the holie Gost and the Apostles.

1 I Am the true vine, and my Father is an houthand man.

2 *Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.

3 *Now are ye cleane through the worde, Chap. 13. 11. which I haue spoken vnto you.

4 Abide in me, and I in you: as the brache can not beare frute of it self, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the vine: ye are the branches: he that abideth

n He shal sensibly feelee the grace of God abideth in him
o But the brother of Iames.

p Whereby he aduerteth that not so haue respect to the worlde, lest they shulde be drawn backe by euil example
q That is, not his alone: for he had nothig separate from his Father.

r All comfort & prosperitie.

s In that, that Christ is becomen man to be Mediator betwene God & vs.

t Satan executeth his rage & tyrannie by the permission of God

u Satan shal assaile me with all his force, but he shal finde that in me which he loketh for: for I am that innocent lambe without spot.

v We can bring forth no frute, except we be ingrafted in Christ.

a For in so beleuing no troubles shal ouercome them.
b So that there is not onely place for him, but for all his.
c At the latter day, A.C. 11.

d He was not altogether ignorant, but his knowledge was weak and imperfect
e Therefore we must begin in him, continue in him, & end in him.

f For the verie fulnes of the diuinitie remaineth in Christ.

g In that, that he is man.

h Who declareth his maiestie and vertue by his doctring and miracles.

i This is referred to the whole bodie of the Church in whome this vertue of Christ doeth shine & remaine for euer.

Chap. 16. 23.

mat. 7. 7.

mar. 11. 24.

iam. 1. 5.

k I haue comforted you while I was with you, but henceforth the holie Gost shal comfort you, and preserve you. So called because he worketh in vs the truth.

m Which thing he doeth by the vertue of his Spirit.

abideth in me, & I in him, the same bringeth forth the much frute: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fyre, and they burne.

7 If ye abide in me and my wordes abide in you, aske what ye wil, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much frute, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in my loue.

10 If ye shall kepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spokē vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 *This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoever I commande you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen me, but I haue chosen you, and ordeined you, *that ye go & bring forth the frute, and that your frute remaine, that whatsoever ye shall aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wolde loue his owne: but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, *The seruant is not greater then his master. *If they haue persecuted me, they wil persecute you also: if they haue kept my worde, they wil also kepe yours.

21 But all these things wil they do vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto the, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they bothe sene, &

haue hated bothe me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, *They hated me without a cause.

26 But when the Comforter shall come, *whome I wil send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmities to come. 7 And therefore doeth comfort the with the promises of the holie Ghost 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ Peace in Christ, & in the worlde affliction.

1 These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, wil thinke that he doeth God seruice.

3 And these things wil they do vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you the. And these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me and none of you asketh me, *Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil reprove the worlde of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleue not in me:

10 Of righteousness, because I go to my Father, and ye shall see me no more:

11 Of iudgement, because the prince of this worlde is iudged.

12 I haue yet many things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shall not speake of him self, but whatsoever he shall heare, shall he speake, and he wil shewe you the things to come.

14 He shall glorifie me: for he shall receiue of mine, and shall shewe it vnto you.

15 All things that the Father hath, are mine:

not condemned by him as a blasphemer or transgressor. When they shall knowe that I (whome they called the carpenters sonne, and willed to come downe from the crosse) am the verie Sonne of God which haue overcome all the power of hel and reigne ouer all. 2 Cor 10, 12. eph 1, 19. These things are contained in the doctrine of the Apostles which onely is sufficient. 1 As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.

Psal 35, 19
I thinke is, in
the holie Scrip-
tures
Chap. 14, 26.
luk 24, 48.

a And so shal-
ke from me
*Greeke, put you
out of the Syna-
gogues.

b He bare the
them because
they were but
weaklings.

c For if you
did consider,
ye wolde re-
ioyce.

d Or, contin-
ce. This is to
be vnderstand
of the coming
of the holie
Ghost when his
virtue and
strength shall
shine in the
Church

e His enemies
which contem-
ned him, & put
him to death,
shall be con-
uicted by their owne
conscience, for
that they did
not beleue in
him. Act 2, 37.
and shall acknow-
ledge that without
Iesus Christ
there is no-
thing but sin-
ne

f Wherefore
the wicked must
needs confesse
that he was iuste,
& beloued of
his Father, &

g When they
shall knowe that I
(whome they called
the carpenters sonne,
and willed to come
downe from the
crosse) am the
verie Sonne of
God which haue
overcome all the
power of hel and
reigne ouer all.

b We must be
rooted in Ie-
sus Christ by
faith, which co-
meth of the
worde of God
e So that ye
followe Gods
worde, which
ye comprehend
by faith
d Wherewith
I loue you.

e Perfect and
entire
Chap 13, 34.
1 thess 1, 9.
1 iohn 3, 11.
e 4, 21.

f So that there
is nothing om-
itted that is
necessarie for
vs and concer-
ning our salua-
tion
Mat 28, 19.

g The worde
also significth,
to be diligent
to eschew fautes
eo trippie one
an
h Which is the
self same wor-
de, but called
theirs because
they preache
it
Chap 13, 16.
Mat 10, 24.

i But shulde
haue sene to
be innocent, if
I had not dis-
covered their
malice

k In that they
refused Christ
it taketh from
them all excu-
se wherewith
they wolde
haue iustified
them selues as
if they had be-
ne very holie
& without all
sinne.

k Mine absence shal not be long: for I will send you y^e holie God, who shal remaine with you for euer.
l Fro death I passe to glorie and so wil I induc you with mine heauēlie vertue.

me: therefore said I, that he shal take of mine, and shewe it vnto you.

16 * A litle while, and ye shal not se me: and againe a litle while, and ye shal se me. for I go to my Father.

17 The said some of his disciples amōg the selues, What is this that he saith vnto vs, A litle while, and ye shal not se me, & againe, a litle while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle while: we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle while, and ye shal not se me: and againe, a litle while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe shal be turned to ioye.

21 A woman when she trauailerh, hathe sorowe, because her houre is come: but as soon as she is deliuered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil se you againe, and your hearts shal reioyce, and your ioye shal no man take from you.

23 And in y^e day shal ye aske me nothing. Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shal receiue, that your ioye may be ful.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of y^e Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and nedeft not that any mā shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 Beholde, the houre cometh, & is alreadie come, that ye shalbe scattred euerie mā into his owne, and shal leaue me alone:

but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, y^e in me ye might haue peace: in the worlde ye shal haue affliction, but be of good comfort: I haue ouercome the worlde.

CHAP. XVII.

The prayer of Christ vnto his Father, bothe for himself and his Apostles, and also for all such as receiue the trueth.

These things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

* As thou hast giuen him a power ouer all flesh, that he shulde giue eternal life to all them that thou hast giuen him.

3 And this is life eternal, that they knowe thee to be the onely verie God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne self, with y^e glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: * thine they were, and thou gauest the me, and they haue kept thy worde.

7 Now they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, * and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for y^e worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thes. Holie Father, kepe them in thy Name, * them whom thou hast giuen me, that they may be one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in y^e worlde, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hathe hated them, because they are not of the worlde, as I am not of y^e worlde.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

Although me forsake Christ, yet is he no wher diminished: for he & his Father are one. We haue rest & comfort when we are truly grafted in Christ.

Mat 28.18. a Christ haue all rule & dominion ouer men. b Which are the elect

c That is, that they acknowledge bothe y^e Father, & the Sonne to be verie God d As wel by doctrine as by racles.

e Our electiō standeth in the good pleasure of God, which is the onelie foundation, & cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith and sanctified, Rom 8.39. ephē 1.4

Chap 16.27. f That is, the reprobate.

g That they may be ioyned in vnitie of faith & spirit

h He was so called, not onely for y^e he perished, but because God had appointed and ordered him to this end, Act 1.16 & 4.27. Psal. 109.8. i But are separate by the spirit of regeneration.

m By y^e power and vertue of the holie God. n For it shalbe grounded vpo my resurrection & the grace of the holie God. Chap 14.13. mat 7.7. & 21.22. mar 11.24. luk 11.9. ian 1.5. o For ye shal haue perfect knowledge, & shal no more doubt as you were wont. p In respect of that that you shal obtaine, if you aske in faith.

Chap 17.8. q Christ denieth not that he is y^e mediator, but sheweth that they shal obtaine their requestes without diffcultie or any mane.

Mat. 26.31. mar. 14.27.

*Or, consecrate
thē to thy self
k Renewe thē
w thine hea-
uenlie grace, y
they onely
may seke thy
wil
I Which thig
declareth that
Christs holi-
nes is ours*

*m That the in-
fideles may by
experience be
conuicted to
confesse my
glorie
n I haue shew-
ed thē the ex-
ample and pa-
tron of perfect
felicitie*

*Chap 12, 16.
o That they
maie profite
and growe vp
in suche sort y
as y end they
may enjoy the
eternal glorie
with me*

*p For without
him we cā not
comprehende
the loue whe-
rewith God
loueth vs.*

*1. Kin 15, 13.
mat. 26, 36.
mar 14, 32.
luk. 22, 39.
a Which was
a deepe val-
ley through y
which a strea-
me rāne after
a great raine.
Mat 26, 47.
mar 14, 43.
luk. 22, 47
b The which
he had obtai-
ned of the go-
uernour of the
Temple.*

17 " Sanctifie thē with thy trueth : thy wor-
de is trueth.
18 As thou diddest send me into the worl-
de, so haue I sent them into the worlde.
19 And for their sakes sanctifie I my self,
that they also may be ¹ sanctified through
the trueth.
20 I pray not for these alone, but for them
also which shal beleue in me, through
their worde,
21 That they all may be one, as thou, o Fa-
ther, art in me, and I in thee: ^{euē} that they
may be also one in vs, that the ^m worlde
may beleue that thou hast sent me.
22 And the glorie that thou gauest me, I
^a haue giuen them, that they may be one,
as we are one,
23 I in them, and thou in me, that they may
be made perfect in one, & that the worlde
may know, that thou hast sent me, & hast
loued them, as thou hast loued me.
24 * Father, I wil that they which thou hast
giuen me, be ^o with me euē where I am,
that they may beholde my glorie, which
thou hast giuen me: for thou louedst me
before the fundation of the worlde.
25 O righteous Father, the worlde also ha-
the not knowen thee, but I haue knowen
thee, and these haue knowen, that thou hast
sent me.
26 And I haue declared vnto them thy
Name, and wil declare it, that the loue
wherewith thou hast loued me, may be in
them, and I in ^p them.

CHAP. XVIII.

*3 Christ is betrayed. 6 The wordes of his mouth smite
the officers to the grounde. 10 Peter smiteth of Mal-
chus eare. 13 Iesus is brought before Annas and Cai-
phas. 25 Where Peter denieth him. 36 He telleth
Pilate what his kingdome is.*

1 **W**Hen Iesus had spokē these things,
he went forth with his disciples
ouer y ^a broke Cedro, where was a gardē,
into the which he entred, and his disciples.
2 And Iudas which betrayed him, knewe
also the place: for Iesus oft times resorted
thither with his disciples.
3 * Iudas then after he had receiued a ^b bā-
de of men and officers of the high Priests,
and of the Pharises, came thither with lan-
ternes and torches, and weapons.
4 Then Iesus, knowing all things that shul-
de come vnto him, went forth and said
vnto them, Whome seke ye?
5 They answered him, Iesus of Nazaret. Ie-
sus said vnto thē, I am he. Now Iudas also
which betrayed him, stode with them.
6 Aftone then as he had said vnto them, I
am he, they wēt backwards, and fel to the
grounde.
7 Then he asked them againe, Whome seke
ye? And they said, Iesus of Nazaret.
8 Iesus answered, I said vnto you, that I

am he: therefore if ye seke me, let these go
their way,
9 *Thū was* that the worde might be fulfil-
led which he spake, * ^c Of thē which thou
gauest me, haue I lost none.
10 Then Simon Peter hauing a sworde,
drew it, and smote the high Priests ser-
uant, and cut of his right eare. Now the
seruants name was Malchus.
11 Then said Iesus vnto Peter, Put vp thy
sworde into the sheath: shal I not drinke
of y cup which my Father hath giue me?
12 Then the bande and the captaine, & the
officers of the Iewes toke Iesus, and boun-
de him,
13 And led him away to * ^d Annas first (for
he was Father in law to Caiaphas, which
was the high Priest: that same yere)
14 * And Caiaphas was he, that gaue coun-
sel to the Iewes, that it was expedient that
one man shulde dye for the people.
15 ¶ Now Simon Peter followed Iesus, &
another disciple, and that disciple was
knowē of the high Priest: therefore he wēt
in with Iesus into the hall of y high Priest.
16 But Peter stode at the dore without.
Then went out the other disciple which
was knowen vnto the high Priest, and spa-
ke to her that kept the dore, and broght
in Peter.
17 Then said the maide that kept the dore,
vnto Peter, Art not thou also one of this
mans disciples? He said, I am not.
18 And the seruants and officers stode the-
re, which had made a fyre of coles: for it
was colde, and they warmed them selues.
And Peter also stode among them & war-
med him self.
19 (¶ The high Priest then asked Iesus of
his disciples, and of his doctrine.
20 Iesus answered him, I spake ^f openly
to the worlde: I euer taught in the Syna-
gogue & in the Tēple, whither the Iewes
resorte continually, and in secret haue I
said nothing.
21 Why askest thou me? aske them which
heard me what I said vnto them: beholde,
they knowe what I said.
22 When he had spoken these things, one of
the officers which stode by, smote Iesus
with his rod, saying, Answerest thou the
high Priest so?
23 Iesus answered him, If I haue euil spo-
ken, beare witnes of the euil: but if I haue
well spoken, why smitest thou me?
24 ¶ Now Annas had sent him bounde vnto
Caiaphas the high Priest)
25 * And Simon Peter stode and warmed
him self, and they said vnto him, Art not
thou also of his disciples? He denied it, &
said, I am not.
26 One of the seruants of the high Priest,
his cousin whose eare Peter smote of, said,
NN.iiii.

*Chap. 17, 12.
c He bothe
spareth their
bodies & also
saue their
soules.*

*Luk. 3, 3.
d Who sent
Christ vnto
Caiaphas the
high Priest
bounde*

*Chap 12, 59.
e Although this
office was for
terme of life
by Gods ordi-
nance, yet the
ambition, and
dissension of y
Iewes caused
the Romanes
from time to
time to chan-
ge it either
for briberie or
fauour*

*Mat 26, 18.
mat. 14, 54.
luk. 22, 54.*

*f That is, fri-
kely, and pla-
nely.*

*g After that
Caiaphas had
first sent him
to him.
Mat 26, 57.
mar 14, 59
luk. 22, 54.*

Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

Mat. 27. 2.
mar. 15. 1.
luk. 23. 1.
Act. 10. 28.
& 11. 2.
28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comune hall, lest they shulde be defiled, but that they might eat the Pasche.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

b He spake thus disdainfully, because they were so bent against all right and equitie.
Mat. 26. 19.
i As if they shulde say, Thou wilt not suffice vs to do it: for he knew that it was not permitted to them by the Romanes to punish with death.

31 Then said Pilate vnto them, Take he him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put any man to death.

32 It was that the worde of Iesus might be fulfilled which he spake, signifyng what death he shulde dye.

33 ¶ So Pilate entred into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

k It Randeth not in strength of men nor in worldlie defenses.

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants wolde surely fight, that I shulde not be deliuered to the Iewes; but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King? Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the world, that I shulde beare witnes vnto the trueth: euenie one that is of the trueth, heareth my voyce.

l This was a mocking and disdainful question.

38 Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

Mat. 27. 25.
mar. 15. 6.
luk. 23. 27.
m This was one of their blinde abuses: for the Law of God gaue no libertie to quite a wicked trespasser.

39 ¶ But you haue a custome, that I shulde deliuer you one lose at the Pasche: will ye then that I lose vnto you the King of the Iewes?

40 ¶ Thei cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderer.

CHAP. XIX.

¶ When Pilate could not avenge the rage of the Iewes against Christ, he deliuereth him up with his superscription to be hanged betwixt two thieves. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn. 28 Callest for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buried.

¶ Then Iesus & a scourged him.

Mat. 27. 26.
mar. 15. 18.
n He thought to haue pacified the fure of the Iewes by some indifferent correction.

And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

And said, Hail, King of the Iewes. And they smote him with their roddes.

¶ Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, if I finde no faute in him at all.

¶ Thei came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

b He spake in mockery, because Christ called him self King.

¶ Then when the high Priests and officers sawe him, they cryed, saying, Crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

¶ The Iewes answered him, We haue a Law, and by our Law he ought to dye, because he made him self the Sonne of God.

e Christ was in truth the Sonne of God, and therefore might truly call him self so, without breache of Law: wherefore their colored accusation was falsely applied.

¶ ¶ Whē Pilate then heard that worde, he was the more afraide,

¶ And went againe into the commune hall and said vnto Iesus, Whēce art thou? But Iesus gaue him none answer.

¶ Thei said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

¶ Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

d Her by he sheweth him, that he ought not to abuse his office and autoritie.

¶ From thence forth Pilate sought to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cēsars friend: for whosoever maketh him self a King, speaketh against Cesar.

¶ ¶ When Pilate heard that worde, he brought Iesus forth, and sate downe in the iudgement seat in a place called the Pavement, and in Hebrew, Gabbatha.

f This was a mocking and disdainful question.

¶ And it was the Preparation of the Pasche, and about the sixth houre: and he said vnto the Iewes, Beholde your King.

g Which was mudday.

¶ But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The high Priests answered, We haue no King but Cesar.

¶ Then deliuered he him vnto them, to be crucified. ¶ And they toke Iesus, and led him away.

Mat. 27. 31.
mar. 15. 21.
h This was a mocking and disdainful question.

¶ And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Hebrew, Golgotha:

i This was a mocking and disdainful question.

¶ Where thei crucified him, & two other with him, on ether side one, & Iesus in the middes.

¶ ¶ And Pilate wrote also a title and put it on the crosse, and it was writtē, IESVS OF NAZARET THE KING OF THE IEWES.

25 This

20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in
h Because all nations might understand it
 21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.
 22 Pilate answered, What I haue written, I haue written.
Mat 27.35. mar 15.44. luk 23.33
 23 ¶ Then the * souldiers, when they had crucified Iesus, toke his garments & made foure partes, to euerie souldier a parte, & his coate: and the coate was without seame, wouen from the top throughout.
 24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. *This was* that y^e Scripture might be fulfilled, which saith, * They departed my garmets among them, & on my coate did cast lottes. So the souldiers did these things in dede.
That which was prefigured in Dauid, was accomplished in Iesus Christ. Psal 132.
 25 ¶ Then stode by the crosse of Iesus his mother, and his mothers sifter, Marie the wife of Cleopas, and Marie Magdalene.
Or, Cleopas.
 26 And when Iesus sawe his mother, & the discipule standing by whome he loued, he said vnto his mother, Womā, beholde thy sonne.
 27 Then said he to the discipule, Beholde thy mother: and from that houre, the discipule toke her home vnto him.
Psal 68.22.
 28 ¶ After, when Iesus knewe that all things were performed, that y^e * Scripture might be fulfilled, he said, I thirst.
 29 And there was set a vessel ful of vinegre: & they filled a sponge with vinegre, and put it about an hylope *stake*, and put it to his mouth.
Or fastened it vpon an hylope stake. It may appeare that y^e crosse was as not hie, seime.
 30 Now when Iesus had receiued of the vinegre, he said, It is finished, and bowed his head, and gaue vp the gost.
Or fastened it vpon an hylope stake. It may appeare that y^e crosse was as not hie, seime.
 31 The Iewes then (because it was the Preparation, that the bodies shulde not remaine vpo the crosse on the Sabbath day: for that Sabbath was an hie day) befoght Pilate that their legges might be broken, and that they might be taken downe.
Or, the lowest of the cedre was hieft among trees. Mans saluacion is perfected by the onelie sacrifice of Christ: all y^e ceremonies of the Law are ended. Because the day of Christ was
 32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.
 33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.
 34 But one of the souldiers with a speare perced his side, & forthewith came there out blood and water.
 And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he saith true, that ye might beleue it.
Exod 24.46. nomb 9.12.
 35 For these things were done, y^e the * Scripture shulde be fulfilled, Not a bone of him shalbe broken.

And againe another Scripture saith,
 * Thei shal se him whome thei haue thrust through.
Zach 12.10.
 38 * And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Iewes) befoght Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and toke Iesus bodie.
Mat 27.37. mar 15.42. luk 23.50. That is to say, before Christs death, but now he declareth him self manifestly
 39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundred pounde.
Chap 3.2.
 40 ¶ Then toke thei y^e bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of y^e Iewes is to burie.
q This honorable burial was as a preparation & curie vnto the resurrection.
 41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.
 42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & Iohn 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene. 19 And to all his disciples 27 The incredulitie & confession of Thomas.
 1 **N**OW the first day of the weke came Marie Magdalene, earely when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the robe.
Mar 16.1. luk 24.1. a Sane departed from home before day, & came thither about the sunne rising, Mar 16.2.
 2 Then she ranne, and came to Simon Peter, and to the other discipule whome Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.
 3 Peter therefore went forth, & the other discipule, & they came vnto the sepulchre.
 4 So they ranne bothe together, but the other discipule did out runne Peter, and came first to the sepulchre.
 5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.
 6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye,
 7 And the kercheffe that was vpo his head, not lying wth the linnen clothes, but wiped together in a place by it self.
Or, as he is reported.
 8 Then went in also the other discipule, which came first to the sepulchre, and he sawe it, and beleued.
That is, Iohn who wrote this Gospel. He beleued y^e Christs bodie was taken away, according as Marie reported.
 9 For as yet they knewe not the Scripture, That he must rise againe from the dead.
 10 And the discipules went away againe vnto their owne home.
Or, to their companions
 11 ¶ But Marie stode without at the sepulchre weping: & as she wept, she bowed her self into the sepulchre,
Mat 28.3. Mar 16.5
 12 And sawe two Angels in white, sitting, the one at the head, & the other at the feet.

te, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, They haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned herself backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why wepest thou? whome seekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet^d ascended to my Father, but go to my^e brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your^f God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ The same daye then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, & said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And whē he had said that, he breathed on them, and said vnto them, Receiue the holie Gost.

23 ¶ Whoso euer sinnes ye remit, they are remitted vnto them: & whoso euer sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iesus, whē the doores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forth the third hand, and put it into my side, and be not faithles, but faithful.

28 Then Thomas answered, and said vnto

him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue^k not sene, and haue beleued.

30 ¶ And manie other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, y^e ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commendeth Peter earnestly to fede his shepe. 18 He forewarneth him of his death. 25 And of Christs manifolde miracles.

After these things, Iesus shewed himself againe to his disciples at y^e sea of Tiberias: and thus shewed he himself.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galilee, and the sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye anye meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shal finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his coate to him (for he was naked) and cast him self into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

9 As soone then as they were come to land, they sawe hotte coles, and fish laid thereon, and bread.

10 Iesus said vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise.

^k Which depend vpon the simplicitie of Gods worde, & grounde not the felues vpon mans sense and reason.

Chap. 21. 23.

^{Or, Lake of Genesareth.}

^{Or, children.}

^a Albeit they knewe him not, yet they folowed his counsel, because they had all night take paynes in vaine.

^b It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether partes, & also covered not his swimming

^d Because she was so muche added to the corporal presence, Christ teacheth herto lift vp her minde by faith into heauen where onely after his ascension he remaineth, & where we sit with him at y^e right hand of the Father

Mar. 16. 14.

Luk. 24. 36.

1 Cor. 15. 5

^e That is, the disciples: for he was y^e first borne amongst manie brethren,

Psalm 22. 23.

Rom. 8. 29

Col. 1. 18

^f He is our Father & o^r God, because Iesus Christ is our brother.

Mat. 13. 18.

^g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is red. Act. 5. 19 & 23. 10

^h Or all prosperitie: & manner of greeting & Iewes vsed. ⁱ To giue the greater power & vertue to execute y^e weightie charge that he wolde commaund vnto them.

^{Or, place.}

c The minifter
can not wel
teache his cō-
gregation, ex-
cept he loue
Chrif effectually,
w^h loue
is not in them
that feed not
the flocke

d Because Pe-
ter fhulde be
eſtabliſhed in
his office of
an Apoſtle,
Chrif cauſeth
him by theſe
thre times cō-
feſſing, to wipe
away the
ſhame of his
thre times deny-
ing

e In need of a
gudic, y^e ſhalt
be tyed with
bandes & cor-
des: & where
as now thou
goeſt at liber-
tie, then thou
ſhalt bedrawe
to puniſhment
whē thy fleſh
ſhal after a
ſorte reſiſt.

14 This is now the third time that Ieſus ſhewed him ſelf to his diſciples, after that he was riſen againe from the dead.

15 ¶ So whē they had dined, Ieſus ſaid to Simon Peter, Simon ſonne of Iona, c loueſt thou me more thē theſe? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Fede my lambes.

16 He ſaid to him againe the ſecōde time, Simon the ſonne of Iona, loueſt thou me? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Fede my ſhepe.

17 He ſaid vnto him the 3^d third time, Simon the ſonne of Iona, loueſt thou me? Peter was ſorie because he ſaid to him the third time, Loueſt thou me: and ſaid vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſaid vnto him, Fede my ſhepe.

18 Verely, verely I ſay vnto thee, When thou waſt yong, thou girdedſt thy ſelf, & walkedſt whither thou woldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch forth the thine hands, & another ſhal c^e girde thee, & lead thee whither thou woldeſt not.

19 And this ſpake he, ſignifying by what death he ſhulde glorifie God. And whē he had ſaid this, he ſaid to him, Followe me.

20 Then Peter turned about, and ſawe the diſciple whome Ieſus loued, following, which had alſo ^aleaned on his breaſt at ſupper, and had ſaid, Lord, which is he that betrayeth thee? Chap 13. 23.

21 When Peter therefore ſawe him, he ſaid to Ieſus, Lord, what ſhal this man doe?

22 Ieſus ſaid vnto him, If I wil that he tarie til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this diſciple ſhulde not dye. Yet Ieſus ſaid not to him, He ſhal not dye: but if I wil that he tarie til I come, what is it to thee?

24 This is that diſciple, which teſtifieth of theſe things, & wrote theſe things, and we knowe that his teſtimonie is true.

25 * Now there are alſo manie other things which Ieſus did, the which if they ſhulde be written euerie one, I ſuppoſe the worlde coulde not containe the booke that ſhulde be written, Amen. Chap 30. 3.

f But God wolde not charge vs w^h ſo great an heape: ſing therefore that we haue ſo muche as is neceſſarie, we ought to content our ſclues and praiſe his mercie.

THE ACTES OF THE holie Apoſtles written by Luke the Euangelifte.

THE ARGUMENT

CHRIST, after his aſcenſion, performed his promes to his Apoſtles, and ſent them the holie Goſt, declaring thereby, that he was not onely mindeſul of his Church, but wolde be the head & maintainer thereof for euer. Wherein alſo his mightie power appeareth, who notwithstanding that Satan & the worlde reſiſted neuer ſo muche againſt this noble worke, yet by a fewe ſimple men of no reputation, replenished all the worlde with the ſounde of his Goſpel. And here, in the beginning of the Church, and in the increaſe thereof, we may plainly perceiue the practiſe and malice which Satan continually ſeeth to ſuppreſſe, and ouerthrowe the Goſpel: he raiſeth conſpiracies, tumultes, commotions, perſecutions, ſlanders and all kinde of crueltie. Againe we ſhal here beholde the prouidence of God, who ouerthroweth his enemies enterpriſes, deliuereth his Church from the rage of tyrants, ſtrengtheneth, and incourageh his moſt valiantly and conſtantly to followe their captaine CHRIST, leauing as it were by this hitorie a perpetual memorie to the Church, that the criffe is ſo ioyned with the Goſpel, that they are fellowes inſeparable, and that the end of one aſſiction, is but the beginning of another. Yet neuertheles God turneth the troubles, perſecutions, imprifonings and tentations of his, to a good yſſue, giuing them as it were, in ſorrowe, ioye: in bandes, fredome: in priſon, deliuerance: in trouble, quietneſſe: in death, life. Finally, this booke cōteineth manie excellent ſermons of the Apoſtles & diſciples, as touching the death, reſurreccion, and aſcenſion of CHRIST. The mercie of God. Of the grace, and remiſſion of ſinne through Ieſus CHRIST. Of the bleſſed immortalitie. An exhortation to the miniſters of CHRISTS flocke. Of repentance, & feare of God, with other principal points of our faith ſo that this onelie hitorie in a manner may be ſufficient to inſtruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of CHRIST & his Angels to the Apoſtles.
9 His aſcenſion 14 Wherein the Apoſtles are occupied til the holie Goſt be ſent 20 And of the eleſſion of Mattheas.

1 I HAVE made the former treatiſe, & Theophilus, of all that Ieſus began to do, & teach, Vntil the day, that he was taken vp, after that he through the holie

Goſt, had giuen b^e commandements vnto the c^e Apoſtles, whome he had choſen:

3 To whome alſo he preferred him ſelf aliu after that he had ſuffred, by manie inſallible tokens, being ſene of them by the ſpace of fourtie dayes, & ſpeaking of thoſe things which appertaine to y^e kingdome of God.

4 And whē he had gathered them together, he commanded them, that they ſhulde not departe frō Ieruſalem, but to wait for

b To preach the Goſpel.
c Who as they were called by God, ſo had they their conſciences aſſured by his holie Spirit
d Whereby God reigneth in vs
e Because they ſhuld be all witneſſes of his aſcenſion.

a Whereby is ment CHRISTS doctrine, & his miracles declared for the cōfirmation of the ſame

Luk. 24. 49.

Ioh. 14. 23.

Ch. 15. 26.

Ch. 16. 7.

Mat. 3. 11.

Mar. 1. 8.

Luk. 3. 13.

Ioh. 1. 26.

chap. 3. 3.

Ch. 11. 16.

Ch. 19. 4.

f That is, with

chole spiritual

graces & Iesus

onely giuech

by his Spirit

g This decla-

reth mans im-

patience who

can not abide

quietly til

Gods appoin-

ted time come,

but w olde ha-

ue all things

accomplished

according to

their affe&ti&os,

read Zach

6. 14.

Luk. 24. 52.

h For this pas-

serch our capa-

citate, and God

releueth us to

him self

i To stand in

the face of

whole worlde

k signifieth

that thei must

entere into hea-

uen by affli-

cti&os, & there-

fore must fight

before thei get

the victorie.

l Hereby thei

might learne

that the Mel-

chias was not

onely for the

Iewes, but also

for the Gentiles

m Whereby

they knewe

certeinly

whether he

went.

n Which we-

re Angels in

mens forme

o And seeking

him with car-

nal eyes.

p As the true

redemer to ga-

ther vs vnto

him

q Which was

two mile, ac-

cording to the

Iewes traditi&os,

altho it was

not so appoin-

ted by the Scrip-

tures.

r Partly, to

obtaine the

holie G&ost, &

partly to be

deliuered from

the present dangers.

Or, warr Or, men

f The offense,

which might haue

come by Iudas fall,

is hereby taken

away, because the

Scripture had so

forewarned

Or, perdition

perpetual infamie

is the reward

of all suche as

by vnlawfully

gotten goods

byc anie thing.

the promes of the Father, *which, said he, ye haue heard of me.

5 *For Iohn in dede baptized with water, but ye shalbe baptized with the holie Gost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his owne power,

8 But ye shal receiue power of the holie Gost, when he shal come on you: and ye shalbe witnesses vnto me bothe in Ierusalem, & in all Iudea, and in Samaria, and vnto the uttermost parte of the earth.

9 * And when he had spoken these things, while they behelde, he was taken vp: for a cloude toke him vp out of their sight.

10 And while thei looked stedfastly towarde heauen, as he went, beholde, two men stode by them in white apparel,

11 Which also said, Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shal so come, as ye haue sene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of oliues, which is nere to Ierusalem, conteining a Sabbath dayes journey.

13 And when thei were come in, they wet vp into an vpper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrew, Philippe, and Thomas, Bartlemewe, and Mattheue, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplicati&on with the women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stode vp in the middes of the disciples and said (now the number of names that were in one place, were about an hundred and twentie)

16 Ye men brethren, this Scripture must nedes haue bene fulfilled, which the holie Gost by the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus.

17 For he was nombred with vs, and had obtained fellowship in this ministrati&on.

18 He therefore hath purchased a field with the rewarde of iniquitie: and when he had throwe downe him selfe head long he brast a sondre in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabit&nts of Ierusalem, in so muche, that that field

is called in their owne lagage, Aceldama, that is, The field of blood.

is called in their owne lagage, Aceldama, that is, The field of blood.

20 For it is written in the boke of Psalmes, *Let his habitacion be voyde, and let no man dwell therein: also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conversant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of the be made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the roume of this ministrati&on and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 Then they gaue forth their lottes: and the lot fel on Matthias, and he was by a commune consent counted with the Eleue Apostles.

CHAP. II.

3 The Apostles having receined the holie Gost, make their hearers astonished. 14 When Peter had stopped the mouths of the mockers, he sheweth by the visible graces of the holie Spirit that Christ is come. 41 He baptizeth a great number that were conuerted. 42 The godlie exerceise, charitie, and diuers vertues of the faithful.

¶ And when the day of Pentecoste was come, they were all with one accorde in one place.

4 And suddenly there came a sounde from heauen, as of a rushing and mightie winde, and it filled all the house where they sate.

5 And there appeared vnto them clouen tongues, like fyre, and it sate vpon eche of them.

6 And they were all filled with the holie Gost, and began to speake with other tongues, as the Spirit gaue them utterance.

7 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.

8 Now when this was noised, the multitude came together and were astonied, because that euerie man heard them speake his owne langage.

9 And they wondred all, and marueiled, saying am&og them selues, Beholde, are not all these which speake, of Galile?

10 How then heare we euerie man our owne langage, wherein we were borne?

11 Parthians, and Medes, and Elamites, and the inhabit&nts of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

Psal 68. 26.

Psal 109. 8.

Or, ministris.

Or, he, went in & went out.

u In that he mencioneth the principal article of our faith, he comprehendeth all the rest.

x To the intent that he that shoulde take in hand the excellent office of an Apostle, might be chosen by the autoritie of God.

a The holie Gost was sent when muche people was assembled in Ierusalem at the feast, Exod 23. 16 Ier 23. 16, becau&se the thing might not onely be knowe there, but also through the worlde.

Chap 1. 5.

and 11. 15.

Ch. 19. 6.

Mat. 3. 11.

Mar. 1. 8.

Luk. 3. 16.

b That is, the

Apostles

c Whereby is

signified the

holie Gost

d This signe

agreeth with

ysaiah, which

is signified

thereby

e To declare

the vertue, and

force of shoulde

be in them.

Or, in speech.

f How the

Apostles spake

diuers lan-

gages

g For they

colde speake

all languages,

so that they

were able to

speake to eue-

rie man in his

owne langage.

so And

- ¹⁰ Or, those that dwell at Rome h Whole an-cestres were not of the Ie-with nation, but were con-verted to the Iewes reli-gion, which their children did professe. i That is, such as were conuerted to the Iewish reli-gion, which were before painims and idolaters. k There is no worke of God so excellent, which the wic-ked & offenders do not deride. ¹⁰ Or, furre.
- ¹¹ And of Phrygia, & Paphlagonia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and "strangers of Rome, and Iewes, and "profelytes,
- ¹² Cretes, and Arabians: we heard the speake in our owne tongues the wonderful wor-kes of God.
- ¹³ They were all then amased, and doutyd, saying one to another, What may this be?
- ¹⁴ And others "mocked, and said, They are ful of "newe wine.
- ¹⁵ ¶ But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye me of Iudea, and ye all that inhabit Ieru-salem, be this knowen vnto you, and hear-ken vnto my wordes.
- ¹⁶ For these are not dronken, as ye suppo-se, since it is but the thirde houre of the day.
- ¹⁷ But this is that, which was spoken by the "Prophet "Isaie,
- ¹⁸ And it shalbe in "y last dayes, saith God, I wil powre out of my Spirit vpon all "flesh, and your sonnes, and your daugh-ters shal prophesie, and your yong me shal se visions, and your "olde men shal drea-me dreames.
- ¹⁹ And on my seruants, and on mine hande-maides I wil "powre out of my Spirit in those dayes, and they shal prophesie.
- ²⁰ And I wil shewe wōders in heauē aboue, and tokens in the earth beneth, blood, and fyre, and the vapour of smoke.
- ²¹ * The "sunne shalbe turned into darke-nes, & the moone into blood, before that great and notable day of the Lord come.
- ²² And it shalbe, * that whosoever shal call on the "Name of the Lord, shalbe saued.
- ²³ Ye me of Israel, heare these wordes, I E-sus of Nazaret, a man approued of God among you with great workes, and won-dres, and signes, which God did by him in the middes of you, as ye your selues al-so knowe:
- ²⁴ Him, I say, haue ye taken by the hands of "the wicked, being deliuered by the "deter-minate counsell, & "foreknowledge of God, and haue crucified and slaine:
- ²⁵ Whome God hathe raised vp, & losed the "sorowes of death, because it was vn-possible that he shulde be holden of it.
- ²⁶ For Dauid saith concerning him, * I be-held the Lord alwayes before me: for he is at my "right hand, that I shulde not be shaken.
- ²⁷ Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in "hope,
- ²⁸ Because thou wilt not leaue my "soule in graue, nether wilt suffer thine holie one to "se corruption.
- ²⁹ Thou hast shewed me the "wayes of li-ye, and shalt make me ful of ioye with thy countenance.
- ³⁰ Men & brethré, I may boldly speake vn-to you of the Patriarke Dauid, * that he is "bothe dead and buryed, and his sepulchre remaineth with vs vnto this day.
- ³¹ Therefore, seing he was a "Prophet, and knewe that God had "sworne with an othe to him, that of the frute of his loines he wolde raise vp Christ concerning the flesh to set him vpon his throne,
- ³² He knowing this before, spake of the re-surrection of Christ, that "his "soule shul-de not be left in "a graue, nether his flesh shulde "se corruption.
- ³³ This Iesus hathe God raised vp, whereof we all are witnesses.
- ³⁴ Since then that he by the "right hand of God hathe bene exalted, and hathe "recei-ued of his Father the promes of the holie Gost, he hathe shed forth the this which ye now se and heare.
- ³⁵ For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, "Sit at my right hand,
- ³⁶ Vntil I "make thine enemies thy fote-stole.
- ³⁷ Therefore, let all the house of Israel knowe for a suretie, that God hathe "ma-de him bothe Lord, and Christ, this Iesus, I say, whome ye haue crucified.
- ³⁸ Now when they heard it, they were pric-ked in their hearts, and said vnto Peter & the other Apostles, Men & brethren, what shal we do?
- ³⁹ Then Peter said vnto them, Amend your liues, and be "baptized euerie one of you in the Name of Iesus Christ for the remis-sion of sinnes: & ye shal receiue the "gift of the holie Gost.
- ⁴⁰ For the promes "is made vnto you, and to your children, and to all that are a far-reof, euen as many as the Lord our God shal call.
- ⁴¹ And with many other wordes he "be-sought, & exhorted them, saying, Saue your selues from this frowarde generacion.
- ⁴² Then they that gladly receiued his wor-de, were baptized: and the same day, there were added to the Church about thre thou-sand "soules.
- ⁴³ And they continued in the Apostles do-ctrine, and "fellowship, and "breaking of bread, and prayers.
- ⁴⁴ ¶ And feare came vpō euerie soule: and many wonders and signes were done by the Apostles.
- ⁴⁵ And all that beleued, were in one place, and had all things "commune.
- ⁴⁶ And thei solde their possessiōs & "goods

¹⁰ Or, those that dwell at Rome h Whole an-cestres were not of the Ie-with nation, but were con-verted to the Iewes reli-gion, which their children did professe. i That is, such as were conuerted to the Iewish reli-gion, which were before painims and idolaters. k There is no worke of God so excellent, which the wic-ked & offenders do not deride. ¹⁰ Or, furre.

¹¹ And of Phrygia, & Paphlagonia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and "strangers of Rome, and Iewes, and "profelytes,

¹² Cretes, and Arabians: we heard the speake in our owne tongues the wonderful wor-kes of God.

¹³ They were all then amased, and doutyd, saying one to another, What may this be?

¹⁴ And others "mocked, and said, They are ful of "newe wine.

¹⁵ ¶ But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye me of Iudea, and ye all that inhabit Ieru-salem, be this knowen vnto you, and hear-ken vnto my wordes.

¹⁶ For these are not dronken, as ye suppo-se, since it is but the thirde houre of the day.

¹⁷ But this is that, which was spoken by the "Prophet "Isaie,

¹⁸ And it shalbe in "y last dayes, saith God, I wil powre out of my Spirit vpon all "flesh, and your sonnes, and your daugh-ters shal prophesie, and your yong me shal se visions, and your "olde men shal drea-me dreames.

¹⁹ And on my seruants, and on mine hande-maides I wil "powre out of my Spirit in those dayes, and they shal prophesie.

²⁰ And I wil shewe wōders in heauē aboue, and tokens in the earth beneth, blood, and fyre, and the vapour of smoke.

²¹ * The "sunne shalbe turned into darke-nes, & the moone into blood, before that great and notable day of the Lord come.

²² And it shalbe, * that whosoever shal call on the "Name of the Lord, shalbe saued.

²³ Ye me of Israel, heare these wordes, I E-sus of Nazaret, a man approued of God among you with great workes, and won-dres, and signes, which God did by him in the middes of you, as ye your selues al-so knowe:

²⁴ Him, I say, haue ye taken by the hands of "the wicked, being deliuered by the "deter-minate counsell, & "foreknowledge of God, and haue crucified and slaine:

²⁵ Whome God hathe raised vp, & losed the "sorowes of death, because it was vn-possible that he shulde be holden of it.

²⁶ For Dauid saith concerning him, * I be-held the Lord alwayes before me: for he is at my "right hand, that I shulde not be shaken.

²⁷ Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in "hope,

²⁸ Because thou wilt not leaue my "soule in graue, nether wilt suffer thine holie one to "se corruption.

²⁹ Thou hast shewed me the "wayes of li-ye, and shalt make me ful of ioye with thy countenance.

³⁰ Men & brethré, I may boldly speake vn-to you of the Patriarke Dauid, * that he is "bothe dead and buryed, and his sepulchre remaineth with vs vnto this day.

³¹ Therefore, seing he was a "Prophet, and knewe that God had "sworne with an othe to him, that of the frute of his loines he wolde raise vp Christ concerning the flesh to set him vpon his throne,

³² He knowing this before, spake of the re-surrection of Christ, that "his "soule shul-de not be left in "a graue, nether his flesh shulde "se corruption.

³³ This Iesus hathe God raised vp, whereof we all are witnesses.

³⁴ Since then that he by the "right hand of God hathe bene exalted, and hathe "recei-ued of his Father the promes of the holie Gost, he hathe shed forth the this which ye now se and heare.

³⁵ For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, "Sit at my right hand,

³⁶ Vntil I "make thine enemies thy fote-stole.

³⁷ Therefore, let all the house of Israel knowe for a suretie, that God hathe "ma-de him bothe Lord, and Christ, this Iesus, I say, whome ye haue crucified.

³⁸ Now when they heard it, they were pric-ked in their hearts, and said vnto Peter & the other Apostles, Men & brethren, what shal we do?

³⁹ Then Peter said vnto them, Amend your liues, and be "baptized euerie one of you in the Name of Iesus Christ for the remis-sion of sinnes: & ye shal receiue the "gift of the holie Gost.

⁴⁰ For the promes "is made vnto you, and to your children, and to all that are a far-reof, euen as many as the Lord our God shal call.

⁴¹ And with many other wordes he "be-sought, & exhorted them, saying, Saue your selues from this frowarde generacion.

⁴² Then they that gladly receiued his wor-de, were baptized: and the same day, there were added to the Church about thre thou-sand "soules.

⁴³ And they continued in the Apostles do-ctrine, and "fellowship, and "breaking of bread, and prayers.

⁴⁴ ¶ And feare came vpō euerie soule: and many wonders and signes were done by the Apostles.

⁴⁵ And all that beleued, were in one place, and had all things "commune.

⁴⁶ And thei solde their possessiōs & "goods

⁴⁷ Not "y their goods were mingled all together: but suche serued that euerie man frankly relieved anothers necessitie,

⁴⁸ Or, life as person

⁴⁹ Or, felle

⁵⁰ Or, person

⁵¹ Or, felle

⁵² Or, person

⁵³ Or, felle

⁵⁴ Or, person

⁵⁵ Or, felle

⁵⁶ Or, person

⁵⁷ Or, felle

⁵⁸ Or, person

⁵⁹ Or, felle

⁶⁰ Or, person

⁶¹ Or, felle

⁶² Or, person

⁶³ Or, felle

and parted them to all men, as euerie one had nede.

- 46 And they continued daily with one accorde in the Temple, & breaking bread at home, did eat their meat together with gladnes and singlenes of heart,
47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, suche as shulde be saued.

CHAP. III.

The lame is restored to his feet. As Peter preacheth Christ vnto the people.

- 1 **N**OW Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.
2 And a certeine man which was a creple fro his mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to aske almes of the that entred into the Temple.
3 Who seing Peter and Iohn, that they wolde entre into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with Iohn, said, Loke on vs.
5 And he gaue hede vnto them, trusting to receiue some thing of them.
6 Then said Peter, Siluer and golde haue I none, but suche as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp and walke.
7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.
8 And he leaped vp, stode, and walked, and entred with them into the Temple, walking and leaping, and praising God.
9 And all the people sawe him walke, and praising God,
10 And thei knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto him.
11 And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So whē Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 But ye denied the holie one & the iust, and desired a murderer to be giuen you,
15 And killed the Lord of life, whome God hath raised from the dead, whereof we

are witnesses.

- 16 And his Name hath made this man founde, whome ye se, and knowe, through faith in his Name: & the faith which is by him, hath giue to him this disposition of his whole bodie in y^e presēce of you all.
17 And now brethre, I knowe that through ignorance ye did it, as did also your gouerners.
18 But those things which God before had shewed by the mouth of all his Prophetes, that Christ shulde suffre, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, whē the time of refreshing shal come from the presēce of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began.

22 For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of you brethren like vnto me: ye shal heare him in all things, whatsoever he shal say vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the children of the Prophetes, & of the couenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy sede shal all the kinreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus, & him he hath sent to blesse you, in turning euerie one of you from your iniquities.

CHAP. IIII.

Peter and Iohn deliuered out of prison, preache the Gospel boldly to the people, and shew the Name of Christ. They are commanded to preache no more in that name. They pray for the good successe of the Gospel. The increase, vntie and charitie of the Church.

1 **A**ND as they spake vnto the people, y^e Priests & the captaine of the Temple, & the Sadduces came vpon them,
2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y^e next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleued, and the nombre of the men was about fife thousand.

5 And it came to passe on y^e morrow, that their

To wit, Gods Name, whereby it appereth that they did strue against God. 1 Peter 1, 21. Or, in Christ.

He doeth not excuse their malice, but because that ignorance and a blinde zeale led many, he putteth them in hope of saluation.

He meaneth some, & not all. When Iesus shal come to iudge the worlde, ye shal knowe that he wilbe your redeemer & not your iudge. We therefore beleue constantly, y^e he is in none other place.

Which is begon & continueth but the ful accomplishment, & perfection is deferred to the last day.

Deut 18, 15.

chap 7, 37. Of the stocke of Abraham: because they came of the same nation, and therefore were heires of the same promises. Whappertained to the whole bodie of y^e people.

Gen 12, 3.

gala 3, 8.

P Bothe Iew & Gentile

Q None are blessed but in Christ.

R So that our regeneration and newnes of life is inclosed vnder this blessing.

Aug.

a It is to be thought that this was the Captaine of the Romanes garison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

Chap 20, 7. n They did eat together, and at these feasts did vse to minish the Lords supper, 1 Cor 11, 21. Jude 12. Or, from house to house

a Which is vs, there a cloke after none, & was their evening sacrifice, at which the Apostles were present to teache, y^e the shadowes of the Law were abolished by that li be that toke away the sinnes of the worlde. b Because his disease was incurable, he gaue him self to liue of almes.

c He had the gift of healing sicknesses: d In the vertue of Iesus: for Christ was y^e autor of this miracle, and Peter was the minister.

e He correcteth the abuse of men who attribute that to mans holiness, which onely appertei neth to God.

Chap. 5, 30.

Mat. 27, 28.

Mat. 23, 12.

Luk 23, 18.

Iohn 18, 40.

f To wit, Barabbas.

- their rulers, and Elders, and Scribes, were gathered together at Ierusalem,
- 6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes.
- 7 And when they had set the before them, they asked, By what power, or^d in what Name haue ye done this?
- 8 Then Peter full of the holie Ghost, said vnto them, Ye rulers of the people, & Elders of Israel,
- 9 For asmuche as we this day are examined of the good dede done to the impotent man, to wit, by what meanes he is made whole,
- 10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whome God raised againe from the dead, *euen* by him doeth this man stand here before you, whole.
- 11 * This is the stone cast a side, of you builders, which is become the head of the corner.
- 12 Nether is there saluation in any other: for among men there is giuen none other name: vnder heauen, whereby we must be saued.
- 13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vnlearned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:
- 14 And beholding also the man which was healed standing with them, they had nothing to say against it.
- 15 Then they commanded them to go aside out of the Council, and^k conferred among them selues,
- 16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly knowen to all the that dwell in Ierusalem: and we can not denye it.
- 17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforth to no man in this^l Name.
- 18 So they called them, and commanded them, that in^m no wise they shulde speake or teache in the Name of Iesus.
- 19 But Peter and Iohn answered vnto the, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.
- 20 For we can not but speake the things which we haueⁿ sene and heard.
- 21 So they^o threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.
- 22 For the man was aboute fourtie yere olde, on whome this miracle of healing was shewed.
- 23 Then as sone as they were let go, they came to their felowes, & shewed all that the hie Priests & Elders had said vnto them.
- 24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.
- 25 Which^q by the mouth of thy seruāt Dauid hast said, * Why did the Gētiles rage, and the people imagine vaine things?
- 26 The Kings of the earth assembled, and the rulers came together against thy Lord, and against his Christ.
- 27 For^r douteles, against thine holie Sonne Iesus, whome thou haddest^s anointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,
- 28 To do whatsoeuer thine^t hand, and thy^u counsel had determined before to be done.
- 29 And now, O Lord, beholde their^v threatenings, &^w grante vnto thy seruants with all boldenes to speake thy worde,
- 30 So that thou stretche forth the thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iesus.
- 31 And when as they had prayed, the place was shaken where they were assembled together, and they were all^x filled with the holie Ghost, and they spake the worde of God^y boldly.
- 32 And the multitude of them that believed, were of one heart, and of one^z soule: nether any of them said, that any thing of that which he possessed, was his^a owne, but they had all things^b commune.
- 33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.
- 34 Nether was there any among them, that^c lacked: for as many as were possessors of lands or houses, solde them, and brought the price of the things that were solde,
- 35 And laid it downe at the Apostles fete, and it was distributed vnto euery man, according as he had nede.
- 36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,
- 37 Where as he had land, solde it, & brought the money, and laid it downe at the Apostles fete.

CHAP. V.

The hypocrites of Ananias and Sapphira is punished
12 Miracles are done by the Apostles 17 They are taken, but the Angel of God bringeth them out of prison
29 Their bolde confession before the Council 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

1 **B**Vt a certeine man named Ananias,
with Sapphira his wife, solde a pos-
session,

^a Which signi-
fied their sacri-
ledge, distrust,
& hypocrisie.

2 And ^a kept away parte of the price, his
wife also being of counsel, & brought a cer-
teine parte, and laid it downe at the Apo-
stles fete.

^b Who moued
thine heart to
sell thy posses-
sion: where as
thou turnest par-
te to another
use, as if God
did not see thy
dissimulation
^c His sinne the
refore was so
much greater
in that he con-
fessed it wil-
lingly
^d Then no mā
was compelled
to sell his pos-
sessions, nor to
put his money
to the commu-
ne use
^e Because that
God so dispos-
ed it.

3 Then said Peter, Ananias, why hathe Sa-
tan filled thine heart, that thou shuldest
lie vnto the holie ^b Gost, and kepe away
parte of the price of the possession?

4 Whiles it remained, ^c appertained it not
vnto thee: and after it was solde, was it not
in thine owne ^d power? how is it that thou
hast conceiued this thing in thine heart?
thou hast not lied vnto me, but vnto God.

5 Now when Ananias heard these wordes,
he fel downe, and gaue vp the gost. Then
great feare came on all them that heard
these things.

6 And the yong men rose vp, and toke him
vp, and caryed ^{him} out, and buryed ^{him}.

7 And it came to passe about the space of
thre houres after, that his wife came in,
ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde
ye the lād for so muche? And she said, Yea,
for so muche.

9 Then Peter said vnto her, Why haue ye
agreed together, to ^f tempt the Spirit of
the Lord? beholde, the fete of them which
haue buryed thine housbād, are at the do-
re, and shal carye thee out.

^f And to moc-
ke him, as if
he shulde not
haue knowne
your craftie
secreche, which
declareth that
when men do
any thing of an
euill conscience,
they do not o-
nely prouoke
the sentence of
damnation vpon
them selues,
but also proue
the wrath of
God, becau-
se they do pro-
ue, as it were,
purposely, whe-
ther God be
righteous and
almightie
^g Read the
narration vpon
the figure 1
King 6 page
25.

10 Then she fell downe straight way at his
fete, and yelded vp the gost: and the yong
men came in, and founde her dead, and
caryed her out, and buryed her by her
housbād.

11 And great feare came on all the Church,
and on as many as heard these things.

12 Thus by the hands of the Apostles were
many signes and wonders shewed among
the people (and they were all with one ac-
corde in Solomons porche.

13 And of the other ^h durst no man ioine
him self to them: neuertheles the people
ⁱ magnified them,

14 Also the nombre of them that beleued
in the Lord, bothe of men & womē, grewe
more and more)

15 In somuche that thei broght the sick
into the stretes, and laid them on beddes and
couches, that at the least way the shadowe
of Peter, whē he came by, might shadowe
some of them.

16 There came also a multitude out of the
cities rounde about vnto Ierusalē, bring-
ing sick folkes, & them which were vex-
ed with vncleane spirits, who were all
healed.

17 ¶ Then the chief Priest rose vp, & all
they that were with him (which was the
secte of the ^k Sadduces) and were full of

^k Which then
were the chief
among them.

^l indignation,

18 And laid hands on the Apostles, and put
them in the commune prison.

19 But the Angel of the Lord, by night ope-
ned the prison dores, & broght them for-
the, and said,

20 Go your way, and stand in the Temple,
& speake to the people all the wordes ^m of
this life.

21 So when they heard it, they entred into
the Tēple early in the morning & taught.
And the chief Priest came, and they that
were with him, and called the Council to-
gether, and all the Elders of the children
of Israel, and sent to the prison, to cause
them to be broght.

22 But when the officers came, and founde
them not in the prison, they returned and
tolde it,

23 Saying, Certainely we founde ⁿ prison
shut as sure as was possible, & the keepers
standing without, before the dores: but
when we had opened, we founde no man
within.

24 Then whē the chief Priest, and the cap-
taine of the Temple, and the hie Priests
heard these things, they doutē of them,
whereunto this wolde growe.

25 Then came one and shewed thē, saying,
Beholde, the men that ye put in prison, are
standing in the Temple, and teache the
people.

26 Then went the captaine with the offi-
cers, and broght them without violence
(for they feared the people, lest they shul-
de haue bene stoned)

27 And when they had broght them, they
set them before the Council, and the chief
Priest asked them,

28 Saying, Did not we straitly commande
you, that ye shulde not teache in this Na-
me: and beholde, ye haue filled Ierusalem
with your doctrine, & ye wolde bring this
mans blood vpon vs.

29 Then Peter and the Apostles answered,
and said, We ought rather to obey God
then ^o men.

30 The ^p God of our fathers hathe raised vp
Iesus, whome ye slew, & hanged on a tre.

31 Him hathe God lift vp with his right
hand, to be a Prince and a Sauour, to giue
repentance to Israel, and forgiveness of
sinnes.

32 And we are his witnessē cōcerning the-
se things which we say: yea, and the holie
Gost, whome God hathe giuen to them
that obey ^q him.

33 Now when they heard it, they braist for
anger, and consulted to slay them.

34 Then stode there vp in the Coucil a cer-
teine Pharise named Gamaliel, a doctour
of the Law, honored of all the people,
and commāded to put the Apostles forthe
a litle

^l They were
full of blinde
zeale, emulation
and ielousie, in
defence of
their supersti-
tion.

^m That is, of
the liuelie do-
ctrine, where-
by the way to
life is declar-
ed.

ⁿ So ^j there
was no fraude
nor deceit, nor
negligence, but
it liuelie set-
teth forth the
power of God
& his prouide-
ce for his.

^o He accuseth
them of rebel-
lion & seditiō.
^p And to make
vs gile of
Christ's death.

^q When they
commande, or
forbid vs any
thing contra-
ry to the wor-
de of God

(chap. 3. 13.)
^r Meaning that
he is the me-
diator & reconcil-
iance betwe-
ne God & man

^s That is,
Christ.

a litle ſpace,

35 And ſaid vnto them, Men of Iſrael, take hede to your ſelues, what ye intend to do touching theſe men.

36 For before theſe times, roſe vp ⁊ Theudas boaiſting him ſelf, to whome reſorted a number of men, about a foure hundreth, who was ſlayne: and thei all which obeyed him, were ſcattered, & broght to nought.

37 After this man, aroſe vp ⁊ Judas of Galile, in the daies of the tribute, and drew away muche people after him: he alſo perſiſhed, and all that obeyed him, were ſcattered abroad.

38 And now I ſay vnto you, reſtaine your ſelues from theſe men, and let them alone: for if this counſel, or this worke be of men, it wil come to nought:

39 But if it be of ⁊ God, ye can not deſtroie it, leſt ye be founde euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when thei had beaten them, they commanded that they ſhulde not ſpeake in the Name of Ieſus, & let the go.

41 So they departed from the Council, reioycing, that they were counted worthie to ſuffer rebuke for his Name.

42 And dailey in the Temple, & fro houſe to houſe they ceaſed not to teache, and preache Ieſus Chriſt.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church ⁊ The graces and miracles of Steuen, whome they accuſed falſely.

And in thoſe daies, as the number of the diſciples grewe, there aroſe a murmuring of the ⁊ Grecians towards the Hebrewes, becauſe their widdowes were neglected in the daiele miniſtring.

2 Then the twelue called the multitude of the diſciples together, and ſaid, It is not mete that we ſhulde leaue the worde of God to ſerue the ⁊ tables.

3 Wherefore brethren, loke ye out among you ſeuen men of honeſt reporte, and full of the holie Goſt, and of wiſdome, which we may appoint to this buſineſſe.

4 And we wil giue our ſelues continually to prayer, and to the miniſtracion of the worde.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith & of the holie Goſt, and ⁊ Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a ⁊ profelyte of Antiochia,

6 Which they ſet before the Apoſtles: and they prayed, and laid their hands on the.

7 And the worde of God increaſed, & the number of the diſciples was multiplied in Ieruſalem greatly, and a great companie of the Priests were obedient to ⁊ faith.

¶ Now Steuen full of faith and power, did

great wonders and miracles among the people.

9 Then there aroſe certaine of the ⁊ Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of the of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſdome, & the Spirit by the which he ſpoke.

11 The they ſuborned me, which ſaid, We haue heard him ſpeake blaſphemous wordes againſt Moſes, and God.

12 Thus they moued the people & the Elders, and the Scribes: and running vpon him, caught him, and broght him to the Council,

13 And ſet forthe the falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holie place, and the Law.

14 For we haue heard him ſay, that ⁊ this Ieſus of Nazaret ſhal deſtroie this place, and ſhal change the ordinances, which Moſes gaue vs.

15 And as all that ſate in the Coucil, looked ſtedfaſtly on him, they ſawe his face as it had bene the face of an Angel.

CHAP. VII.

Steuen maketh answer by the Scriptures to his accuſers. 51 He rebuketh the hardnecked Iewes, 57 And is ſto- ned to death. 58 Saul keepeth the tormentours clothes.

1 Then ſaid the chief Prielt, Are theſe things ſo?

2 And he ſaid, Ye ⁊ men, brethren and fathers, hearken. The God of ⁊ glorie appeared vnto our father Abraham, while he was in ⁊ Meſopotamia, before he dwelt in Charran,

3 ⁊ And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I ſhal ſhewe thee.

4 Then came he out of the land of ⁊ Chal-deans, & dwelt in Charran. And after that his father was dead, God broght him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a fote: yet he promiſed that he wolde giue it to him for a poſſeſſion, and to his ſede after him, when as yet he had no childe.

6 But God ſpoke thus, that his ⁊ ſede ſhulde be a ſoiourner in a ſtrange land, and that thei ſhulde kepe it in bondage, & entreate it euil ⁊ foure hundreth yeres.

7 But the nation to whome they ſhalbe in bondage, wil I ⁊ iudge, ſaith God: and after that, they ſhal come forth and ſerue me in this place.

8 ⁊ He gaue him alſo the covenant of circumciſion: and ſo Abraham begate ⁊ Isaac, and circumciſed him the eight daye: and Isaac begate ⁊ Jacob, and Jacob the twelue

pp.i.

1 This Theudas was about thirtie yeres before him, of whome Joſephus mentioneth, li 20 de Antiq chap 4. that was after the death of Herode ⁊ Gre-ar, whē Archelaus his ſonne was at Rome, at what time Judea was full of inſurrections: ſo that it is not ſure to give credit to Eusebius in this point. 2 Of hi maketh mention Joſephus li 18 where he ſpeaketh of the taxig. Luk. 2. 1. x He groundeth vpon good principles, bde he doubteth of the qualitie of the cauſe, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

Chap VI a Whoſe ancestors were Iewes & dwelled in Grecia: therefore theſe ſpoke Greeke, and not, Hebrewes. b They were not loked vnto in the diſtribution of the almes. c That is, to make prouiſion for the maintenance of the poore, for as muche as they were not able to ſatiffie both the ⁊ offices. d He ioyneth faith with the other gifts of ⁊ holie Goſt. e Meaning one ⁊ was turned to the Iewiſh religion.

Chap. vi. 1. f This ceremony ⁊ Iewes obſerved in ſolemn ſacrifices, Levi 3. 2 & alſo in prayer & private bleſſings, Gen. 48. 14. likewiſe in the primitive Church it was vſed, ether whē they made miniſters, or gave the gifts of ⁊ holie Goſt: ⁊ gifts beſe now take away, the ceremony muſt ceaſe. g That is, to the Goſpel, & is receiued by faith.

h Or colledge: diuers nations had colledges at Ieruſalem, wherein their youth was inſtructed, as we ſee in vaſtities.

i That is, inſtruded & ſet forthe falſe witneſſes: and thus malice ſeeketh falſe ſhiftes when truth faileth her.

k Thei ſpoke thus in conſpect.

l Not onely a certaine confidence, but alſo great: maieſtie appearing in him.

m Steuen was accuſed that he denied God, & therefore he is more diligent to purge this crime.

Gen. 12. 2. n Hereby he is diſcerned from the falſe gods. o He ſpeaketh here of Meſopotamia, as it containeth Babylon & Chal-dea in it.

Gen. 15. 13.

p Beginning to reckon the yeres from the time that Iſaac was borne. q Take vengeance of them & deliuer my people.

Gen. 17. 9. Gen. 21. 3.

Gen. 21. 24.

Gen 29.33
Gen 30.5 & 31
23
Gen 37.28
f That is, offered
ed & brought
all things to a
good vsue
Gen. 41.37.

Gen 43.1.

Gen 45.4.

g After the
Hebrews, thre
score & ten
Gen 46.5.

Gen 49.33.
Gen 50.7
Isa 24.32.

Gen 23.16.

Exod 1.7.
h It is proba-
ble that some
writer through
negligence put
in Abraham in
this place, in
steed of Iacob,
who bought
this field, Gen.
33.19, or, by A-
braha he mea-
meth the posses-
sion of Abra-
ham
Exod 2.2.
abr 11.23
i He inuented
craftie wares
hath to de-
stroye the Is-
raelites wouer
much labour,
& also to get
great profite
by the, Exod.
1.10
Or, that their
race shalde
faile.

Exod. 3.11.

Exod 3.13.

** Patriarkes.*
And the Patriarkes moued with enuie
solde * Ioseph into Egypt : but God was
with him,
And deliuered him out of all his afflictions,
and * gaue him fauour and wisdom in the
light of Pharaos King of Egypt, who made
him gouernour ouer Egypt, & ouer his whole
house.
¶ Then came there a famine ouer all the
land of Egypt and Canaan, and great affliction,
that our fathers founde no sustenance.
But when * Iacob heard that there was
corne in Egypt, he sent our fathers first.
* And at the seconde time, Ioseph was
knowne of his brethren, and Iosephs kinred
was made knowne vnto Pharaos.
Then sent Ioseph and caused his father to
be brought, & all his kinred, euen & thre
score and fiftene soules.
So * Iacob went downe into Egypt, and
he * dyed, and our fathers,
And were remoued into * Sychem, and
were put in the sepulchre, that ^h Abraham
had bought * for money of the sonnes of
Emor, sonne of Sychem.
But when the time of the promes diue
nere, which God had sworne to Abraham,
the people * grewe & multiplied in Egypt,
Til another King arose, which knewe
not Ioseph.
The same dealt ⁱ subtilly with our kinred,
and euil intreated our fathers, & made
them to cast out their yong children,
that they shulde not remaine alie.
* The same time was Moses borne, and
was acceptable vnto God, which was nourished
vp in his fathers house thre moneths.
And when he was cast out, Pharaos daughter
toke him vp, & nourished him for her
owne sonne.
And Moses was learned in all the wisdom
of the Egyptians, and was mightie in wordes
and in dedes.
Now when he was full fortie yere olde, it
came into his heart to visit his brethren,
the children of Israel.
* And when he sawe one of them suffer
wrong, he defended him, and auenged his
quarrel that had the harme done to him, &
smote the Egyptian.
For he supposed his brethren wolde haue
vnderstand, that God by his hand shulde
giue them deliuerance: but they vnderstood
it not.
* And the next day, he shewed him self
vnto them as they stroue, and wolde haue
set them at one againe, saying, Syrs, ye are
brethren: why do ye wrong one to another?
But he that did his neighbour wrong,
thrust him away, saying, Who made thee

a prince, and a iudge ouer vs?
Wilt thou kil me, as thou diddest the
Egyptian yesterday?
Then fled Moses at that saying, & was
a stranger in the land of Madian, where
he begate two sonnes.
And when fourtie yeres were expired,
there appeared to him in the * wilderness
of mount Sina, an Angel of the Lord in a
flame ^k of fyre, in a bush.
And when Moses sawe it, he wondred at
the sight: & as he drew nere to consider it,
the voyce of the Lord came vnto him, saying,
I am the God of thy fathers, the God
of Abraham, and the God of Isaac, & the
God of Iacob. Then Moses trembled, &
durst not beholde it.
Then the Lord said to him, ^m Put of thy
shoes from thy fete: for the place where
thou standest, is holie ground.
I haue sene, I haue sene the affliction of
my people, which is in Egypt, and I haue
heard their groning, and am come downe
to deliuer them: and now come, and I wil
send thee into Egypt.
This Moses whome thei forsoke, saying,
Who made thee a prince and a iudge? the
same God sent for a prince, and a deliuerer
by the hands of the Angel, which appeared
to him in the bush.
He * brought them out, doing wonders,
and miracles in the land of Egypt, and
in the red sea, and in the wilderness * fourtie
yeres.
This is that Moses, which said vnto the
childre of Israel, * A ⁿ Prophet shal ^y Lord
your God raise vp vnto you, euen of your
brethren, like vnto me: him shal ye heare.
* This is he that was in the Congregation,
in the wilderness with the ^o Angel,
which spake to him in mount Sina, & with
our fathers, who receiued the liuelie oracles
to giue vnto vs.
To whome our fathers wolde not obey,
but refused, & in their hearts turned backe
again into Egypt,
Saying vnto Aaron, * Make ^q vs gods
that may go before vs: for ^r we knowe not
what is become of this Moses that brought
vs out of the land of Egypt.
And they made a calfe in those daies,
and offered sacrifice vnto the idole, and
reioyced in the workes of their owne madnes.
Then God turned himself away, & * gaue
them vp to serue the ^s hoste of heauen,
as it is written in the booke of the Prophetes,
* O house of Israel, haue ye offered to
me slayne beafts & sacrifices by the space
of fourtie yeres in the wilderness?
And ye ^t toke vp the tabernacle of * Moloch,
& ^y starre of your god Remphan, figures,
w^h ye made to worship them: therefore
I wil carie you away beyode Babylo.

k This fyre
presented the
fornace of af-
liction where-
in the people
of God were.

l Seng this
Angel called
him self God,
it declareth
he was Christ
the Mediator,
who is the e-
ternal God.
m In signe of
reuerence, read
Exod 3.5.

Exod 7.3 9.20
11.4.

Exod 16.1.
Deut 18.15.

chap 3.23
n He proueth
that Christ is
the end of the
Law and the
Prophetes.

Exod 19.3.
o Moses was
the Angels or
Christs mini-
ster, & a guide
to the fathers.
p By oracles is
meant sayings
that God spake
to Moses.

Exod 22.1.
q Figures, or
reminisces of
the presence
of God

r Yet they
knewe he was
abste for their
commodities,
& so wolde
shortly returne
& bring them
the Law

Rom. 1.24.
s As th: sunne,
moone & other
starres, Deut.
17.3

Amos 5.25.
t Your fathers
began to wil-
derne to con-
ferne mine or-
dinances, & you
now farre pas-
se them in im-
pietie.

Leui 20.3.
u And caried
it vpon your
shoulders.

^x They ought to haue bene content with this couenant onely, & not to haue gone after their lewd fantasies

Exo 25.40.

Exo 8.5.

Ios 3.14.

1 Sam 13.14.

psal 89.21.

2 Sam 7.2.

psal 132.5.

2 Chro 17.12.

1 King 6.1.

Chap 17.24.

y He repro-

ueth the gro-

se dulnes of

the people &

abused the

power of God

in that they

wolde haue

contained it

within the te-

ple

Isa 66.1.

2 God can not

be contained

in any space

of place.

Ier 9.26.

ezek 44.9.

a Which ne-

ther forsake

your olde wic-

kednes, nor so

much as hea-

re when God

speakeh to

you, but ill re-

bel

b Which is Ie-

sus Christ who

is not onely

iust for his in-

nocencie, but be-

cause all true

iustice cometh

of him

Exo 16.13.

e By their mi-

nisterie or of-

fice

d And reigning

in his flesh,

wherein he

had suffered.

e This was do-

ne of furious

violence & by

no forme of in-

flice

Chap. 23.30.

Mat 5.44.

luk 23.34.

1. cor 4.12.

44 Our fathers had the tabernacle of^x wit-
nes in the wildernes, as he had appointed,
speaking vnto^{*} Moses, that he shulde make
it according to the facion that he had
sene.

45 Which tabernacle also our fathers recei-
ued, and broght in with^{*} Iesus into the
possession of the Gētiles, which God dra-
ue out before our fathers, vnto the dayes
of Dauid:

46 ^{*}Who founde fauour before God, and
desired that he might^{*} finde a tabernacle
for the God of Iacob.

47 ^{*}But Solomon buylt him an house.

48 Howbeit the moste High^{*} dwelleth not
in^y temples made with hands, as saith the
^{*}Prophet,

49 Heauen is my throne, & earth is my fo-
testole: what² house wil ye buylde for me,
saith the Lord? or what place is it that I
shulde rest in?

50 Hathe not mine hand made all these
things?

51 ^{*}Ye stiffenecked and of vncircumcised
hearts & eares, ye haue alwayes resisted^y
holie Gost: as your fathers did, so do you.

52 Which of the Prophetes haue not your
fathers persecuted? and they haue slaine
them, which shewed before of the coming
of that^b Iust, of whome ye are now the be-
trayers and murtherers,

53 ^{*}Which haue receiued the Law by the
ordinance of Angels, & haue not kept it.

54 But when they heard these things, their
hearts brast for anger, and they gnashed
at him with their teeth.

55 But he being ful of the holie Gost, lo-
ked stedfastly into heauen, and sawe the glorie
of God, and Iesus standing at^d the right
hand of God,

56 And said, Beholde, I se the heauē open,
and the Sonne of man standing at the
right hand of God.

57 Then they gaue a shout with a loude
voyce, and stopped their eares, and^e ran-
ne vpon him all at once,

58 And cast him out of the citie, and sto-
ned him: and the^{*} witnesses laid downe
their clothes at a yong mans fete, named
Saul.

59 And they stoned Steuen, who called on
God, & said, Lord Iesus, receiue my spirit.

60 And he kneled downe, and cryed with a
loude voyce, ^{*}Lord, lay not this sinne to
their charge. And when he had thus spo-
ken, he slept.

CHAP. VIII.

² Steuen is lamented & buried. ³ The rage of the Jewes
and of Saul against them. ⁴ The faithful scatted,
preache here & there ⁹ Samaria is seduced by Simo
the forcerer, but was conuerted by Philippe, and confir-
med by the Apostles ¹⁸ The couetousnes and hypocri-
sie of Simon, ²⁶ And conuersion of the Eunuche.

And Saul consented to his death, and
at that time, there was a great perfe-
cution against the Church which was at Je-
rusalem, & they were all scatted abroade
through the regions of Iudea & of Sama-
ria, except the Apostles.

2 Then certeine men fearing God, ^acaryed
Steuen amongs the, to be buried, and made
great^b lamentation for him.

3 But Saul made hauocke of the Church,
and entred into euerie house, and drewe
out bothe men and women, and put them
into prifon.

4 Therefore they that were scatted abro-
ade, went to and fro preaching the worde.

5 ¶ Then came Philippe into the citie^c of
Samaria, & preached Christ vnto them.

6 And the people gaue hede vnto those
things which Philippe spake, with one ac-
corde, hearing & seing the miracles which
he did.

7 For vncleane spirits crying with a loude
voyce, came out of many that were posses-
sed of them: and many taken with palsies, &
that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a cer-
teine man called Simon, which vsed wit-
checraft, and bewitched the people of Sa-
maria, saying, that he him self was some
great man.

10 To whome they^d gaue hede from the
least to the greatest, saying, This man is
the great^e power of God.

11 And they gaue hede vnto him, because
that of long time he had bewitched them
with sorceries.

12 But aslone as they beleued Philippe,
which preached the things that concerned
the kingdome of God, and in the Name
of Iesus Christ, they were baptized bothe
men and women.

13 Then Simon him self^f beleued also and
was baptized, & continued with Philippe,
and wondred, when he sawe the signes and
great miracles which were done.

14 ¶ Now whē the Apostles, which were at
Ierusalem, heard say, that Samaria had re-
ceiued the worde of God, they sent vnto
them Peter and Iohn.

15 Which when they were come downe,
prayed for them, that they might receiue
the^g holie Gost.

16 (For as yet, he was come downe on none
of them, but they were baptized^h onely in
the Name of the Lord Iesus)

17 Then laid they their hands on them, &
they receiued the holie Gost.

18 And when Simon sawe, that through lay-
ing on of the Apostles hads the holie Gost
was giuen, he offered them money,

19 Saying, Giue me also this power, that on
whome soeuer I lay the hands, he may re-
ceiue the holie Gost.

^a Fro the pla-
ce where he
was stoned

^b When the
Church is de-
priued of any
worthie mem-
ber, there is
luste cause of
sorrowe: and
note that here

is no mention
of any reliques
or prayers for
the dead, or
worshiping

^c The conuer-
sion of Sama-
ria was as it
were the first
frutes of the
calling of the
Gentiles.

^d This decla-
reth how mu-
che more we
are inclined
to follow the
illusions of Sa-
tan then the
truth of God.

^e This is the
craft of Satan
to couer all
his illusions vn-
der the Name
of God.

^f The maicēie
of Gods worde
forced him to
confesse the
truth: but yet
was he not re-
generat there-
fore.

^g Meaning the
particular
giftes of^y ho-
lie Spirit

^h They had on-
ely receiued
the commune
grace of adop-
tion & regene-
ration which
are offered to
all^y faithful
in baptisme, &
as yet had not
receiued the
gift to speake
in diuers lan-
gages, & to do
miracles.

20 Then said Peter vnto him, Thy money perissh with thee, because thou thinkest that y gift of God may be obtained with money.

21 Thou hast nether parte nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in y gall of bitterness, and in the bonde of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, y none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go toward the South vnto the way that goeth downe fro Ierusalem vnto Gaza, which is a waste.

27 And he arose and went on: and beholde, a certeine Eunuche of Ethiopia Cadaces the Quene of the Ethiopians chief Gouerner, who had the rule of all her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charet, he red Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyne thy self to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Esaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he red, was this, * He was led as a shepe to y slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hathe bene exalted: but who shal declare his generation? for his life is taken fro the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certeine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou beleuest with all thine heart, thou maist. Then he answered, and said, I beleue that

Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand stil: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

39 And as sone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that y Eunuche sawe him no more: so he went on his way reioycing.

40 But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, til he came to Cefarea.

CHAP. IX.

The conuersion of Saul. 15 His vocation to the Apostleship. 20 His sale to execute the same. 25 How he escaped the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raiseth Tabitha. 42 He conuerteth many to Christ. 43 And lodgeth in a taners house.

1 And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

3 Now as he iourneyed, it came to passe y as he was come nere to Damascus, suddenly there shined rounde about him a light from heauen.

4 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

6 He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And y Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

7 The men also which iorneyed with him, stode amased, hearing his voyce, but seeing no man.

8 And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus,

9 Where he was thre dayes without sight, and nether ate nor dranke.

10 And there was a certeine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

11 Then the Lord said vnto him, Arise, and go into y strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

12 (And he sawe in a vision a man named Ananias coming in to him, & putting his hands

f Thou art not worthe to be of the number of y faithful k That is, turne away from thy wickednes l Hereby he wolde make him to feele his sinne and not y he doubted of Gods mercies, if he wolde repent.

Deut. 29, 18. m Or thine heart is full of disputful malice, & deuillish payson of impietie, so that now Satan hath thee tied as captiue in his bands

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste

o Eunuche signifieth him that is gelded: but because in the East partes great affaires were committed to such, it came in vse that noble men were called Eunuchs, although they were not gelded: also all manner officers and seruants, that were put in credit or necessarie affaires, were called by this name, as Isa 39, 7

Isa 53, 7. p Albeit Christ was in graue and in dearthes bandes, feeling also his Fathers angre against sinne, yet he brake the bandes of death and was exalted, Act 2, 24

q The punishment which he suffered, was the beginning of his glorie r That is, how long his age shal endure: for being risen fro death, death shal no more reigne. nether shal his kingdom euer haue end: or els we may take generation, for his Church neuer shal haue ende: for now they sit in the heauellie places with Christ their head, as Ephes 2, 6 f And he now reigneth in heauen t He declared at length this matter of so great importance. u With a pure and perfect heart.

x This was, to the intent that he might knowe so muche the better y Philip was sent to him by God z Or perceived him self to be y Some thinge this curie was also called Afdod, lof. 15, 47.

Rom 9, 3. gal 1, 13.

a He persecuted with a great rage, and cruelte the innocent blood which he thirsted for: w declareth wherunto ma is led by his rashesale, before he haue the true knowledge of God b That is, of y secte, or sorte.

Chap 22, 6. 1 Cor 15, 8.

c That is, to resist God wher he pricketh & solliciteth our consciences.

d Meaning Sauls voice, as Chap 22, 9 e For onely Saul knewe that Iesus spake vnto him. f For he was blinde.

g He was so tauished with the vision that he did meditate nothing, but heauellie things and there with was tauished.

hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this mā, how much euil he hath done to thy ſainctes at Ieruſale.

14 Moreouer here he hath the autoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Go thy way: for he is a ^b choſen veſſel vnto me, to beare my Name before the Gentiles, & Kings, and the children of Iſrael.

16 For I wil ſhewe him, how many things he muſt ſuffre for my Names ſake.

17 Then Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord hath ſent me (*euen* Ieſus *ſ* appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight, and be filled with the holie Goſt.

18 And immediatly there fel from his eyes as it had bene ſcales, & ſuddenly he receiued ſight, and aroſe, and was baptized,

19 And receiued meat, & was ſtrengthened. So was Saul certeine dayes with the diſciples which were at Damafcus.

20 And ſtraight way he preached Chriſt in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amafed, and ſaid, Is not this he, that deſtroyed the which called on this Name in Ieruſalem, & came hither for that intent, *ſ* he ſhoulde bring them bounde vnto the hie Priests?

22 But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damafcus, ^k confirming, that this was the Chriſt.

23 And after ^l that many dayes were fulfilled, the Iewes toke counſel together, to kill him.

24 But their laying await was knowne of Saul: now they ^m watched the gates day and night, that they might kill him.

25 Then the diſciples toke him by night, and put him through the wall, and let him downe in a baſket.

26 And when Saul was come to Ieruſalem, he aſſaide to ioyn him ſelf with the diſciples: but they were all afraid of him, and beleued not that he was a diſciple.

27 But Barnabas toke him, and brought him to the Apoſtles, and declared to them, how he had ſene the Lord in the way, & that he had ſpoken vnto him, & how he had ſpoke boldly at Damafcus in *ſ* Name of Ieſus.

28 And he ⁿ was conuerſant with ^o them at Ieruſalem,

29 And ſpake boldly ^p in the Name of the Lord Ieſus, & ſpake and diſputed with the Greciās; but they went about to ſlay him.

30 But when the brethren knewe it, they

brought him to Ceſarea, & ſent him forth to ^q Tarſus.

31 Then had the Churches reſt through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Goſt.

32 And it came to paſſe, as Peter walked through out all *quarters*, he came alſo to the ſainctes which dwelt at Lydda.

33 And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was ſicke of the palſie.

34 The ſaid Peter vnto him, Aeneas, Ieſus Chriſt maketh thee whole: ariſe and make vp thy bed. And he aroſe immediatly.

35 And ^r all that dwelt at Lydda and ^s Saron, ſawe him, and turned to the Lord.

36 There was alſo at Ioppa a certeine *woma* a diſciple named Tabitha (which by interpretation is called ^t Dorcas) ſhe was ^u ful of good workes & almes which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and dyed: and when they had ^v waſhed her, they laid her in an vpper chamber.

38 Now forasmuche as Lydda was nere to Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that he wolde not delaye to come vnto them.

39 Then Peter aroſe and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes ſtoode by him weping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all forth, and knelled downe, and praid, and turned him to the bodie, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſate vp.

41 Then he gaue her the hand & liſt her vp, and called the ^x ſainctes & widdowes, and reſtored her alieue.

42 And it was knowne throughout all Ioppa, and manie beleued in the Lord.

43 And it came to paſſe that he taryed manie dayes in Ioppa wth one Simon a ^y tāner.

CHAP. X.

3 Cornelius admoniſhed by the Angel. 7 He ſendeth to Ioppa. 11 The viſiō that Peter ſawe. 17 How he was ſent to Cornelius. 19 The Gentiles alſo receiue the Spirit, and are baptiz ed.

1 **F**urthermore there was a certeine mā in Ceſarea called Cornelius, a captain of the bande called the Italian bande,

2 A deuout mā, and ^a one that feared God with all his houſholde, which gaue muche almes to the people, and prayed God continually.

3 He ſawe in a viſiō evidently (about the ninte houſe of the day) an Angel of PP.iii.

^q Because it was his owne country, and there he might haue ſome acquaintance.

^r Or, traſſe thy way together

^s Meaning, the greateſt parte. ^t A place ſo called, and not a ciue.

^u That is, a deere, or rebucke. ^v Or, ſtrike.

^w To the intire they might burye her afterwards: for this was their cuſtome.

^x For ſhe was reſtored to liſe, rather than others might haue occaſion to beleue, and gloriſie God, then for her owne ſake. ^y Or, tanner.

^h A worthie ſeruant of God and endued with excellent graces above others. ⁱ To beare me witnes, and ſer forthe my glory.

^k Proving by the conference of the Scriptures. ^l That was after three yeres, that he had remained at Damafcus, and in the countrey about, Gal 1, 18. ^m Cor 11, 32. ⁿ The Gouernour at their request appointed a watche as he declareth in the Corinthians.

^o Greke, went in and out. ^p With Peter and Iames, Gal 1, 19. ^q Making open profeſſion of the Goſpel. ^r Which were Iewes, but ſo called becauſe they were diſperſed through Grecia and other countreies.

God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shal tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, & a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drewe nere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and wolde haue eatē: but while they made some thing readie, he fel into a trance.

11 And he sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hathe purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in his self what this visio which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, three men seke thee.

20 Arise therefore, and get thee downe, & go with them, and doute nothing: for I haue sent them.

21 ¶ Then Peter wēt downe to the men, which were sent vnto him frō Cornelius, & said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his hou-

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certeine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends,

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not callanie man polluted, or vncleane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I praid in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shal speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that God is no acceptor of persones.

35 But in euerie natio he that feareth him, and worketh righteousness, is accepted with him.

36 Ye knowe the worde which God hathe sent to his childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea beginning in Galile, after the baptism which Iohn preached,

38 To wit, how God anointed Iesus of Nazaret with the holie Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging him

h Shewed to muche reuerence, and farre passing decet ordre, as though Peter had bene God.

Or, commune

Deu. 10. 17.
1. chro 19. 17.
iob. 34. 19.
wisd 6. 8.
eccles 35. 28.
rom 2. 11.
gal. 3. 6.
ephe 6. 9.
col 3. 25.

1. pet. 1. 17.
1 By this speche the Hebrewes meane the whole religiō of God, which without faith profiteth vs nothing.

Luk. 4. 14.
k That is, he that is vpright & doeth hurt to no man, but doeth good to all

1 Meaning the reconciliation betwene God & mā through Christ Iesus, Luk 2. 14. m That is, endowed him with graces & gifts aboue all others.

b That is, God did accept thee: whereof it foloweth that he had faith: for els it is impossible to please God. He shal speake wordes vnto thee where by thou shalt be saved & all thine house.

c Which was mudday.

d As camels, horses, dogs, oxen, sheeps, swine & such like which man nourisheth for his vse.

Or, commune

e In taking away the difference betwixt vncleane beastes and cleane he sheweth there is no difference betwixt Iewes and Gentiles. f Take it not for polluted & impure.

g The true obedience which procedeth of faith, ought to be without doubt or questioning

him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnessnes chosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preache vnto the people, & to testifie, that it is he that is ordered of God a iudge of quicke and dead.

*Leue. 31. 34.
micah 7. 11.
chap. 15. 9.*

43 To him also giue all the **Prophetes* witness, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake with tongues, & magnifie God. Then answered Peter,

47 Can anie man *a* forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

a We ought not to debarre them of baptism whome God testifieth to be his: for seeing they haue the principle, that is Ies^{us}, ought not to be denied the Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles 18 The Church approueth it 21 The Church increaseth. 23 Barnabas and Paul preache at Antiochia 25 Agabus prophesieth dearth to come. 29 And the remedie.

NOW the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the worde of God.

3 And when Peter was come vp to Ierusalem, they of the circumcision *a* contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to *b* them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certeine vessel coming downe as it had bene a great shete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, & foules of the heauē.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eat.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at anie time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

a For they coulde not yet comprehend this secret, w^h was hid from the Angels the secret, euen from the creation of the worlde. Eph. 3. 3. cōf. 1. 26. *b* He purged his fact before y^e Church.

10 And this was done thre times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were thre me already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without douting: moreover these six brethren came with me, & we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake wordes vnto thee, whereby bothe thou and all thine house shalbe saved.

15 And as I began to speake, the holie Gost fel on them, ** euen* as vpon vs at the beginning. *Chap 2. 4. & 3. 6.*

16 Then I remembred the worde of the Lord, how he said, ** Iohn* baptized with water, but ye shalbe *c* baptized with the holie Gost. *Chap 1. 5. & 19. 4. mat 3. 11.*

17 For as muche then as God gaue them a like gift, as *he did* vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I coulde let God? *mar 1. 8. luk. 3. 16. iohn. 1. 17.*

18 When they heard these things, *d* they helde their peace, and glorified God, saying, Then hath God also to the Gentiles granted ** repentance* vnto life. *c* That is, indued with the graces of the holie Gost *||* Not to giue them the holie Gost *d* Their mode stie declareth that they were not ashamed to vnsway that whereof they had vniustly blamed Peter. *Chap. 8. 1. e* This repentance depēdeth vpon faith *||* Or, trouble *f* He meaneth not the Iewes which being scattered abroad in diuers countreys were called by this name, but the Grecians. *g* The power and vertue *h* This was the most famous citie of Syria, and bordered vpon Cilicia *||* Or continue with the Lord.

19 ¶ And they which were ** scattered* abroad because of the ** affliction* that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the *f* Grecians, and preached the Lord Iesus.

21 And the *h* hand of the Lord was with them so that a great number beleued & turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent forth Barnabas that he shulde go vnto *h* Antiochia.

23 Who when he was come & had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde *cleaue* vnto the Lord.

24 For he was a good man, and full of the holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seke Saul:

26 And when he had founde him, he brought him vnto Antiochia, and it came to passe that a whole yere they were conuersant with the Church, and taught muche people, in so muche, that the disciples were first called ** Christians* in Antiochia. *||* Where as before they were called disciples, now they are named Christians.

27 In thoe dayes also came Prophetes fro Ierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, and signified by the ^k Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euerie man according to his habilitie, ^l purposed to send succour vnto the brethern which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison. 7 Whome the Lord deliuereth by an Angel. 21 The horrible death of Herode. 24 The Gospel flourisheth. 25 Barnabas & Saul returning to Antiochia take Iohn Marke with them.

NOW about that time, ^a Herode the King stretched forth his hands to vex certaine of the Church.

2 And he killed Iames the ^b brother of Iohn with the sworde.

3 And when he sawe that it ^c pleased the Iewes, he proceded further, to take Peter also (then were ^d daies of vnleauened bread)

4 And whē he had caught him, he put him in prison, and deliuered him to ^e foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode wolde haue broght him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.

7 ^g And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fel off from his hands.

8 And the Angel said vnto him, Girde thy self, and binde on thy ^h sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, & knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

10 Now when they were past the first and the secōde watche, they came vnto the y^rō gate, that leadeth vnto the citie, which opened to them by its owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him self, he said, Now I know for a trueth, that the

Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the ^f waiting for of the people of the Iewes.

12 And as he considered *the thing*, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together and prayed.

13 And when Peter knocked at the entrie dore, a maide came furthe to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie *dore* for gladnes, but ran in, and tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his ^g Angel.

16 But Peter continued knocking, and whē thei had opened it, and sawe him, they were astonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them how the Lord had broght him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into ^h another place.

18 ¶ Now as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and *there* abode.

20 Then Herode intended to make warre against them of Tyrus and Sidō, but they came all with one accorde vnto him, and ⁱ perswaded Blaſtus the Kings chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because he ^k gaue not glorie vnto God, so that he was catē^l of wormes, and gaue vp the goſt.

24 And the worde of God ^m grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their ⁿ office, and toke with them Iohn, whose surname was Marke.

CHAP. XIII.

1 Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reuelled. 48 They that are ordained to life, beleue. 52 The fruit of faith.

1 There

^a This prophesie was an occasion to the Antiochians to relieue the necessity of their brethren in Ierusalem.

^l To signifye that it came of a charitable minde towards them.

^a Who was called Agrippa the ſonne of Ariſtobul: he was nephew vnto Herodeſe Great, and brother of Herodias
^b There was another ſonne named which was the ſonne of Alpheus.
^c It came of no zeale nor religion, but onely to flatter the people.
^d The number being ſixtene was deuſed by foures, to keepe diuers wardens.

Chap. 12. 19.

^e Read Marke 6. 9.

^f For they thought y^e Herode wolde haue put him to death, as he had purpoſed.

^g For thei did know by Gods worde that Angels were appointed to defende y^e faithful, and alſo in thoſe dayes thei were accustomed to ſee ſuche ſights.

^h Which was little ſuſpect, by reaſon of the brethren.

ⁱ Bothe by flattering wordes, & alſo by bribes.

^k Which he ſhulde haue done, if he had puniſhed the flatterers, of whoſe vanitie he complained, when he was adying, as Iosephus writeth

^l The vilenes of the puniſhment declarerth how God detesteth pride, and tyrannie: his grande father alſo was eaten of liſe.
^m The more that tyrants go about to ſuppreſſe Gods worde, the more doeth it increaſe
ⁿ Which was to diſtribute y^e almes ſent fro Antiochia.
Chap. 13. 29.

THere were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cyrene, & Manahen (which had bene brought vp with Herode the Tetrarch) and Saul.

Now as they ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul, for the worke whereunto I haue called them.

Then fasted they and praied, and laid their hands on them, and let them go.

And they, after they were sent forth of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

And whē they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a false prophet, being a Iewe, named Bariesus,

Which was with y Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

But Elymas, the forcerer (for so is his name by interpretation) withstode them, & focht to turne away the Deputie frō the faith.

Then Saul (which also is called Paul) being ful of the holie Gost, set his eyes on him,

And said, O ful of all subtiltie and all mischief, the childe of the deuill, & enemye of all righteousnes, wilt thou not cease to peruert the straight waies of y Lord?

Now therefore beholde, the hand of the Lord is vpon thee, & thou shalt be blinde, & not se the sunne for a season. And immediatly there fell on him a miste and a darkenes, and he went about, seking some to lead him by the hand.

Then the Deputie when he sawe what was done, beleued, and was astonied at the doctrine of the Lord.

Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

But when they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

And after the lecture of the Law & Prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue anie worde of exhortacion for the people, say on.

Then Paul stode vp and beckened with

the hand, and said, Men of Israel, and ye that feare God, hearken.

The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, & with an high arme brought them out thereof.

And about the time of fortie yeres, suffered he their manners in the wilderness.

And he destroyed seuen nacions in the land of Chanaan, & deuided their land to them by lot.

Then afterwarde he gaue vnto them Iudges about foure hundreth and fiftie yeres, vnto the time of Samuel y Prophet.

So after that they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeres.

And after he had takē him away, he raised vp Dauid to be their King, of whome he witnessed, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which wil do all things that I wil.

Of this mans sēde hathe God accordig to his promes raised vp to Israel, the Sauour Iesus:

When Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

And when Iohn had fulfilled his course, he said, Whome ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of his fete I am not worthie to lose.

Ye men and brethren, children of the generacion of Abraham, and whosoeuer among you seareth God, to you is the worde of this saluacion sent.

For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophetes, which are red euerie Sabbath daye, they haue fulfilled them in condemning him.

And thogh they founde no cause of death in him, yet desired they Pilate to kill him.

And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a sepulchre.

But God raised him vp from the dead.

And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witness vnto the people.

And we declare vnto you, that touching the promes made vnto the fathers,

God hathe fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalme, Thou art my Sonne: this day haue I begotē thee.

Now as concerning that he raised him vp frō the dead, no more to returne to the graue, he hathe said thus, I wil giue you

a This declar-
eth that God
callet of all
sortes bothe
hie & lowe.
b The worde
signifieth to
execute a pub
licke charge,
as the Apostle
sheweth: so y
here is shew-
ed, that they
preached, and
prophecied.
Chap. 14. 26.

c Which are
y doctrine of
the Apostles,
y onelic leadeth
vnto God.

d This was a-
nother Antio-
chia then that
which was in
Syria
e This declara-
eth that the
Scripture is
giue to teache
& exhorre vs,
& that they re-
fused none y
had giftes to
set forth Gods
glorie & to ed-
ifie his peo-
ple.

Exod. 13. 14.
Exod. 16. 1.
f Here is de-
clared the grow-
at patience &
log suffering of
God before he
punisheth.

10th. 14. 1.
Iud. 3. 9.
1 Sam. 8. 1.
1 Sam. 9. 1. 1.
10. 1.
g For these 450
yeres were not
fully accompli-
shed, but there
lacked 3 yeres
counting from
the birth of I-
saac to the dis-
tribution of y
land of Canaan.
1 Sam. 16. 13.
psal. 89. 24.
1sa. 11. 1.

Mat. 3. 1.
mar. 1. 2. luk.
3. 1.

Mar. 1. 7.
10h. 1. 10.
h Whē his of-
fice drew to
an end, he sent
his disciples
to Christ.

i That is, this
message & tin-
dings of salua-
cion.
k He rebuketh
them for their
ignorance
l Although they
red the Law,
yet their hear-
ts are coue-
red that they
can not vnder-
stand. 2 Cor.

3. 14.
Mat. 27. 22.
mar. 15. 13.
luk. 23. 23.
10h. 19. 6.
Mat. 28. 2.
mar. 16. 6.
luk. 24. 7.
10h. 20. 19.
m In Christ all
y promises are
Yea, & Amen.
1. Cor. 1. 20.

n Yn that he
was borne and
incarnate.
psal. 2. 7. ebr.
1. 3. & 5. 5.

CHAP. XIII.

Psal 115. 10.
chap 2. 37
om- an- in- the
wolde faith-
fully accompli-
the promise;
he made of
his fre mercie
w the forefa-
thers: and he
sheweth that
as the grace,
God hath gi-
uen to his so-
ne, is perma-
nent for euer, so li-
kewise the li-
fe of the sonne
is eternal
1. King 2. 10.
chap 2. 29.

Habak. 1. 5.
He reprobeth
them sharply
because soft-
ner wolde not
preuail
q Which is, ve-
gance vnfea-
table, for the
conempt of
Gods wolde.

r Thei disdain-
ed the Gen-
tiles shulde be
made equal
to them.

Mat. 10. 6.

f Which is, to
knowe one o-
nellie God, and
whome he ha-
th sent, Iesus
Christ.

Isa. 49. 6.

Luk 2. 31.
t None ca be-
lieue, but they
whome God
doeth appoint
before all be-
ginning 29. he
saied

u He meaneth
superstitious
women, & fa-
che, as were
led w a blinde
zeale, albeit
commune peo-
ple esteemed the
godlie: & the-
fore Luke
speakech as
world esteemed
them.

Mat 10. 24.

Mat. 5. 11.
Luk 9. 5.
chap 11. 6.

the holie things of Dauid, which are faithful.

35 Wherefore he saith also in another place, *Thou wilt not suffer thine Holie one to se corruption.

36 Howbeit, Dauid after he had serued his time by the counsel of God, he slept, & was laid with his fathers, & sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes.

39 And from all things, from which ye coulde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes,

41 * Beholde, ye despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shal not beleue, if a man wolde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they wolde preache these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolved, manie of the Iewes, and proselytes that feared God, followed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole cite together, to heare the word of God.

45 But when the Iewes sawe the people, they were full of enuie, & spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, * It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues unworthie of euerlasting life, lo, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluacion vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 But the Iewes stirred up deuoute & honorable women, & the chief men of the cite, & raised persecucion against Paul & Barnabas, & expelled them out of their coasts.

51 But they shooke of the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holie Ghost.

3 God giueth successe to his words. 6 Paul and Barnabas preache at Iconium and are persecuted. 13 At Lystra thei wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorite the people to worship the true God. 19 Paul is stoned. 23 They confirme the disciples in faith and patience. 23 Appointe ministers. 26 And passing through manie places, make reporte of their diligence at Antiochia.

And it came to passe in Iconiu, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

But the vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

But the people of the cite were diuided: and some were with the Iewes, and some with the Apostles.

And when there was an assault made bothe of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about,

And there were preaching the Gospel.

¶ Now there sate a certeine man at Lystra, impotent in his fete, which was a creple from his mothers wombe, who had neuer walked.

He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

Said with a loude voyce, Stand vp right on thy fete. And he leaped vp, & walked.

Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speache of Lycaonia, Gods are come downe to vs in the likenes of men.

And they called Barnabas, Iupiter, & Paul, Mercurius, because he was the chief speaker.

Then Iupiters priest, which was before their cite, brought bulles with garlandes vnto the gates, & wolde haue sacrificed with the people.

But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

And saying, O men, why do ye these things? We are euen men, subiect to the like passions that ye be, and preache vnto you, that ye shoulde turne from these vaine idoles vnto the liuing God, which made heauen and earth, and the sea, & all things that in them are.

Who in times past suffered all the Gentiles to walke in their owne waies.

17 Ne-

a Which wol-
de not obey
the doctrine,
neither suffer
themselves to
be persuaded,
to beleue the
truth and to
embrace Christ.

In so man-
che that all
the people
were moued
at the doctri-
ne. So bothe
Paul & Bar-
nabas remain-
ed at Lystra.
I say to
thee in the
Name of
the Lord Ie-
sus Christ:

b That is, trim-
med & shewes
& garlandes
c He meaneth
before the gates
of the house
where the Apo-
stles lodged: for
the temple was
without the
towne, & there-
fore the Priest
brought the sa-
crifice (as he
thought) to the
gates them
selues.

d In signe of
detesting & ab-
horring it
e That is, not
without our
infirmitie and
sinnes, & also
subiect to de-
ath

Gen. 2. 2.
Psal. 145. 6.

reuel. 14. 7.
f To line after
their owne fan-
tases not pre-
scribing vnto
them a rule

102
Psal. 81. 13.
rom. 1. 2.

- g** To take fro
men all ex-
cuse.
- h** That being
satisfied they
might reioy-
ce
- || but that
they shoulde
go euerie
man home.
And whiles
they taried
& taught,
there ca-
me, &c.**
- 2 Cor 11. 22.**
**|| And dispu-
ting boldly
persuaded
the people to
forsake the:
for, said thei,
they say no-
thing true,
but lie in all
things.**
- i** The worde
signifieth to
elect by put-
ting vp y^e hands
which decla-
reth that mini-
sters were not
made without
the consent of
the people
Chap. 13. 1.
- h** By their mi-
nistrie.
- 17** Neuertheles, he left not him self with-
out witness, in that he did good and ga-
ue vs raine from heauen, and fruteful sea-
sons, filling our hearts with foode, and
gladnes,
- 18** And speaking these things, scarfe refi-
ned they the people, that they had not sa-
crificed vnto them.
- 19** Then there came certeine Iewes fro An-
tiochia and Iconium, which whē they had
persuaded the people, || stoned Paul, and
drew him out of the cite, supposing he
had bene dead.
- 20** Howbeit, as the disciples stode rounde
about him, he arose vp, and came into the
cite, and the next day he departed with
Barnabas to Derbe.
- 21** And after they had preached to that citi-
tie, & had taught manie, they returned to
Lystra, and to Iconium, and to Antiochia,
- 22** Confirming the disciples hearts, & ex-
horting them to continue in the faith, affir-
ming y^e we must through manie afflictions
entre into the kingdome of God.
- 23** And when they had ordeined the Elders
by election in euerie Church, and praid,
and fasted, they commended them to the
Lord in whome they beleued.
- 24** Thus they went through out Pisidia, &
came to Pamphilia.
- 25** And when they had preached the worde
in Perga, they came downe to Attalia,
- 26** And thence sailed to Antiochia, * from
whence they had bene commended vnto
the grace of God, to the worke which they
had fulfilled.
- 27** And when they were come & had gathe-
red y^e Church together, they rehearsed all
the things that God had done * by them,
and how he had opened the dore of faith
vnto the Gentiles.
- 28** So there they abode a long time with the
disciples.

CHAP. XV.

*Variance about circumcision. 22 The Apostles send
their determination to the Church. 31 Paul and
Barnabas preache at Antiochia, 39 And separate
companye because of Iohn Marke.*

1 Then came downe * certeine from Iu-
dea, and taught the brethren, saying,
* Except ye be circumcised after the maner
of Moses, ye can not be saued.

2 And when there was gear dissention, and
disputation by Paul & Barnabas against
them, they ordeined that Paul and Barna-
bas, and certeine other of them, shoulde go
vp to Ierusalem vnto the Apostles & El-
ders about this question.

3 Thus being sent forthe by the Church,
they passed through Phenice, and Sama-
ria, declaring the conuersion of the Gen-
tiles: and they brought great ioye vnto all
the brethren.

a As Cerinth^o
and others: so
writeth Epi-
phanus agayn
y^e Cerinthians:
also the same
of the place
whence they
came, did mu-
che pousse
to persuade
abrode
Gal. 1. 1.

- 4** And when they were come to Ierusalem,
they were receiued of the Church, and of
the Apostles and Elders, and they declared
what things God had done by them.
- 5** But said they, certeine of the secte of the
Pharises, which did beleue, rose vp, say-
ing, that it was nedeful to circumcise the,
and to commande them to kepe the Law
of Moses.
- 6** Then the Apostles & Elders came toge-
ther to loke to this matter.
- 7** And when there had bene great disputa-
tion, Peter rose vp, & said vnto them, * Ye
me & brethre, ye knowe that a good whi-
le ago, among vs God chose out me, that
the Gentiles by my mouth shoulde heare
the worde of the Gospel, and beleue.
- 8** And God which knoweth the hearts, ba-
re them witnes, in giuing vnto them the
holie Ghost, euen as he did vnto vs.
- 9** And he put no * difference betwene vs &
them, after that by faith he^d had * purified
their hearts.
- 10** Now therefore, why * tempt ye God,
to * lay a yoke on y^e disciples neckes, which
neither our fathers, nor we were able to
beare?
- 11** But we beleue, through the^r grace of
the Lord Iesus Christ to be saued, euen as
they do.
- 12** Then all the multitude kept silence, and
heard Barnabas & Paul, which tolde what
signes and wondres God had done among
the Gentiles by them.
- 13** And when they helde their peace, Iames
answered, saying, Men & brethren, hearken
vnto me.
- 14** * Simeon hath declared, how God first
did visite the Gētiles, to take of them a peo-
ple vnto his Name.
- 15** And to this agre the wordes of the Pro-
phetes, as it is written,
- 16** * After this I wil returne, and wil buylde
again the^r tabernacle of Dauid, which is
fallen downe, and the ruines thereof wil I
buylde againe, and I wil set it vp,
- 17** That the residue of men might seke af-
ter the Lord, and all the^r Gentiles vpon
whome my Name is called, saith y^e Lord
which doeth all these things.
- 18** From the beginning of the worlde God
knoweth all his workes.
- 19** Wherefore my sentence is, that we trou-
ble not them of the Gentiles that are turn-
ed to God,
- 20** But that we write vnto them, that they
absteine them selues fro^r filthines of ido-
les, and * fornication, and that that is strā-
gled, and from blood.
- 21** For I Moses of olde time hath in euerie
they were not volawful of the selues, & therefore were obserued but for a time
|| And whosoeuer they wolde not shoulde be none suchem feldes, that they shoulde
not do it to others I Therefore the ceremonies commanded by God coulde not
so soon be abolished, till the libertie of the Gospel were better knowne.

b Which were
sacious, & ga-
uon to discen-
son.

Chap. 10. 20.

e As touching
adoption, and
eternal life.

1 Cor 1. 2.

chap. 10. 43.
d By faith God
purifieth the
heart

Mat 23. 4.

e Their purpo-
sely tept God
w^hay greater
charges on
mens conscien-
ces, then they
are able to
beare

f And not by
the Law: for it
is a clog to y^e
conscience, and
we can not be
deliuered there-
by.

1 Pet 1. 1.

Amos 9. 11.

g That is, the
Church where
of the Temple
was a figure.

h Which are
gathered into
one familie w^h
the Iewes to
the inter thei
shoulde ac-
knowledge all
one God, and
one Saviour
Christ Iesus.

i For some
thought it none
offence to be
present in the
idoles temples,
& there to be
drinke: & Paul
saith, is to drin-
ke the cup of the
denils, &c.

1 Cor 10. 21

k The beahe
thought this
no vice, but
made it a com-
mune custome.

**As touching
a strangled
thing & blood,**

citie them that preache him, seing he is red in y^e Synagogues euerie Sabbath day.

22 Then it semed good to the Apostles and Elders with y^e whole Church, to send chosen men of their owne cōpanie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, w^h were chief men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, AND y^e Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, send greting.

24 Forasmuche as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised & kepe the Law: to whome we gaue no suche commandement,

25 It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, w^h our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shal also tell you the same things by mouth.

28 For it semed good to the holie Gost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye absteine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye kepe your selues, ye shal do wel. Fare ye wel.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the epistle.

31 And when they had red it, they reioyced for the consolation.

32 And Iudas and Silas being Prophetes, exhorted the brethre with manie wordes, and strengthened them.

33 And after they had taried there a space, they were let go in^e peace of the brethren vnto the Apostles.

34 Notwithstanding^e Silas thought good to abide there stil.

35 Paul also and Barnabas cōtinued in Antiochia, teaching and preaching with manie other the worde of the Lord.

36 ¶ But after certeine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euerie citie, where we haue preached y^e worde of y^e Lord, & se how thei do.

37 And Barnabas counseled to take with them Iohn, called Marke.

38 But Paul thought it not mete to take him vnto their companie, which departed frō them from Pamphilia, and went not with them to the worke.

39 Then were they so stirred that they departed a sunder one from the other, so that Barnabas toke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

¶ When Paul had circumcised Timothee, he toke him with him. 7 The Spirit calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned conuert the sailer, 37 And are deliuered as Remaines.

¶ Then came he to Derbe & to Lystra: and beholde, a certeine discipule was there named^e Timotheus, a womans sonne, which was a Iewesse & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, reported wel.

3 Therefore Paul wolde that he shulde go forth with him, & toke and^e circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to kepe, ordered of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre daily.

6 ¶ Now when they had gone through out Phrygia, and the region of Galacia, they were^b forbidden of the holie Gost to preache the worde in^c Asia.

7 Then came they to Mysia, & sought to go into Bithynia: but y^e Spirit suffred thei not.

8 Therefore they passed through Mysia, & came downe to^d Troas,

9 Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had sene the vision, immediately he prepared to go into Macedonia, being^e assured that the Lord had called vs to preache the Gospel vnto them.

11 The went we forth from Troas, & with a straight course came to Samothracia, & the next day to^f Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to^h pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certeine woman named Lydia, a seller

p God suffreth the moste persie to fall, and yet turneth their infirmities to the setting forth of his glorie, as this breache of companie caused the worde to be preached in mo places.

Rem. 16. 21. phil 2. 19. 1 thes 3. 2.

a Lett the Iewes shulde disaine him as one that were prophane, and without God.

b God chuseth not onely me, but also appointeth countreis where his worde shalbe preached, and onely as he wil. c Meaning, Asia the lesse. d Called also Antigonis, & Alexandria.

e We ought not to credit visions, except we be assured thereof by y^e Spirit of God. f Which is in the borders of Thracia and Macedonia. g In Greke & Latine y^e worde is called Colonia which can not other. wile be wel expressed, but by suche circumstance of wordes.

h Where the Christians accustomed to assemble their Church, whē the iudices persecuted the.

m Whome the holie Gost hath moued & directed to ordaine, & write these things, nor as the authors of this doctrine, but as y^e ministers of Gods ordinatione. Exod 14. 31. mdg. 7 20. hag. 1. 12.

¶ and what faener ye wolde not that men shoulde do vnto you, do not to others.

¶ Or, comforted in Having desired leave of the Church, y^e brethren prayed God to prosper their journey.

¶ and onely Iudas went. o Who for such causes, changed his minde.

¶ wolde take Iohn, &c.

seller of purple, of the citie of the Thyrarians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide *there*: and she constrained vs.

16 And it came to passe that as we went to prayer, a certeine maide hauing * a spirit of diuination, met vs, which gate her masters muche vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the moste high God, which shewe vnto vs the way of saluation.

18 And this did she manie dayes: but Paul being griued, ¹ turned about, and said to the spirit, I commande thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now whē her masters sawe that the hope of their gaine was gone, they caught Paul & Silas, and diewe thē into the market place vnto the magistrates,

20 And broght them to the gouernours, saying, These mē which are Iewes, trouble our citie,

21 And picache ordinances, which are not lawful for vs to receiue, nether to obserue, seing we are Romaines.

22 The people also rose vp together against them, and the gouernours rent ^m their clothes, and * commanded them to be beaten with roddes.

23 And when they had beatē them sore, they cast them into prison, cōmanding the iayler to kepe them surely.

24 Who hauing receiued suche commandement, cast them into the inner prison, & made their fete fast in the stockes.

25 Now at midnight Paul and Silas prayed, & sang a psalme vnto God: and the prisoners heard them.

26 And suddēly there was a great earthquake, so that the fundation of the prison was shaken: & by and by all the dores opened, and euerie mans bandes were loosed.

27 Then the keeper of the prison waked out of his slepe, and when he sawe the prison dores open, he drew out his sworde and wolde haue killed him self, supposing the prisoners had bene fled.

28 But Paul cryed w^a a loude voyce, saying, Do thy self no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas,

30 And broght thē out, and said, Syrs, what must I do to be sauēd?

31 And they said, Beleue in the Lord Iesus Christ, & y^e shalt be sauēd, and thine household.

32 And they preached vnto him the worde of y^e Lord, & to all that were in his house.

33 Afterwarde he toke thē the same houre of the night, & washed their ¹⁰ stripes, and was baptized with all that belonged vnto him, straight way.

34 And when he had broght them into his house, he ¹⁰ set meat before them, and reioycēd that he with all his household beleued in God.

35 And when it was day, ¹¹ the gouernours sent the sergeants, saying, Let those men go.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to lose you: now therefore get remēbring you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncōdemned, which are ^a Romaines, they haue cast vs into prison, & now wolde they put vs out priuely: nay verely: but let them come & bring vs out.

38 And the sergeants tolde these wordes vnto the gouernours, who ^a feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and desired them to departe out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had sene the brethrē, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Thessalonica. 4 Where some receiue him, and others persecute him. 11 To seache the Scriptures. 17 He disputeth at Athens, and the fruite of his doctrine.

1 **N**OW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preache to you.

4 And some of them beleued, & ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, & of the chief women not a few.

5 But the Iewes which beleued not, moued with enuie, toke vnto them certeine vagabondes & wicked felowes, and when they had assembled the multitude, they made a tumulte in the citie, & made assaut against the house of Iason, & soght to bring them out to the people.

6 But when they founde them not, they drew Iason & certeine brethren vnto the heades of the citie, crying, These are they

Leu. 20. 27.
deu. 18. 7.

1 Sam. 28. 7.
i Which colde
geffe: & forede-
me of things
past, present &
to come: &
knowledge in
manie things
God permit-
teeth to the
deuill.

k Sarā although
he spake the
trueth, yet was
his malicious
purpose to can-
ie the Apostles
to be trou-
bled as sedic-
ious persones
and teachers
of strange re-
ligion
1 For Satans
subtiltie in
created, & also
it might seme
that Satan, &
the Spirit of
God taught
both the one do-
ctrine, Read
Mar. 1. 34.

m To wit, the
clothes of
Paul & Silas.
3 Cor. 11. 3.
1 thef. 3. 3.

10 Or, in the bot-
tome of the pri-
son, or in a
dungeon.

10 Or, wonder is
happene.

10 Or, he set
the table.

11 The Gouer-
nours assem-
bled toge-
ther in the

market, &
remēbring

the earth-
quake that
was, they

feared and
sent, &c.

n No man had
authoritie to
beat, or put to
death a citizen
Romaine, but
the Romaines
them selues

by the cōsent
of the People
o For the pu-
nishment was
great against
them that did

inurie to a ci-
tizen Romaine

which haue subuerted the state of the worlde, and here they are,

7 Whome Iason hath receiued, and these all do againſt the decrees of Ceſar, ſaying that there is another King, one Ieſus.

8 Then they troubled the people, and the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had receiued ſufficient aſſurance of Iason and of the other, they let them go.

10 And the brethren immediatly ſent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 Theſe were alſo more noble men then they which were at Theſſalonica, which receiued the worde with all readines, and ſearched the Scriptures daily, whether thoſe things were ſo.

12 Therefore manie of them beleued, & of honeſte women, which were Grecians, and men not a fewe.

13 But when the Iewes of Theſſalonica knewe, that the worde of God was alſo preached of Paul at Berea, they came thither alſo, and moued the people.

14 But by & by brethren ſent away Paul to go as it were to the ſea: but Silas and Timotheus abode there ſtil.

15 And they that did conduit Paul, brought him vnto Athenes: and when they had receiued a commandement vnto Silas and Timotheus that they ſhulde come to him at once, they departed.

16 Now while Paul waited for them at Athenes, his ſpirit was ſtirred in him, when he ſawe the citie ſubiect to idolatrie.

17 Therefore he diſputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whome ſoeuer he met.

18 Then certaine philoſophers of the Epicures, and of the Stoickes, diſputed with him, and ſome ſaid, What wil this babler ſay? Others ſaid, He ſemeth to be a ſetter forth of ſtrange gods (becauſe he preached vnto them Ieſus, & the reſurreſtion.)

19 And they toke him, and brought him into Mars ſtreete, ſaying, May we not knowe, what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things vnto our eares: we wolde knowe therefore, what theſe things meane.

21 For all the Athenians, and ſtrangers which dwelt there, gaue them ſelues to nothing els, but ether to tel, or to heare ſome newes.

22 Then Paul ſtoode in the middes of Mars ſtreete, & ſaid, Ye me of Athenes, I perceiue that in all things ye are to ſuperſtitious.

And he ſaid, I perceiue that in all things ye are to ſuperſtitious. And he ſaid, I perceiue that in all things ye are to ſuperſtitious.

23 Foras I paſſed by, & behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOWN GOD. Whome ye then ignorantlly worſhip, him ſhewe I vnto you.

24 God that made the worlde, & all things that are therein, ſeing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Neither is worſhipped with mens hands, as thogh he needed any thing, ſeing he giueth to all life and breath and all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath aſſigned the times which were ordeined before, and the boundes of their habitation,

27 That they ſhulde ſeek the Lord, if ſo be they might haue groped after him, and founde him, thogh douteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as alſo certeine of your owne Poetes haue ſaid, For we are alſo his generation.

29 For as muche then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or ſiluer, or ſtone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admoniſheth all men euerie where to repent,

31 Becauſe he hath appointed a day in the which he wil iudge the worlde in righteouſnes, by that man whome he hath appointed, whereof he hath giuen an aſſurance to all me, in that he hath raiſed him from the dead.

32 Now when they heard of the reſurreſtion from the dead, ſome mocked, & other ſaid, We wil heare thee againe of this thing.

33 And ſo Paul departed from among them.

34 Howbeit certeine men claue vnto Paul, and beleued: among whome was alſo Denys Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is deſtroyed of the Iewes. 8 He receiued of many. 9 And comforted of the Lord. 14 Gallio reſuſeth to medle with religion. 18 Pauls worde. 21 His faith in the prouidence of God. 22 And care for the brethren. 24 The praiſe of Apollas.

1 After theſe things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certeine Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (becauſe that Claudius had commanded all Iewes to departe from Rome) and he came vnto them.

3 And becauſe he was of the ſame craſte, he abode

k Hereby Paul taketh an occaſion to bring them to true God.

Chap 7.48.

Pſal 148.

I before man was created, God had appointed his ſtate & condition. This is ment as touching the ſondrie changes of the worlde, as when ſome people departe out of a countrey, & others come to dwell therein. Men grope in darkenes til Chriſt the true light ſhine in their hearts.

Iſa 40.23. As Aratus & others. He condemneth the matter and the forme where with God is counterfeited. But pardoned it, and did not puniſh it as it deſerued. This is ment of the vniuerſal worlde, and not of euerie particular man: for whoſoeuer ſinneth with out the Lawe, ſhall die without the Lawe.

Or, a iudge of Mars ſtreet.

Rom. 16.3.

a This was Claudius Ceſar, who then was Emperour.

a Like quarrelling theiſed againſt Chriſt: & theſe be the weapons wherewith the worlde continually fighteth againſt the members of Chriſt, trayſon & ſedition. Or, a ſufficient answer.

b Not more excellent of birth, but more prompt, and courageous in receiuing the worde of God: for he compareth the of Berea & the of Theſſalonica who perſecuted the Apoſtles in Berea. Ioh. 5.39.

c This was not onely to trie if theſe things which they had heard, were true, but alſo to confirme them ſelues in the ſame, and to increaſe their faith.

Or, had the charge to conduct him ſafely. d That citie was the fountaine of all knowledge, was now the ſinke of moſt horrible idolatrie. e Suche was his ſeruet zeale towards Gods glorie, that he labored to amplifie the ſame bothe in ſeaſon, and out of ſeaſon, as he taught afterwarde to Timothee.

f Who helde, that pleaſure was mas whole felicitie. g Who taught the vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

Or, aſcal, or, viſiter. h Where indgement was giuen of weightie matters, but chiefly of impetie againſt their gods, whereof Paul was accuſed: or els was led thither becauſe of the reſort of people whoſe eares euer tickled to heare newes. Or, had leaſure. i Which was alſo called Areopagus.

b Thus he w^old where euer he came: but principally at Corinthus because of ³ false Apostles which preached with out wages to winne the peoples fauour.

c Or pauillios which the we- re made of skin- nes.

d And boyled with a certeine zeale

Chap 13. 32.

mat 16. 14.

e Because they haue none excu- se, he denou- ceth the ven- geance of God against them through their owne faulte.

1 Cor. 1. 14.

f God promi- sed him a spe- cial protectio, whereby he wolde defende him from the violent rage of his enemies

Or, Grecia.

g They accus- ed him becau- se he trasgres- sed the seruice of God appoin- ted by ³ Law.

h Of whom he spake 1 Co. 4. 1.

i Paul did thus beare with the Iewes infirmi- ties which as yet were not sufficiently in- structed

Rom 6. 18.

chap. 21. 24.

abode with them and wrought (for their craft was to make tentes.)

And he disputed in the Synagogue eue- rie Sabbath day, and exhorted the Iewes, & the Grecians.

Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ.

And when they resisted and blasphemed, he shooke his raiment, & said vnto them,

Your blood be vpon your owne head: I am cleane: fro hence forth wil I go vnto the Gentiles.

So he departed thence, and entred into a certeine mans house, named Iustus, a wor- shipper of God, whose house ioyned hard to the Synagogue,

And Crispus the chief ruler of the Sy- nagogue, beleued in the Lord with all his housholde: and many of the Corin- thians hearing it, beleued & were baptized.

Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace.

For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue mu- che people in this citie.

So he continued there a yere and six mo- neths, and taught the worde of God amog them.

Now when Gallio was Deputie of A- chaia, the Iewes arose with one accorde against Paul, and broght him to the iud- gement seat,

Saying, This fellow perswadeth men to worship God contrary to thes Law.

And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, o ye Iewes, I wolde according to reason main- teine you.

But if it be a question of wordes, and na- mes, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

And he draue them from the iudgemēt seat.

Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things.

But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shor- ne his head in Cenchrea: for he had a vowe.

Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

Who desired him to tary a longer time with them; but he wolde not consent,

But bade them fare wel, saying, I must needs kepe this feast that commeth, in Ie- rusalem: but I wil returne againe vnto you, *if God wil. So he sailed from Ephesus.

¶ And whē he came downe to Cesarea, he went vp to Ierusalem: & when he had sa- luted the Church, he wēt downe vnto An- tiochia.

Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthe- ning all the disciples.

And a certeine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent mā, & mightie in the Scriptures.

The same was instructed in the way of the Lord, & he spake feruently in the Spi- rit, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely.

And he began to speake boldly in the Synagogue. Whome when Aquila & Pri- cilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly.

And when he was minded to go into A- chaia, the biethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace.

For mightely he confuted publicly the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

The holie Gost n giuen by Pauls hands 9 The Iewes blaspheme his doctrine, which was confirmed by mira- cles. 13 The rashenes, and punishment of the consurers, & the frute that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliue- reth his and appeaseth it by the terme clerke.

And it came to passe, while Apollos was at Corinthus, that Paul whē he passed through the vpper coastes, came to Ephesus, and founde certeine disciples,

And said vnto the, Haue ye receued the holie Gost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Gost.

And he said vnto them, Vnto what we- re ye then baptized? And they said, Vnto Iohns baptisme.

Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus.

So when they heard it, they were bapti- zed in the Name of the Lord Iesus.

And Paul laid his hands vpon them, and

so be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, thus sinne by Christs death may be abolished, and dye in vs, & that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ. * Mar 3. 21. mar. 1. 8 luk 3. 16 iohn 1. 27 chap 1. 5 & 2. 2. & 12. 6. c Endewed with the visible graces of the holie Gost.

2 Cor 4. 18.

144m-4. 15.

k Called Cesa- rea Stratonice.

Orwel in his- tory

l That is, was somewhat en- dued

m He had but as yet ³ first principles of Christs religion: and by baptis- me is nere met the doctrine.

n This great learned, and eloquent man disdained not to be taught of a poore craf- tes man. o The way to saluation.

a That is, the particular gifts of the Spi- rit: for as yet they knewe not the visible gifts

b Meaning, what doctrine they did pro- fesse by their baptisme: for to be baptized in Iohns bap- tisme signif- ieth to profes- se the doctri- ne which he taught, & sea- led with the signe of baptis- me: to be bap- tized in the Name of the Father, & c is

the holie Gost came on them, & they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, & spake boldly for the space of thre moneths, disputing & exhorting to the things that apperteine to the kingdome of God.

9 But when certeine were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one Tyrannus.

d That is, of a ceruene man so called

¶ From five a clocke vnto ten.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were brought vnto the sicke, kerchefts, or handkerchefts, and the diseases departed from them, and the euil spirits went out of them.

Or, napkins. e This was to authorize the Gospell, and to confirme Pauls ministerie, not to cause men to worship him or his napkins. Or, consuetudine. f They abuse Pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

13 Then certeine of the vagabonde Iewes, exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, We fadiure you by Iesus, whome Paul preacheth.

14 (And there were certeine sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome y euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowne to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and cōfessed, and shewed their workes.

g That is, declared by confession of their finnes and by shewing good workes y they were faithful. h This mounteth to of our money about 2000 markes.

19 Many also of them which vsed curious artes, brought their bokes, and burned them before all men, and they counted the price of them, & founde it fiftie thousand pieces of siluer.

20 So the worde of God grewe mightely, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

i By the motion of the holie Gost, he vnderstode this ierney.

k That is, about the state of the Christians: for they condemned the Christians because they left the olde religion, & brought in another trade of doctrine.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no smale trouble about that way.

24 For a certeine man named Demetrius a

siluer smith, which made siluer temples of Diana, brought great gainer vnto the craftes men:

25 Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this craft we haue our goods.

26 Moreouer ye se and heare, that not alone at Ephesus, but almoste through out all Asia this Paul hath persuaded, & turned away muche people, saying, That they be not gods which are made with hands,

27 So that not onely this thing is dangerous vnto vs, that the state shulde be reproued, but also that the temple of the great goddesse Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the worlde worshippeth, shulde be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of cōfusiō, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Pauls companions of his journey.

30 And whē Paul wolde haue entred in vnto the people, the disciples suffred him not.

31 Certeine also of the chief of Asia which were his friends, sent vnto him, desiring him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

33 And some of the companie drew forth Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

q And set him in an hie place where the people coulde not come nere him but whēcer he might wel heare his voyce.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue brought hither these men, which haue nether commit sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any mā, the lawe is open, & there are Deputies: let them accuse one another.

Or, priuilege. l What simpletie doeth not conuentionalitie drue a man vnto?

m He was moued with his profit: & the others for their bellies, so that they wolde rather lose bothe their liues, & religion then their filthy gaine

n Meaning their arte and occupation. o Religion is his seconde argument which he lesse esteemeth, then his profit, and therefore putteth it last, which thing is contrary to the doings of the faithful: for they preferre religion above all. p He groundeth his religiō vpon the multitude & autoritie of y worlde, as do the Papistes

Rom 16.23. 1 Cor. 1.14. Colos 4.10.

r Antiquitie & the conuentionalities of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer chaged, Plin li 16.40. by such delusions y worlde is moſt easily abused. s He pacifieth the people by worldelic wisdom, & hath no respect to religion.

39 But

- 39 But if ye inquire anie thing concerning other matters it maye be determined in a lawful assemblie.
- 40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.
- 41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raiseth vp Eutyphus 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

NOW after the tumulte was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And hauing taried there thre moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

5 These wet before, & taried vs at Troas.

6 And we sailed forthe from ^a Phisippi, after the daies of vnleauened bread, & came vnto them to Troas in fise daies, where we abode seuen daies.

7 And ^b the first day of the weke, the disciples being come together to ^c breake bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were manie lightes in an upper chamber, where they were gathered together.

9 And there sate in a window a certeine yong^d man, named Eutyphus, fallen into a depe slepe: & as Paul was long preaching, he ouercome with slepe, fell downe from the third losfe, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

12 And they brought the boie aliue, and they were not a litle comforted.

13 ¶ Then we went forthe to ship, & sailed vnto the ^e ane ^f Assos, that we might receiue Paul there: for so had he appointed, and wolde him self go a fote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and taried at Trogyllium: the next daye we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he halted to be, if he colde possiblie, at Ierusalem, at the day of ^g Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of ^h the Church.

18 Who when they were come to him, he said vnto them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 ⁱ Seruing the Lord with all ^j modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

20 And how I kept ^k backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout euerie house,

21 Witnessing bothe to the Iewes, & to the Grecians the ^l repentance towarde God, & ^m faith towarde our Lord Iesus Christ.

22 And now beholde, I go ⁿ bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holie Ghost ^o witnesseth in euerie citie, saying, that bandes and afflictions abide me.

24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to testifie ^p the Gospel of the grace of God.

25 And now beholde, I knowe that hence forth ye all, through whome I haue gone preaching the kingdome of God, shal se my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the ^q blood of all men.

27 For I haue kept nothing backe, but haue shewed you ^r all the counsel of God.

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holie Ghost hathe made you Ouerseers, to fede the Church of God, which he hathe purchased with his ^s owne blood.

29 For I knowe this, that after my departing shal gieuous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shal me arise speaking ^t peruerse things, to drawe disciples after them.

31 Therefore watche and remember, that by the ^u space of thre yeres I ceased not to

RR.i.

^a He remained there these daies, because he had better opportunitie to reache: also ^b abolishing of the Law was not yet knowen. ^c Which we call Soday Of this place and also of the 1 Cor 16, 2 we gather that the Christians vsed to haue their solempne assemblies this day, laying aside ^d ceremonie of the Iewish Sabbath. ^e To celebrate the Lords Supper, Chap 2, 46 ^f Or, we ^g Or, byge.

^d Which was a cite of Myfia called otherwise Apollonia, Plin li 3 chap 30.

^e In my vocation & manserie ^f This vertue is contrarie to boasting & humbled: ^g I neither held my tongue for feare, nor dissembled for gaue ^h Which is ⁱ turning to God by newnes of life ^j Which is the renewing of ^k grace, which Christ doeth offer vs ^l That is, by the impulsione & commandement of the holie Ghost, who draweth me as with a band. ^m By the Prophets ⁿ In Ierusalem.

^q I am not the occasion of a nie of your delusions.

^r Which coeuereth your saluacion.

^s That ^t appereth to ^u humanitie of Christ, is here attributed to his diuinitie, because of the communion of the ^v prieties, & vnto of the two natures in one persone. ^w Through their ambitio, ^x is mother of all heresie and wickednes.

warne euerie one, bothe night and daye
with teares.

33 And now brethren, I commend you to
God, and to the worde of his grace, which
is able to buyld further, & to giue you
an inheritance: among all them, which are
sanctified.

34 I haue couered no mans siluer, nor golde,
nor apparel.

35 Yea, ye knowe, that these hands haue
ministered vnto my necessities, & to them
that were with me.

36 I haue shewed you all things, how that
so laboring, ye ought to supporte the wea-
ke, & to remeber the wordes of the Lord
Iesus, how that he said, It is a blessed
thing to giue, rather then to receiue.

37 And when he had thus spoken, he kneeled
downe, and prayed with them all.

38 Then they wept all abundantly, and fel
on Pauls necke, and kissed him,

39 Being chiefly sorie for the wordes which
he spake, That they shulde se his face no
more. And thei accompanied him vnto
the ship.

CHAP. XXI.

5 The commune prayers of the faithful & Philipps foure
daughters propheteesses 23 Pauls constancie to beare the
crosse, as Agabus & others forespake, althogh he was
otherwise counselled by the brethren. 28 The great dan-
ger that he was in, and how he escaped.

1 And as we lauched forth, and were
departed from them, we came with
a straight course vnto Coos, and the daye
following vnto the Rhodes, & from thence
vnto Patara.

2 And we founde a ship that went ouer vn-
to Phenice, and went aboarde, & set for-
the.

3 And when we had discouered Cyprus, we
left it on the left hand, and sailed towarde
Syria, and arriued at Tyrus: for there the
ship vnladed the burden.

4 And when we had founde disciples, we
taryed there seuen dayes. And they tolde
Paul a through the Spirit, that he shulde
not go vp to Ierusalem.

5 But whē the daies were ended, we depar-
ted, and went our way, and thei all accom-
panied vs with their wiues and children,
euen out of the citie: & we kneeling downe
on the shore, prayed.

6 Then when we had embraced one ano-
ther, we toke ship, & thei returned home.

7 And when we had ended the course from
Tyrus, we arriued at Ptolemais, and salu-
ted the brethren, and abode with them
one daye.

8 And the next day, Paul & thei that were
with him, departed, and came vnto Cesa-
rea: and we entred into the house of Phi-
lippe the Euangelist, which was one of the
seuen Deacons, and abode with him.

Now he had foure daughters virgines,
which did prophecie.

10 And as we taryed there manie dayes,
there came a certeine Prophet fro Iudea,
named Agabus.

11 And when he was come vnto vs, he toke
Pauls girdle, and bounde his owne hands
and feete, and said, Thus saith the holie
Gost, So shal the Iewes at Ierusalē binde
the man that oweth this girdle, and shal
deliuer him into the hands of Gentiles.

12 And when we had heard these things,
bothe we and other of the same place be-
sought him that he wolde not go vp to Ie-
rusalem.

13 Then Paul answered, and said, What do
ye weping and breaking mine heart? For I
am readie not to be bounde onely, but al-
so to dye at Ierusalem for the Name of the
Lord Iesus.

14 So when he wolde not be perswaded, we
ceased, saying, The wil of the Lord be
done.

15 And after those dayes we trusted vp our
fardeles, and went vp to Ierusalem.

16 There went with vs also certeine of the
disciples of Cefarea, & broght with them
one Mnason of Cyprus, an olde disciple,
with whome we shulde lodge.

17 And when we were come to Ierusalem,
the brethren receiued vs gladly.

18 And the next daye Paul went in with vs
vnto James: and all the Elders were there
assembled.

19 And when he had embraced them, he
tolde by ordre all things, that God had
wrought among the Gentiles by his mini-
stracion.

20 So when thei heard it, they glorified the
Lord, and said vnto him, Thou seest, bro-
ther, how manie thousand Iewes there are
which beleue, and they are all zealous of
the Law.

21 Now they are informed of thee, that
thou teacheest all the Iewes, which are a-
mong the Gentiles, to forsake Moses, and
saist, that they ought not to circumcise
their children, nether to liue after the scu-
ltomes.

22 What is then to be done, the multitude
must nedes come together: for they shal
heare that thou art come.

23 Do therefore this that we saye to thee.
We haue foure men, which haue made
a vowe.

24 Them take, & purifie thy self with the,
and contribute with them, that they maye
shauē their heades: and all that knowe,
that those things, whereof they haue bene
informed concerning thee, are nothing,
but that thou thy self also waikest and ke-
pest the Law.

25 For as touching the Gentiles, which
beleue

a To increafe
you with fur-
ther graces &
to finish his
worke in you
r He prometh
to the faithful
consequen-
ciall increafe of gra-
ce, til they en-
ter into the pos-
session of that
inheritance, &
is prepared for
them

1 Cor. 4. 12.

1. thes. 2. 9.

2. thes. 3. 8

f Although this
be not orderly
so writ in anie
one place, yet
it is gathered
of diuers pla-
ces of Scripture
in effect.

d God wolde
haue his ser-
uants bandes
known, to the
intent that no
man shulde
thinke that he
cast him self
into wilful
danger

e This was not
to make Paul
afraid, but to
encourage him
agaist the brunt.

f Who was the
chief, or super-
intendent of the
Church of Ie-
rusalem.

g That is, ac-
cording to the
manners that the
fathers obser-
ued, & were com-
manded by
God.

h Who as yet
were not wel
instructed in
Christ.

Nomb. 8. 18.

chap. 18. 18

i The end of
this ceremonie
was thanksgiv-
ing, & was in-
stituted by God,

and partly of
ignorance and
infirmities retea-
ned: therefore

S. Paul suppor-
ted therein the
weakness of

others & made
him self all to
all men, not
considering his
conscience

a By the reue-
lacion of Gods
Spirit

b The holie
Spirit reueiled
vnto them the
persecutions

c Paul shulde
haue made a
gaunt him, and
the same Spi-
rit also streng-
thened Paul to
instruct them.

Chap. 6. 3.

d This office
of Deaconship
was but for a
time, accord-
g as the Congre-
gacion had ne-
ed, or otherwi-

Chap. 15, 26. beleue, we haue written, and determined *that they obserue no such thing, but that they kepe them selues from things offered to idoles, and from blood, and fro that that is strangled, and from fornication.

26 Then Paul toke the men, and the next day wa: purified with them, and entred into the Temple, * declaring the accomplishment of the daies of the purification, vntil that an offering shulde be offered for euerie one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (whē they sawe him in the Temple) moued all the people, and ^k laid hands on him, ^l crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hathe broght Grecians into the Temple, and hathe ^l polluted this holie place.

28 For they had sene before Trophimus an Ephesiā with him in the citie, whome they supposed that Paul had broght into the Temple.

29 Then all the citie was moued, & the people ran together: and they toke Paul, and drew him out of the Tēple, & forthewith the doores were shut.

30 But as they went about to kill him, tydings came vnto the chief Captaine of the bāde, that all Ierusalem was on an vp-roare.

31 Who immediatly toke souldiers and ^m Centurions, and ran adowne vnto them: and when they sawe the chief Captaine & the souldiers, they left beating of Paul.

32 Then the chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demāded who he was, and what he had done.

33 And one cryed this, another that, among the people. So when he colde not knowe the certeinetic for the tumulte, he cōmanded him to be led into the castle.

34 And whē he came vnto the griecces, it was so that he was borne of the souldiers, for y violence of the people.

35 For the multitude of y people followed after, crying, Away with him.

36 And as Paul shulde haue bene led into the castle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou speake Greke?

37 Art not thou the * o Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand mē that were murtherers?

38 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseeche thee, suffre me to speake vnto the people.

39 And when he had giué him licence, Paul

stode on the griecces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

1 Paul rendereth an account of his life and doctrine.
25 He escapeth the whappe by reason he was a citizen of Rome.

1 Y E men, brethren & fathers, heare my defence now towards you.

2 (And whē they heard that he spake in the Hebrue tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iewe, borne in * Tarsus in Cilicia, but broght vp in this citie at the * fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zealous towarde God, as ye all are this day.

4 * And I persecuted this way vnto the death, binding and deliuering into prison bothe men and women,

5 As also y chief Priest doeth beare me witness, & all the state of the Elders: of whom also I receiued letters vnto the b brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourneid and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreover they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertaining to the Law, hauing good report of all the Iewes which dwell there,

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that y shuldest know his wil, and shuldest se that d Iust one, and shuldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men

l In thinking to appeale the faithful, and to suppose the infirmes, he falleth into the hands of his enemies
l By bringing in such as were not circumsised

m Which were vndercaptains and had charge ouer an hundred souldiers
n A notable example of Gods providence for the defence of his

Chap. 15, 26.
o Iosephus li. Antiq. 20. chap. 11. & de bello Iuda. li. 3. chap. 12.

Chap. 22, 3.

o Or, wifhus, or casp.

Chap. 21, 38.
a Whereby he declareth his modestie, diligence & doctrine.

Chap. 8, 3.
o Or, this professes of the Christian

b To y Iewes to whom the letters were directed.

c This may be referred to the eternal counsel of God, or els to the execution & declaration of y same: which seemeth here to be more proper
d Which is Christ, 1 Ioh. 2, 1.

of the things, which thou hast sene and heard.

16 Now therefore why tarieſt thou? Arise, and be baptized, and waſhe away thy finnes, in calling on the Name of the Lord.

e He ſheweth that finnes can not be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the Father & the holie Goſt.

17 ¶ And it came to paſſe, that when I was come againe to Ieruſalem, and prayed in the Temple, I was in a traunce,

18 And ſawe him ſaying vnto me, Make haſte, & get thee quickly out of Ieruſalem: for they wil not receiue thy witnes concerning me.

Chap. 8. 3.

19 Then I ſaid, Lord, they knowe I am priſoned, and bet in euerie Synagogue them that beleued in thee.

Chap. 7. 58.

20 And when the blood of thy martyr Steuen was ſhed, I alſo ſtoode by, and conſented vnto his death, and kept the clothes of them that ſlewe him.

21 The he ſaid vnto me, Departe: for I wil ſend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but the they liſt vp their voyces, and ſaid, Away with ſuche a felowe from the earth: for it is not mete that he ſhulde liue.

23 And as they cryed and caſt of their clothes, and threwe duſt into the aire,

24 The chief captaine commanded him to be led into the caſtle, & bade that he ſhulde be ſcourged, and examined, that he might knowe wherefore they cryed ſo on him.

25 And as they bounde him with thongs, Paul ſaid vnto the Cēturion that ſtoode by, Is it lawful for you to ſcourge one that is a Romaine, and not condemned?

f Not becauſe he was borne at Rome, but by reaſon of his citie: for Tarſus was inhabited by the Romans, and was their Colonia, whereof read cha. 16. 12.

26 Now when the Centurion heard it, he went, and tolde the chief captaine, ſaying, Take heed what thou doeſt: for this man is a Romaine.

27 Then the chief captaine came, and ſaid to him, Tell me, art thou a Romaine? And he ſaid, Yea.

28 And the chief captaine answered, With a great ſumme obteined I this burgeſſhip. Then Paul ſaid, But I was ſo borne.

g This priuiledge was oft times giuen in recompence of ſeruiſe to them that were ſlaves of Rome, & to their childre, though they were not borne in the citie.

29 Then ſtraight way they departed from him, which ſhulde haue examined him: & the chief captaine alſo was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becauſe he wolde haue knowne the certeinetic wherefore he was accused of the Iewes, he loſed him from his bondes, & commanded the hie Priests and all their Council to come together: and he brought Paul, and ſet him before them.

CHAP. XXIII.

3 The answer of Paul being smitten, and the overthrowe of his enemies. 11 The Lord encourageth him. 23 And because the Iewes layed waite for him, he is sent to Caſarea.

And Paul behelde earnestly the Council, and said, Men and brethren, I haue in all good conscience serued God vntil this day.

2 Then the hie Priest Ananias commanded the that stode by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to iudge me according to the Law, and commandest thou me to be smitten contrary to the Law?

4 And the that stode by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I knewe not, brethren, that he was the hie Priest: for it is written, Thou shalt not speake euil of thy Ruler of thy people.

6 But when Paul perceiued that the one parte were of the Sadduces, and the other of the Pharises, he cried in the Council, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissension betweene the Pharises and the Sadduces, so that the multitude was deuided.

8 For the Sadduces say that there is no resurrection, nether Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crye: & the Scribes of the Pharises parte rose vp, and stroue, saying, We finde none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chief captaine, fearing lest Paul shulde haue bene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the caſtle.

11 ¶ Now the night following the Lord stode by him, & said, Be of good courage, Paul: for as thou hast testified of me in Ieruſalem, so must thou beare witnes also at Rome.

12 And when the day was come, certein of the Iewes made an asſembly, and bounde them selues with an othe, saying, that they wolde nether eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chief Priests and Elders, and said, We haue bounde our selues with a ſolene othe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the Council signifye to the chief captaine, that he bring him forth vnto you to morow, as though ye wolde knowe ſome thing more perſectly of him, and we, or euer he come nere, wil be readie to kil him.

a Paul doeth not curſe the hie Priests, but denounceth ſharply the puniſhment of God which ſhulde light vpon him, who vnder pretence of maintaining the Law doeth transgreſſe it.

b He made this excuſe as it were in mockerie, as if he wolde ſay, I knowe nothing in this man wortheie of office of the hie Priest.

c He denieth not but there were other points, but he expreſſeth that for the which the Sadduces that were the chief gouerners, hated him moſte.

d Vanderſtanding both kindes, the Angels & the ſpirits, which he concludeth vader one, & the reſurrection which is the other parte.

e The worde ſignifieth curſing, as when a man euer ſweareth, voweth or wiſheth him ſelf to die, or to be giuen to the deuil, except he bring his purpoſe to paſſe.

f This declar-
eth that God
hathe so many
meanes to de-
liuer his chil-
dren out of da-
nger as there a-
re creatures in
the worlde, so
that the aduer-
saries can not
cōspire so craft-
ely against
them, but he
hathe infinite
meanes to de-
feat their wic-
ked practises.

16 But when Pauls sisters^f sonne heard of
their laying await, he went, and entred in-
to the castle, and tolde Paul,
17 And Paul called one of [¶] Cēturiōns vn-
to him, & said, Bring this yong man vnto
the chief captaine: for he hathe a certeine
thing to shewe him.

18 So he toke him, and broght him to the
chief captaine, and said, Paul the priso-
ner called me vnto him, and prayed me to
bring this yong mā vnto thee, which hathe
some thing to say vnto thee.

19 Then the chief captaine toke him by the
hand, and went aparte with him alone,
and asked him, What hast thou to shewe
me?

20 And he said, The Iewes haue conspired
to desire thee, that thou woldest bring for-
the Paul to morow into the Council, as
though they wolde inquire somewhat of
him more perfirely.

21 But let them not persuaue thee: for the-
re lie in waite for him of them, more then
fourtie men, which haue bounde them
selues with an othe, that they wil nether
eat nor drinke, til they haue killed him:
and now are they readie, and wait for thy
promes.

22 The chief captaine then let the yong
man departe, and charged him to speake it
to no man, that he had^g shewed him these
things.

23 And he called vnto him two certeine
Centuriōns, saying, Make readie two hun-
dredth souldiers, that they may go to Cesa-
rea, and horsmen thre score and ten, and
two hundredth, with dartes at the thirde
houre of the night.

24 And let them make readie an horse that
Paul being set on, may be broght safe vnto
Felix the Gouvernour.

25 And he wrote an^h epistle in this maner,
26 Claudius Lyfias vnto the moste noble
Gouvernour Felix sendeth greting.

27 As this man was taken of the Iewes, and
shulde haue bene killed of them, I came
vpon them with the garison, and rescued
him, ^h perceiuing that he was a Romaine.

28 And when I wolde haue knowen the cau-
se, wherefore they accused him, I broght
him forth into their council.

29 There I perceiued that he was accused of
questions of their Law, but had no crime
worthie of death, or of bondes.

30 And whē it was shewed me, how that the
Iewes laid wait for the man, I sent him
straight way to thee, and commanded his
accusers to speake before thee the things
that they had against him. Fare wel.

31 Then the souldiers as it was comman-
ded them, toke Paul, and broght him by
night to Antipatris.

32 And the next day, they left the horsmen

to go with him, and returned vnto the
castell.

33 Now when they came to Cesarea, they
deliuered the epistle to the Gouvernour, &
presented Paul also vnto him.

34 So when the Gouvernour had red it, he
asked of whatⁱ prouince he was: and whē
he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accu-
sers also are come, & commanded him to
be kept in Herodes iudgement hall.

ⁱ By this na-
me the Roma-
nes called eue-
rie countrey
which they
had subdued

CHAP. XXIII.

10 Paul being accused, answereth for his life and do-
ctrine against his accusers 25 Felix gropeth him, thin-
king to haue a bribe, 28 And after leaueh him in
prison.

1 Now after fise dayes, Ananias the
high Priest came downe with the
Elders, and with Tertullus a certeine ora-
tour, which appeared before the Gouver-
nour against Paul.

2 And whē he was called forth, Tertullus
began to accuse him, saying, Seing that we
haue obteined great quietnes through
thee, and that manie worthie things are
done vnto this nation through thy prouide-
nce,

3 We acknowledge it wholly, and in all pla-
ces, moste^a noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray
thee, that [¶] woldest heare vs of thy cour-
tesie a fewe wordes.

5 Certeinly we haue founde this man a pe-
ssilent felowe, and a mouer of sedition a-
mōg all the Iewes throughout the worlde
and a chief maintainer of the^b secte of the
Nazarites:

6 And hathe gone about to pollute the Tē-
ple: therefore we toke him, and wolde ha-
ue iudged him according to our Law:

7 But the^c chief captaine Lyfias came vp
vs, and with great violence toke him out
of our hands,

8 Cōmāding his accusers to come to thee:
of whome thou maist (if thou wilt inqui-
re) know all these things whereof we accu-
se him.

9 And the Iewes likewise affirmed, saying
that it was so.

10 Then Paul, after that the gouvernour had
beckened vnto him that he shulde speake,
answered, I do the more gladly answer
for my self, for asmuche as I knowe that
thou hast bene of manie yeres a^d iudge
vnto this^e nation,

11 Seing that thou maist knowe, that there
are but twelue dayes since I came vp^f to
worship in Ierusalem.

12 And thei nether founde me in the Tem-
ple disputing with anie man, nether ma-
king vproare among the people, nether in

factions^f Not that his purpose was to worship there, but the Iewes so
founde him by the counsil of others for he thought to haue weare the simple
brethren, and to stop the enemies mouths.

^a For Felix
by his dilige-
ce had taken
Eleazarus the
captaine of [¶]
murderers, &
put the Egyp-
tian to flight
which raised
vp tumultes in
Iudea: for the-
se the orator
praiseth him:
otherwise he:
was borhe cru-
el & conerous,
read Ioseph
li 20 Antiq.
chap 11, & 12.
& li 2 de bel-
lo Iudaeico
chap 12

^b Or heretic:
for so the wic-
ked termed [¶]
true Christian
religion

^c Which
taught the peo-
ple to mainte-
ne their liber-
tie against the
Romaines: and
though [¶] accu-
sers approued
bothe this se-
cte and their
doctrine, yee
to get Paul pu-
nished, thei se-
me to condē-
ne it

^d Or, captaine of
a thousand

^e Or, gouver-
ner for before
this he ruled
Trachonites,
Batanea, and
Gaulan tes

^f So that thou
art not igno-
rant of their

the Synagogues, nor in the citie.

13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of iust and vniust.

16 And herein I endeouour my self to haue alway a cleare conscience towards God, & towards men.

17 Now after many yeres, I came and broght almost to my nacion & offrings.

18 At what time, certeine Iewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult. Who ought to haue bene present before thee, and accuse me, if they had ought against me.

20 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,

21 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, he differred them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lyfias, y chief Captaine, I wil decide your matter.

23 Then he commanded a Centurion to kepe Paul, and that he shulde haue ease, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certeine dayes, came Felix with his wife Drusilla, which was a Jewesse, & he called for the Paul, & heard him of the faith in Christ.

25 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

26 He hoped also that money shulde haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 When two yeres were expired, Porcius Festus came into Felix rourne: and Felix willing to get fauour of the Iewes, left Paul bounde.

CHAP. XXV.

2 The Iewes accuse Paul before Festus. 3 He answereth for himself. 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is brought forth.

1 When Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kil him by the way.

4 But Festus answered, that Paul shulde be kept at Cesarea, & y he him self wolde shortly departe thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

6 ¶ Now when he had taried among the no more then ten dayes, he went downe to Cesarea, and the next day saie in the iudgement seat, & commanded Paul to be broght.

7 And when he was come, the Iewes which were come from Ierusalem, stode about him and laid manie and gricuous complaints against Paul, which they coulde not proue, Forasmuche as he answered, that he had nether offended anie thing against y Law of the Iewes, nether against the Temple, nor against Cesar.

8 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

9 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

10 For if I haue done wrong, or committed anie thing worthie of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

11 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar vnto Cesar shalt thou go.

12 And after certeine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

13 And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix.

14 Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

15 To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

16 Therefore when they were come hither, without delay the day following I fate on the

As the Scribes and Pharisees termed the Christians doctrine.

Meaning, y it was a long time since he had bene at Ierusalem, & was when he broght almes.

Chap. 11, 29. rom. 15, 26.

2 cor. 9, 2.

Chap. 21, 27.

i For his accusers spake but upon a false report, which these beloues of Satan had blowen a broad, and durst not them selues appeare.

Chap. 23, 7.

Or, 68.

By whose counsel Felix called for Paul

The worde of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

Or, so do a plea sure.

The enuious sure, of the Priests against Paul.

Which may moste commonly.

Paul defendeth him self in iudgement.

Or, so do a plea sure.

Seeing him self betrayed by the ambition of the iudge, he desireth that in consideration of his freedom, he may be sent to Rome.

It is lawful to require the defense of the Magistrate to maintaine our right.

Without whose consent he coulde do nothing.

This was his owne sister whome he entertained.

on the iudgement ſeat, and cōmanded the man to be broght forth.

18 Againſt whome when the accuſers ſtoode vp, they broght no crime of ſuche things as I ſuppoſed:

h This worde doeth alſo ſignifie religion: but he ſpeaketh in contempt of the true doctrine.

19 But had certeine queſtions againſt him of their owne ^h ſuperſtition, and of one Ieſus which was dead, whome Paul affirmed to be alieue.

20 And becauſe I doubted of ſuche maner of queſtion, I aſked him whether he wolde go to Ieruſalem, and there be iudged of theſe things.

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I commanded him to be kept, til I might ſend him to Ceſar.

22 Then Agrippa ſaid vnto Feſtus, I wolde alſo heare the man my ſelf. To morowe, ſaid he, thou ſhalt heare him.

Or, audieris.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Cōmune hall with the chief captaines and chief men of the citie, at Feſtus commandement Paul was broght forth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, ye ſee this man, about whome all the multitude of the Iewes haue called vpon me, bothe at Ieruſalem, and here, crying, that he ought not to liue anie longer.

25 Yet haue I founde nothing worthie of death, y^e he hath committed: neuertheles, ſeing that he hath appealed to Auguſtus, I haue determined to ſend him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue broght him forth vnto you, & ſpecially vnto thee, King Agrippa, y^e after examination had, I might haue ſomewhat to write.

i Flatterers firſt vied to call Tyrants by this name, and after it ſo grew into uſe, that vertuous princes reſuſed it not, as appeareth by Plinies epiſtles to Traian.

27 For me thinketh it vnreaſonable to ſend a priſoner, and not to ſhewe the cauſes which are layed againſt him.

CHAP. XXVI.

i The innocencie of Paul is approved by rehearſing his conuerſation. 25 His modeſt anſwer againſt the iniurie of Feſtus.

Then Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelf. So Paul ſtretched forth the hand, and answered for him ſelf.

2 I thinke my ſelf happie, King Agrippa, becauſe I ſhal anſwer this daye before thee of all the things whereof I am accuſed of the Iewes:

3 Chiefly, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among y^e Iewes: wherefore, I beſeeche thee, a to heare me pacienly.

a Forasmuche as he beſt vnderſtoode the religion, he ought to be more attentiuely

4 As touching my life from my childehode and what it was from the beginning among mine owne nation at Ieruſalem,

knowe all the Iewes,

5 Which knewe me heretofore (if they wolde teſtifie) that after the moſte ſtraite ſect of our religion I liued a Pharise.

6 And now I ſtand and am accuſed for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſeruing God day and night, hope to come: for y^e which hopes ſake, o King Agrippa, I am accuſed of the Iewes.

8 Why ſhulde it be thought a thing incredible vnto you, that God ſhulde raiſe againe the dead?

9 I alſo verely thought in my ſelf, that I ought to do manie contrarie things againſt the Name of Ieſus of Nazaret.

10 *Which thing I alſo did in Ieruſalem: *Chap. 8. 1.* for manie of the Sainctes I ſhut vp in priſon, hauing receiued autoritie of the high Priests, and when they were put to death, I gaue my ſentence.

11 And I puniſhed the throughout all y^e Synagogues, and cōpelled them to blaſpheme, and being more mad againſt them, I perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to *Damascus with autoritie, & cōmiſſion from the high Priests, *Chap. 9. 3.*

13 At midday, o King, I ſawe in the way a light from heauen, paſſing the brightnes of the ſunne, ſhine rounde about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice ſpeaking vnto me, and ſaying in the Hebrew tongue, *Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt prickles. *Chap. 9. 4. & 22. 7.*

15 Then I ſaid, Who art thou, Lord? And he ſaid, I am Ieſus whome thou perſecuteſt.

16 But riſe and ſtand vp on thy ſere: for I haue appeared vnto thee for this purpoſe, to appoint thee a miniſter and a witneſs, bothe of the things which thou haſt ſene, & of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the ^d people, & frō the Gētiles, vnto whome now I ſend thee, *d Of the Iewes.*

18 To ^e opē their eyes, that they may turne from darkenes to light, and frō the power of Satan vnto God, that they may receiue forgiuenes of ſinnes, and inheriſce amōg them, which are ſanctified by faith in me. *e Although this properly apperteineth vnto God, yet he applieth this vnto his miniſters vnto whome he giueth his holie Spirit.*

19 Wherefore, King Agrippa, I was not diſobedient vnto the heauenlie viſion, 20 * But ſhewed firſt vnto them of Damascus, and at Ieruſalem, and throughout all the coaſtes of Iudea, and then to the Gentiles, that they ſhulde repent, and turne to God, and do workes worthie amendemēt of life. *Chap. 13. 14.*

21 For this cauſe the Iewes caught me in the Temple, and went about to kil me. *Chap. 21. 30.*

21 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing bothe to smal & to great, saying none other things, then those which the Prophetes & Moses did say shulde come,

22 To wit, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

23 And as he thus answered for himself, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

24 But he said, I am not mad, o noble Festus, but I speake the wordes of trueth and sobernes.

25 For the King knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

26 O King Agrippa, beleuest thou the Prophetes? I know that thou beleuest.

27 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christiā.

28 The Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether such as I am, except these bondes.

29 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that fare with them.

30 And when they were gone aparte, they talked berweene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

31 Then said Agrippa vnto Festus, This mā might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous viage and his companie towards Rome. 44 How, and where they arriue.

Now when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2 And we entred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a Thessalonian, w vs.

3 And the next day we arriued at Sidon; & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, and sailed harde by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put

vs therein.

7 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nereto Salomone,

8 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 So when muche time was spent, and sailing was now ieopardous, because also the

Fast was now passed, Paul exhorted the,

10 And said vnto them, Syrs, I se that this viage wil be with hurt & muche damage, not of the lading & shippe onely, but also of our liues.

11 Neuertheles the Centurion beleued rather the gouernour & the master of the ship, the those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, manie toke counsel to departe thence, if by anie meanes they might attein to Phenice, there to winter, which is an haven of Candie, and lieth towards the Southwest and by West, and Northwest and by West.

13 And when the southern winde blew softly, they supposing to obtaine their purpose, loosed nerer, and sailed by Candie.

14 But anone after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, & colde not resist the winde, we let her go, & were caryed away.

16 And we ran vnder a litle yle named Clauda, and had muche a do to get the boat.

17 Which they toke vp and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtis, and they let downe the vessel, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And when nether sunne nor starres in manie dayes appeared, and no smal tepest lay vpon vs, all hope that we shulde be saued, was then taken away.

21 But after long abstinence, Paul stode forthe in the middes of the, and said, Syrs, ye shulde haue hearkened to me, and not haue loosed from Candie: so shulde ye haue gained this hurt and losse.

22 But now I exhorte you to be of good courage: for there shalbe no losse of anie mans life among you, saue of the shippe onely.

23 For there stode by me this night the Angel of God, whose I am, & whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen

b Which was an high hil of Candie boweing to the sea wards.

c This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leui. 23. 37. So that Paul thought it better to winter there, then to saile in the diepe of winter & was at hand.

d That is, the Northeast winde, or euerie East winde that is furious and stormie.

e This yle was West and by South from Candie straight towards the gulf Syrtis, which were certeine boiling sandes & swallowed vp all that thei caught.

f Or, boat.

g Or, cast ouer the waves.

f That is, ye shulde haue saued the losse by auoiding the danger.

g They colde not the reproche him of rashnes, seeing that this was the ordinance God.

f He knewe the Law and the Prophetes were of God, but he did not vnderstand the true applying of the same.

a Or, 11, 25.

a From Sidon to Myra they shulde haue sailed north, & by west: but the windes caused them to saile to Cyprus plaie North: thence to Cilicia North and by East, and so to Pamphylia, & Myra plaie West.

^k The graces & blessings, w^{ch} God giueth to his children, profite manie times the enemies, w^{ch} are vnworthie to receiue y^e frute thereof.
ⁱ Faith is grounded vpon y^e worde of God.
^k This sea in Strabos time was taken for all that parte, which was about the mooraines called Cernunij, & so descendeth Italie fro Dalmatia, & gouth vp to Venice.

^f Paul wolde vse suche meanes, as God had ordeined, lest he shulde seme to haue cepted him.

^m He meaneth an extraordinarie abstinence, w^{ch} came of the feare of death, & so to ke away their appetite.
ⁿ By this Hebrew phrase is ment y^e they shulde be in all points safe and sounde. 1. Sam. 14. 45. 1. king. 1. 52. mat. 50. 30.

given vnto ^k thee all that saile with thee.
 25 Wherefore, sirs, be of good courage: for I beleue God, that it shalbe so as it hath bene told me.

26 Howbeit, we must be cast into a certeine yland.

27 And when the fourtenth night was come, as we were caryed to & fro in the ^k Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,

28 And founded, and founde it twentie fathoms: & when they had gone a litle further, they sounded againe, and founde fiftene fathoms.

29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ankers out of the sterne, & wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the sea vnder a colour as though they wolde haue cast ankers out of the foreship,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, ⁱ ye can not be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be daye, Paul exhorted them all to take meat, saying, This is the fourtenth daye that ye haue taryed, and continued ^m fasting, receiuing nothing.

34 Wherefore I exhorte you to take meat: for this is for your sauegarde: for there shal not ⁿ an heere fall from the head of anie of you.

35 And when he had thus spoken, he toke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, & they also toke meat.

37 Now we were in the ship in all two hundred, thre score and sixtene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was daye, they knewe not the countrey, but they spyed a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the ship vnto the sea, and losed the rudder bondes, and hoyed vp the maine saile to the winde, & drewe to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moued, but the hinder parte was broked with the violence of the waues.

42 Then the souldiers counsel was ^o to kill the prisoners, lest anie of them, when he had swome out, shulde flee away.

43 But the Centurion willing to saue Paul, staid them from this counsel, and commanded that they that colde swimme, shulde cast them selues first into the sea, and go out to land:

44 And the other, some on boardes, & some on certeine ^pieces of the ship: and so it came to passe, y^e thei came all safe to land.

CHAP. XXVIII.

² Paul with his companie are gently intreated of the barbarous people. ⁵ The viper hurteth him not. ⁸ He healeth Publius father and others, and being furnished by them of things necessarie, he saied towards Rome. ¹⁵ Where being receiued of the brethren, he declareth his busines. ³⁰ And there preacheth two yerres.

¹ And when they were come safe, then they knewe that the yle was called ^a Melita.

² And the Barbarians shewed vs no litle kindenes: for they kindled a fyre, and receiued vs euerie one, because of the present showre, and because of the colde.

³ And when Paul had gathered a number of sticke, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.

⁴ Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a ^b murderer, whome, though he hath escaped the sea, yet ^c Vengeance hath not suffred to liue.

But he shoke of the worme into the fyre, and felt no harme.

⁶ Howbeit thei waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had loked a great while, and sawe no inconuenience come to him, thei changed their mindes, and said, That he was a ^d God.

⁷ In the same quarters, the chief man of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs thre daies courteously.

⁸ And so it was, that the father of Publius lay sicke of the feuer, & of a bloodie fluxe: to whome Paul entred in, & when he prayed, he laid ^e his hands on him, and healed him.

⁹ When this then was done, other also in the yle, which had diseases, came to him and were healed,

¹⁰ Which also did vs great honour: and when we departed, they laded vs wth things necessarie.

¹¹ ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was ^f Castor and Pollux.

¹² And when we arriued at Syracuse, we tarried ^g SS. i.

^o This declareth the great and barbarous ingratitude of the wicked, w^{ch} can not be wonne by no benedictions.

^a Now called Malta.

¹⁰ Or, beards.

^b Suche is the pervers judgement of men, that they condemne suche as thei se in a true affliction.

^c Whome thei made a Goddesse & called her Dice, or Nemesis.

^d Beholde the extremite of the foolishnes, & how much thei are bent to superstition: so, after one rage & errour thei fell into another.

^f These y^e Paynims fained to be Iupiters childre, & gods of the sea.

The hope of Israel.

The Actes. Saluacion of the Gentiles. 1224

ryed there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the secōde daie to Putioli,

14 Where we founde brethren, and were desired to tarie with them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the 3^d Threuerues, whome when Paul sawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoner to the general Captaine: but Paul was s suffred to dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when they were come, he said vnto them, Men & brethren, though I haue committed nothing agāst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romaines.

18 Who when they had examined me, wolde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to se you, and to speake with you: for the hope ^h of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethrē that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kest: for as cōcerning this secte, we knowe that euerie where it is spoken agāst.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the ⁱ kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were perswaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake ^y holie Ghost by Esaïas the Prophet vnto our fathers,

26 Saying, * ^k Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

27 For the heart of this people is waxed fat, and their eates are dull of hearing, and with their eyes haue they winked, lest they shulde se with ^{their} eyes, & heare with ^{their} eares, & vnderstand with ^{their} hearts, and shulde returne that I might ¹ heale them.

28 Be it known therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres ful in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

ⁱ That this kingdome, & was spoken of by the Prophetes, was offered vnto them by the cōming of Christ.

^{Isa. 6. 9.}
^{mat. 13. 14.}
^{mar. 4. 12.}
^{luk. 8. 10.}
^{ioh. 12. 40.}

^{rom. 1. 18.}
^k Hereby the hearts of the infidels ought to be molified, & y^e weaklings confirmed that they be not offended by the stubbernes of the wicked.
^l The worde of God healeth when the vertue of the Spirit is ioyned w^{it}: & it is preached generally, y^e all might be inexcusable.

^{Or, Shopper.}
^f These places were distant from Rome a daies journey, or there about

^g No doute the Captaine vnderstode bothe by Festus letters, & also by the reporte, of the vnder captaine y^e Paul had committed no faulte.

^h That is, for Iesus Christs cause, whome they had long looked for as he that shulde be y^e redeemer of y^e worlde.

THE

THE EPISTLE OF the Apostle Paul to the Romaines.

THE ARGUMENT.

THe great mercie of God is declared towarde man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption colde not fulfil the Law, yea, committed moste abominably, bothe against the Law of God and nature, the infinite bountie of God, mindeful of his promes made to his seruant Abraham, the father of all beleuers, ordeined that mans saluation shulde onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shulde be saued by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, and yet afterwarde receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none shulde thinke that the covenant which God made to him, and his posteritie, was not performed: ether because the Iewes receiued not Christ (which was the blessed seale) or els beleued not that he was the true redemer, because he did not onely, or at least more notably preserve the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heres of the promes. The cause whereof is the onelie wil of God: forasmuche as of his fre mercie he electeth some to be saued, and of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes shulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias proueth, that God hathe yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it procedeth of the liberal mercie of God, which he at length wil stretch towarde the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This groundeworke of faith and doctrine layed, instructions of Christian maners followe: teaching euery man to walke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

- 1 Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, perversitie and punishment of all mankinde.

Or, minister.

a Through Gods mercie, and also appointed by commandement to this Apostleship.

Act. 13. 2.
 Deu. 18. 15.

Act. 3. 23.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsel.

c The Scriptures onely set forth the great benefite of God promised and performed to the worlde in Iesus Christ.

d Meaning of the posteritie and of the flesh of the virgine Marie.

e By the Spirit he declareth that Christ is God whose power did so sanctifie his manite, that it colde not fele corruption, nor yet remaine in death. f Which was that moste liberal benefite to preache the vnsearchable riches of Christ. g That is, by the mercie of God are adopted in Iesus Christ.

PAVLA seruāt of IESVS CHRIST, a called to be an Apostle, b put aparte to preache the Gospel of God,

(Which he had promised afore by his *Prophe-
tes in the holie Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the d sede of Dauid according to the flesh,

4 And declared mightely to be the Sonne of God, touching the Spirit of e sanctification by the resurrection fro the dead)

5 By whome we haue receiued f grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the s called of Iesus Christ:

7 To all you that be at Rome beloued of

God, called to be Saints: * h Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole worlde.

9 For God is my witnes (whome I serue in my * spirit in y^e Gospel of his Sōne) that without ceasing I make mencion of you

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.

11 * For I long to se you, that I might bestowe among you some spiritual gifte, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I woldethat ye shulde not be ignorant, how that I haue often times purposed to come vnto you (but haue bene m let hitherto) that I might haue some n frute also among you, as I haue among the other Gentiles.

14 I am detter bothe to the Grecians, and to the Barbarians, bothe to the wisemen & vnto the vnwise.

15 Therefore, asmuche as in me is, I am ready

SS. ii.

1. Cor. 1. 2.
 Gal. 1. 3.
 2. Tim. 1. 6.
 h The fremercie of God & prosperous successe in all things.

i That is, through all Christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

Chap. 15. 33.

m Either by Satan 1. Thess. 2. 18. or by the holie God. Act. 16. 6. or called to some other place to preache the Gospel, Chap. 15. 20.

n Whereof is spoken Iohna 15. 16.

The reward of ingratitude. To the Romaines. All are finners.

1092/1224

o He passeth not for the 16 mocking of y wicked.

2. Cor. 1. 18. p. Or, effectual instrument.

Or, Gentle.

Habek. 2. 4. gal. 3. 11.

eb. 10. 37.

q The perfe- tion, & integri- tie w̄ whoso- euer hathe, ap- peareth befo- re God holie,

blameles, & cā be accused of no faute

and this iustice is contrarie to mans iustice,

or y iustice of workes, & o- nely is appre- hended by faith which daily increaseth,

Psal 84. 7.

z Which God approueth.

Ephe. 4. 18.

f He deuied the law of na- ture corrupt into vngodli- nes, & vn- righteoufnes.

Vn- godlines cou- tenech the false worshi- ping of God: vnrighteouf- nes, breache of loue towar- de man.

t In that they nether wor- ship God, as nature partly teacheth the, nor loue one another.

u They wor- shipped him not as he prescri- bed, but after their good in reuerences.

x Or deliue- red them as a iuste iudge.

y Seing men wolde not ac- cording to the knowledge y God gaue the, worship him a right, he smo- te their hearts with blindness that they shul- de not knowe them selues, but do iniurie one to another and commit su- che horrible vilenie.

Or, abate the Creator.

Or, apperte.

z That is, su- che one as was destitute of all iudgement.

to preache the Gospel to you also, that are at Rome.

For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluatiō to euerie one that beleueth, to the Iewe first, and also to the Grecian.

For by it the righteousness of God is reueiled, from faith to faith: as it is writte, *The iuste shal liue by faith.

For the wrath of God is reueiled from heauen against all vngodlines, and vn- righteousness of men, which withholde the truth in vnrighteousnes,

Forasmuche as y, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intēt that they shulde be without excuse:

* Because that when they knewe God, they glorified him not as God, nether were thankful, but became vaine in their imaginations, and their foolish heart was full of darkenes.

When they professed them selues to be wise, they became fooles.

For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, & of creeping things.

Wherefore also God gaue them vp to their hearts lustes, vnto vnclēnes, to defile their owne bodies betwene the selues:

Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues suche recompense of their error, as was mete.

For as they regarded not to knowe God, euen so God deliuered them vp vnto reprobat mīde, to do those things which are not conuenient,

Being full of all vnrighteousnes, fornication, wickednes, couetousnes, malicioufnes, full of enuie, of murder, of debate, of disceite, taking all things in the euil parte, whisperers,

Backbiters, haters of God, doers of wrōg, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, couenant breakers, without natural affection, suche as can neuer be ap-

peased, merciles.

Which me, though they knewe the Law of God, how that they which commit su- che things, are worthe of death, yet not onely do the same, but also fauour them that do them.

CHAP. II.

He feareth the hypocrites with Gods iudgemēt, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be finners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

Therefore thou art inexcusable, o mā, whosoever thou art that iudgeth: *for in that that thou iudget another, thou cōdemnest thy self: for thou that iudget, doest the same things.

But we knowe that the iudgemēt of God is according to truth, against the which commit suche things.

And thinkest thou this, o thou man, that iudget them which do suche things, and doest the same, that thou shalt escape the iudgement of God?

Or despisest thou the riches of his boun- tifulnes, and *paciēce, and long sufferan- ce, not knowing that the bountifulnes of God leadeth thee to repentance?

But thou, after thine hardnes and heart that can not repent, *heapest vnto thy self wrath against the day of wrath and of the declaration of the iuste iudgement of God,

*Who wil reward euerie mā according to his workes:

That is, to them which by continuance in wel doing seke glorie, and honour, & im- mortalitie, eternal life:

But vnto them that are contentious and disobey the truth, and obey vnrighteous- nes, shalbe indignation and wrath.

Tribulation and anguish shalbe vpon the soule of euerie man that doeth euil: of the Iewe first, and also of the Grecian.

But to euerie man that doeth good, shal- be glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

For there is no respect of persones with God.

For as manie as haue sinned without the Law, shal perish also without the Law: & as manie as haue sinned in the Law, shalbe iudged by the Law

(*For the hearers of the Law are not righ- teous before God: but y doers of the Law shalbe iustified.

For when the Gentiles which haue not the Law, do by nature the things con- tained in the Law, they hauing not the Law, are a Law vnto them selues,

Which shewe y effect of the Law written

in their

a Which Law God writ in their consciences, and y Philo- sophers called it the Law of nature: the lawiers, y law of nations, whereof Moyses

Law is a plaine exposition.

Or, righteousness

Or consent to the: which

is the ful me- sure of all in- quietie.

Or, blameless.

a Nether shal which do ap- prove euil do- ers, nor they which repre- ne them, are excusable be- fore God.

Mat. 7. 1.

1. Cor. 4. 5.

b For ether thou art gillie of the same faute, or like.

c For he iudg- eth the heart and regardeth not the out- warde perfor- ne.

2. Pet. 3. 13.

Iam. 5. 3.

d The wicked shalbe con- demned, and y faithful deli- uered.

Psal 62. 13.

reuel. 22. 2.

mat. 16. 7.

e The commu- nesorte of me are moſte va- luable to be iu- stified by their workes, seing Abraham the father of be- lieuers hathe nothing to glo- rie of before God, & there- fore all mens workes shal cō- demne them, & they onely shalbe saued, which apprehēde Ieſus Christ by faith to be their o- melie iustice, & sanctification.

Deu. 10. 17.

2. chro. 19. 7.

100. 37. 19.

act 10. 34.

Mat. 7. 21.

1am. 1. 22.

f By the Gre- cian he vnderstandeth the Gentile, & euerie one that is not a Iewe.

g As touching anie outwards qualiti, but as the pe: er be- fore I make

i For mans cō
science sheweth
him when he
doeth good or
euil.

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

k He awaketh
the Iewes, w
were a slepe
through a cer-
taine securitie
& confidence
in the Law.

Chap. 9. 4.
Or, trust the
things that dis-
sew from it.

17 Beholde, thou art called a Iewe, and restest in the Law, and gloriest in God,
18 And knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

19 And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which halt the forme of knowledge, and of the truth in the Law.

l The way to
teache others
in the know-
ledge of the
truth.

21 Thou therefore, w teachest another, teachest thou not thy self? y that preacheest, A man shulde not steale, doest thou steale?

22 Thou that saist, A man shulde not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

Isa. 52. 5.
Eccl. 36. 20.

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

m The end of
circumcision
was y keeping
of the Law, &
the Sacramēt
separated frō
his end is of
none effect.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the letter and circumcision art a transgressor of the Law?

Or, condemne.

n When the
Law is called
the letter, or
that it prouo-
keth death in
vs, or that it
killeth, or is y
ministerie of
death, or y it
is y strength
of sinne, it is mēt
as we consider
the Law of
it selfe with-
out Christ.

28 For he is not a Iewe, which is one outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, & the circumcision of the heart, in the spirit, not in y letter, whose praise is not of men, but of God.

CHAP. III.

Col. 2. 11.
o In the in-
warde man &
heart.

1 Having granted some prerogative to the Iewes, because of Gods fre and stable promes, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes, 31 And so the Law to be established.

What is then the preferment of the Iewe? or what is the profite of circumcision?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

Or, wordes.
Isa. 46. 13.
Chap. 9. 5.
1 Tim. 2. 12
Or, promes

3 For what, though some did not beleue? shall their vnbelief make the faith of God

without effect?

4 God forbid: yea, let God be true, and euerie man a liar, as it is writtē, *That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if our vnrighteousnes commend the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: els how shall God iudge the worlde?

7 For if y veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why do we not euil, that good may come thereof? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are vnder sinne.

10 As it is writtē, *There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 *Their throte is an open sepulchre: they haue vsed their tōgues to deceit: the poyson of aspes vnder their lippes.

14 *Whose mouth is ful of cursing and bitterness.

15 *Their fete are swift to sheade blood.

16 Destruction and calamitie are in their wayes,

17 And the way of peace they haue not known.

18 *The feare of God is not before their eyes.

19 *Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.

21 But now is the righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophetes,

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the glorie of God,

24 And are iustified frely by his grace, through the redemption that is in Christ Iesus,

25 Whome God hath set forth to be a re-

John 3. 34.
Psal. 116. 11.
Psal. 51. 6.

a That thou
maist be decla-
red iuste, and
thy goodnes
and truth in
performing thy
promises may
appeare, when
man ether of
curiositie or
arrogancie wol-
de iudge thy
workes.

b He sheweth
how y wicked
do reason a-
gainst God.

c Whose car-
nal wisdom
will not obey
the wil of God

d Left the
Iewes shulde
be puffed vp
in that he pre-
ferred them to
the Gētiles, he
sheweth that
thus their pre-
ferment stand-
eth onely in
the mercie of
God, for as-
much as bo-
the Iewe and
Gētil through
sinne are sub-
iect to Gods
wrath, that
they might
bothe be ma-
de equal in
Christ.

e A peaceable
& innocent life.

f That is, the
olde testamēt

g The Law
doeth not make
vs guiltie,
but doeth de-
clare that we
are guiltie be-
fore God, & de-
serue condem-
nation.

h He meaneth
the Law ether
written or va-
written which
commandeth
or forbiddeth
any thing, w^h
se workes can
not iustifie be-
cause we can
not performe
them.

i The wor-
de significeth
them which
are l. fr. behin-
de in the race
and are not a-
ble to runne to
the marke, y is
to euertlasting
life, which he-
re is called the
glorie of God.

Gal. 3. 21.
Psal. 14. 1.
Eccl. 53. 4.
Psal. 5. 10.

Psal. 140. 4.
Psal. 10. 7.
Isa. 59. 7.
Prou. 1. 16.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Gal. 3. 17.

Justification by faith. To the Romaines. The nature of faith 94/1224

k Or fidelitie
in performing
his promes.

l The Law of
faith is the
Gospel which
offreth salua-
tion with con-
dition (if thou
beleueſt) & cō-
dition alſo
Chriſt freely
giueth to vs.
So the condi-
tio of the Law
is (if thou do-
eſt all theſe
things) the v-
nely Chriſt
haſte fulfilled
for vs.
m Meaning
that they are
all iuſtified by
one meane, &
if they wil ha-
ue anie diffe-
rence, it onely
ſtandeth in
wordes: for in
effect there is
none.
n The doctri-
ne of faith is the ornament of the Law: for it embraceth Chriſt, who by his
death haſte ſatiſfied the Law: ſo that the Law which colde not bring vs to
ſaluation by reaſon of our owne corruption, is now made effectual to vs by
Chriſt Ieſus.

conciliation through faith in his blood
to declare his ^k righteouſnes, by the forgi-
uenes of the ſinnes that are paſſed through
the pacience of God,

16 To ſhewe at this time his righteouſnes,
that he might be iuſte, and a iuſtifier of
him which is of the faith of Ieſus.

17 Where is then the reioycing? It is exclu-
ded. By what Law? of workes? Nay: but by
the ^l Law of faith.

18 Therefore we conclude that a man is iu-
ſtified by faith without the workes of the
Law.

19 God, is he the God of the Iewes onely, &
not of the Gentiles alſo? Yes, euen of the
Gentiles alſo.

20 For it is one God who ſhal iuſtifie cir-
cumciſion ^m of faith, and vncircumciſion
through faith.

21 Do we then make the Law of none effect
through faith? God forbid: yea ⁿ we eſta-
bliſh the Law.

CHAP. IIII.

1. 17 He declareth that iuſtification is a free gift euen
by them them ſelues, of whome the Iewes moſte boaste
as of Abraham and of Dauid, 15 And alſo by the
office of the Law & faith.

1 **W**hat ſhal we ſay then, that Abra-
ham our father haſte ſoude ^a cō-
cerning the fleſh?

2 For if Abraham were iuſtified by workes,
he haſte wherein to breioyce, but not with
God.

3 For what faith the Scripture? ^a Abraham
beleued God, and it was counted to him
for righteouſnes.

4 Now to him that ^c worketh, the wages is
not counted by fauour, but by dette,

5 But to him that ^d worketh not, but bele-
ueth in him that ^e iuſtifieth the vngodlie,
his faith is counted for righteouſnes.

6 Euen as Dauid declareth the bleſſed-
nes of the mā, vnto whome God imputeth
righteouſnes without workes, ſaying,

7 ^f Blessed are thei, whoſe iniquities are for-
giuen, and whoſe ſinnes are couered.

8 Blessed ^g is the mā, to whome the Lord im-
puteth not ſinne.

9 Came this bleſſednes then vpon the ^f cir-
cumciſion onely, or vpon the vncircumciſion
alſo? For we ſay, that faith was impu-
ted vnto Abraham for righteouſnes.

10 How was it then imputed? when he was
circumciſed, or vncircumciſed? not when
he was circumciſed, but when he was vn-
circumciſed.

11 ^h After he receiued the ſigne of circum-
ciſio, as ⁱ ſeale of the righteouſnes of the
faith which he had, when he was vncircu-

ciſed, that he ſhulde be the father of all
them that beleue, not being circumciſed,
that righteouſnes might be imputed to
them alſo,

12 And the father of circumciſion, not vn-
to them onely which are of the circumciſion,
but vnto them alſo that walke in the
ſteppes of the faith of our father Abra-
ham, ^j which he had when he was vncircum-
ciſed.

13 For the promes that he ſhulde be the
heire of the worlde, was not ^k giuen to Abra-
ham, or to his ſeed, through the ^h Law, but
through the righteouſnes of faith.

14 For if they which are of the Law, ^l be
heires, faith is made voyde, & the promes
is made of none effect.

15 For the Law cauſeth ^l wrath: for where
no Law is, there is no ^m tranſgreſſion.

16 Therefore it is by faith, that it might co-
me by grace, and the promes might be ſu-
re to ⁿ all the ſede, not to that onely which
is of the Law: but alſo to that which is of
the faith of Abraham, who is the father
of vs all,

17 (As it is written, ^a I haue made thee a fa-
ther of many nacions) euen ^o before God
whome he beleued, who quickeneth the
dead, and calleth thoſe things which be
not, as though they were.

18 Which Abraham about hope, beleued
vnder hope, that he ſhulde be the father of
many nacions: according to that which was
ſpoken to him, ^a So ſhal thy ſede be.

19 And he was not weake in the faith, confide-
red not his owne bodie, which was now
dead, being almoſt an hundreth yere olde,
nether ^r the deadnes of Saras wombe.

20 Nether did he doute of the promes of
God through vnbeleife, but was ſtreng-
thened in ^g faith, & gaue ^g glorie to God,

21 Being fully aſſured that he which had
promiſed, was alſo able to do it.

22 And therefore it was imputed to him
for righteouſnes.

23 Now it is not written for him onely, that
it was imputed to him for righteouſnes,

24 But alſo ^t for vs, to whome it ſhal be im-
puted for righteouſnes, which beleue in him
that raiſed vp Ieſus our Lord from the
dead.

25 Who was deliuered to death for our ſin-
nes, & ^u is riſen againe for our iuſtification.

CHAP. V.

1 He declareth the frute of faith; 7 And by compariſon
ſetteth forth the loue of God and obedience of Chriſt,
which is the fundacion and grounde of the ſame.

1 **T**hen being iuſtified by faith, we haue
a peace towarde God through our
Lord Ieſus Chriſt.

2 ^a By whome alſo we haue acceſſe through
the favour of God: and this peace is the frute of faith. ^g Ephes. 2, 17

g This may
not be vnder-
ſtande of the
frutes of faith:
(for thereof ^h
Apoſtle doeth
hereafter ex-
preſſly intreat)
but of ⁱ faith
it ſelfe.

h In fulfilling
the workes the
roof.

i And thinke
to performe ^j
ſame by wor-
kes.

k If it be re-
quiſite to fulfil
the Law for
him that ſhal
be of Abraham
inheritance,
then it is in
vaine to bele-
ue ^l promes:
for it ſerueth
to no uſe.

Gen. 17, 4.
I Through our
default, and not
of it ſelfe.

m That is no
breache of cō-
mandement.
n Which bele-
ue.

o By a ſpiri-
tual kinred
which God
chiefly accep-
teth.

Gen. 15, 5.
p Abraham be-
gaue the circū-
ciſed cut by ^q
vertue of faith
and not by ^r
power of natu-
re, which was
extinguished:
ſo the Gentils
which were
nothing, are cal-
led by the
power of God
to be of the nū-
ber of ^s faith-
ful.

q But ^t moſte
ſtrong, & con-
ſtant.

r In that ſhe
was paſt child-
de bearing.

s For his mer-
cie and truth.
t For our in-
ſtruction: for
we ſhal be iu-
ſtified by the
ſame meane.

u To accom-
pliſh & make
perfect our iu-
ſtification.

a By peace he
re ^b met that
in redible and
re-constant
to e of minde
faith

That is, by
workes.

b He might
pretende ſome
merite or wor-
ke worthe to
be recompen-
ſed.

Gen. 15, 6.

Gal. 3, 6.

Rom. 3, 23.

c Meriteth by
his workes.

d That depen-
deth not on
his workes,

nether thinketh
to merit by
them.

e Which maketh
him that
is wicked: in
him ſelfe, iuſte
in Chriſt.

Pſal. 32, 1.

f Under this
excellent ſacra-
ment he com-
prehendeth the
whole Law.

Gen. 17, 10.

Iam. 1. 3.

b For it hathe euer good successe. c He meaneth that loue wherewith God lo

Ebr. 9. 15.

d By this comparison he amplifieth the death of Christ. e That is, for such one of whom he hath the receiued good.

f Because of sinners yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth young babes, which nether had the knowledge of the Law of nature, nor any motion of concupiscence, muche less committed any actual sinne: & this may also comprehend y Geotiles.

i Yet all mankind, as it were sinned with them were as yet inclosed in Adams loynes. k Which was Christ.

l For by Christ we are not onely deliuered from y sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to y faithful.

n Which releue to y sinned in Iesus Christ.

faith vnto this grace, wherein we stand, & reioyce vnder y hope of the glorie of God.

3 Nether *do we* so onely, but also we reioyce in tribulatioⁿs, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

5 And hope maketh not ^b ashamed, because the loue of God is shed abroad in our hearts by the holie Ghost, which is giueⁿ vnto vs.

6 For Christ, when we were yet of no strength, at *his* time, dyed for the * vngodlie.

7 Douteles one wil scarce dye for a ^d righteous man: but yet for a ^a good maⁿ it may be that one dare dye.

8 But God setteth out his loue toward vs, seing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

10 For if when we were ^f enemies, we were recoiled to God by the death of his Sonne, muche more being recoiled, we shal be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued y atonement.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wet ouer all men: for as muche as all men haue sinned.

13 For vnto the ^g time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not ^h after the like maner of the transgression of ⁱ Adam, which was y figure of ^k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hathe abounded vnto many.

16 Nether is the gift so, as that *which* entred in by one that sinned: for the faute came of one offence vnto condēnacion: but the gift is ^l of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of ^m righteousness, reigne in life through one, *that is* Iesus Christ.

18 Likewise the as by the offence of one *the faute came* on all men to condemnation, so by the iustifying of one *the benefite abounded* toward ⁿ all men to y iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the ^o Law entred thereupon that the offence shulde ^p abunde: neuertheles where sinne abounded, *there* grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

Because no man shulde glorie in the flesh, but rather seke to subdue it to the Spirit. 3 He sheweth by the verue & end of Baptisme. 5 That regeneration is soyned with iustification, and therefore exhorteth to godlie life. 21 Setting before mens eyes the rewarde of sinne and righteousness.

What shal we say then: Shal we continue stil in sinne, that grace may abunde? God forbid.

2 How shal we, that are ^a dead to sinne, liue yet therein?

3 Knowe ye not, that ^a all we which haue bene baptized into ^b Iesus Christ, haue bene baptized into his death?

4 ^a We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde ^a walke in newnes of life.

5 ^a For if we be ^a grafted with him ^d to the similitude of his death, euen so shal we be ^e to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the ^e bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

7 For he that is dead, is ^f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion over him.

10 For in that he dyed, he dyed once ^g to sinne: but in that he liueth, he liueth to ^h God.

11 Likewise thinke ye also, that ye are ⁱ dead to sinne, but are aliue ^k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof.

13 Nether giue ye your membres as ^l weapons of vnrightheousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your membres as weapons of righteousness vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the ^m Law, but vnder ⁿ grace.

by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness. k In that ye are led with the Spirit of God. l The minde first minisreth euil motions, whereby mans wil is entised: thence burst forth the lustes, by them y bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Indewed with

o The Lawe of Moses. p That it might be more manifestly knowne, & see before all mens eyes.

a He dyeth to sinne in whome the Kingdome of sinne is broken by y verue of Christ, and so now liueth to God. Gal. 3. 27. Col. 2. 12.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. Ephes. 4. 22. Col. 3. 8. Ebr. 12. 8.

c The Greke worde meaneth, that we growe vp together with Christ, as we se moss, yuie, mistelowe, or such like growe vp by a tre and are nourished with the ioyse thereof.

d If we be by his vertue dye to sinne. e The flesh wherem sinne sticketh fast. f Because that being dead we can not sinne. g Or, innumerable, or innumerable.

h That he might destroy sinne in our flesh.

i And sitteth at the right hand of the Father.

k We may gather y we are dead to sinne, when sinne becometh to dye in vs: which is

l The minde first minisreth euil motions, whereby mans wil is entised: thence burst forth the lustes, by them y bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Indewed with

John 8.34.
2.pet.2.19.

o Shewig that
none can be
just which
doeth not o-
bey God.

p To confor-
me yourselues
vnto it.

q It is a most
vile thing for
him that is de-
liuered fro y
slauerie of sin-
ne, to returne a-
gaine to the sa-
me.

r Leauing to
speake of hea-
uenlie things,
according to
your capaci-
tie, I vñ the-
se similitudes
of seruitude &
freedome, that
ye might the
better vnder-
stand.

s Or, y reward
de and recom-
pense.

t Sinne is com-
pared to a ty-
rant which
reigneth by
force, who gi-
ueth death as
an allowance
to them that
were preferred
by the Lawe.

15 What then shal we sinne, because we are
not vnder the Law, but vnder grace? God
forbid.

16 *Knowe ye not, that to whomefoeuer ye
giue your selues as seruants to obey, his ser-
uants ye are to whome ye obey, whether it
be of sinne vnto death, or of obedience
vnto righteousness?

17 But God be thanked, that ye haue bene
the seruants of sinne, but ye haue obeyed
from the heart vnto the forme of the do-
ctrine, whereunto ye were deliuered.

18 Being then made fre from sinne, ye are
made the seruants of righteousness.

19 I speake after the maner of man, becau-
se of the infirmite of your flesh: for as ye
haue giuen your members seruants to vn-
clennes and to iniquitie, to commit iniqui-
tie, so now giue your members seruants vnto
righteousnes in holines.

20 For when ye were the seruants of sinne,
ye were freed from righteousness.

21 What frute had ye then in those things,
whereof ye are now ashamed? For the end
of those things is death.

22 But now being freed from sinne, and
made seruants vnto God, ye haue your
frute in holines, and the end, euerlasting
life.

23 For the wages of sinne is death: but the
gifte of God is eternal life through Iesus
Christ our Lord.

CHAP. VII.

1.7.12 The use of the Law, 6.24 And how Christ hath
deliuered vs from it. 16 The infirmite of the fleshful.
23 The dangerous fight betwene the flesh & the Spirit.

1 KNowe ye not, brethren, (for I speake
to them that knowe the Lawe) that
the Law hath dominion ouer a man as
long as he liueth?

2 *For the woman which is in subiection
to a man, is bounde by the law to the man,
while he liueth: but if the man be dead, she
is deliuered from the law of the man.

3 So then, if while the man liueth, she take
another man, she shalbe called an adulte-
resse: but if the man be dead, she is fre fro
the Law, so that she is not an adulteresse,
thogh she take another man.

4 So ye, my brethre, are dead also to y Law
by the bodie of Christ, that ye shulde be
vnto another, euen vnto him that is rai-
sed vp fro the dead, that we shulde bring
forthe frute vnto God.

5 For when we were in the flesh, the mo-
tions of sinnes, which were by the Law,
had force in our membres, to bring forthe
frute vnto death.

6 But now we are deliuered from the Law,
being dead vnto it, wherein we were
holden, that we shulde serue in newnes of
Spirit, and not in the oldenes of the letter.

1 What shal we say then? Is the Law sin-
ne? God forbid. Nay, I knewe not sinne,
but by the Law: for I had not knowen
lust, except the Law had said, *Thou
shalt not lust.

8 But sinne toke an occasion by the com-
mandement, and wrought in me all maner
of concupiscence: for without the Law sin-
ne is dead.

9 For I once was a liue, without the Law:
but when the commandement came, sinne
reuered,

10 But I dyed: and the same comandement
which was ordained vnto life, was founde
to be vnto me vnto death.

11 For sinne toke occasion by the coman-
dement, and disceiued me, and thereby
flew me.

12 Wherefore the Law is holie, and the
commandement is holie, and iust, & good.

13 Was that the which is good, made death
vnto me? God forbid: but sinne, that it
might appeare sinne, wrought death in me
by that which is good, that sinne might be
out of measure sinful by the commande-
ment.

14 For we knowe that the Lawe is spiritual,
but I am carnal, solde vnder sinne.

15 For I allowe not that which I do: for
what I wolde, that do I not: but what I
hate, that do I.

16 If I do then that which I wolde not, I
consent to the Law, that it is good.

17 Now then, it is no more I, that do it,
but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my
flesh, dwelleth no good thing: for to wil
is present with me: but I finde no meanes
to performe that which is good.

19 For I do not the good thing, which I
wolde, but the euil, which I wolde not,
that do I.

20 Now if I do that I wolde not, it is no
more I that do it, but the sinne that dwel-
leth in me.

21 I finde then by the Law, that when I
wolde do good, euil is present with me.

22 For I delite in the Law of God, concer-
ning the inner man:

23 But I se another law in my membres,
rebellig against the law of my minde, &
leading me captiue vnto the law of sinne,
which is in my membres.

24 O wretched man that I am, who shal de-
liuer me from the bodie of this death!

25 I thanke God through Iesus Christ our
Lord. Then I my self in my minde ser-
ue the Law of God, but in my flesh the
law of sinne.

CHAP. VIII.

1 The assurance of the faithful and of the frutes of the
holie Gost in them. 3 The weakenes of the Lawe &
who accomplish edit. 4 And therefore. 5 Of what
sorte

f There is no-
thing more ene-
mie to sinne
the Law:
if so he there-
fore that sinne
rage more by
reason thereof
then before,
why shulde it
be imputed to
the Lawe &
discloseth the
fleights of
sinne her ene-
mie?

Exod. 20. 17.

dent. 5. 21.

g Which is an
inward vice
not openly
known.

h He thought
him self to be
aliue, when he
knewe not the
Lawe.

1. Tim. 2. 8.

i Sinne being
disclosed by
the Lawe, is so
much more
detectable, be-
cause it tur-
neth the good-
nes of y Lawe
to our condem-
nation.

k So that it ca-
nudge the affe-
ctions of the
heart.

l He is not a-
ble to do that
which he de-
sireth to do, &
therefore is
farre from the
true perfection
m He doeth
not excuse hi
self, but shew-
eth that he
is not able to
accomplish y
good desire &
is in him.

n Or, in my nature

n The flesh
sayeth enen y
moste perfect
to runne for-
warde as the
spirit willet.

o That is, in
my spirit.

p Or, commande-
ment.

p Euen the cor-
ruption which
yet remaineth.

q This fleshlie
lump of sinne
and death.
r In that parte
which is rege-
nerate.
s Which is the
parte corrup-
ted.

sorte the faithful ght to be. 6 The frute of the Spirit in them. 17 Of hope. 18 Of pacience vnder the crosse. 19 Of the mutual loue betwixt God, and his children. 20 Of his forgiuenge.

^a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

^b He annexeth the condition left we shalbe aboue & libertie.

^c The power & autoritie of the Spirit that is, the grace of regeneration.

^d Whose sanctification is made out of Or, of no strigib

^e Or, by sinne. Christ did take flesh, & of nature was subiect to sinne, & notwithstanding he sanctified euery in the verie instant of his conception, & so did appropriate it vnto him, that he might destroy sinne in it. 2. Cor. 5. 21.

^f That which the Law requirith.

^g The worde comprehendeth all y which is moſte excellent in man, as will, vnderſtanding, reaſon, wit, &c.

^h Or, if so be. The Spirit of regeneration & abolitheth sinne in our flesh, not all at once, but by degrees: wherefore we muſte in y meane time call vnto God through pacience.

ⁱ But to liue after the Spirit, kge he nameth the holie Goſt of the effect, & he cauſeth in vs, when he propoſeth vs ſaluation by y Law with an impoſſible condition, who ſo doeth ſeale our ſaluation in our hearts by Chriſts adoption, that we conſider not God now as a rigorous Lord, but as a moſte merciful Father.

^j Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

ⁿ Or, of like value.

^o Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^p Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^q Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^r Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^s Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^t Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^u Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

^v Gal. 4. 5. So y we haue two witneſſes, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treaſures.

NOW then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.

For (that that was impossible to the Law, in as much as it was weak, because of the flesh.) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

That the righteousness of y Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

For they that are after the flesh, saour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

For the wisdom of the flesh is death: but the wisdom of the Spirit is life & peace, because the wisdom of the flesh is enemie against God: for it is not subiect to the Law of God, neither in dede can be.

So then they that are in the flesh, can not please God.

Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life for righteousness sake.

But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, because that his Spirit dwelleth in you.

Therefore brethren, we are debtors not to the flesh, to liue after the flesh:

For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.

For as many as are led by the Spirit of God, they are the sonnes of God.

For ye haue not receiued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of adoption, whereby we crye Abba, Father.

The same Spirit beareth witness with our Spirit, that we are the childre of God.

If we be children, we are also heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

For I counte that the afflictions of this present time are not worthie of the glory, which shalbe shewed vnto vs.

For the feruent desire of the creature

waiteth when the sonnes of God shalbe reueiled.

Because the creature is subiect to vanity, not of it owne wil, but by reason of him, which hath subdued it vnder hope,

Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of y sonnes of God.

For we knowe that euerie creature groeneth with vs also, and trauaileth in paine together vnto this present.

And not onely the creature, but we also which haue the first frutes of the Spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our bodie.

For we are saued by hope: but hope that is sene, is not hope: for how can a man hope for that which he seeth?

But if we hope for that we se not, we do with patience abide for it.

Likewise the Spirit also helpeth our infirmities: for we knowe not what to praye as we ought: but the Spirit it self maketh request for vs with sighs, which can not be expressed.

But he that searcheth y hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saintes, according to the wil of God.

Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

Moreouer whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

What shal we then say to these things? If God be on our side, who can be against vs?

Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?

Who shal lay any thing to the charge of Gods chosen? it is God that iustificieth,

Who shal condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

Who shal separate vs from the loue of Christ? shal tribulacion or anguish, or persecucion, or famine, or nakednes, or peril, or sword?

As it is writte, For thy sake are we killed all day long: we are counted as shepe for the slaughter.

Neuertheles, in all these things we are more then conquerors through him that loued vs.

The creature shal not be restored before that Goss children be brought to their perfection in the meane season that waite.

That is, to destruction, because of mans sinne.

He meaneth not the Angels, neither deuils nor men.

And yet are farre from the perfection.

Luk. 21. 28. Which shal be in the resurrection when we shalbe made conformable to our head Christ.

By hope is meant y thing, which we hope for.

In y he sheweth their hearts to pray, & sheweth both whome to aske, and how.

He sheweth by the ordre of our election that afflictions are meane to make vs like the Sonne of God.

Who pronounced his iust in his Sonne Christ.

Where with he loued vs, or God in Christ: & loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.

Psal. 44. 23. Which is to signifie the co-dicid of Christes Church.

Christ is verie God. To the Romaines. Predestinacion.

^a Paul setteth forth by these wordes the wonderful nature of the spirits, aswel the good, Eph 1, 21 col. 1, 1. as the euil spirits, Ephes. 6, 12. col. 2, 15.
^b That is, wherewith God loueth vs in his Sonne Christ Iesus.

^a As becometh him that reuerenceth Christ, or whose tongue Christ ruleth & so takeeth Christ for his witness.
Act. 9, 2.

1. cor. 15, 8.
^b He wolde re-
deme the rejec-
tion of Jewes
wth his owne
damnacion, &
declareth his
zeale towardes
Gods glorie,
read Exod. 32,
32.

Chap. 2, 17.
ephes. 2, 12.

Chap. 2, 28.
^c The Arke of
the covenant,
because it was
a signe of Gods
presence, was
called Gods
glorie, 1 Sam.
4, 21. psal. 26, 8.

Gen. 21, 12.
Ebr. 11, 17.

^d The two ta-
bles of the co-
venant, Deut.
10, 9.

^e Christ is ve-
rie God.
Gal. 4, 28.

Gen. 28, 10.
^f Greke, fall
away.

^f That is, of
Jacob whose
name was also
Israel.

Gen. 25, 1.
^g The Israeli-
tes must not be
effemed by
their kinred,
but by the se-
cret election of
God, which is
aboue the ex-
ternal vocatio-
n As, Imael,

Gen. 25, 23.

Malac. 1, 2.

Exod. 33, 19.

ⁱ As the onelie
wil & purpose
of God is the
chief cause of
election & re-
probacion: so
his free mercie
in Christ is an
inferior cause
of saluacion, &
the hardening
of the heart, an
inferior cause
of damnacion.

38 For I am perswaded that nether death,
nor life, nor Angels, nor principalities,
nor powers, nor things present, nor things
to come,
39 Nor height, nor depth, nor anie other
creature shalbe able to separate vs from
the^b loue of God, which is in Christ Ie-
sus our Lord.

CHAP. IX.

ⁱ Having testified his great loue towardes his nation, &
the signes thereof. ⁱⁱ He entreareth of the election
and reprobacion. ²⁴ Of the vocacion of the Gentiles,
30 And reuocacion of the Lewes.

I Say the trueth: in Christ, I lye not,
my conscience bearing me witness in
the holie Ghost,
That I haue great heauines and continu-
al sorowe in mine heart.

* For I wolde with my self to be^b sepa-
rate from Christ, for my brethren that are
my kinsmen according to the flesh,

4 Which are the Israelites, to whome per-
teineth the adoption, and the glorie, and
the^d * Couenantes, and the giuing of the
Law, and the seruice of God, and the pro-
mises.

5 Of whome are the fathers, and of whome
concerning the flesh, Christ came, who is
God ouer all blessed for euer, Amen.

6 * Notwithstanding it can not be that the
worde of God shulde take none effect:
for all they are not^f Israel, which are of
Israel:

7 Nether are thei all children, because thei
are the fede of Abraham: * but, In^s Isaac
shal thy fede be called:

8 That is, they which are the children of
the^h flesh, are not the children of God:
but theⁱ children of the promes are coun-
ted for the fede.

9 For this is a worde of promes, * In this
same time wil I come, and Sara shal haue
a sonne.

10 Nether he onelie felt this, but also * Re-
becca when she had conceived by one, e-
uen by our father Isaac.

11 For yer the children were borne, & when
they had nether done good, nor euil (that
the purpose of God might remaine acor-
ding to electioⁿ not by workes, but by him
that calleth)

12 It was said vnto her, The elder shal
serue the yonger.

13 As it is written, * I haue loued Jacob, &
haue hated Esau.

14 What shal we say then? Is there vnright-
teousnes with God? God forbid.

15 For he saith to Moses, * I wil haue mer-
cie on him, to whome I wil shewe mercie:
and wil haue compassion on him, on who-
me I wil haue compassion.

16 So then it is not in him that willet, nor
in him that runeth, but in God that shew-

eth mercie:

17 For the^k Scripture saith vnto Pharao, ^k That is, God
* For this same purpose haue I stirred thee
vp, that I might shewe my power in thee,
and that my Name might be declared
through out all the earth.

18 Therefore he hathe mercie on whome
he wil, & whome he wil, he hardeneth.

19 Thou wilt say then vnto me, Why do-
eth he yet complaine for who hathe resi-
sted his wil?

20 But, o man, who art thou which^l plea-
dest against God? ^l Or breaketh
that the^m thing formed
say to him that formed it, Why hast thou
made me thus?

21 Hathe not the potten power of the clai-
re to make of the same lombe one vessel to
honour, and another vnto dishonour?

22 What and if God wolde, to shewe his
wrath, and to make his power knowne, suf-
fere with long pacience the vessels of wrath,
prepared to destruction?

23 And that he might declare the riches of
his glorie vpon^y vessels of mercie, which
he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of
the Lewes onely, but also of the Gentiles,

25 As he saith also in Osee, * I wil call them,
My people, which were not my people: &
ber, Beloued, which was not beloued.

26 And it shalbe in the place where it was
said vnto them, * Ye are not my people,
that there they shalbe called, The childre
of the liuing God.

27 Also Esaias cryeth concerning Israel,
* Though the number of the children of
Israel were as the sand of the sea, yet shal
but a remnant be saued.

28 For he wil make his account, & gather
it into a short fume with righteousness: for
the Lord wil make a short count in the
earth.

29 * And as Esaias said before, Except the
Lord of hostes had left vs a fede, we had
bene made asⁿ Sodom, and had bene li-
ke to Gomorra.

30 What shal we say then? That the Gen-
tiles which folowed not righteousness, haue
atteined vnto righteousness, euen the right-
teousnes which is of faith.

31 But Israel which folowed the Law of
righteousnes, colde not attein vnto the
Law of righteousness.

32 Wherefore? Because they sought it^o not by
faith, but as^p were by the workes of the
Law: for they haue stumbled at the stom-
bling stone.

33 As it is written, * Beholde, I lay in Sion
a^q stumbling stone, and a rocke to make
men fall: and euerie one that beleueth in
him, shal not be ashamed.

CHAP. X.

ⁱ After that he had declared his zeale towardes thei,
3 He

^l Or breaketh
gainst.

^m Isa. 45, 9.

ⁿ ezech. 28, 6.
wisd. 13, 7.

^o Or, vnto bone
of us.

^p Hose. 2, 23.

^q 1. pet. 2, 10.

^r Hose. 1, 10.

^s Isa. 10, 25.

^t God wil make
ke such a waste
of that people
that the fewe
that remaine
ne, shalbe a
worke of his
iustice, & shal
ser for the his
glorie in his
Church.

^u Isa. 1, 9.

^v That is, re-
tely lost.

^w Isa. 28, 14. &
28, 16. 1. pet. 2, 8.

^x psal. 118, 22.

^y Iesus Christ
is so the inside
of destruction,
to the faith-
fi life & re-
surrection.

3 He sheweth the cause of the ruine of the Iewes.

4 The end of the Lawe. 5 The difference between the iustice of the Lawe, and of faith. 17 Whereof faith cometh, and to whome it belongeth. 19 The reuersion of the Lawe, and calling of the Gentiles.

Bethrē, mine hearts desire & prayer to God for Israel is, that they might be saued.

For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

For they, being ignorāt of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted them selues to the righteousness of God.

* For Christ is the end of the Law for righteousness vnto euerie one y beleueth.

For Moses thus describeth the righteousness which is of the Lawe, * That the man which doeth these things, shall liue thereby.

But the righteousness which is of faith, speaketh on this wise, * Say not in thine heart, Who shall ascende into heauen? (that is to bring Christ from aboue)

Or, Who shall descende into the deepe? (y is to bring Christ againe from the dead)

But what saith it? * The worde is nere thee, *euē* in thy mouth, and in thine heart. This is y^e worde of faith which we preache.

For if thou shalt cōfesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued.

For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

For the Scripture saith, * Whosoever beleueth in him, shall not be ashamed.

For there is no difference between the Iewe & the Grecian: for he y^e is Lord ouer all, is riche vnto all, that call on him.

* For whosoever shall call vpon the Name of the Lord, shall be saued.

But how shall they call on him, in whome they haue not beleued? and how shall they beleue in him, of whome they haue not heard? and how shall they heare without a preacher?

And how shall they preache, except they be sent? as it is written, * How beautiful are the fete of them which bring glad tydings of peace, and bring glad tydings of good things!

But they haue not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleued our report?

Then saith this by hearing, & hearing sby the worde of God.

But I demāde, Haue they nor heard? No doute their founde went out through all

the earth, & their wordes into the ends of the worlde.

But I demāde, Did not Israel knowe God? First Moses saith, * I wil prouoke you to enuie by a nation that is not my nation, & by a foolish nation I wil anger you.

* And Esaias is bolde, and saith, I was founde of them that sought me nor, and haue bene made manifest to them that asked not after me.

And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a disobedient, and gamefaying people.

CHAP. XI.

4 God hathe his Church although it be not sene to mā's eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 G. d hathe blinded the Iewes for a time, and reueiled him self to the Gentiles. 18 Whome he warneth to humble the selues. 29 The giftes of God without repentāce. 33 The depth of Gods iudgements.

I demāde then, Harhe God cast away this people? God forbid: for I also am an Israelite, of the sede of Abraham, of the tribe of Benjamin.

God hathe not cast away his people which he knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

* Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am left alone, and they seke my life?

But what saith y^e answer of God to him? * I haue reserved vnto my self a seue thousand men, which haue not bowed the knee to Baal.

Euē so then at this present time is there a remnant through the election of grace.

And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

What then? Israel hathe not obtained y^e he sought: but the electiō hath obtained it, and the rest haue bene hardened,

According as it is written, * God hathe giuen the spirit of slomber: eyes that they shulde not se, & eares that they shulde not heare vnto this day.

And Dauid saith, * Let their table be made a snare, & a net, & a stumbling block, euē for a recompense vnto them.

Let their eyes be darkened that they se not, & bowe downe their backe alwayes.

I demāde then, Haue they stumbled, that they shulde fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to prouoke them to follow them.

Wherefore if the fall of them be the riches of the worlde, & the diminishing of the riches of the Gētiles, how much more shall their abundance be?

k Then seeing all the worlde knewe God by his creatures, the Iewes coulde not be ignorant, and so named of malice.

Deut 32, 21. Isa 65, 1.

Isa 65, 2.

Or, y^e rebellious people.

a And elected before all beginning.

1. King 19, 10. b He talked with God not that he shulde punish Israel, but yet lamented their fall: & so his wordes made against them.

1. King 19, 18 c meaning an infinite number

Or, fire electiō

Isa 6, 29.

Or 9, 10.

mat 13, 14.

John 12, 40.

alt. 28, 26.

Psal 69, 22.

Or, y^e King.

a Christ by y^e mouth of the Prophet

witheth that which came vpon y^e Iewes,

that is, that as birdes are taken where as they thinke to finde fode, so

y^e Law which the Iewes of a blinde zeale preferred to the Gospel

thinking to haue saluation by it, shulde

turne to their destruction.

e Take fro thē thy grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

a. That is a cer taine affection, but not a true knowledge. b The end of the Lawe is to iustifie the which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

Gal 3, 24.

Leu. 18, 5.

exek 20, 12.

gal 3, 12.

Deut. 30, 12.

Deut. 30, 14.

c Because we can not perfor me the Law, it maketh vs to doubt, who shall go to heauen & to say, Who shall go downe to the deepe to deliuer vs thence? but faith reacheth vs y^e Christ is ascen ded vp to take vs with him & hathe descen ded into the depth of death to destroy death, & deliuer vs.

Isa. 28, 16.

d That is, the promes & the Gospel which agreeth with the Lawe.

Rom 1, 2, 32.

alt. 2, 21.

e That is, the way to be saued is to beleue with heart that we are saued onely by Christ, and to confesse the same before the worlde.

Isa. 32, 7.

mat 1, 15.

f Meaning the Gospel & the good tydings of saluation w^{ch} they preached.

Isa. 53, 8.

John 12, 38.

g That is, by Gods commandement, of whome they are sent, that preache the Gof.

pel. It may be also taken for the very preaching it self.

Psal 19, 5.

h Both the Iewes & Gentiles. i The Hebrew worde signifieth the line or proportion of the heauens, whose moste excellent frame, besides the rest of Gods creatures, preachieth vnto the whole worlde, and testifieth for the worthines of the Creator.

The true & wilde oliue. To the Romaines. Exhortacions.

1100/1224

13 For in that I speake to you Gentiles, in asmuche as I am the Apostle of the Gentiles, I magnifie mine office,
 14 To trie if by any meanes I might prouoke them of my flesh to followe them, & might saue some of them.
 15 For if the casting away of them be the recōciling of the worlde, what shal the receiuing be, but a life from the dead?
 16 For if the first frutes be holie, so is the whole lompe: and if the roote be holie, so are the branches.
 17 And thogh some of the brāches be broken of, & thou being a wilde oliue tre, wast grafte in for them, and made partaker of the roote, and fatnesse of the oliue tre,
 18 Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.
 19 Thou wilt say then, The brāches are broken of, that I might be grafte in.
 20 Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but feare.
 21 For if God spared not the natural branches, take hede, lest he also spare not thee.
 22 Beholde therefore the bountifulnes, & seueritie of God: towarde them which haue fallen, seueritie: but towarde thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.
 23 And thei also, if thei abide not stil in vnbelefe, shal be graffed in: for God is able to graffe them in againe.
 24 For if thou wast cut out of the oliue tre, which was wilde by nature, and wast graffed contrary to nature in a right oliue tre, how muche more shal they that are by nature, be graffed in their owne oliue tre?
 25 For I woldenot, brethré, that ye shulde be ignorant of this secret (lest ye shulde be arrogant in your selues) y partely obstinacie is come to Israel, vntil the fulnes of the Gentiles be come in.
 26 And so all Israel shal be saued, as it is written, * The deliuerer shal come out of Sion, and shal turne away the vngodlines from Iacob.
 27 And this is my couenāt to them, * When I shal take away their sinnes.
 28 As cōcerning the Gospel, they are enemies for your sakes: but as touching the electiō, they are beloved for the fathers sakes.
 29 For the giftes and calling of God are without repentance.
 30 For euen as ye in time past haue not beleued God, yet haue now obtēined mercie through their vnbelefe,
 31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtēine mercie.
 32 For God hathe shut vp all in vnbelefe, that he might haue mercie on all.

O the depnes of the riches, bothe of the wisdom, & knowledge of God! how vnsearcheable are his iudgemēts, & his wayes past finding out!
 34 *For who hath knowen the minde of the Lord? or who was his counsellor?
 35 Or who hath giuen vnto him first, and he shal be recompensed?
 36 For of him, and through him, and for him are all things: to him be glorie for euer. Amen.

CHAP. XII.

The conuersation, loue, and workes of such as beleue in Christ. 19 Not to seke reuengence.

I Beseeche you therefore, brethré, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God.
 2 And facion not your selues like vnto this worlde, but be ye changed by y renuing of your minde, y ye may proue what is the good wil of God, & acceptable, & perfite.
 3 For I say through the grace that is giuen vnto me, to euerie one that is amōg you, y no man presume to vnderstand aboute that which is mete to vnderstand, but that he vnderstand according to sobrietie, as God hathe dealt to euerie man the measure of faith.
 4 For as we haue many mēbers in one bodie, and all members haue not one office,
 5 So we being many are one bodie in Christ, and euerie one, one anothers members.
 6 *Seing then y we haue giftes that are diuers, according to y grace that is giue vnto vs, whether we haue prophecie, let vs prophecise according to y proportiō of ffaith:
 7 Or an office, let vs waite on the office: or he that teacheth, on teaching:
 8 Or he y exhorteth, on exhortatiō: he that distributeth, let him do it * with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with *cherefulness.
 9 Let loue be without dissimulation. * Abhorre that which is euil, and cleaue vnto that which is good.
 10 *Be affectioned to loue one another with brotherlie loue, In giuing honor, go one before another,
 11 Not surlifful to do seruice; seruēt in spirit: seruing the Lord,
 12 Reioycing in hope, paciēt in tribulatiō, *continuing in prayer,
 13 *Distributing vnto the necessities of the Sautes: giuing your selues to hospitalitie.
 14 *Blesse thē which persecute you: blesse, I say, and curse not.
 15 Reioyce with them that reioyce, & wepe with them that wepe.

1st. 40. 13.
 wisdom 9. 13.
 1. cor. 2. 16.
 u He repro-
 ueth the rail-
 nes of men w
 murmure agaiſt
 the iudgemēts
 of God.
 x That is, prou-
 oked him by
 his good wor-
 kes?
 y All things a-
 re created and
 preferred of
 God to set for
 the his glorie.

a In ſtede of
 dead beaſts, li-
 uelie ſacrifices:
 in ſtede of the
 blood of bea-
 ſtes which was
 but a ſhadowe
 & pleaſed not
 God of it ſelf,
 the acceptable
 ſacrifice of the
 ſpiritual man,
 framed by
 faith to godli-
 nes and chari-
 tie.

Ephes. 5. 17.
 1 theſſ. 3. 1.
 b That is, true,
 lawfull & ſpiri-
 tual, 1 Pet. 2. 5.
 1. Cor. 12. 12.

epheſ. 4. 7.
 c Whatſoever
 is not agreeable
 to Gods wil, is
 euil, diſpleaſant
 and vperſe.

1. Pet. 4. 10.
 d Two things
 are required,
 if we wil iud-
 ge ſoberly of
 Gods giftes in
 vs: the one that
 we do not ar-
 rogate to our
 ſelues that we
 haue not:
 next, that we
 boalt not of
 the giftes, but
 reuerently vſe
 them to Gods
 honour.

Mat. 6. 2.
 2. Cor. 9. 7.

Amos. 5. 15.
 e That is, iober-
 ly, not. negle-
 cting Gods gif-
 tes, but vſing
 them to his
 glorie.

Ephes. 4. 2.
 1. pet. 2. 17.
 ebr. 13. 1.

10. the time.
 Luk. 18. 1.
 1. Cor. 16. 1.
 ebr. 13. 2.

1. pet. 4. 13.
 Mat. 5. 44.

f. By prophe-
 cing here he

meaneth preaching and teaching, & by office or miniſterie, all ſuch offices, as appertēne to the Church, as Elders, Deacons, &c. g By faith he meaneth the knowledge of God in Christ with the giftes of the halie Goſt. h Of theſe of-
 ficers ſome are Deacons, ſome Gouernours, ſome kepe the poore. He mea-
 neth them which were appointed to loke vnto the poore, as for the moſte part
 ce were the widowes, Act 6. 1. 1. tim 5. 9.

q Meaning ſub-
 ernes & indu-
 ration againſt
 Gods worde.

Iſa. 59. 20.

r He ſheweth
 that the time
 ſhal come that
 the whole na-
 tiō of y Iewes
 thogh not cue-
 ry one parti-
 cularly, ſhal be
 ioyned to the
 Church of
 Chriſt.

Iſa. 27. 9.
 1. cor. 22. 33.

ebr. 8. 8.

ebr. 10. 16.

s To whome
 God giueth his
 Spirit of adop-
 tion, and who-
 me he calleth
 effectually, he
 can not periſh:
 for Gods eter-
 nall counſel ne-
 uer chaſgeth.

t Or, that by your
 mercie.
 e That is, bo-
 the Iewes and
 Gentiles.

Prou. 3. 7.
isa. 5. 11.
k That is, in
your owne co-
cett.

Prou. 20. 22.
mat. 5. 39.

1. pet. 3. 9.

2. cor. 8. 11.

l Liue so ho-
nestly & god-
ly that no mā
can finde faulte
with you.

Ebr. 12. 14.

Eccle. 28. 1.

mat. 5. 38.

Deu. 32. 35.

ebv. 10. 39.

Prou. 25. 21.

m For ether
thou shalt wo-
ne him with
thy benefir, or
els his consci-
ce shall beare
him wrnes &
Gods burning
wrath hāgeth
ouer him.

Wisd. 6. 4.

tit. 3. 1.

1. pet. 2. 13.

n Not onely
the punishmēt
of the Iudges,
but also the
vengeance of
God.

*"Greke, a reuen-
ger with wrath"*

b For no pri-
uate man can
condemne that
gouernemēt w
God hath ap-
pointed with-
out & breache
of his consci-
ce: and here, he
speakech of ci-
uil magistrates:
so that Anti-
christ and his
can not wrast
this place to
establish their
tyrannie ouer
the cōscience.

Mat. 23. 11.

c That is, to

defend & good
and to punish
the euil.

d He meaneth
onely the seco-
de table.

Exod. 20. 14.

deut. 5. 18.

Lūc. 19. 18.

mat. 22. 39.

gal. 5. 14.

1. tim. 2. 8.

1. Tim. 1. 5.

- 16 Be of like affection one towards another:
*be not hie minded: but make your selues
equal to them of the lower sorte: be not
wise in^k your selues.
- 17 *Recōpense to no mā euil for euil: ^lpro-
cure things honest in the sight of all men.
- 18 *If it be possible, as much as in you is, ha-
ue peace with all men.
- 19 Dearly beloued, *auenge not your selues,
but giue place vnto wrath: for it is written,
*Vengeance is mine: I wil repaye, saith the
Lord.
- 20 *Therefore, if thine enemy hunger, fe-
de him: if he thirst, giue him drinke: for
in so doing, thou shalt heape ^mcoles of fy-
re on his head.
- 21 Be not overcome of euil, but overcome
euil with goodnes.

CHAP. XIII.

*1. The obedience to the Rulers. 4 Why they haue the
swords. 8 Charitie ought to measure all our doings.
11 An exhortation to innocencie & puritie of life.*

- ¹ **L**et *euerie soule be subiect vnto the
higher powers: for there is no power
but of God: & the powers that be, are or-
dained of God.
- ² Whosoever therefore resisteth ^y power,
resisteth the ordinance of God: and they
that resist, shal receiue to them selues iud-
gement.
For princes are not to be feared for good
workes, but for euil. Wilt ^y then be with-
out feare of the power? do wel: so shalt
thou haue praise of the same.
- ⁴ For he is the minister of God for thy
wealth: but if thou do euil, feare: for he
beareth not the sword for nought: for he is
the minister of God to take vengeance on
him that doeth euil.
- ⁵ Wherefore ye must be subiect, not becau-
se of wrath onely, but also for ^b conscien-
ce sake.
- ⁶ For, for this cause ye paye also tribute: for
they are Gods ministers, applying them
selues for the same thing.
- ⁷ *Giue to all men therefore their due tie:
tribute, to whome ye owe tribute: custo-
me, to whome custome: feare, to whome
feare: honour, to whome ye owe honour.
- ⁸ Owe nothing to any man, but to loue o-
ne another: for he that loueth another, ha-
th fulfilled the ^d Law.
- ⁹ For this, *Thou shalt not commit adul-
terie, Thou shalt not kill, Thou shalt not
steale, Thou shalt not beare false witnes,
Thou shalt not couet: and if there be any
other commandement, it is briefly com-
prehēded in this saying, *euē* in this, *Thou
shalt loue thy neighbour as thy self.
- ¹⁰ Loue doeth not euil to his neighbour:
therefore is loue ^y *fulfilling of the Law.
- ¹¹ And that, cōsidering the season, that *it is*
now time that we shulde arise from slepe:

for now is our saluation ^e nerer, then whē
we beleued it.

- ¹² The night is past, & the day is at hand:
let vs therefore cast away the workes of
darkenes, and let vs put on the ^f armour
of light,
- ¹³ So that we walke honestly, as in the day:
not in *glotonie, and dronkennes, nether
in chambering and wantonnes, nor in strife
and enuying:
- ¹⁴ *But put ye on the Lord iesvs christ,
and take no thought for the flesh, to fulfil the
lustes of it.

CHAP. XIII.

*1 The weake ought not to be despised. 10 No man shulde
offende anothers conscience. 15 But one to supporte
another in charitie and faith.*

- ¹ **H**im that is weake in the *faith, recei-
ue vnto you, but not ^b for controuer-
sies of disputations.
- ² One beleueth ^y he may eat of all things:
& another, which is weake, eateth herbes.
- ³ Let not him that eateth, despise him that
eateth not: and let not him which eateth
not, iudge him that eateth: for God hath
receiued him.
- ⁴ *Who art thou that condemnest another
mans seruant? he standeth or falleth to his
owne ^c master: yea, he shalbe established:
for God is able to make him stande.
- ⁵ This mā esteemeth one day aboue another
day, & another man counteth euerie daye
a like: let euerie man be ^d fully perswaded
in his minde.
- ⁶ He that ^e obserueth the day, obserueth it
to the ^f Lord: and he that obserueth not the
day, obserueth it not to the Lord. He that
eateth, eateth to the Lord: for he giueth
God thākes: and he ^y eateth not, ^h eateth
not to the Lord, and giueth God thanks.
- ⁷ For none of vs liueth ⁱ to him self, nether
doeth anye dye to him self.
- ⁸ For whether we liue, we liue vnto the
Lord: or whether we dye, we dye vnto the
Lord: whether we liue therefore, or dye,
we are the Lords.
- ⁹ For Christ therefore dyed and rose agai-
ne, and reuiued, that he might be Lord bo-
the of the dead and the quicke.
- ¹⁰ But why doest thou iudge thy brother?
or why doest thou despise thy brother?
*for we shal all appeare before the iudge-
ment seat of Christ.
- ¹¹ For it is written, *I ^k liue, saith the Lord,
and euerie knee shal bowe to me, and all
tongues shal ^l confesse vnto God.
- ¹² So then euerie one of vs shal giue ac-
countes of him self to God.
- ¹³ Let vs not therefore iudge one another
anye more: but vse *your* iudgement rather
firme to whome as yet God had not reuelled the perfitte libertie. ¹ Bothe
our life, and death ought to profite our brother. ² *2. Cor. 5. 10.* ³ *1. Jsa. 45. 23.* ⁴ *phil.*
⁵ *2. 10.* ⁶ *k* This othe particularly apperaineth to God who is the true life of
him self, & giueth it to all others. ⁷ And acknowledge me for thier God.

^e Before we
beleued, it had
bene in vaine
to tel vs these
things: but now
seeing our sal-
uation is nere,
let vs take
hede that we
neglect not
this occasion.

^f That is, ho-
nest maners &
godlie.

^g *1. pet. 2. 13.*

^a That is, the
doctrin of ^y
Gospel.

^b Let he shul-
de departe
either more ig-
norant then he
came, or els w
a greater seru-
pule of consci-
ce.

1. tim. 4. 18.

^c It is the
Lords matter
& nothing.

^d We must be
assured in our
conscience by
Gods worde
in all things
that we do: ^y
if we be strōg,
we may know
what is our li-
bertie and if
we be weake,
we may lear-
ne to profite
daily.

^e That coun-
terth one day
more holie thē
another.

^f Who iudg-
eth whether
he doeth wel
or no.

^g Because he
thinketh the
meates vnleu-
ne by ^y Law.

^h Here we
must note three
things: first, ^y
he speakech of
things which
of them selues
are indifferēt,
albeit in the
Law they were
not next, that
he reprooueth
not the condē-
ning of the ^a &
but of the per-
sones: thirdly
that he mea-
neth not the
subburne and
malicious, who
me he calleth
dogges & con-
cison, but the
weake and in-
firme to whome as yet God had not reuelled the perfitte libertie. ¹ Bothe
our life, and death ought to profite our brother. ² *2. Cor. 5. 10.* ³ *1. Jsa. 45. 23.* ⁴ *phil.*
⁵ *2. 10.* ⁶ *k* This othe particularly apperaineth to God who is the true life of
him self, & giueth it to all others. ⁷ And acknowledge me for thier God.

in this, that no man putte an occasion to fall, or a stumbling blocke before his brother.

m He preuenteth the objection which the Christians might vse.

1. Cor. 8. 13.

n Which is the benefite of Christiā libertie by abusing whereof ye cause y^e weakes to blasphem the Gospel which might seme to them contrarie to Gods will, and the doctrine of the Lawe.

o God wil not reigne ouer his by such obleruations.

Tit. 1. 15.

p In peace & righteousness.

1. Cor. 8. 13.

q Faith here is taken for a full persuasion of the Christian libertie in things indifferēt as the Apostles interpret it in the 24. verse.

r Which hath the none euil remors of conscience in his doing.

s Meaning, of a right conscience.

14 I knowe, & am perswaded through the Lord Iesus, that there is nothing vncleane of it self: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: *destroy not him with thy meat, for whom Christ dyed.

16 Cause not your^a commoditie to be euil spoken of.

17 For the^a kingdome of God is not meat nor drinke, but righteousness, and peace, & ioye in the holie Ghost.

18 For whosoever^a in these things serueth Christ, is acceptable vnto God, and is approved of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not y^e worke of God for meats sake: *all things in dede are pure: but it is euil for the man which eateth with offence.

21 *It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumblēth, or is offended, or made weake.

22 Hast thou^a faith? haue it with thy self before God: blessed is he y^e condemneth not him self in y^e thing which he alloweth.

23 For he that douteth, is condemned if he eat, because he eateth not of faith: & whatsoever is not of^a faith, is sinne.

CHAP. XV.

2 Paul exhorteth the^a to support & loue one another by the example of Christ, p And by the onelie mercie of God which is the cause of saluation both of the one & the other. 14 He sheweth his sale to warde them, & the Church, 30 And requereth the same of them.

2 **W**E which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery mā please his neighbour in that that is good to^a edification. For Christ also wolde not please him self, but as it is written, *The rebukes of them which rebuke thee, fel^b on me.

4 For whatsoever things are written afore time, are written for our learning, that we through patience, & cōsorte of the Scriptures might haue hope.

5 Now the God of^a patience and cōsolation giue you that ye be^a like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God euē the Father of

our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the^a glorie of God.

8 Now I say, that Iesus Christ was a^a minister of the circumcision, for the^a truth of God, to cōfirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercie, as it is writtē, *For this cause I wil confesse thee amōg the Gentiles, and sing vnto thy Name.

10 And againe he saith, *Reioyce, ye Gentiles with his people.

11 And againe, *Praise the Lord, all ye Gentiles, & laude ye him, all people together.

12 And againe Esaias saith, * There shalbe a roote of Iesse, and s^a he that shal rise to reigne ouer^b the Gentiles, in him shal the Gentiles trust.

13 Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holie Ghost.

14 And I my self also am perswaded of you, my brethren, that ye also are ful of goodness, and filled with^a all knowledge, and are able to admonish one another.

15 Neuertheles brethré, I haue somewhat boldly after a sort writtē vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ towards the Gentiles, ministering the Gospel of God, that the offering vp of the Gentiles might be acceptable^a being sanctified by the holie Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not^a speake of anie thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and dede,

19 With the power of signes and wonders, by the power of the Spirit of God: for that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abunde the Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans foundation.

21 But as it is written, *To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.

22 Therefore also I haue bene^a oft let to come vnto you.

23 But now seing I haue no more place in these quarters, and also haue^a bene defirous manie yerres agoe to come vnto you.

24 When I shal take my iourney into Spaine, I wil come to you: for I trust to se you in my

d To make vs partakers of Gods glorie.

e First to gather y^e Iewes, and then the Gentiles that bothe might be made one flocke.

f That God might be knowne true.

g Psal. 118. 50.

h Iam. 22. 50.

i Deu. 32. 43.

g Psal. 117. 5.

g Isa. 53. 10.

g Which is Christ who did spring as a yong budde out of y^e drye and dead rose.

h Then seing he toke bothe the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue one another.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent workes y^e he had done by him, that the Apostle neede not to fike anie other thing to boast vpon.

Chap. 1. 13. 1. thes. 2. 17.

Chap. 1. 1.

Psal. 69. 10.

a To edifie, signifies to do all manner duties to our neighbour, either to bring him to Christ, or if he be wōt, that he may growe from faith to faith: for y^e faithful are called the temple of God wherein he is resident by his holie Spirit: & these faithful are the Romes of y^e newe Ierusalem: that is, the vniuersal Church, Isa. 54. reuel. 21. of the which buylding Christ is the chief corner stone, Eph. 2. 20. b I did so beare them, as if they had bene done to me and not to my Father. c Which is y^e author of pacifice. 1. Cor. 14. 10. philip. 2. 16.

- in my iorney, & to be broght on my way
thitherwarde by you, after that I haue be-
ne somewhat filled with your *companie*.
- I Which was to carie the almes.* 25 But now go I to Ierusalem, to ¹ minister vnto the Saintes.
- 26 For it hathe pleased them of Macedonia and Achaia, to make a certeine distributiō vnto the poore Saintes which are at Ierusalem.
- 1. Cor. 9. 12.* 27 For it hathe pleased them, and their detters are they: *for if the Gentiles be made partakers of their spiritual things, their duetie is also to minister vnto them in carnal things.
- 28 When I haue therefore performed this, and haue ^m sealed them this ^a frute, I wil passe by you into Spaine.
- 29 *And I knowe when I come, that I shal come to you with ^a abundance of the blessing of the Gospel of Christ.
- mt that faithfully leaue it with them, & as it were sealed moste surely*
Chap. 1. 20.
n Almes is frute of faith and charitie.
o His coming shalbe prophesied vnto the: for God wil giue him abundant knowledge of Diuine mysteries to communicate vnto them.
2. Cor. 1. 11.
p He feared lest sclārous tongues wolde haue made his message either odious, or lesse acceptable.
Isa. 9. 6. 30 Also brethre I beseeche you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye * wolde strue with me by prayers to God for me.
- 31 That I may be deliuered frō them which are disobediet in Iudea, & that my seruice which I haue to do at Ierusalem, may be ^p accepted of the Saintes,
- 32 That I may come vnto you with ioy by the wil of God, & may wth you be refreshed.
- 33 Thus the *God of peace be with you all. Amen.
- CHAP. XVI.
- 1 After manie recommendations, 17 He admonisheth them to beware false brethren and to be circumspect.*
20 He prayeth for them, and giueth thanks to God.
- I** Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,
- 2 That ye receiue her in the Lord, as it becometh Saintes, and that ye assit her in whatsoeuer busines she nedeth of your aide: for she hathe giuen hospitalitie vnto manie, and to me also.
- Act. 18. 3.* 3 Grete *Priscilla and Aquila my fellow helpers in Christ Iesus.
- 4 (Which haue for my life laid downe their owne necke. Vnto whome not I onely giue thanks, but also all the Churches of the Gentiles)
- 5 Likewise grete the Church that is in their house. Salute my beloued Epenetus, which is the ^a first frutes of "Achaia in Christ.
- 6 Grete Marie which bestowed much labour on vs.
- 7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and ^b were in Christ before me.
- 8 Grete Amplias my beloued in the Lord.
- 9 Salute Vrbanus our felowe helper in Christ, and Stachys my beloued.
- 10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friends*.
- 11 Salute Herodion my kinsman. Grete the which are of the *friends* of Narcissus which are in the Lord.
- 12 Salute Tryphena and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hathe laboured much in the Lord.
- 13 Salute Rufus chosen in the Lord, & his mother and mine.
- 14 Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethre which are with them.
- 15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, & ail the Saintes which are with them.
- 16 Salute one another with an *holie ^c kisse. The Churches of Christ salute you.
- 1. Cor. 16. 20.*
2. Cor. 13. 12.
1. pet. 5. 14.
c This was a signe of amitie among the Iewes, which he willeth to be holie, that is, that it come from a munde full of godlie charitie.
2. Iohn 10.
d These be markes to knowe the false Apostles by. e The worde signifieth him that promisseth much & performeth nothing, who seemeth also to speake for thy profite, but doth nothing lesse.
Act. 16. 1
phil. 2. 19
- 17 ¶ Now I beseeche you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and *auoide them.
- 18 For they that are suche, serue not the Lord Iesus Christ, but their owne ^d belies, and with ^e faire speache & flattering deceiue the hearts of the simple.
- 19 For your obediēce is come abrode amōg all: I am glad therefore of you: but yet I wolde haue you wise, vnto that which is good, and simple concerning euil.
- 20 The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.
- 21 *Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.
- 22 I Tertius, which wrote out this epistle, salute you in the Lord.
- 23 *Gaius mine hoste, & of ^f whole Church saluteth you. Erastus the ^g chamberlaine of the citie saluteth you, and Quartus a ^h brother.
- 24 The grace of our Lord Iesus Christ be with you all. Amen.
- 25 *To him now that is of power to establi she you according to my Gospel, and preaching of Iesus Christ, *by the reuelation of the mysterie, which was kept secret since the worlde began:
- 26 (But now is opened, & published amōg all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith)
- 27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.
- Eph. 3. 19.*
Eph. 3. 9.
col. 1. 26.
2. Tim. 1. 10.
1. pet. 1. 10
g Bothe as touching the doctrine of Gospel, and also the calling of the Gentiles.
- Written to the Romaines from Corinthus and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE of Paul to the Corinthians.

1104/1224

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and affectat eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition suchie factions & schismes stragg vp in the Church, that frō opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religio. Against these evils the Apostle procedeth, preparing the Corinthians hearts, & eares with gentle salutations: but sone after he reproveth their contentions and debates, their arrogancie & pride, and exhorteth the to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauenlie wisdom of the Gospel, which cā not be perswaded by worldlie wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church wherein S. Paul behaued him self skilfully, buylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seruing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glorie, neither yet how he might liue, but onely the glorie of Christ: which thing at his coming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, & therefore suffered moste horrible Vices vnreproved & unpunished, as incest, contentions, pleadings before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, duetie of marriage, of discorde & dissension among the married, of virginite, & seconde marriage. And because some thought it nothing to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissembling was hindered, & their consciences wounded, which thing rather the he wolde do, he wolde neuer vse that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great evils, he admonisheth them by the example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

- 2 He praiseth the great graces of God shewed towards them, 10 Exhorting them to concorde and humilitie. 19 He beateh downe all pride, and wisdom which is not grounded on God, 26 Shewing whome God hath chosen to confounde the wisdom of the worlde.

PAUL called to be an Apostle of IESUS CHRIST, through the wil of God, and our brother Softenes, Vnto y Church of God which is at Corinthus, to them that are * a sanctified in Christ Iesus, * b Saintes by calling, * with all that c call on the Name of our Lord Iesus Christ in euerie place, bothe their Lord, and ours:

1. Thes. 1. 5.
2. Thes. 4. 7.
Rom. 1. 7.
eph. 1. 1.
col. 1. 22.
2. Tim. 1. 9.
tit. 2. 1.
2. Tim. 2. 23.
a Whome God hath separate from the rest of the worlde, purified, and giuen to his sonne, that he might be in them, and they in him. b Made holie by the fre mercie & calling of God. c Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

- 3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ, 5 * That in all things ye are made riche e in him, in f all kinde of speache, and in all knowledge: 6 As the testimonie of Iesus Christ hath bene confirmed in you. 7 So that ye are not destitute of anie gift: * wayting for the appearing of our Lord Iesus Christ. 8 Who shal also confirme you vnto y end, that ye may be g blamelesse in the day of our Lord Iesus Christ. 9 * God is faithfull, by whome ye are called vnto y felowship of his Sōne Iesus Christ our Lord.

and their knowledge of Gods worde. g For there is no condemnation to them that are grafted in Christ Iesus. * Psal. 138. 8. 1. Thes. 5. 24

d For all the benefites w ye haue receiued by the Gospel Colos. 1. 10. & 2. 7. philip. 3. 20. 1. Thes. 2. 11. e As members of the same bodie which communicate with their head. 1. Thes. 3. 12. & 5. 23. f He commendeth those giftes in them, whose abuse after he doeth reprove, as eloquence, philosophie,

10 Now

The worldelie wifdome. Chap.II. The wifdome of God. 77

Rom. 15. 5.

philip. 3. 16.
h Disagreeing
in wordes inge-
dredh dissentio
of minde, whe-
reof procedeth
repugnance of
iudgement, & is
the mother of
schisme and
heresie.

i Which was
a virtuous wo-
man & zealous
of Gods glorie
and sought the
quietnes of the
Church.

Act. 18. 24.
k Read the an-
notation, Act.
3. 16.

Act. 18. 8.

l This Gaius
was Pauls ho-
ste, in whose
house also the
Church was at
Corinthus.

Rom. 16. 25.
there was yet
another so cal-
led, & was of
Derbe, & fol-
lowed Paul,
Act. 20. 4.

Chap. 2. 19.

galat. 3. 4.

2. pet. 1. 16.
m That is,
chiefly & pecu-
liarily

Rom. 1. 16.

isa. 29. 14.
n As rhetoric-
ke, or arte ora-
torie.

o When men
shulde attrib-
ute that vnto e-
loquence, & o-
nely belonged
to the power
of God.

p That is, the
interpreter of
the Law.

Mat. 12. 38.

q He that is so
subtil in discuf-
sing questions?
& herein Paul
reprobeth
even the best
learned, as
thogh not one
of them coulde
perceiue by
his owne wif-
dome this my-
sterie of Christ
reueiled in the
Gospel.

r He speaketh
in the persone
of the wicked,
who contrarie
to their consci-
ence rather at-
tribute these
things to God,
then acknow-
ledge their
owne follie &
weakenes.

s According as
the worlde ter-
meth wise men.

10 Now I beseeche you, brethren, by the Na-
me of our Lord Iesus Christ, that ye all
h speake one thing, and that there be no
dissentions among you: but be ye knit to-
gether in one minde, and in one iudge-
ment.

11 For it hath bene declared vnto me, my
brethren, of you by them that are of the
house of ¹ Cloe, that there are contentions
among you.

12 Now this I say, that euerie one of you
saith, I am Pauls, and I am ^{*} Apollos, and
I am Cephas, and I am Christs.

13 Is Christ deuided? was Paul crucified
for you? ether were ye baptized ^k into the
name of Paul?

14 I thanke God, that I baptized none of
you, but ^{*} Crispus, and ¹ Gaius,

15 Lest anie shulde say, that I had baptized
into mine owne name.

16 I baptized also the housholde of Sre-
phanas: furthermore knowe I not, whether
I baptized anie other.

17 For Christ sent me not to ^m baptize, but
to preache the Gospel, not with ^{*} a wifdo-
me of wordes, ^o lest the crosse of Christ
shulde be made of none effect.

18 For the preaching of the crosse is to the
that perish, foolishnes: but vnto vs, which
are saued, it is the ^{*} power of God.

19 For it is written, I ^{*} wil destroye the wif-
dome of the wise, and wil cast away the
vnderstanding of the prudent.

20 Where is the wise? where is the ^p Scribe?
where is the ¹ disputer of this worlde? ha-
th not God made the wifdome of this
worlde foolishnes?

21 For seing the worlde by wifdome knewe
not God in the wifdome of God, it plea-
sed God by the foolishnes of preaching
to saue them that beleue:

22 Seing also that the Iewes require a ^{*} sig-
ne, and the Grecians seke after wifdome.

23 But we preache Christ crucified: vnto
the Iewes, euen a stumbling blocke, & vn-
to the Grecians, foolishnes.

24 But vnto them which are called, bothe
of the Iewes & Grecians we preache Christ,
the power of God, and the wifdome of
God.

25 For the ^r foolishnes of God is wiser then
men, and the weakenes of God is stronger
then men.

26 For brethren, you se your calling, how
that not manie wise men ^r after the flesh,
not manie mightie, not manie noble are
called.

27 But God hath chosen the foolish things
of the worlde to confounde the wise, and
God hath chosen the weake things of the
worlde, to confounde the mightie things.

28 And vile things of the worlde & things
which are despised, hath God chosen, &

things ^{*} which are not, to bring to nought
things ^u that are,

29 That no ^{*} flesh shulde reioyce in his
presence.

30 But ye are of him in Christ Iesus, who
of God is made vnto vs ^{*} wifdome and
righteousnes, and sanctificacion, and re-
dempcion,

31 That, according as it is written, ^{*} He that
reioyceth, let him reioyce in the Lord.

CHAP. III.

He putteth for example his maner of preaching, which
was according to the tenor of the Gospel. & Which Gos-
pel was contemptible & hid to the carnal, so And a-
gaine honorable and manifest to the spiritual.

And I, brethren, when I came to you,
I came not with ^{*} excellencie of wor-
des, or of wifdome, shewing vnto you the
^{*} a testimonie of God.

2 For I esteemed not to knowe anie thing
among you, saue Iesus Christ, and him
crucified.

3 ^{*} And I was among you in ^b weakenes, and
in feare, & in muche trembling.

4 Nether stode my worde, & my preaching
in the ^{*} entising speache of mans wifdo-
me, but in plaine euidence of ^o the Spirit
and of power,

5 That your faith shulde not be in the wif-
dome of men, but in the power of God.

6 And we speake wifdome among them
that are ^c perfit: not the wifdome of this
worlde, nether of the ^d princes of this
worlde, which come to nought.

7 But we speake the wifdome of God in a
mysterie, euen the hid wifdome, which God
had determined before the worlde, vnto
our glorie.

8 Which ^{*} none of the princes of this
worlde hath knowen: for had they knowe
it, they wolde not haue crucified ^y ^f Lord
of glorie.

9 But as it is written, ^{*} The things which
eye hath not sene, nether care hath he-
ard, nether came into mans heart, are, which
God hath prepared for them that loue
him.

10 But God hath reueiled them vnto vs by
his Spirit: for the Spirit ^h searcheth all
things, yea, the deepe things of God.

11 For what man knoweth the things of a
man, saue the spirit ⁱ of a man, which is in
him? euen so the things of God knoweth
no man, but the Spirit of God.

12 Now we haue ^k receiued not the Spirit
of the worlde, but the Spirit, which is of
God, that we might knowe the ^l things that
are giuen to vs of God.

13 Which things also we speake, not in the
^{*} wordes which mans wifdome teacheth,

g Man is not able to thinke Gods prouidence towards his.
h For he is
one God with the Father and the Sonne. i Mans minde, which vnder-
standeth and iudgeth. k We are not moued with that Spirit, which
teacheth things wherewith the worlde is delided, and which men vnderstand
by nature. l All the benefites of God in Iesus Christ.

m As that we
teache is
spiritual, so
kinde of
teaching must
be spiritual, that
y^e wordes may
agre with the
matter.
n Whose know-
ledge & iudge-
ment is not
cleared by
Gods Spirit.
Prou. 27. 19.
Isa. 40. 13.
wisd. 9. 17.
rom. 11. 34.
o For the tru-
eth of God is
not subiect to
the iudgement
of man.
p That is,
Christs Spirit,
Iohn 16. 13.
rom 8. 9.

a Belonging
to Christ
by faith, we be
in ro moue
by his Spirit,
& as we profite
in faith, we
growe vp to a
ripe age. And
here let him
take hede that
teacheth, lest
for milke he
grieue payson:
for milke and
strong meat in
effect are one,
but onely dif-
fer in maner &
forme.

Psal. 68. 13.
galat. 6. 7.
b He chargeth
them with two
fautes: the one,
y^e thei attribut-
ed to some
to y^e ministers,
& y^e other, that
thei preferred
one minister
to another.
c So made by
his grace.
d He reproveth
the ministers
of Corinth, as
teachers of eu-
rilious doctrines
& questions.
e Or the time:
which is, when
the light of y^e
truth shal ex-
pel the darke-
nes of ignoran-
ce, then the eu-
rilious ostenta-
tion of mans
wisdom shal
be brought to
nought.
f By the tryal
of Gods Spirit.

but which the holie Gost teacheth, com-
paring *m* spiritual things with spiritual
things.

14 But the *n* natural man perceiueh not
the things of the Spirit of God: for they
are foolishnes vnto him: nether can he
knowe them, because they are spiritually
discerned.

15 But he that is *** spiritual, discerneth all
things: yet he him self is *o* iudged of no
man.

16 *** For who hath knowne the minde of the
Lord, that he might instruct him? But we
haue the *p* minde of Christ.

CHAP. III.

3 Paul rebuketh the felines and outours thereof. 7 No
man ought to attribute his saluacion to the ministers,
but to God. 10 That they beware erroneous doctrines.
11 Christ is the fundacion of his Church. 16 The digni-
tie and office bothe of the ministers and also of all the
faithful.

ANd I colde not speake vnto you,
brethre, as vnto spiritual me, but as
vnto carnal, *even* as vnto *a* babes in Christ.

2 I gaue you milke to drinke, & not meat:
for ye were not yet able to beare it, nether
yet now are ye able.

For ye are yet carnal: for where as *there* is
among you enuying, and strife, and diui-
sions, are ye not carnal, and walke as men?

4 For when one saith, I am Pauls, and ano-
ther, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos,
but the ministers by whome ye beleued, &
as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God
gaue the encrease.

7 So then, nether is he that planteth, anie
thing, nether he that watreth, but God
that giueth the encrease.

8 And he that planteth, & he that watreth,
are *b* one, *** and euerie man shal receiue his
wages, according to his labour.

9 For we together are Gods *c* laborers: ye
are Gods housbandrie, and Gods buyl-
ding.

10 According to the grace of God giuen
to me, as a skilful master buylder, I haue
laid the fundacion, and another buylderh
thereon: but let euerie man *d* take hede
how he buylderh vpon it.

11 For other fundacion can no man lay,
then that which is laid, which is Iesus
Christ.

12 And if anie man buylde on this fundaci-
on, golde, siluer, precious stones, tymber,
haye, or stubble,

13 Euerie mans worke shalbe made mani-
fest: for the *e* daye shal declare it, because
it shalbe reueiled by the *f* fyre: & the fy-
re shal trye euerie mans worke of what
sorte it is.

14 If anie mans worke, that he hath buyl-
t vpon, abide, he shal receiue wages,

15 If anie mans worke burne, he shal *g* lose,
but he *h* shalbe safe him self: neuertheles
yet as it were by the fyre.

16 *** Knowe ye not that ye are the Temple
of God, and that the Spirit of God dwel-
leth in you?

17 If anie man destroy the Tēple of God,
him shal God destroy: for the Temple of
God is holie, which ye are.

18 Let no man deceiue him self. If anie
man among you seme to be wise in this
worlde, let him be a foole, that he may be
wise.

19 For y^e wisdom of this worlde is foolish-
nes with God: for it is written, *** He cat-
cheth the wise *k* in their owne craftines.

20 *** And againe, The Lord knoweth that
the thoughts of the wise be vaine.

21 Therefore let no man *l* reioyce in men:
for all things are yours.

22 Whether it be Paul, or Apollos, or Ce-
phas, or the worlde, or life, or death:
whether they be things present, or things
to come, *even* all are yours,

23 And ye Christs, and Christ Gods.

CHAP. IIII.

1 After that he had described the office of a true Apost-
le. 3 Seing they did not acknowledge him suche one,
4 He appealeth to Gods iudgement. 7 Beating downe
their glorie which hindered them to praise that, which
they dispraised in him. 16 He sheweth what he requi-
reth on their parte. & what they ought to looke for
of him at his returne.

1 **L**et a man so thinke of vs, as of the
ministers of Christ, and disposers
of the secrets of God.

2 And as for the rest, it is required of the
disposers, y^e euerie mā be founde faithful.

3 *** Astouching me, I passe verie litle, to be
iudged of you, or of *m* mans iudgement:
no, I iudge not *b* mine owne self.

4 For I *c* knowe nothing by *d* my self, yet
am I not thereby iustified: but he that iud-
geth me, is the Lord.

5 Therefore *** iudge nothing before the ti-
me, vntil the Lord come, who wil lighten
things that are hid in darkenes, and make
the counsels of the hearts manifest: and
then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figu-
ratiuely applied vnto mine owne self &
Apollos, for your sakes, that ye might le-
arne *e* by vs, that no man presume aboue
that which is written, that one swel not a-
gainst another for anie mans cause.

7 For who *f* separateth thee? and what hast
thou, that thou hast not receiued? if thou
hast receiued it, why reioycest thou, as
thogh thou hadest not receiued it?

8 Now ye are ful: now ye are made riche:
ye reigne as Kings without vs, and wolde
to God ye did reigne: that we also might
reigne with you.

9 For I thinke that God hath set forth

g Bothe his la-
bour & rewe at-
de.

Chap. 6. 19.

2 cor. 6. 16.

h He reproveth
the not as fal-
se apostles, but
as curious tea-
chers of hu-
maine sciēces,
as they which
looking at the
simplicitie of
Gods worde,
preache philo-
sophical specu-
laciōs.

i As touch-
ing his life, if he
holde fast the
fundacion.

Iob. 5. 13.

k When they
them selues a-
re entangled in
y^e same snares,
& thei laid for
others.

Psal. 94. 11.

l But in God
who worketh
by his mini-
sters to his
owne glorie &
the confort of
his Church.

a As it is a
thing intolle-
rable to come
ne y^e true mini-
sters of God,
so it is greatly
reprehensible
to attribute
more vnto the
then is mete.

Mat. 7. 1.

*"Grice, mans
d-y.*

Mat. 7. 1.

rom. 2. 1.

b Whether I
haue great-
gifts or litle,
few or manie.

c For as I do
not knowe,
whereby I shul-
de take anie oc-
casion of glo-
rie: so I am cer-
taine y^e before
God another
maner of iusti-
ce is required.

d Concerning
my office.

e By our exam-
ple.

f To wit, from
other men and
pferesh thei

g To diminish his autoritie they objected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter ranting in abusing himself and exalting the Corinthians, he maketh them ashamed of their vaine glorie.
Act. 20. 34.
1. thess. 2. 9.
2. thess. 3. 8.
Mat. 5. 44.
luk. 23. 34.
act. 7. 60.
**Or, ye gentle words.*

**Or, pedagogues & schoolmasters.*

i Forasmuche as they had so sone forgotte.

Act. 19. 22.
1 Tim. 4. 15.

k That is, whatsoever gifts we haue receiued of God to this end, y he may reigne among vs.
l Of the holie Ghost.

a Who wolde thinke that you wolde suffer that mischief vapourised, which y moste barbarous nations abhorre to speake of.
Leu. 18. 8.
Col. 2. 5.

b Having now receiued the Gospel.
c My wil and consent.
d With innocētiō of Gods Name, as becometh them w procure the Lords busines and not their owne.
1. Tim. 1. 10.
e Which is to be as an heathen man and publicane.

vs the laste Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 We are^h fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

11 Vnto this houre we bothe hōger, & thirst, and are naked, and are buffered, and haue no certeine dwelling place,

12 *And labour, working w our owne hands: we are reuiled, & yet we bleſſe: we are persecuted, and suffer it.

13 *We are euil spoken of, and we pray: we are made as the filthe of the worlde, the ofskowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued childre I admonish you

15 For thogh ye haue ten thousand^{*} instructors in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, w shal put you in remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolde not come to you.

19 But I wil come to you shortly, *if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the^k kingdome of God is not in worde, but in^l power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, *3* Wilking them to excommunicate him, *7* To embrace puritie, *9* And see wickednes.

1 IT is heard certainly that there is fornication amōg you, and suche fornicatiō as is not once named among the^a Gentils, *that one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather forowed, that he which hath done this dede, might be put from among you.

3 *For I verely as absent in bodie, but present in spirit, haue determined already as thogh I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my^c spirit, d in the Name of our Lord Iesus Christ, that suche one, I say, by the power of our Lord Iesus Christ,

5 *Be deliuered vnto^e Satan, for the

*delstruō of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not^s good: *know ye not that a litle leauē, leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, ^h as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs kepe the feast, not with olde leauē, nether in the leauen of malitiousnes and wickednes: but with the vnleauened bread of sinceritie and trueth.

9 I wrote vnto you in an epistle, *that ye shulde not cōpanie together w fornicators,

10 Andⁱ not all together with the fornicators of this worlde, or with the couetous, or with extorcioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue writen vnto you, that ye companie not together: if ane that is called a brother, be a fornicator, or couetous, or^k an idolater, or a railar, or a drunkard, or an extorcioner, with suche one eat not.

12 For what haue I to do, to iudge them also, which are^l without? do ye not iudge the that are^m within?

13 But God iudgeth them that are without. Put away therefore frō among your selues that wicked man.

present at idole seruice, & yet professe the Gospel. *1* Vnto whome the Ecclesiastical discipline doeth not stretch. *m* Which are subiect to Gods worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen *7* Christians ought rather to suffer. *12* He reproveth the abusing of Christian libertie, *15* And sheweth that we ought to serue God purely bothe in bodie, and in soule.

1 ARE anie of you, hauing busines against another, be iudged vnder^a the vnjust, and not vnder the Saintes?

2 *Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not y we shal iudge the^b Angels? how muche more things that pertaine to this life?

4 If then ye haue iudgemēts of things pertaining to this life, set vp them which are^d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, y can iudge betwene his brethre?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Now therefore there is vtterly^c a faute among you, because ye go to law one with another: *why rather suffer ye not wrong? why rather susteine ye not harme?

8 *Nay, ye your selues^e do wrong, and do harme, and that to your brethren.

not reprove y godlie, which with a good conscience wsh y magistrat to defende his right, but condemneeth him, grudges & desires of reuengence.

f For being wounded with shame & sorrowe, his flesh or olde man shal dye: and the spirit or newe man shal remaine aliue & enioye the victorie in y day when the Lord shal inge the quicke and dead. *2. Cor. 4. 18.*
1 pet. 4. 6.
Gal. 5. 9.

g Seeing you suffer suche mōstrous vices among you.
Mat. 18. 17.

h As euerie mā particularly is pure, so y whole Church in general

may be pure. *i* But he meāt of those that were couersant in the Church, whome they ought by discipline to haue corrected: for as touching straggers they ought by all meanes

godly to winne the to Christ. *k* Who to please bothe parties wolde be

**Or, iudges & magistrates which are vnjust.*

Wis. 3. 2.
a He callith them vnjuste, whoſeuer are not sanctified in Christ.

b Who are now apostates & deuilz. *Mat. 25. 41.*

c That is, make them iudges.

d If ye so burne with desire to please, kepe a course among your selues, and make the least esteemed your iudge: for it is more easie to iudge betwene brethren.

**Or, importunus of minde.*

Mat. 5. 38.

luk. 6. 29.

rom. 12. 19.

1. Tim. 5. 10.

Eph. 5. 3.
1. Tim. 1. 9.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceived: * nether fornicatours, nor idolaters, nor adulterers, nor wātōns, nor bouggerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God.

Eph 2. 12.
Tit. 3. 3.

1. Pet. 4. 3.

Chap. 10. 29.

eccle. 37. 31.

1. Pet. 4. 3.

Chap. 10. 29.

eccle. 37. 31.

1. Pet. 4. 3.

Chap. 10. 29.

eccle. 37. 31.

1. Pet. 4. 3.

Chap. 10. 29.

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1. Pet. 4. 3.

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1. Pet. 4. 3.

Chap. 10. 29.

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1. Pet. 4. 3.

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1. Pet. 4. 3.

Chap. 10. 29.

eccle. 37. 31.

1. Pet. 4. 3.

Chap. 10. 29.

11 And suche were *some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 *All ^e things are lawful vnto me: but all things are not profitable. I may do all things, but I wil not be brought vnder the power of anie thing.

13 Meates are ordeined for the bellie, and the bellie for ^f meates: but God shal destroe bothe it, and them. Now the bodie is not for ^h fornication, but for the ⁱ Lord, & the Lord for the bodie.

14 And God hathe also raised vp ^j Lord, and ^k shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ? shal I then take the members of Christ, and make them the members of an ^l harlot? God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? ^m for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he ⁿ comitteth fornicatiō, sinneth against his ^o owne bodie.

19 Know ye not, that ^p your bodie is ^q temple of the holie Ghost, which is in you, whome ye haue of God: and ye are not your owne.

20 *For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certeine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the duetie of mariage, 11 Of discordes & dissension in mariage, 13 Of mariage betwene the faithful & vnfaithful, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And seconde mariage.

1 **N**OW concerning the things whereof I wrote vnto me, It were ^a good for a man not to touche a woman.

2 Neuertheles, to auoide fornication, let ^b euerie man haue his wife, and let euerie woman haue her owne housband.

3 *Let the housbād giue vnto the wife due beneuolence, and likewise also the wife vnto the housband.

4 The wife hathe not ^c power of her owne bodie, but the housband: and likewise also the housband hathe not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, ^d not by commandement.

7 For I wolde that all men were euen as I my self am: but euen ^e man hathe his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not abstaine, let the marrie: for it is better to marie the ^f to burne.

10 And vnto the married I comāde, not I, but the Lord, Let not the wife ^g departe from her housband.

11 But and if she ^h departe, let her remaine vnmarried, or be recōciled vnto her housband, and let not the housband put ⁱ away his wife.

12 But to the remnant I speake, ^j not ^k the Lord, If anie brother haue a wife, that be leueh not, if she be content to dwell with him, let him not forsake her.

13 And the womā which hathe an housbād that beleueh not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is ^l sanctified by the wife, & the vnbeleuing wife is sanctified by the housband, els were your childre vncleane: but now are they ^m holie.

15 But if the vnbeleuing departe, let him departe: a brother or a sister is not in subiection in ⁿ suche things: but God hathe called vs in peace.

16 For what knowest thou, ^o wife, whether thou shalt saue thine housband? Or what knowest thou, ^p mā, whether thou shalt saue thy wife?

17 But as God hathe distribute to euerie mā, as the Lord hathe ^q called euerie one, so let him walke: and so ordeine I, in all Churches.

18 Is anie man called being circumcised? let him not ^r gather his vncircumcision: is anie called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, & vncircumcision is nothing, but the keeping of the commandements of God.

20 *Let euerie man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? ^s care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the ^t Lord being a seruant, is the Lords freman: likewise also

d He sheweth that he commandeth not precisely all men to marie, but that God hathe granted this remedie vnto them w^h can not liue chaste.

e With the fyre of concupiscence, that is when mans will so giueth place to the lust that tempteth, that he can not call v^o God with a quiet conscience.

Mat 5. 32.

1. Cor. 7. 10.

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phan lib. de ponderib & mensur. 1. Maccab 5. 16. o I: is all one whether thou be Iewe or Gentil. *Eph 4. 1. 1. Tim 6. 1. p Although God hathe called mee to serue in this life, yet thinke not thy condition vnworthie for a Christenbur reioyce, that thou art deliuered by Christ from the miserable slauierie of sinne and death. q Being seruant by condition is made paraker of Christ.

he that

a Or, expedite because mariage, through mans corruption, and not by Gods institution bringeth cares and troubles.

1. Pet. 3. 7.

b Speaking to all men in general.

c Which concerneth all duties pertaining to mariage.

Chap. 8, 20.

1 pet. 1, 20.

Or, dearly.

r Sincerely:
as in the pre-
sence of God.Or, the state of
virginite.f He bindeth
no man to that
w God hathe
left fre. but
sheweth what
is moſte agree-
ble to Gods
wil, according
to the circum-
ſtance of the
time, place &
perſones.

Or, belov'd.

e To be ſingle.

u In theſe af-
ſictions and
perſecutions.x As worldlie
cares of their
children & fam-
ilie.y He doeth
not preferre
ſinglenes as a
thing more ho-
lie then maria-
ge, but by rea-
ſon of incom-
modities, w
the one hathe
more then the
other.z In wiſhing
that you col-
de live with-
out wives.Or, it remain-
eth that.a Which be
in aduerſitie.b Which be
in proſperitie.c In this worl-
de there is no
thing but me-
re vanitie.d Which one-
ly appertene
to this preſent
life.And he is di-
vided, mea-
ning into di-
uers cares.e She may at-
taine vnto it
ſoner then the
other, becauſe
ſhe is without
cares.f Seeing S. Paul
colde binde no
mans conſcience
to ſingle life,
what preſump-
tion is it that
anie other
ſhulde do it.g That is, that
ſhe ſhulde ma-
rie to auoide
fornication.h Meaning, he
that is fully
perſuaded that
he hathe no
nede.i For the fa-
thers wil de-
pendeth on his
childrens in this
point: in ſo mu-
che as he is
bouded to haue
reſpect to their
infirmities, ne-
ther can he iu-
ſtly require of
the ſinglenes,
if they haue
not that gift of God ſo to live.k And more comodi-
ous for his childre
in preferring them from cares.

l Of matrimonic. *Rom. 7, 2.

he that is called being free, is Christs seruant.

23 *Ye are bought with a price: be not the
ſeruants of men.24 Brethren, let euery man, wherein he was
called, therein abide with God.25 Now concerning virgines, I haue no
commandement of the Lord: but I giue
mine aduiſe, as one that hathe obtained
mercie of the Lord to be faithful.26 I ſuppoſe then this to be good for the
preſent neceſſitie: I meane that it is good
for a man ſo to be.27 Art thou bound vnto a wife? ſeke not to
be loſed: art thou loſed from a wife? ſeke
not a wife.28 But if thou takeſt a wife, thou ſinneſt not:
and if a virgine marie, ſhe ſinneſt not: ne-
uertheles, ſuche ſhal haue a trouble in the
fleſh: but I ſpare you.29 And this I ſay, brethré, becauſe the time
is ſhort, here after that bothe they which
haue wiues, be as thogh they had none:30 And they that wepe, as thogh they
wept not: and they that reioyce, as thogh
thei reioyced not: & thei that bie, as thogh
they poſſeſſed not:31 And they that vie this worlde, as thogh
they vſed it not: for the facion of this
worlde goeth away.32 And I wolde haue you without care. The
vnmarried careth for the things of y Lord,
how he may pleaſe the Lord.33 But he that is married, careth for the
things of the worlde, how he maie pleaſe
his wife.34 There is differéce alſo betwene a virgine
& a wife: the vnmarried woman careth
for the things of the Lord, that ſhe may
be holie, bothe in bodie and in ſpirit: but
ſhe that is married, careth for the things of
the worlde, how ſhe may pleaſe her houſ-
band.35 And this I ſpeake for your owne com-
moditie, not to tangle you in a ſnare, but that
ye followe that, which is honeſt, and that
ye may cleaue faſt vnto the Lord without
ſeparation.36 But if anie man thinke that it is vncom-
lie for his virgine, if ſhe paſſe the flowre
of her age, & ſe nede ſo require, let him do
what he wil, he ſinneſt not: let them be
married.37 Neuertheles he that ſtanderh firme in
his heart, that he hathe no nede, but hathe
power over his owne wil, & hathe ſo de-
creed in his heart, that he wil kepe his vir-
gine, he doeth wel.38 So then he that giueth her to mariage,
doeth wel, but he that giueth her not to
marriage, doeth better.39 The wife is bounde by the law, as long
as her houſband liueth: but if her houſ-
band be dead, ſhe is at libertie to mary w
whome ſhe wil, onely in the Lord.band be dead, ſhe is at libertie to mary w
whome ſhe wil, onely in the Lord.40 But ſhe is more bleſſed, if ſhe ſo abide, in
my iudgement: and I thinke that I haue
alſo the Spirit of God.

CHAP. VIII.

He rebuketh the that uſe their libertie to the ſlander
of other, in going to the idolatrous ſacrifices. And
ſheweth how men ought to behaue them towards ſuche
as be weake.And as touching things ſacrificed
vnto idoles, we knowe that we all ha-
ue knowledge: knowledge puffeth vp, but
loue edifieth.2 Now, if any man thinke that he knoweth
any thing, he knoweth nothing yet as he
ought to knowe.3 But if any man loue God, the ſame is
known of him.4 Concerning therefore meat ſacrificed vn-
to idoles, we knowe that an idol is nothing
in the worlde, & that there is none other
God but one.5 For thogh there be that are called gods,
whether in heauē, or in earth, (as there be
many gods, and many lords)6 Yet vnto vs there is but one God, which is
the Father, of whome are all things, & we
in him: & one Lord Ieſus Chriſt, by who-
me are all things, and we by him.7 But euery man hathe not knowledge: for
ſome hauing conſcience of the idol, vn-
til this houre, eat as a thing ſacrificed vnto
the idol, and ſo their conſcience being
weake, is defiled.8 But meat maketh not vs acceptable to
God: for nether if we eat, haue we more:
nether if we eat not, haue we the leſſe.9 But take hede leſt by any meanes this
power of yours be an occaſion of falling
to them that are weake.10 For if any man ſe thee which haſt know-
ledge, ſit at table in the idoles temple, ſhal
not the conſcience of him which is weake,
be boldened to eat thoſe things which
are ſacrificed to idoles?11 And through thy knowledge ſhal the
weake brother periſh, for whome
Chriſt dyed.12 Now when ye ſinne ſo againſt the bre-
thren, and wounde their weake conſcien-
ce, ye ſinne againſt Chriſt.13 Wherefore if meat offend my brother, I wil
eat no fleſh while the worlde ſtanderh,
that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to uſe their libertie
to the edification of other. 24 To runne on ſure in
the courſe that they haue begonne.Am I not an Apoſtle? am I not free?
haue I not ſene Ieſus Chriſt our
Lord? are ye not my worke in the Lord?2 If I be not an Apoſtle vnto other, yet
VV. iii.a Of the libe-
tie that God
hathe giuen
vs touching ou-
warde things.

Or, taughte

b This he ſpe-
keth in their
perſone which
bragged ſo mu-
che of their li-
bertie, ſaying
that an image
amongſt all things
that are made,
is of no force.
c Which being
idoles, yet are
eſteemed of me
as Lords and
Seigneurs.

Iohn 13, 23.

chap. 12, 3.

d In that they
thought meat
offer'd vp to
the image, not
to be pure, and
therefore col-
de not eat it
with a good con-
ſcience.e This abun-
dance and waie
is referred to
ſpiritual things
Rom 14, 17.Or, libertie in
things indiffe-
rent.Greek, buylded
upf By thine ex-
ample with-
out any groun-
de of doctrine.

Rom. 14, 15.

g Which ear-
terh againſt his
conſcience, or
in doute.

The true ministers.

I. Corinthians. Olde examples.

a I nede no further declaratiō but the wor-kes that I haue wrought among you.

b And call into doute mine office.

c On y Church charges.

d The Apostles led their wiues about with them.

e A faithfull & Christiā wife.

f Or, confus?

g Whether they might not as lawfully liue without labouring for their liuing & their owne hāds, as other Apostles.

Deu. 25. 4.

1. Tim. 5. 18.

h Had God respect properly to the oxe whom selues when he made this Law, and not rather vnto men?

Rom. 15. 27.

i To liue on other mens charges?

Or, take in moeth.

Deu. 18. 1.

j For y parte y was burnt, & was deuored of the altar, & the other was due vnto the Priests by the Law.

k For now you haue no worse cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preache, he must willingly and earnestly followe it: for if he do it by constraints, he doeth not his dutie.

m That I be not chargeable to the vnto whom I preache, (seeing that they thinke that I preache for gaines.

Act. 16. 3.

Gal. 2. 3.

douteles I am vnto you: for ye are the scale of mine Apostleship in the Lord.

My defense to the y examine me, is this,

4 Haue we not power to eat & to drinke?

5 Or haue we not power to lead about a wife being a sister, as wel as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power not to worke?

7 Who goeth a warfare anie time at his owne cost? who planteth a vineyard, and eateth not of the frute thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? faith not the Law the same also?

9 For it is writtē in y Law of Moses, *Thou shalt not muffle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 Ether saith he it not all together for our sakes? For our sakes no doute it is written, that he which eareth, shulde eare in hope: and that he that thresheth in hope, shulde be partaker of his hope.

11 *If we haue sown vnto you spiritual things, is it a great thing if we reape your carnal things?

12 If others with you be partakers of this power, are not we rather? neuertheles, we haue not vsed this power: but suffre all things, that we shulde not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minister about the holie things, eat of y things of the Temple? and they which wait at the altar, are partakers with the altar?

14 So also hathe the Lord ordeined, that they which preache the Gospel, shulde liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it shulde be so done vnto me: for it were better for me to dye, then that anie man shulde make my reioycing vaine.

16 For though I preache the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.

17 For if I do it willingly, I haue a reward: but if I do it against my wil, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that whē I preache the Gospel, I make the Gospel of Christ more fre that I abuse not mine autoritie in the Gospel.

19 For though I be fre frō all men, yet haue I made my self seruant vnto all men, that I might winne the mo.

20 *And vnto y Iewes I become as a Iewe, that I may winne the Iewes: to them that

are vnder the Lawe, as *though I were vnder the Law*, that I may winne the that are vnder the Law:

21 To them that are without lawe, as *though I were without law* (whē I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne y weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne, that ye may obtaine.

25 And euerie man that proueth masteries, abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre.

27 But I beat downe my bodie, & bring it into subiection, lest by any meanes after that I haue preached to other, I my self shulde be reprobued.

28 He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie. 23 And of fence of their neighbour.

29 Moreouer, brethren, I wolde not that mye shulde be ignorāt, that all our fathers were vnder the cloude, and all passed through the sea,

30 And were all baptized vnto Moses, in the cloude, and in the sea,

31 And did all eat y same spiritual meat,

32 *And did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke was Christ)

33 But with many of the God was not pleased: for they were ouerthrowen in the wilderness.

34 Now these are ensamples to vs, to the intent y we shulde not lust after euil things as they also lusted.

35 Nether be ye idolaters as were some of them, as it is written, *The people sate downe to eat and drinke, and rose vp to playe.

36 Nether let vs commit fornication, as some of them committed fornication, and fel in one daye thre & twētie thousand.

37 Nether let vs tempt y Christ, as some of them also tempted him, & were destroyed of serpents.

38 Because hereby occasion was taken to forget God, & comit for these indifferent things are counted idolatrie: f Moses and twētie thousand, which declareth an infinite number. their leader: and was called the Angel of God.

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a Astonishing ceremonies.

o In things indifferent, as eating of meats, obseruation of feasts & daies and such like, he facioned him selfe to men in such sorte as he might best gaine them to Christ.

p That is, keepeth a strict dyet & refraineth from such things as might discepe his bodie.

q Or, olde mā which rebelled against the Spirit.

r Lest he shulde be reprobued of men when they shalde se him do contrarie, or contemne y thing which he taught others to do.

s That is, Man

na which was the outward signe or Sacrament of y spiritual grace.

t They are y same meat that we do, because the substance of theirs and our Sacraments is all one.

u That is, signified Christ as all Sacraments do.

v That is, signified Christ as all Sacraments do.

w That is, signified Christ as all Sacraments do.

x That is, signified Christ as all Sacraments do.

y That is, signified Christ as all Sacraments do.

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be That is, signified Christ as all Sacraments do.

Nem. 14. 37.

h Meaning either the good or euil Angel whose ministration God vseth to execute his iudgement to viter destruction of the wicked.

i How God will plague vs if we be subiect to the like vices.

k Or, later daies of Christs comming.

l He that led you into this temptation which commeth vnto you either in prosperitie or aduersitie, or for your finnes past, will turne it to your commodity & deliner you.

m Or, shaukes giuing.

n Or, prepare to this holie & se-witch praise and thanks giuing.

o The effectual badge of our consuetudine and incorporation with Christ.

p If we that are many in number, are but one bodie in fellowship, ioyned with our head Christ, as many cornes make but one loaf, let vs renounce idolatrie which doeth separate our vnitie.

q Which is gouerned according to the ceremonies of Law.

r Which is to assemble in company where idols are called vpon.

s For in those daies they were accustomed to sel certaine of the flesh of beastes sacrificed in shambles & turned the money to Priests profit.

t For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

u Or, double not

v For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

w For in those daies they were accustomed to sel certaine of the flesh of beastes sacrificed in shambles & turned the money to Priests profit.

x Or, double not

y For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

z For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

a For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

b For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

c For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

d For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

10 Nether murmure ye, as some of them *also murmured, and were destroyed of the ^h destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish vs, vnto whome ^y ends of the worlde are come.

12 Wherefore, let him ^y thinketh he standeth, take hede lest he fall.

13 There hath no temptation taken you, but suche as apperteineth to man: and God is faithful, which wil not suffer you to be tempted aboue that you be able, but ^l wil euen giue the yssue with the temptation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of blessing which we ^mblese, is it not the communion of the blood of Christ? The bread which we breake, ⁿ is it not the communion of the bodie of Christ?

17 For we that are many, are ^o one bread & one bodie, because we all are partakers of one bread.

18 Beholde Israel which is after the ^p flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not that ye shulde haue a fellowshipe with the deuils.

21 Ye can not drinke the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 *All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seke his owne, but euerie man anothers wealth.

25 Whatsoeuer is solde in the ^r shambles, eat ye, & ^s aske no question for conscience sake.

26 *For the earth is the Lords, and all that therein is.

27 If any of them which beleue not, call you to a feast, and if ye wil go, whatsoeuer is set before you, eat, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

And the conscience I say, not thine, but of that other: for why shulde my libertie be condēd of another mans conscience?

30 For if I through Gods benefite be partaker, why am I euil spoken of, for that wherefore I giue thanks?

31 *Whether therefore ye eat or drinke, or whatsoeuer ye do, do all to the glorie of God.

32 Giue none offence, nether to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please ^x all men ^y in all things, not seeking mine owne profite, but ^z the profite of many, that they might be saued.

CHAP. XI.

He rebuketh the abuses which were crept into their Church. 4 As touching prayer, prophecyng. 18 And ministering the Lords Supper. 23 Bringing them againe to the first institution thereof.

1 **B**E ye the followers of me, euen as I ^a *2. Thes. 3. 9.* am of Christ.

2 Now, brethren, I commend you, that ye remembre ^b all my things, & kepe the ordinances, as I deliuered them to you.

3 But I wil that ye knowe, that Christ is the ^c head of euerie man: & the man is the ^d mans head: and God is Christs head.

4 Euerie man ^e praying or ^f prophecyng hausing ^g any thing on ^h his head, ⁱ dishonoreth his head.

5 But euerie woman that prayeth or ^j prophcieth bareheaded, dishonoreth her head: for it is euē one very thing, as thogh she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ^k shorne or shauen, let her be couered.

7 For a man ought not to couer ^l his head: for asmuche as he is the ^m image and glorie of God: but the woman is the ⁿ glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 *For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought ^y woman to haue ^o power on ^p her head, because of the ^q Angels.

11 Neuertheles, nether is the man without the woman, nether the woman without the man in the ^r Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, is it comelie that a woman praye vnto God vncovered?

14 Doeth not nature it self teache you, that if a man haue long ^k heere, it is a shame vnto him?

t We must take hede that through our abuse, our libertie be not condemned.

u If by the benefite of God I may eat any kinde of meat, why shulde I by my default cause this benefite to be euil spokē of? *Colos. 3. 17.*

x That is, the infirme. *y* Which are indifferent.

Or, in all things remembre me.

Ephes. 5. 23.

a This is referred to commune prayer and preaching: for although one speake, yet the action is commune, so ^y the whole Church may be said to praye or preache.

b This tradition was obserued according to the time and place that all things might be done in comelinesse & to edification. *Gen. 3. 26.*

c 5. 1.

d 9. 6.

col. 3. 3. 10.

e Read chap. 14. 34.

Gen. 2. 22.

Or, powled.

d The image of Gods glorie, in whome his maiestie & power shine concerning his autoritie.

e Or receiveth her glorie, in commendation of mā, & therefore is subiect. *f* Some thing to couer her head in signe of subiection.

g To whome thei also shew their dissolution, and not onely to Christ *h* Who is author & mainteiner of mā, so now

ner of their mutual cōiunction. *i* For as God made the woman is man multiplied by the woman. *k* As women vse to weare.

15 But if a woman haue long heere, it is a praise vnto her: for her heere is ¹giuē her for a couering.

¹ For God ha- the giuen to woman longer heere the vnto man, to the end the shulde trusse it vp about her head, whereby the declareth that she must couer her head.

² Not that all were so, but ³ more parte. ⁴ Gods Church is not onely subiect to dis- cension as tou- ching ordres and maners, but also to he- resies as tou- ching doctrine

⁵ Who ought o- nely to beare autoritie in ⁶ Church.

Mat. 26. 26.

Mar. 14. 22.

Luk. 22. 19.

⁷ Signifying ⁸ manner of his death whe his bodie shulde, as it were, be torne and bro- ken with most greivous tor- ments (albeit not as ⁹ thins of the thinees were) ¹⁰ which thing the brea- kig of ¹¹ bread, as a figure, doeth moste li- nely represent

¹² By peruer- ting the true & pu- re vie of the same.

2 Cor. 13. 1.

¹³ But as thogh these holiemy series of the Lords bodie & blood were co- mune meats, so without reue- rence he com- meth vnto the f Or, dye. Let them loke to them selues which ether adde or take away fro the Lords insti- tution.

16 But if any man luste to be contentious, we haue no suche custome, nether ¹ Chur- ches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dis- fensions among you: and I beleue it to be true ² in some parte.

19 For there must be ³ heresies euen among you, that they which are approued amōg you, might be knowen.

20 When ye come together therefore into one place, ⁴ this is not to eat the Lords Sup- per.

21 For euerie man when they shulde eat, ta- keth his owne supper afore, and one is hun- grie, and another is drunken.

22 Haue ye not houses to eat & to drinke in: dispise ye ⁵ Church of God, and shame thē that haue not: what shal I say to you: shal I praise you in this: I praise you not.

23 For I haue receiued of the ⁶ Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, toke bread.

24 *And when he had giuen thakes, he bra- ke it, and said, Take, eat: this is my bodie, which is ⁷ broken for you: this do ye in re- membrance of me.

25 After the same maner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remēbrance of me.

26 For as often as ye shal eat this bread, & drinke this cup, ye shewe the Lords death til he come.

27 Wherefore, whosoever shal eat this bread, and drinke the cup of the Lord ⁸ vnworthely, shalbe gillie of the bodie & blood of the Lord.

28 *Let a man therefore examine him self, and so let him eat of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnwor- thely, eateth and drinketh his owne dam- nation, because he discerneth not ⁹ the Lords bodie.

30 For this cause many are weake, and sicke among you, and many ¹⁰ slepe.

31 For if we wolde iudge our selues, we shul- de not be iudged.

32 But when we are iudged, we are chaste- ned of the Lord, because we shulde not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungrie, let him eat

at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of the holie Ghost ought to be used to the edifying of Christs Church. 12 As the me- bers of mans bodie serue to the use one of another.

Now concerning spiritual giftes, bre- thren, I wolde not haue you ¹ igno- rant.

2 Ye knowe that ye werē Gentiles, and we- re caryed away vnto the ² domme idoles, as ye were ³ led.

3 Wherefore, I declare vnto you, that no man ⁴ speaking by the ⁵ Spirit of God, cal- leth Iesus ⁶ execrable: also no man can say that Iesus is the Lord, but by the ho- lie Ghost.

4 Now there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administra- tions, but the same Lord.

6 And there are diuersities of operatiōs, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is gi- uen to euerie man, to ⁸ profit withall.

8 For to one is giuen by the Spirit the wor- de of wisdom: and to another the worde of ⁹ knowledge, by the same Spirit:

9 And to another ¹⁰ is giuen ¹¹ faith, by the sa- me Spirit: and to another the giftes of hea- ling, by the same Spirit:

10 And to another ¹² ¹³ operations of great workes: and to another, ¹⁴ prophecie: and to another, ¹⁵ the discerning of spirits: and to another, diuersities of tongues: & to ano- ther the interpretation of tongues.

11 *And all these things worketh euen the self same Spirit, distributing to euerie mā ¹⁶ feuerally as he wil.

12 For as the bodie is one, and hathe many membres, and all the membres of the bo- die, which is one, thogh they be many, yet are ¹⁷ but one bodie: euen so is Christ.

13 For by one Spirit are we all baptized in- to ¹⁸ one bodie, whether ¹⁹ we be Iewes or Grecians, whether ²⁰ we be bonde, or fre, and haue bene all made to drinke into o- ne Spirit.

14 For the bodie also is not one member, but many.

15 If the fote wolde say, Because I am not the hand, I am not of the bodie, is it the- refore not of the bodie?

16 And if the eare wolde say, Because I am not the eye, I am not of the bodie, is it the- refore not of the bodie?

17 If the whole bodie were an eye, where were the hearing: If the whole were hea- ring, where were the smelling?

18 But now hathe God disposed the mem- bres euerie one of them in the bodie. at his owne pleasure.

¹ The Corin- thians hauing notable giftes, seemed to ha- ue forgotten, of whome, & for what end they had receiued them.

Mar. 9. 39.

² Which col- de not heare your prayers.

John 13. 12.

chap. 8. 6.

phil. 2. 10.

³ By Satā's sug- gestion.

⁴ As no mā ⁵ hathe the Spi- rit of God, can blasphemie Christ, and worship ido- les, so none can acknowledge Christ for Lord and God without the same Spirit.

⁶ To wit, the Church, which is the whole body.

⁷ That is, the vnderstanding of the Scriptu- res.

⁸ To do onely miracles by.

⁹ To worke by miracles.

¹⁰ Against Satan & hypocrites, as was done.

¹¹ Against Ananias, Elymas, &c.

Rom. 2. 3.

ephes. 4. 8.

¹² Meaning the declaration of Gods my Re- ries.

¹³ To trie bo- the ¹⁴ doctrine & ¹⁵ persons.

¹⁶ That we might be one bodie with Christ, and the whole Church one Christ: of the which con- iunctiō Baptis- me, & ¹⁷ Lords Supper are ef- fectual signes: for by baptis- me we are re- generat into one Spirit, and by the Lords Supper we are incorporat into Christs bo- die to be go- uerned by the same Spirit.

19 For if they were all one member, where were the bodie?

m And therefore whatsoeuer the diuersitie is, yet the profit ought to be commune and serue to the edification of the Church. Whose use seemeth to be more vile.

20 But now are there manie membres, yet but one bodie.

o We are more careful to couer them.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the bodie, which seeme to be more feble, are necessarie.

23 And vpon those membres of the bodie, which we thinke moste vnholiest, put we more honestie on: and our vncemelic partes haue more comelines on.

p Euerie one in his office for the preferuacion of the bodie.

24 For our comelic partes nede it not: but God hathe tempered the bodie together, and hathe giuen the more honour to that parte which lacked,

25 Lest there shulde be anie diuision in the bodie: but that the members shulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

q For all Churches dispersed throughout the world are diuers membres of one bodie. Or, exerte use for his parte. Ephes. 4.11. As Deacons. As Elders.

27 Now ye are the bodie of Christ, & membres for your parte.

28 And God hathe ordeined some in the Church: as first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interpret?

r Or, do you then desire the best giftes.

31 But desire you the best giftes, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office and praise thereof.

Chap. XIII. All the Angels had tongues, & I had the vse thereof, & did not becoue them to profite my neighbour, it were nothing but vaine babling.

Mat. 17. 20. Luk. 17. 6.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22, & also for that faith (called historical). We beleue the mightie power of Christ, but can not apprehend Gods mercie through him: & this deuils haue, I am. 2. 19: & therefore is separate from charitie, but faith that iustifieth in effect can not, as 1 Iohn. 2. 9.

1 **T**Hogh I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasie, or a tinkling cymbal.

2 And thogh I had the gift of prophecie, and knewe all secretes and all knowledge, yea, if I had all faith, so that I coulde remoue mountaines and had not loue, I were nothing.

3 And thogh I fede the poore with all my goods, and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioy-

ceth in the trueth:

7 It suffreth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, thogh that prophecying be abolished, or the tongues cease, or knowledge vanish away.

9 For we knowe in parte, and we prophesie in parte.

10 But when that which is perfecte, is come, then that which is in parte, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse darkely: but then shal we see face to face. Now I knowe in parte: but then shal I knowe euen as I am knowne.

13 And now abideth faith, hope & loue, euen these thre: but the chiefest of these is loue.

CHAP. XIII.

1 *He exhorreth to loue, commendeth the gift of tongues, & other spiritual gifts, & But chiefly prophecying.*
34 *He commaundeth women to kepe silence in the Church.*
40 *And sheweth what good ordre ought to be obserued in the Church.*

Followe after loue, and couet spiritual gifts, and rather that ye maye prophecie.

1 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

2 But he that prophecieeth, speaketh vnto men to edifying, and to exhortacion, and to comfort.

3 He that speaketh strange language, edifieth him self: but he that prophecieeth, edifieth the Church.

4 I wolde that ye all spake strange languages, but rather that ye prophecied: for greater is he that prophecieeth, then he that speaketh diuers tongues, except he expoude it, that the Church may receiue edification.

5 And now, brethren, if I come vnto you speaking diuers tongues, what shal I profite you, except I speake to you, ether by reuelacion, or by knowledge, or by prophecying, or by doctrine?

6 Moreouer things without life which giue a founde, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowne what is piped or harped?

7 And also if the trumpet giue an vncertaine founde, who shal prepare him self to battell?

8 So likewise you, by the tongue, except ye utter wordes that haue significacion, how

e Not if it suffreth it self to be abused, but iudgeth others by all loue & humanitie.
d Which may be without offence of Gods worde.
e Knowledge at self shalbe perfected in the world to come, & not abolished: but the manner of knowing & teaching shal cease, which we shalbe before Gods presence, where we shal neither nede scholes nor teachers.
f That is, imperfectly.
g Or, teacher.
h The mysteries of God.
i Or, taught of God.
j Because it serueth bothe here & in the life to come: but faith and hope appertene only to this life.

a That is, to expounde the worde of God to the edification of the Church.

b Vnderstandeth him.

c By the spiritual gift, which he hathe receiued.

d For he profiteth none saue him self.

e The prophecie expoude that which God hath reueiled: & the doctrine teacheth, that which he hath giuen vs to vnderstand.
f Or, state.

shal it be vnderstand what is spoken: for ye shal speake in the ^e ayre.

^f Your wordes shalbe lusty: for ye shal neuer ther glorifie God thereby, nor profit mā. ^g Or, as the thing requereth. ^h That is, they may be able to be vnderstand. ⁱ He conceiveth the Corinthians of barbarousnes in y thing, whereby thei thought to have attained to the greatest praise of eloquence.

ⁱ And doeth his parte. ^k Not in respect of him, y praieth, but in respect of the Church, which is nothing edified thereby. ^l Or, give thanks by singing in One: one y made the prayers, & the rest of the people followed in heart his wordes, & when he had prayed, thei all said, Amen, signifying that they beleued assuredly that God wolde graunte their requests. ⁿ That is, more fewe.

Mat. 23.

Isa. 28. 11.
deut. 28. 49.
serem. 5. 15.
exek. 3. 6.

^o He threatneth the moche sharply, that God wil punish the contempt of his wordes, & their correfait ignorance, forasmuch as to speake w unknowe tongues is a signe of Gods curse towards the wicked. ^p Of Gods curse when they are not vnder stand.

^q By hearing his secret fautes ript vp, & his finnes reproved by Gods wordes, he is compelled by his owne conscience to praise God. ^r Which expounded the worde of God.

10 There are so manie kindes of voyces, (as it cometh to passe) in the worlde, and none of them is domme.

11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that speaketh, shalbe a barbarian vnto me.

12 Euen so, for asmuche as ye couet spiritual gifts, seke that ye maye excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, praiſe, that he may interpret.

14 For if I pray in a strange tongue, my spirit praieth: but mine vnderstanding is without frute.

15 What is it then? I wil praye with the spirit, but I wil pray with the vnderstanding also: I wil sing with the spirit, but I wil sing with the vnderstanding also.

16 Els, when thou blestest with the spirit, how shal he that occupieth the rounge of the vnlearned, say Amen, at thy giuing of thankes, seing he knoweth not what thou saist?

17 For thou verely giuest thankes wel, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake fewe wordes with mine vnderstanding that I might also instruct others, then ten thousand wordes in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning maliciouſnes be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, By men of other tongues, & by other languages wil I speake vnto this people: yet so shal they not heare me, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleue, but to the that beleue not: but prophesying serueth not for the that beleue not, but for the which beleue.

23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, wil they not say, that ye are out of your wittes?

24 But if all prophesie, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainly that God is in you in dede.

26 What is to be done then, brethren? when ye come together, according as euerie one of you hathe a psalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or hathe interpretation, let all things be done vnto edifying.

27 If anie man speake a strange tongue, let it be by two, or at the most, by thre, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to him self, and to God.

29 Let the Prophetes speake two, or thre, and let the other iudge.

30 And if anie thing be reueiled to another y sitteth by, let the first holde his peace.

31 For ye may all prophesie one by one, y all may learne, & all may haue comfort.

32 And the spirits of the Prophetes are subiect to the Prophetes.

33 For God is not the autor of confusion, but of peace, as we se in all the Churches of the Saintes.

34 * Let your women kepe silence in the Churches: for it is not permitted vnto the to speake: but they ought to be subiect, as also the Law saith.

35 And if thei wil learne anie thing, let the aske their housbands at home: for it is a shame for women to speake in y Church.

36 Came the worde of God out from you? ether came it vnto you onely?

37 If anie man thinke him self to be a Prophet, or spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 And if anie man be ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophesie, & forbid not to speake languages.

40 Let all things be done honestly and by order.

if he mencioned this abuse afore, yet he referred it to this place to be reproved, because there he brought it in for another purpose. y Are ye the first or the last Christians, that ye neither submit your selues to the Churches, of whome you haue receiued the Gospell, nor haue respect to the others to whome the Gospell doeth likewise apperteyne? z To haue vnderstanding of spiritual things. a If anie man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

We proueth the resurrection of the dead. 3 And first that Christ is risen: 22 Then that we shal rise. 52 And the manner how.

1 Moreouer, brethren, I declare vnto you the Gospell, which I preached vnto you, which ye haue also receiued; and wherein ye continue,

2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ dyed for our finnes according to y Scriptures,

4 And that he was buryed, & that he arose the third day accordig to the Scriptures,

5 * And

^f Paul beareth as yet w their weakenes, because also the gifts of God: but yet he sheweth that thei shuld not passe this measure that first one, after another & at y utmost the third shulde read in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.

1. Tim. 2. 11.
Or learning. Gods Spirit moueth them to vter.

Gen. 3. 16.
u To the intent y others maye iudge of him y hathe spoken, if he haue passed the copas of Gods wordes: wherefore S Iohn commaundeth to trye y spirits whether thei be of God.

x Because this discourse was in the Church, that women vsurped that w was peculiar to men, the Apostle here sheweth what is mete to be done, & what is not: & albe-

Gal. 1. 11.
a If you beleue to be saued by the Gospell, ye must beleue also the resurrection of the dead, which is one of the principal points thereof, or els your belief is but vaine.

Isa. 53. 5.
1. pet. 2. 42.
b He sheweth that nothing ought to be taught, which we haue not learned by Gods wordes.

1. Ionas. 2. 1.

Iohn 20. 19.
c Although I
 desired, yet
 they were so
 called still.

Act. 9. 4.
rom. 6. 3.
ephe. 3. 8.
Ephe. 3. 7.
d For he was
 but the instru-
 ment, and win-
 ner and giuer
 the whole glo-
 rie to God.
e Christe de-
 as not effectual
 except he rise
 from death.
f For if Christ
 be swaled vp
 of death, there
 remaineth
 no hope of li-
 fe any more.
g As mortifi-
 cation, and re-
 mission of sin-
 nes depend on
 Christe death:
 so our quick-
 ening and re-
 storing to life
 stand to his re-
 surrection.
h You are not
 forgiven nor
 sanctified.
i Or, *only for*
this life sake.
k As by the of-
 fring of *h* first
 frutes the whole
 frute is sancti-
 fied, so by
 Christ which
 is the first *y*
 is raised, all haue
 assurance of *y*
 resurrection.
l Who rose
 first from the
 dead to take
 possession in
 our flesh for vs
 his members.
m To wit, the
 faithful.
Col. 1. 18.
reuel. 1. 5.
n The 4. 15.
m Christ as he
 is man & head
 of the Church
 is said to be
 subiect to God:
 but in respect
 of the world,
 is King of hea-
 ven and earth.
 This kingdome
 Randeth in
 governing the
 faithful: and o-
 uercoming the
 aduersaries, e-
 uen death, which
 done, Christ
 being perfied
 with all his
 membres, shal
 as he is man, &
 head of the
 Church, with
 his felowe be-
 yes deliuer his
 kingdome, and
 he is equal.

- 5 *And that he was sene of Cephas, then of the twelve.
- 6 After that, he was sene of mo then fife hundred brethren at once: whereof many remaine vnto this present, & some also are a slepe.
- 7 After that, he was sene of Iames: then of all the Apostles.
- 8 *And last of all he was sene also of me as of one, borne out of due time.
- 9 For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.
- 10 *But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.
- 11 Wherefore whether it were I, or they, so we preache, and so haue ye beleued.
- 12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?
- 13 For if there be no resurrection of the dead, then is Christ not risen.
- 14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.
- 15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised.
- 16 For if *y* dead be not raised, the is Christ not raised.
- 17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.
- 18 And so they which are a slepe in Christ, are perished.
- 19 If in this life *onely* we haue hope in Christ, we are of all men the moste miserable.
- 20 But now is Christ risen from the dead, and was made the ** first* frutes of them that slepe.
- 21 For since by man *came* death, by man *came* also the resurrection of the dead.
- 22 For as in Adam all dye, euē so in ** Christ* shal all be made aliue,
- 23 But euerie man in his ** owne* order: the first frutes ** Christ*, afterwarde, they that are of Christ, at his comming *shal rise againe*.
- 24 Then *shalbe* the end, whē he hath deliuered vp the kingdome to God, euē the Father, when he hath put downe all rule, and all autoritie and power.
- 25 For he must reigne ** til* he hath put all his enemies vnder his fere.
- 26 The last enemy that shalbe destroyed, be subiect to God with whome and the holie Ghost in Godhead

is death.

- 27 *For he hath put downe all things vnder his fere. (And when he saith that all things are subdued to him, it is manifest *y* he is excepted, which did put downe all things vnder him.)
- 28 And when all things shalbe subdued vnto him, then shal the Sone also him self be subiect vnto him, that did subdue all things vnder him, that God may be ** all* in all.
- 29 Els what shal they do which are baptized ** for* dead: if the dead rise not at all, why are they then baptized for dead?
- 30 Why are we also in ieopardie euerie houre?
- 31 ¶ By our reioycing which I haue in Christ Iesus our Lord, I dye daily.
- 32 If I haue fought with beastes at Ephesus after the maner of men, what aduantage it me, if the dead be not raised vp ** let* vs eat & drinke: for to morowe we shal dye.
- 33 Be not deceiued: euil speakings corrupt good manners.
- 34 Awake to *line* righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.
- 35 But some man wil say, How are the dead raised vp? and with what bodie come they forth?
- 36 O foole, that which thou sowest, is not quickened, except it dye.
- 37 And *y* which thou sowest, thou sowest not that bodie that shalbe, but bare corne, as it falleth, of wheat, or of some other.
- 38 But God giueth it a bodie at his pleasure, even to euerie sede his owne bodie.
- 39 All flesh ** is* not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birds.
- 40 There are also heauenlie bodies, and earthlie bodies: but the glorie of the heauenlie ** is* one, and the glorie of the earthlie ** is* another.
- 41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of *y* starres: for one starre differeth from another starre in glorie.
- 42 So also ** is* the resurrection of the dead. The bodie is sown in corruption, and is raised in incorruption.
- 43 It is sown in ** dishonour*, and is raised in glorie: it is sown in weaknes, and is raised in power.
- 44 It is sown a natural bodie, and is raised a spiritual bodie: there is a natural bodie, and there is a spiritual bodie.
- 45 As it is also writen, The first man ** Adam* was made a liuing soule: and the last Adam *was made* a quickening Spirit.
- 46 Howbeit that was not first made which is spiritual: but that which ** is* natural, & afterwarde that which ** is* spiritual.

XX. ii.

*p*sal. 8. 5.
*1*br. 2. 8.
n We shalbe
 perfectly fulfil-
 led with his
 glorie and fel-
 icitie.
o That is, as
 dead, & becau-
 se they were
 but newly come
 to Christ,
 woulde be bap-
 tized before
 they dyed.
p Except the-
 se things be
 true of Christ
 kingdome and
 his subiection,
 what shal be-
 come of them
 whome the
 Church daily
 baptizeth, for
 to destroye
 death in the ** is*
 the end of
 baptisme, and
 for they to rise
 againe?
*1*sa. 22. 13.
*u*isdo. 2. 8.
** Menander*
in Thaidi.
q I take to wit-
 nes all my for-
 rowes, where-
 in I may iustly
 reioyce in *y*.
*l*ord, that I ha-
 ue susteyned
 them among
 you.
r That is, ha-
 uing regard to
 this present life,
 & not to Gods
 glorie, & to his
 euerglasting.
s There is one
 substance as-
 touching the
 flesh bothe of
 man and beast,
 but the differ-
 ence is as tou-
 ching the qua-
 lities.
t Euen as the
 sunne and the
 moone be of
 one substance:
 differ in digni-
 tie: so in the re-
 surrection our
 bodies shal ha-
 ue excellent
 qualities
 then they ha-
 ue now.
u For what is
 more vile to
 loke vnto the
 dead car-
 cas?
Gen. 2. 7.
x Not chang-
 ing the substance,
 but made par-
 taker of the di-
 uine nature.
y Christ bring-
 eth vs from
 heauen the ** is*
 not of this.

z This is ascribute to Christ as concerning his diuinitie, nor in respect of his humanitie whose flesh hath this glorie by power of God who dwelleth in it. *a* Both in substance & forme we are earthly.

b This natural bodie as it is now, till it be made newe by the Spirit of Christ.

c When the Lord cometh to iudgement, some of the Saintes shall be aliue, whome he wil change euen as if they were dead, so that this change is in steade of death to the *Mat. 24. 31.*

1. thess. 4. 16.

1. Cor. 15. 51.

reuel. 7. 17.

¶ O death, where is thy sting? O graue, where is thy sting!

Hose. 13. 14.

1. Cor. 2. 14.

d Sinne first brought death, and giueth it power ouer vs, and strength of sinne is the Law, because it doeth reueile the iudgement of God against vs: or els the chief cause of our destruction is in our selues.

1. John. 5. 19.

e The hope of resurrection causeth the faithful to surmount all difficulties.

1. Cor. 11. 29.

¶ 12. 25.

Rom. 12. 13.

a Vpon the first day of the weeke which Scripture calleth the Lords day, others soday, they accustomed not one ly in Church but at home al so according to euery mans sea le, to lay vp some piece of money towards relief of the poore brethren.

1. Cor. 16. 2.

47 The first man *is* of the earth, earthly: the seconde man *is* the Lord: from heauen.

48 As *is* the earthly, such *are* they that *are* earthly: & as *is* the heauenly, such *are* they also that *are* heauenly.

49 And as we haue borne the image of the earthly, so shall we beare the image of the heauenly.

50 This say I, brethren, *ye* flesh & blood can not inherit *ye* kingdome of God, neither doeth corruption inherit incorruption.

51 Beholde, I shewe you a secret thing, We shall not all slepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortality.

54 So when this corruptible hath put on incorruption, & this mortal hath put on immortality, then shall be brought to passe the saying that is written, * Death is swallowed vp into victorie.

55 ¶ O death, where *is* thy sting! O graue, where *is* thy victorie!

56 The sting of death *is* sinne: and the strength of sinne *is* the Law.

57 * But thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, for as muche as ye knowe, that your labour is not in vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseuere in faith, in the loue of Christ & our neighbour. 15 After his commendations he wissheth to the all prosperitie.

1 Concerning the gathering for the Saintes, as I haue ordeined in the Churches of Galacia, so do ye also.

2 Euerie first day of the weeke, let euerie one of you put aside by him self, and lay vp as God hath prospered him, that the there be no gatherings when I come.

3 And when I am come, whosoever ye shall allowe by letters, the wil I send to bring your liberalitie vnto Ierusalem.

4 And if it be mete that I go also, they shall go with me.

5 Now I wil come vnto you, after I haue

b Which ye shall send by them that carry the money.

gone through Macedonia (for I wil passe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whither soeuer I go.

7 For I wil not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I wil tary at Ephesus vntill Petecost.

9 For a great dore and effectual is opened vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be without feare with you: for he worketh the worke of the Lord, euen as I do.

11 Let no man therefore despise him: but conuaye him forth in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shall haue convenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, & be strong.

14 Let all your things be done in loue.

15 Now, brethren, I beseeche you (ye knowe the house of Stephanas, that it is the first frutes of Achaia, & that they haue giuen them selues to minister vnto the Saintes)

16 That ye be obedient euen vnto such, & to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren grete you. Grete ye one another with an holy kiss.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration, yea excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from Philippi, & sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ because it is the Churches ductie to be careful for the preseruatiō of their ministers. *e* As though he were to you to be a minister. *f* That is, safe and sound.

g Left Satan scale vpon you at vowares.

h For they had euery man respect to his self contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The grief I took for your absence, was greatly asswaged by their presence. *m* Or, made.

Rom. 16. 16.

2. Cor. 13. 12.

1. pet. 5. 12.

n In token of mutual loue, which thing was obserued in the primitive Church when the Lords Supper was ministered.

o Or, Maranatha.

p Or, as is most probable, from Ephesus.

THE

THE SECONDE EPI- 1117/1224

stle of Paul to the Corinthians.

THE ARGUMENT.

As nothing can be written, either so perfectly, or with so great affection and zeale, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbornnes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that albeit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their faulte, as is now euident bothe in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightness of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goods, as those ambitious persones slandered him: wherefore at his comming he menaceth suche as reuell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambassadour of Iesus Christ.

CHAP. I.

- 4 He declareth the great profite that cometh to the faithful by their afflictions. 15.17 And because they shulde not impute to lightnes, that he deferred his comming contrarie to his promes, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is ground on Christ, and sealed in our hearts by the holie Ghost.



Paul an Apostle of IESVS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all

Achaia:

- 2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 3 *b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

- 4 Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the comforte wherewith we our selues are comforted of God.

- 5 For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

- 6 And whether we be afflicted, it is for your

consolation and ^d saluation, which ^e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

- 7 And our hope is stedfast concerning you, in as muche as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.

- 8 For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

- 9 Yea, we receiued the sentence of death in our selues, because we shulde not trust in our selues, but in God, who raiseth the dead.

- 10 Who deliuered vs from so ^h great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

- 11 *So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thanks may be giuen by manie persones for vs.

- 12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshe wisdom, ^k but by the grace of God we haue had our conuersation in the worlde, and moste of all to you warues.

XX.iii.

^a Meaning of country whereof Corinthus was the chief citie.
Ephes 1.3.
1. pet. 1.3.
^b Or praise & glorie beginneth.

^c Which I suffer for Christ, or which Christ suffereth in me. Rom 7.5 & 8.17. col 1.24

^d For seeing he indure so muche, they had occasion to be confirmed in the Gospel. ^e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hathe here left in this life for vs to be exercised in. ^f Hereby he sheweth his owne infirmities, it might appeare how wonderfully Gods graces wrought in him. ^g I was utterly resolved in my self to dye. ^h So manie dangers of death.

Rom 15.30.

ⁱ He rendereth a reason why they ought to praye vnto God for his recovery. ^k Vnto that wisdom which God gaue me from heauen.

¹ Ye knowe partly my cōfancie bothe by my dwelling with you, and also my writing vnto you: and I trust ye shal knowe me to be the same to y very end. ^m In that we haue taught you y Gospell so sincerely. ⁿ Because we haue wōt you to Christ. ^o Which shal abolish all worldlie glorie. ^p Which is reshely to promes and not to performe. ^q Now to affirm one thing, and then to deny it, which is a signe of incofancie. ^r He taketh God to witness that he preacheth y truth. ^s He preached nothing vnto them but onely Iesus Christ who is the most constant and infallible truth of the Father. ^t They are made, performed & we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephes. 4. 30.* ^u In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religio, or to binde your consciences: but that I am Gods minister to confirme and comfort you. ^x And faith is not in subiection to man.

¹ For we write none other things vnto you, then y ye read or els that ye acknowledge, & I trust ye shal acknowledge vnto the end. ¹⁴ Euen as ye haue acknowledged vs partly, that we are your reioicing, euen as ye are ours, in the day of our Lord Iesus. ¹⁵ And in this confidence was I minded first to come vnto you, that ye might haue had a double grace, ¹⁶ And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you. ¹⁷ When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to y flesh, that w me shulde be, ^a Yea, yea, and Nay, nay? ¹⁸ Yea, ^r God is faithful, that our worde towarde you was not Yea, and Nay. ¹⁹ For the Sonne of God Iesus Christ who was preached among you by vs, ^t that is by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. ²⁰ For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs. ²¹ And it is God which stablisheth vs with you in Christ, and hath anointed vs. ²² Who hath also sealed vs, & hath giue the earnest of the Spirit in our hearts. ²³ Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. ²⁴ Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by ^x faith ye stande.

CHAP. II.

He sheweth his loue towardes them. 7 Requiring like wise that they wolde be favorable to the incessant adulterer, seeing he did repent. 14 He also rayceth in God for the efficacy of his doctrine. 17 Consuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sought nothing, but the overthrowe of his doctrine.

¹ **B**ut I determined thus in my self, that I wolde not come againe to you in heauines. ² For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me? ³ And I wrote this same thing vnto you, lest when I came, I shulde take heauines of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. ⁴ For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you. ⁵ And if any hath caused sorow, the same

hath not made me sorie, but partly (lest I shulde more charge him) you all. ⁶ It is sufficient vnto the same man, that he was rebuked of manie. ⁷ So that now contrarie wise ye ought rather to forgive him, and comforte him lest the same shulde be swallowed vp with ouer muche heauines. ⁸ Wherefore, I praye you, that you wolde confirme your loue towards him. ⁹ For this cause also did I write, y I might knowe the profe of you, whether ye wolde be obedient in all things. ¹⁰ To whome ye forgive any thing, I forgive also: for verely if I forgave any thing, to whome I forgave it, for your sakes forgive I it in the sight of Christ, ¹¹ Lest Satan shulde circumuent vs: for we are not ignorant of his enterprises. ¹² Furthermore, when I came to Troas to preache Christs Gospell, & a dore was opened vnto me of the Lord, ¹³ I had no rest in my spirit, because I founde not Titus my brother, but toke my leaue of the, and went away into Macedonia. ¹⁴ Now thanks be vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place. ¹⁵ For we are vnto God the swete fauour of Christ, in them that are saved, and in them which perish. ¹⁶ To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, ^a and who is sufficient for these things? ¹⁷ For we are not as manie, which make marchandise of the worde of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

CHAP. III.

He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalte his Apostleship against the braggies of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospell.

¹ **D**O we beginne to praise our selues againe? or nede we as some other, epistles of commendation vnto you, or letters of commendation from you? ² Ye are our epistle, written in our hearts, which is vnderstand and red of all men, ³ In that ye are manifest, to be the epistle of Christ, ministered by vs, and written, not with yncke, but with the Spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart. ⁴ And suche trust haue we through Christ to God:

^c After his adulterer did repēt & amēd, Paul did so vterly cast of all sorowe, y he denieth that in maner he was aue whit sorie. ^d And so shulde increase his sorowe which I wolde diminish. ^e The adulterer, which interceded his mother in Law. ^f That as my intercession you wolde declare by the publike consent of the Church that you embrace him againe as a brother feeling he was excommunicate by the common consent. ^g That is, truly, and from mine heart, euen as in the presence of Christ. ^h By our rigorous punishing. ⁱ Or, in my misde. ¹ Fro this place vnto the 6. chap. 11. he excreateth onely of y misde, saue he some time intermmedleth that w appertineth to the whole Church, as Chap. 3. 17, and 18 verses, and not onely to y ministers. ^k In working mightly by vs he maketh vs partakers of his victorie and triumph. ^l The preaching of the crosse bringeth death to them which onely consider Christs death as a comune death, & be thereat offēded, or els thinke it folie: & brighten againe life to the who in his death beholde their life. ^m That is, w preache for gaue, & corrupt it to false mens afflictions. ⁿ Or, through Christ, or of Christ *Rom. 11. 16.* *Chap. 4. 2.*

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^a Meaning hē self, Timothee and Siluanus. ^b Who were Gods penne. ^c The hardness of mans heart before he be regenerate, as a stone table. *Eze. 11. 19, & 36. 26:* but being regenerate by the Spirit of God, it is as softe as flesh, y the grace of the Gospell may be written in it, as in new tables. *Ier. 31. 33.*

d Whose mini-
ster Moses was
e Which Christ
gaue.

f Meaning, the
spiritual do-
ctrine, w^h is in
our hearts.

g Thus he na-
meth the Law
an cōparison
of the Gospell.

h After ^g God
had spoken w^h
him and giue
him the Law.

i For the Law
declareth all
men to be vn-
der condem-
nation.

k Meaning, of
the Gospell w^h
declareth that
Christ, is ma-
de our righ-
teousnes.

l In preaching
the Gospell.

Exo. 34. 33.
m Moses the-
wed the Law
as it was co-
uered w^h sha-
dowes, so that
f Jewes eyes
were not ligh-
tened but blin-
ded, and so col-
de not come to
Christ who
was the end
therof: agai-
ne the Gospell
setten foorth
the glorie of
God clearely,
not couering
our eyes, but
driving f dar-
kenes away
from them.

Ioh. 4. 24.
n Christ is
our mediator,
& autor of the
New testamēt,
whose doctri-
ne is spiritual,
& giueth life
to the Law.

o In Christ,
who is God
manifested in
the flesh, we se
God f Father
as in a moſte
cleare glasse.

a For anie trou-
bles or affli-
ctions.

b Meaning, su-
che shifts &
preuents as
become not
them that ha-
ue suche a
great office as
hond.

Chap. 3. 17.

2

3

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5 Not that we are sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministratiō of death written w^h letters & ingraue in stones, was glorious so y^e the childre of Israel colde not beholde the face of Moses for the glorie of his countenance (which glorie is done away)

8 How shal not the ministratiō of the Spirit be more glorious?

9 For if the ministerie of cōdēnation was glorious, muche more doeth the ministratiō of righteousness excede in glorie.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.

11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Seing then that we haue suche trust, we vse great boldenes of speache.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.

14 Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layed over their hearts.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

He declareth his diligence, and roundenes in his office. And that which his enemies roke for his disadvantage, to wit, the crosse and afflictions which he endured, he turned it to his great advantage. 11. 17 Shewing what profit cometh thereby.

Therefore, seing that we haue this ministerie, as we haue receiued mercie,

we fainte not:

2 But haue cast from vs the cōclokes of shame & walke not in craftines, nether handie we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.

3 If our Gospell be then hid, it is hid to them that are lost.

In whome the god of this worlde hath blinded the mindes, that is, of the infideles, that the light of the glorious Gospell of Christ, which is the image of God, shulde not shine vnto them.

4 For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

5 For God that commanded the light to shine out of darkenes, who which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

6 But we haue this treasure in earthe vessels, y^e the excellencie of that power might be of God and not of vs.

7 We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

8 We are persecuted, but not forsaken: cast downe, but we perish not.

9 Euerie where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

10 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

11 So then death worketh in vs, and life in you.

12 And because we haue the same Spirit of faith, according as it is written, I beleue, & therefore haue I spoken, we also beleue, and therefore speake,

13 Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.

14 For all things are for your sakes that moſte plenteous grace by the thankesgiuing of manie may redoude to the praise of God.

15 Therefore we faint not, but thogh our outward man perish, yet the inward man is renewed daily.

16 For our light affliction w^h is but for a moment, causeth vnto vs a farre moſte excellent & eternal waight of glorie:

17 While we loke not on the things which are sene, but on the things which are not sene: for the things which are sene, are temporal: but the things which are not sene, are eternal.

for this infinite benefite of deliuerance, but also you all, which are borne partakers of mine affliction and comforte, may abundantly set forth his glorie. Or, be corrupted. o Groweth stronger. p Which is so called in respect of the euertasting life.

CHAP. V.

Paul proceedeth to declare the utilitie that cometh by the crosse. 4 How we ought to prepare our selues vnto it. 5 By whome, 9 And for what end. 14. 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithful.

c To wit, Sa-
ra, Ioh. 12. 31, &
14. 30. eph. 6. 12
d In whome
God doeth
shewe him self
to be sene: and
here Christ is
called to in
repect of his
office.

Gene. 1. 3.
e As they, &
preache for
gaime, or els w^h
rather seke to
be sene and
known, then
to edifie.

f Which are
your seruants.

g That we ha-
uing receiued
light, shuld cō-
municate the
same w^h others
and therefore
Christ calleth
thē the light
of the worlde,

Mat. 5. 14.
h Albeit the
ministers of
Gospell be cō-
temptible as
touching their
person, yet f
treasure which
they carie, is
nothing worſe
or inferior.

i All f faith-
ful, & chiefly
the ministers
must drinke
of this cup,
because f worl-
de hateth
Christ: & also
that the mem-
bers shulde be
conformable
to Christ their
head, yet by f
mightie power
of Christ, who
ouercame de-
ath, they are
made conque-
rours.

Psal. 116. 10.
k By our death
you haue lifes
so that the
fruite of our af-
flictions com-
meth to you.

l The same
faith by y^e in-
spiration of f
holie God.

m In deliue-
ring vs from
these dangers,
which as as it
were a resto-
ring fro death
to life.

n That I be gi-
deliuered and
restored to
you againe,
may not onely
my self giue
God thanks

o That I be gi-
deliuered and
restored to
you againe,
may not onely
my self giue
God thanks

p Which is so called in re-
spect of the euertasting life.

q Groweth stronger.

r Which is so called in re-
spect of the euertasting life.

s By whome,

t And for what end.

u And the office of
ministers,

v And all the faithful.

w And all the faithful.

x And all the faithful.

y And all the faithful.

z And all the faithful.

aa And all the faithful.

ab And all the faithful.

ac And all the faithful.

ad And all the faithful.

The earnest of the Spirit. II. Corinthians. Of trouble & ioy. 1120/1224

^a After this bodie shalbe dissolved, it shalbe made incorruptible and immortal.

¹⁰ Or, if so be we shalbe founde clothed, & not naked
Reuel. 16. 15.
¹⁰ Or, whether

^b Not onely quiet in mide, but also ready to suffer all dangers: being assured of the good successe thereof.

¹⁰ Or, strangers in the bodie.

^c For here onely we beleue in God, & se him not.

^d In this bodie.
Rom. 14. 10.

^e Out of this bodie, to heauen.

^f That is, ether glorie, or shame.

^g His feareful iudgement.
^h He prometh the dignitie of his ministerie by fruite and effect thereof, which is to bring men to Christ.

ⁱ By embracing the same faith which we preach to others.

^k As they, & more esteemed the outward shewe of wisdom and eloquence, then true godlines.

^l As the aduersaries said, & coulde not abide to heare them praised in our folie serueth to Gods glorie.

^m Therefore who soeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

Isa. 43. 19.
Reuel. 21. 5.

ⁿ As the onely faithful do in Christ.
^p According to the estimation of the world: but as he is guided by the Spirit of God.
^q We do not esteeme, nor commend Christ him self now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and do you thinke, that I will flatter my self or anye man in setting forth his gifts: Yea, when I praise my minister, I comende the power of God: when I commend our wortheie factes, I praise the mightie power of God, set forth by vs wormes and wretches.
^r Let him be regenerat, and renounce him self, & all the rest is nothing.

FOr we knowe that if ^a our earthlie house of this tabernacle be destroyed, we haue a buylding *giuen* of God, *that is*, an house not made with hands, *but* eternal in the heauens.

² For therefore we sigh, desiring to be clothed with our house, which is fro heauen.

³ "Because that if we be clothed, we shal not be founde ^anaked.

⁴ For in dede we that are in this tabernacle, sigh and are burdened, "because we wolde not be vnclouted, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

⁵ And he that hathe created vs for this thing, ^u God, who also hathe giuen vnto vs the earnest of the Spirit.

⁶ Therefore we are alway ^bbolde, thogh we knowe that whiles we are "at home in the bodie, we are absent from the Lord.

⁷ (For we ^c walke by faith, & not by sight)

⁸ Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

⁹ Wherefore also we couet, that bothe dwelling ^d at home, and remouing ^e from home, we may be acceptable to him.

¹⁰ *For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are *done* in his bodie, according to that he hathe done, whether it be ^f good or euil.

¹¹ Knowing therefore the ^s terror of the Lord, we ^h persuade men, & we ⁱ are made manifest vnto God, & I trust also that we are made manifest in your consciences.

¹² For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to *answere* against them, which reioyce in the ^k face, and not in the heart.

¹³ For whether we be ^l out of our wit, *we are it* ^m to God: or whether we be in our right minde, *we are it* vnto you.

¹⁴ For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were ⁿ all dead,

¹⁵ And he dyed for all, that they ^o which liue, shulde not hence forth liue vnto the selues, but vnto him which dyed for the, and rose againe.

¹⁶ Wherefore, hence forth we know we no mā past the flesh, yea thogh we had knowen Christ after the flesh, yet now hence forth we know we him no more.

¹⁷ Therefore if anye man *be in Christ*, let him be a ^r new creature. *Olde things are

passed away: beholde, all things are become new.

¹⁸ And all things are of God, which hathe recociled vs vnto him self by Iesus Christ, and hathe giuen vnto vs the ministerie of reconciliation.

¹⁹ For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hathe committed to vs the worde of reconciliation.

²⁰ Now then are we ambassadours for Christ: as thogh God did beseeche *you* through vs, we praye you in Christs stede, that ye be reconciled to God.

²¹ For he hathe made him to be ^t sinne for vs, which knew no sinne, that we shulde be ^u made the righteousnes of God in him.

CHAP. VI.

^r An exhortation to Christian life, ¹¹ And to beare him like affection, as he doeth them. ¹⁴ Also to kepe them selves from all pollution of idolatrie bothe in bodie, and soule, and to haue none acquaintance with idolaters.

SO we therefore as workers together be sicke *you*, that ye receiue not the grace of God in vaine.

² For he saith, * I haue heard thee in a time *Isa. 49. 8.* accepted, and in the day of saluation haue I suckered thee: beholde now the ^a accepted time, beholde now the daye of saluation.

³ We giue no occasion of offence in anye thing, that *our* ministerie shulde not be ^b reprehended.

⁴ But in all things we approue our selues as ^c the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

⁵ In stripes, in prisonnes, in tumultes, in labours,

⁶ By ^d watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the ^e holie Ghost, by ^f loue vnfeined,

⁷ ^f By the worde of truth, by the power of God, by the armour of righteousness on the right hand and on the lefte,

⁸ By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true:

⁹ As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

¹⁰ As sorowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet possessing all things.

¹¹ O Corinthians, our ^s mouth is open vnto you: our heart is made large.

¹² Ye are not kept strait in vs, but ye are kept strait in your owne ^h bowelles.

¹³ Now for the same recompense, I speake as to *my* children, ⁱ Be you also enlarged.

^f Therefore without Christ we can not enioye the life everlasting nor come to God.

^t That is, a sacrifice for sinne.

^u By imputation, when we shalbe clad with Christs iustice.

^a To wit, Gods fre mercie, wherein he hathe powred forth his infiniti loue.

^b By the infidels, if they sawe no frute come thereof.
1. Cor. 4. 15.

^c He declareth what weapons he resisted his afflictions.

^d Who is the efficient cause.

^e Which is, the final cause
^f By the Gospel, and the power of God and his owne integritie, he ouerthrew Satan, and the worlde, as w weapons on euery side most ready.

^g Signifying his most vehement affection.

^h Their iudgement was so corrupted, y they were not likewise afflicted towards him, as

he was towards them. ⁱ Shewe like affection towards me.

Ecl. 13. 21.
k He seemeth
to allude to y
w is written,
Deut. 22. 10.
where y Lord
commandeth
that an oxe &
an asse be not
yoked toge-
ther, because y
match is vne-
qual: so if the
faithful marie
with the infi-
deles, or els
haue to do w
them in anie
thing vnlawful,
it is here rep: o
ued.
1. Cor. 3. 13.
e 6. 19.
Leui. 26. 11.
Isa. 52. 11.
Ierem. 31. 1.
Or, the deuil.
I so called be-
cause he haith
not onely life
in him self, but
giueth it alio
to all liuing
creatures.

a Consider this
wel, ye y ferue
idols w your
bodies, & yet
thinke your co
sciences pure
towards God:
God wil one
day imite you
for your hal-
ting.
b Of bodie &
soule.
c That we may
teache you.
d By griedie co
urtousnes.

e He had ne-
ther rest in bo-
die, nor spirit.
& it seemeth y
he alludeth to
that which is
written, Deut.
32. 25. for the
croffe to mans
eye is commu-
ne bothe to y
goalie & to the
wicked, al-
though so con-
trarie ends.
f This ioye ou-
uercame all
my sorowes.

- 14 ^k Be not vnequally yoked with the infi-
deles: for what fellowship hath righteouf-
nes with vnrighteousnes? and what com-
munion hath light with darkenes?
15 And what concorde hath Christ with
^o Belial? or what parte hath the beleuer
with the infidel?
16 And what agreement hath the Tem-
ple of God with idoles? * for ye are the
Temple of the ^l liuing God: as God ha-
th said, * I wil dwell among them, and
walke there: and I wil be their God, and
they shalbe my people.
17 * Wherefore come out from among the,
and separate your selues, saith the Lord:
and touche none vncleane thing, & I wil
receiue you.
18 * And I wil be a Father vnto you, and ye
shalbe my sonnes and daughters, saith the
Lord almightie.

CHAP. VII.

*He exhorteth them by the promises of God to kepe them
selues pure. 3. 7 Assuring them of his loue. 8. 13 And
doeth not excuse his seueritie towards them, but reioy-
ceth thereat, considering what profite came thereby.
10 Of two sortes of sorow.*

- 1 **S**eing then we haue these promises,
dearely beloued, let vs * cleanse our sel-
ues from all filthines of the ^b flesh & spi-
rit, and growe vp vnto ful holines in the
feare of God.
2 * Receiue vs: we haue done wrong to no
man: we haue consumed no man: we haue
^d defrauded no man.
3 I speake it not to your condemnation: for
I haue said before, that ye are in our he-
arts, to dye and liue together.
4 I vse great boldenes of speache towards
you: I reioyce greatly in you: I am filled
with comfort, and am excedding ioyous
in all our tribulacion.
5 For whē we were come into Macedonia,
our flesh had no reste, but we were trou-
bled on euerie side, fightings ^e without, &
terrors within.
6 But God, that comforteth the abiect,
comforted vs at the comming of Titus:
7 And not by his comming onely, but also
by the consolacion wherewith he was cō-
forted of you, whē he tolde vs your great
desire, your mourning, your feruent min-
de to mearde, so that I reioyced ^f muche
more.
8 For though I made you sorie with a let-
ter, I repent not, though I did repent: for I
perceiue that the same epistle made you
sorie, though it were but for a season.
9 I now reioyce, not that ye were sorie, but
that ye forowed to repentance: for ye so-
rowed godly, so that in nothing ye were
hurt by vs.
10 * For godlie sorowe causeth repentance
vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.

- 11 For beholde, this thing that ye haue be-
ne ^s godly sorie, what great care it hath
wrought in you: yea, what ^h clearing of your
selues: yea, what indignacion: yea, what fea-
re: yea, how great desire: yea, what a zeale:
yea, what ⁱ punishmēt: in all things ye haue
shewed your selues, that ye are pure in
this matter.
12 Wherefore, though I wrote vnto you, I
did not it for his cause that had done the
wrog, nether for his cause that had the in-
iurie, but that our care towards you in the
sight of God might appeare vnto you.
13 Therefore we were comforted, because
ye were comforted: but rather we reioy-
ced muche more for the ioy of Titus, be-
cause his ^h spirit was refreshed by you all.
14 For if y I haue boasted anie thig to him
of you, I haue not bene ashamed: but as I
haue spoken vnto you all things in truerh,
euen so our boasting vnto Titus was true.
15 And ^k his inwarde affection is more a-
bundant towards you, when he remem-
breth the obedience of you all, and how
with feare & trembling ye receiued him.
16 I reioyce therefore that I may ⁱ put my
confidence in you in all things.

CHAP. VIII.

*By the example of the Macedonians, 9 And Christ
he exhorteth them to continue in relieuing the poore
Saintes, commending their good beginning. 23 After
he commendeth Titus and his felowes vnto them.*

- 1 **W**E do you also to wit, brethren, of
the ^a grace of God bestowed vp-
on the Churches of Macedonia,
2 Because in great tryal of affliction their
ioye abunded, and their moste extreme
pouertie ^b abunded vnto their riche libe-
ralitie.
3 For to ^c their power (I beare recorde) yea, &
beyond their power, they were willing,
4 And prayed vs with great instance that
we wolde receiue the ^c grace, & fellowship
* of the ministring which is towards the
Saintes.
5 And ⁱ thus they did, not as we looked for: but
gaue their owne selues, first to the Lord,
and after vnto vs by the wil of God,
6 That we shulde exhorte Titus, that as
he had begonne, so he wolde also accom-
plish the same grace among you also.
7 Therefore, as ye abunde in euerie thing,
in faith and worde, and knowledge, and in
all diligence, and in your loue towards vs,
euen so se that ye abude in this grace also.
8 This say I not by commandement, but
because of the diligence of others: there-
fore proue I the naturalnes of your loue.
9 For ye knowe the grace of our Lord Ie-
sus Christ, that he being riche, for your sa-
kes became poore, that ye through his po-
uertie might be made riche.

YY.i.

g Whose heart
Gods spirit
doeth touche,
he is sorie for
his sinnes cor-
mitted against
so mercifull a
Father: & the-
se are the fru-
ites of his repē-
tance, as wit-
nes Dauids &
Peters teares:
others which
are sorie for
their sinnes o-
nely for feare
of punishment
& Gods ven-
geance, fall in-
to desperacio,
as Cain, Saul,
Achitophel &
Iudas.
h In asking
God forgue-
nes.
i For in iudg-
ing & chasti-
sing your sel-
ues, you preuē-
ted Gods an-
gre.
k The Greke
worde signifi-
eth, his bowels,
whereby is
ment moste
great loue and
tender affec-
tions.
l Bothe in thin-
king & repor-
ting wel of
you.

a This benefite
of God appea-
rea in two
things: first, y
the Ma: edoni-
ans being in so
great aff: & so
were so prop-
to helpe o-
thers: & next y
being in great
pouertie, were
verie liberal
towards o-
thers.
b So that a
moste abundā-
riner of riches
flowed out of
their pouertie.
c So he calleth
their liberali-
tie, ether be-
cause they we-
re the bestow-
ers of Gods gra-
ces, or because
they receiued
them of God
freely, and so
they desired
Paul to se to y
distribution
thereof.

d Euerie man may do good that hath ability thereto, but to wil, and haue a minde to do good, cometh of peruse charitie.

e That as you helpe others in their need, so others shall relieue your want.

Exod. 16. 18. f That bothe you & others, as occasiō shall serue, may relieue y^e godlie according to their necessities.

g And willingly offred him self to gather your almes.

h In preaching the Gospel. Some vnderstand Luke, others Barnabas.

Rom. 12. 19. i This weldoing is approved before God & man.

k That is, by whome Christs glorie is greatly advanced.

10 And I shewe my minde herein : for this is expedient for you, w^h haue begonne not to do onely, but also to wil, a yere ago.

11 Now therefore performe to do it also, that as there was a readines to wil, euē so ye maye performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.

13 Nether *is it* that other men shulde be eased and you grieved.

14 But vpon like condicion, at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitye:

15 As it is written, * He that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.

17 Becaufe he accepted the exhortacion, yea, he was so careful that of his owne accorde he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* in y^e Gospel throughout all the Churches,

19 (And not so onely, but is also chosē of the Churches to be a felowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and declaration of your prōpt minde)

20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,

21 * Prouiding for honest things, not onely before the Lord, but also before men.

22 And we haue sent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether *come do enquire* of Titus, he is my felowe and helper to youwarde: or of our brethren, they are messengers of the Churches, & the glorie of Christ.

24 Wherefore shewe towards them, & before the Churches the proue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to the. 6 He exhorteth to giue almes cherefully. 7 Shewing what frute wil come thereof.

1 **F**OR as touching the ministring to the Saintes, it is superfluous for me to write vnto you.

2 For I knowe your readines of mīde, whereof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere ago, and your zeale hathe prouoked manie.

3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I haue said) be readie:

4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euerie man wisheth in his heart, so let him giue, not * grudgingly, or of necessity: for God loueth a chereful giuer.

8 And God is able to make all grace to abounde towards you, that ye alwaies haue all sufficiencie in all things, may abounde in euerie good worke,

9 * As it is written, c He hathe sparfed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your sede, and increase the frutes of your beneuolence,

11 That on all partes ye may be made rich vnto all liberalitie, w^h causeth through vs thanksgiuing vnto God.

12 For the ministracion of this seruice not onely supplieth the necessities of y^e Saintes, but also is abundant by the thanksgiuing of manie vnto God,

13 (Which by the experimēte of this ministracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And by d their praier for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

1 **N**OW I Paul my self beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, am a base, but am bolde towards you being absent:

2 And thus I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w^h esteeme vs as though we walked according to the flesh.

3 Neuertheles, though we walke in the flesh, yet we do not warre after the flesh,

Prou. 11. 25.
Rom. 12. 8.
Eccle. 35. 11.

a Lest thei shulde giue but little, distrustiug to impouerish the selues thereby, he sheweth y^e God wil so blesse their liberal heartes, y^e bothe they shal haue y^e enough for the selues & also to helpe others with all.

Psal. 112. 9. b That ye may do good & helpe others at all times.

c Dauid speaketh of that man w^h feareth God & loueth his neighbour.

d Besides that by their liberalitie God shal bepraised, thei also shal be commended to God by their prayers whome thei haue holpen. yea, & all men shal reuerence them, as being endued with an excellent gift of God. Or, greatly affected towards you.

e These wordes his backbiters vsed, thinking thereby to diminish his autoritie, as ver. 6. 10.

f As though we boasted of our selues by a carnal affection.

- 4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)
- 5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thoght to the obedience of Christ,
- 6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.
- 7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he is Christs, euē so are we Christs.
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hath giuen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 Thus I say that I may not seme as it were to feare you with letters.
- 10 For the letters, saith he, are fore and strong, but his bodelie presence is weak, and his speache is of no value.
- 11 Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche wil we be also in dede, when we are present.
- 12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they measure them selues with them selues, & compare them selues with them selues.
- 13 But we wil not reioyce of things, which are not within our measure, * but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine even vnto you.
- 14 For we stretch not our selues beyonde our measure, as thogh we had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,
- 15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
- 16 And to preache the Gospel in those regions which are beyode you: not to reioyce in another mans line, that is in the things that are prepared already.
- 17 * But let him that reioyceth, reioyce in the Lord.
- 18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affection towards them. 5 The excellence of his ministerie. 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne praises.

- 1 W Olde to God, ye colde suffer a litle my foolishnes, and in deed, bye suffer me.
- 2 For I am ielous ouer you, with godlie ielousie: for I haue prepared you for one housband, to present you as a pure virgine to Christ:
- 3 But I feare lest as the serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.
- 4 For if he that cometh, preacheth another Iesus then him whome we haue preached: or if ye receiue another spirit then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered him.
- 5 Verely I suppose that I was not inferior to the verie chief Apostles.
- 6 And thogh I be rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifeste to the utmost, in all things.
- 7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God frely?
- 8 I robbed other Churches, and toke wages of them to do you seruice.
- 9 And when I was present with you, and had nede, I was not slothful to the hindrance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things I kept and wil kepe my self that I shulde not be grieuous to you.
- 10 The truth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Achaia.
- 11 Wherefore? because I loue you not? God knoweth.
- 12 But what I do, that wil I do: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they reioyce.
- 13 For suche false apostles are deceitful workers, and transforme them selues into the Apostles of Christ.
- 14 And no maruail: for Satan him self is transformed into an Angel of light.
- 15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh they were the ministers of righteousness, whose end shalbe according to their workes.
- 16 I say againe, let no man thinke, that I am foolish: or els take me euē as a foole, that I also may boast my self a litle.
- 17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

to the Lord: but his facion of boasting semed according to they compelled him.

a He calleth the praising of his self dotage to the wthing the arrogancie of the false apostles copied him, who fought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie. *Gene. 3. 4.*
b To speake in mine owne commendation.
c The minister maisteth Christ & his Church as housband and wife by preaching of the Gospel.
d That is, more perfite doctrine concerning Christ Iesus.
e More excellent gifts of the spirit by other mens preaching.
f They did not preache Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefest Apostles.
g That is, ye no worldlie eloquence.
h Other Churches relieved me.
i He did not onely labour with his hands for his living, but in his extreme poverthe preached diligently, without burdening anie mā, or els waxing slothful to do his due tie to euerie man. *Chap. 12. 13.*
k Let not the truth of Christ be thoght to be in me, if I suffer my ioye to be shut vp, wth I haue conceiued of G. c. 11. 1. To slander my ministerie, if I shulde receive wages.
l By false apostles here is not meant: suche as teache false doctrine (wth doudles, they wolde haue growen vmo) but suche as were vaine glorious, and did not shew onely sincerely. In his heart he had respect to man, whereunto

e Meaning, a certeine man among the, wth thus spake of Paul.

d He measureth anie thing, must haue some line or measure to mete by, and not to measure a thing by it self: so these boasters must measure them selues by their worthie adies: & if they wil compare with others, let the shewe what countreis, what cities, & people they haue wonne to the Lord: for who wil praise y^e souldeier, wth onely at the table can finely talke of the warres, & whe he cometh, ro the brunt, is nether valiant nor expert? *Eph. 4. 8.*

e That is, the gifts & vocacion, wth God had giuen him to winne others by. f God gaue y^e whole worlde to y^e Apostles to preache in, so that Paul here meaneth by y^e line his porcion of the countreis where he preached. *1er. 9. 24.* *3. cor. 1. 31.*

^o In outward things.

18 Seing that maniereioyce after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffice euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

^p I note this dishonour, w^h they do vnto you.

^{Philip 3.5.}

^q That is, abiection, vile, miserable, a craftie man, an idler, & subiect to a thousand calamities, which things the false apostles objected against him as moſte certayne testimonies of his vnworthines.

^r Put case ye terme it so,

yet is it true.

^{Deu. 25.3.}

^{Act. 16.25.}

^{Act. 14.19.}

^{Act. 27.14.}

^f In the present danger of death.

^t At ſeuerall times euerie time thirtie, and nine.

^u Of the Roman magistrates.

21 ^p I ſpeake as concerning the reproche: as though that we had bene weak: but wherein anie man is bolde (I ſpeake foolishly) I am bolde also.

22 They are Ebrewes, * ſo am I: they are Iſraelites, ſo am I: they are the ſede of Abraham, ſo am I:

23 They are the miniſters of Chriſt (I ſpeake as a foole) I am more: in labours more abundant: in ſtripes aboute meaſure: in priſon more plenteouſly: in death oft.

24 Of the Iewes ſixe times receiued I fortie ſtripes * ſaue one.

25 ^u I was thiſe * beaten with rodde: I was * once ſtoned: I ſuffered thiſe * ſhipwracke: night & day haue I bene in y^e depe ſea.

26 In ſoynaying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in y^e ſea, in perils amongs faulſe brethren,

27 In wearines & painefulnes, in watching often, in hunger & thirſt, in faſtings oft, in colde and in nakednes.

28 Beſide the things which are outward, I am combed daily, and haue the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burne not?

30 If I muſt nedes reioyce, I wil reioyce of mine infirmities.

31 The God, euen the Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lye not.

32 In * Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascés, and wolde haue caught me.

33 But at a windowe was I let downe in a baſket through the wall, & eſcaped his hands.

CHAP. XII.

¹ He reioyceth in his preferment. ^{5. 7} But chieſly in his humbles. ¹² And layeth the cauſe of his boasting vpon the Corinthians. ¹⁴ He ſheweth what good wil he beareth them. ²⁰ And promiſeth to come vnto them.

¹ It is not expedient for me no dout to reioyce: for I wil come to viſion and reuelations of the Lord.

² I knowe a man in Chriſt aboue fourtene yeres agoe, (whether he were in the bodie, I can not tel, or out of the bodie, I can not tel: God knoweth) which was taken vp into the third heauen.

And I knowe ſuche a man (whether in the

bodie, or out of y^e bodie, I can not tel: God knoweth.)

4 How that he was takē vp into Paradiſe, & heard wordes which can not be ſpoken, which are not poſſible for man to vtter.

5 Of ſuche a man wil I reioyce: of my ſelf wil I not reioyce, except it be of mine infirmities.

6 For though I wolde reioyce, I ſhulde not be a foole: for I wil ſay the trueth, but I reſtraine, leſt anie mā ſhulde thinke of me aboute that he ſeeth in me, or y^e he heareth of me.

7 And leſt I ſhulde be exalted out of meaſure through the abundance of reuelations, there was giuen vnto me ^d a pricke in the fleſh, y^e meſſenger of Satā to buſt me, becauſe I ſhulde not be exalted out of meaſure.

8 For this thing I beſoght the Lord * thiſe, that it might departe from me.

9 And he ſaid vnto me, My grace is ſufficiēt for thee: for my power is made ^f perſite through weakenes. Verſe gladly therefore wil I reioyce rather in mine infirmities, that the power of Chriſt may dwell in me.

10 Therefore I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for whē I am weak, then am I ſtrong.

11 I was a foole to boalt my ſelf: ye haue compelled me: for I ought to haue bene comended of you: for in nothing was I inferior vnto the verie chief Apoſtles, though I be nothing.

12 The ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene ſlothful to your hinderance: forgive me this wrong.

14 Beholde, the thurde time I am readie to come vnto you, and yet wil I not be ſlothful to your hinderance: for I ſeke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moſte gladly beſtowe, and wil be beſtowed for your ^g ſoules: though the more I loue you, the leſſe I am loued.

16 But be it that I charged you not: ^k yet for aſmuch as I was craftie, I toke you with guile.

17 Did I pill you by anie of them whome I ſent vnto you?

18 I haue deſired Titus, & with him I haue ſent a brother: did Titus pil you of anie thing? walked we not in the ſelf ſame ſpirit? walked we not in the ſame ſteppes?

19 Againe, thinke ye that we excuſe our ſelues vnto you? we ſpeake before God in Chriſt. But we do all things, dearly beloved, for your edifying.

^c Mans infirmite was not able to declare the nature were they ſe wed vnto him for that end.
^d Or, lawfull.

^d The greke worde ſignifieth a ſharpe piece of wood as a pale, or ſtake, and alſo a little ſpilde or ſharpe thing w^h pricketh one as he goeth through buſhie & thicke places, and cutting into the fleſh, can not be taken out without cutting of the fleſh: and this was the rebelling of y^e fleſh againſt the ſpirit, & warned him that Satā was at hand.

^e That is to ſay, oftentimes.

^f Is known, & evidently ſene.

^g He doeth not onely patiently beare his afflictions, but alio ioyfully, and as one that taketh pleaſure therein for Chriſts ſake.

^{Chap. 11.9.}

^h Or, chargeable.

ⁱ For ſtill, he was minded to departe from.

^j Ephesus into Macedonia, & ſo to Corinthus, 1. Cor. 16.

^k Then when the Lord letted this purpoſe, he appointed to go ſtraight from

^l Ephesus to Corinthus, Chap. 1. 15. w^h intent being charged, he wēt to Macedonia,

^m from whence now he appointeth the thirde time to come vnto them.

ⁿ Which declareth his fatherlie affection.

^o Or, your cauſe or perſons.

^p Thus ſaid his aduerſaries that though he toke it not by him ſelf, yet he did it by means of others.

^q 1. To go to you.

m Meaning, sharpe & severe.

n There was nothing where at he so muche reioyced, as when his preaching profited: & therefore he calleth & Thel salomons his glorie & ioye: as alio nothing did more cast downe his heart as whē his labour did no good.

a His first coming was his dwelling among them: his seconde was his first epistle, & now he is ready to come the third time: where he calleth his three witnesses *Deu. 19, 15.*

mat. 18, 16. iohn 8, 17.

b In my first epistle, Chap. 4, 20.

c In that he humbled him self and toke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile & abject: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed him self verie God: so thinke, that we whome ye cōtemne as dead men & castaways, haue through Gods such power to execute against you, & ye may feel sensibly that we liue in Christ.

20 For I feare lest when I come, I shal not finde you suche as I wolde: and that I shal be founde vnto you^m suche as ye wolde not, and lest there be strife, enuyng, wrath, contentions, backbitings, whisperings, swellings & discorde.

21 I feare lest when I come againe, my God shall abase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the^{*} vncleannes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threateneth the obstinate. 5 And declareth what his power is by their owne testimony. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

THIS is the^{*} thirde time & I come vnto you. In the mouth of two or three witnesses shal euerie worde stand.

2 I tolde you before, and tel you before: as though I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

3 Seing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though he was crucified concerning his^c infirmities, yet liueth he through the power of God. And we no dout are weake in him: d but we shal liue w^h him, through

the power of God towarde you.

5 Proue your selues whether ye are in the^{1. Cor. 11, 28.} faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are not reprobates.

7 Now I pray vnto God y^e ye do none euil, not that we shulde seme approued, but y^e ye shulde do that which is honest: though we be as^e reprobates.

8 For we can not do anie thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are^f strong: this also we wish for euen your perfection.

10 Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hath giuen me, to^s edification, and not to destruction.

11 Finally brethren, fare ye wel: be perfite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shal be with you.

12 Grete one another with an^{*} holie b^kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the cōmunion of the holie Gost be with you all, Amen.

The seconde epistle to the Corinthians, written fro^o Philippi, a citie in Macedonia, & sent by Titus and Lucas.

e In mans iudgement who for the most parte reiecteth the b^kisse, and approueth the worde. f Hauing abundance of the grace of God.

g Commit not by your negligence that, which is ordeined to saluation, turne to your destruction.

Rom. 16, 16.

1. Cor. 16, 20.

1. Pet. 5, 14.

h Which was according to those countreys in those dayes borne of the Jewes and of other nations.

THE EPISTLE OF the Apostle Paul to the Galatians.

THE ARGUMENT.

THE Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are frely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, & not to haue their consciences snared in the gennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

An Angel from heauen. To the Galatians. Paules constancie.^{1126/1224}

CHAP. I.

Paul rebuketh their inconstancie which suffered them selues to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation. 8 And detesteth them that preache a me otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

Tit. 1. 3. a For God is the autor of all ministerie. b This prerogative was peculiar to the Apostles.

Luk. 1. 74. c Which is, y 2 corrupt life of man without Christ.

Or. doctrine. d That is, to be partakers of the saluation offered freely by Christ. e For what is more contrary to our fre iustification by faith, then the iustification by

Law, or our workes? therefore to ioyne these two together, is to ioyne light & darkenes, death with life, & doeth viterly ouerthrow the Gospel. f If it were possible, that an Angel shuld do so: whereby Paul declareth the certetie of his preaching.

1. Cor. 15. 1. g Since that of a Pharisee I was made an Apostle. h That is, doctrine inuetered by mā, nether by mā's autorsie do I preache it.

Act. 9. 1. i By an extraordinary reuelation. Or. age. k That is, of Law of God w was giuen to the ancient fathers. l He maketh stite degrees in Gods eternal predestination first his eternal couel, then his appointing from the mothers wombe, & churldly his calling.

Ephes. 3. 8. m That is, w anie man, as though I had aced of his couel to aproue my doctrine.

PAUL*an Apostie(not a of men, nether by mā, but by IESVS CHRIST, and God the Father w hath raised him from the dead)

And all the brethren w are with me, vnto y Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs * from this e present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the d grace of Christ,

Which is not another Gospel, saue y there be some which trouble you, and intende to e peruert the Gospel of Christ.

But thogh that we, or an f Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him be accursed.

As we said before, so say I now againe, If anie man preache vnto you otherwise, the y ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods: or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

* Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

For nether receiued I it of man, nether was I taught it, but by the i reuelation of Iesus Christ.

For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that * I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religiō aboute manie of my * companions of mine owne nacion, and was muche more zealous of y traditions of my fathers.

But when ic¹ pleased God (which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shulde preache him * among the Gentiles, immediately I cōmunicated not with m flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

And none other of the Apostles sawe I, saue Iames the Lords brother.

Now the things which I write vnto you, beholde, I wnesse before God, that I lie not.

After that, I went into the coastes of Syria & Cilicia: for I was vnknownen by face vnto the Churches of Iudea, which were in Christ.

But they had heard onely some say, He w persecuted vs in time past, now preacheth the faith, which before he destroyed.

And they glorified God for me.

n That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised. 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reprobated Peter the Apostle of the Iewes. 16 After he cometh to the principal scope, which is to proue that iustification onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

THEN fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

And I went vp by reuelation, and a communicated with the of the Gospel which I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I shulde runne, or had runne in vaine:

But nether yet Titus which was with me, thogh he were a Grecian, was b compelled to be circumcised

For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, y they might bring vs into bondage.

To whome we e gaue not place by subiection for an houre, that the truerth of the Gospel might continue with you.

And of them which seemed to be great, I was not taught (what they d were in time past, it maketh no matter to me: * God accepteth no mans persone) neuertheles, they y are the chief, e did communicate nothing with me.

But cōtrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter:

(For he that was mightie by Peter in the Apostleship ouer the Circumcisiō, was also mightie by me towarde the Gentiles)

And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, w are counted to be pillars, thei gaue

a Paul nothing doured of his doctrine: but because many reported that he taught contrary doctrine to y other Apostles, which rumors hindered the course of the Gospel, he endeavored to remedie it, and to proue that they consented with him.

Act. 15. 2. b Gre k. without prefr.

b Which declareth that the other Apostles agreed with him.

c Lest we shulde haue betrayed y Christian libertie. d Albeit they had bene constant with Christ afore tme.

Deut. 10. 17.

2. Chr. 19. 7.

Job. 34. 19.

Wis. 6. 8.

Eccl. 35. 16.

Act. 10. 34.

Rom. 2. 11.

Eph. 6. 9.

Col. 3. 16.

1. Pet. 1. 17.

e But approved my doctrine perfect in all points.

to me and to Barnabas the ^f right hands of fellowship, that we *shulde preache* vnto the Gentiles, and thei vnto the Circumcision, ³ *Warning* onely that we shulde remember the poore : which thing also I was diligent to do.

¹¹ ¶ And whē Peter was come to Antiochia, I withstode him ^{sto} to his face: for he was to be blamed.

¹² For before that certeine came from Iames, he ate with the Gentiles : but when they were come, he withdrewe & separated him self, fearing them which were of the Circumcision.

¹³ And the other Iewes dissembled likewise with him, in somuche that Barnabas was brought into their dissimulation also.

¹⁴ But when I sawe, that they went not the *"right way to the trueth of the Gospel*, I said vnto Peter before all men, If *ŷ* being a Iewe, liuest as the Gētiles, & not like the Iewes, why *h*cōstrainest thou the Gentiles to do like the Iewes?

¹⁵ We *which are* Iewes by nature, and not sinners of the Gentiles,

¹⁶ Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ : euen we, *I say*, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no *"flesh shal be iustified*.

¹⁷ *If then while we seke to be made righteous by Christ, we our selues are founde *"sinners*, is Christ therefore the minister of sinne? God ¹ forbid.

¹⁸ For if I buyld againe the things that I haue destroyed, ^m I make my self a trespasser.

¹⁹ For I through the Law am dead to the Law, & that I might liue vnto God, I am *"crucified with Christ*.

²⁰ Thus I liue *yet*, ^o not I now, but Christ liueth in me: & in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who harhe loued me, & giuen him self for me.

²¹ I do not abrogate the *grace of God*: for if righteousness be by *ŷ* Law, then Christ dyed ^{"without a cause}.

CHAP. III.

He rebuketh them sharply. 2 And proueth by diuers reasons that iustification is by faith. 6 As appeareth by the example of Abraham. 10. 19. 24. And by the office, & the end, bothe of the Law. 11. 25. And of faith.

O Foolish Galatiās, who hathe bewitched you that ye shulde not obey the trueth, to whome Iesus Christ before ^{"was} described in your sight, & among you crucified?

² This onely wolde I learne of you, Receive ye the *"blessing of God*, which is in Christ Iesus, which is the blessed fountaine, because he is ioyned in Christ which is this blessed fountaine, might appeare and be made more abundant, and so all to be shut up vnder sinne.

ued ye the *"blessing of God* by the workes of *ŷ* Law, or by the hearing of *"faith preached*?

Are ye so foolish, that after ye haue begunne in the Spirit, ye wolde now ^{"be made} depertise by the *"flesh*?

⁴ Haue ye suffred so many things in vaine, if so be it be euen in vaine.

⁵ He therefore *ŷ* ministrereth to you the Spirit, & worketh miracles among you, *doeth* he it through the workes of the Law, or by the hearing of *faith preached*?

⁶ *Yea* rather as Abraham beleued God, & it was ^{"imputed to him} for righteousness.

⁷ Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

⁸ For the Scripture foreseeing, *ŷ* God wolde iustifie *ŷ* Gētiles through faith, preached before *ŷ* Gospel vnto Abraham, saying, *In thee shal all the Gentiles be blessed.

⁹ So then they which be of faith, are blessed with faithful Abraham.

¹⁰ For as many as are of the *"f* workes of the Law, are vnder the curse : for it is written, *Curfed is euerie man that continueth not in all things, which are writtē in the booke of the Law, to do them.

¹¹ And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shal liue by faith.

¹² And the *"Law* is not of faith : but * the man that shal do those things, shal liue in them.

¹³ Christ hathe redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, * Curfed is euerie one that hangeth on tre)

¹⁴ That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the *"promises of the Spirit* through faith.

¹⁵ Brethren, ¹ I speake as men do, * Though it be but a mans couenant when it is confirmed, *yet* no man doeth abrogate it, or *"addeth any thing thereto*.

¹⁶ Now to Abraham and his sēde were the promises made. He saith not, And to the sēdes, as *speaking of many*: but, And to thy sēde, as of one, which ¹ is Christ.

¹⁷ And this I say, that the Law which was foure hundredth and thirtie yeres after, can not disanul the couenant that was confirmed afore of God in respect of Christ, *ŷ* it shulde make the promises of none effect.

¹⁸ For if the inheritance be of the Law, ¹¹ *is* no more by the promises, but God gaue it vnto Abraham by promises.

¹⁹ Wherefore then *serueth the Law*? It was added because of the *"transgressions*, til *ŷ* sēde came vnto *ŷ* which the promises

^b Meaning the giftes of the Spirit.

^c That is, the doctrine of saluatiō through faith in Iesus Christ, as cha.

^d The false apostles taught *ŷ* Christ profited nothing, except they were circūcised, and that the Lawe was the perfection, & Christs doctrine onely the rudiments thereof.

^e And ceremonies of the Lawe?

^f Gen. 15. 6. Rom. 4. 3. Iam. 2. 23. Gen. 12. 13. eccl. 44. 20. alt. 3. 25.

^g Which thinge to be iustified by them. Deu. 27. 26.

^{Habak. 2. 4. Rom. 1. 17. ebr. 10. 38.}

^{Leu. 18. 5. g} The Lawe pronoueth not the iust, which beleue, but *ŷ* workes, and so condemneth all them which in all points do not fulfill it. Deut. 10. 25.

^h Which is *ŷ* Gospel.

^{Ebr. 9. 17.}

ⁱ I wil vse a comūne example *ŷ* you may be ashamed to attribute liſe vnto God, the to suche couenants, which one man maketh to another. No more is the promises of couenant of God abrogate by *ŷ* Law, nor yet is the Law added to the promises to take any thing away that was superfluous, or to supplie any thing that wanted.

^l Which declareth that *ŷ* Iewes and Gētiles are bothe partakers of *ŷ* promises, because they are ioyned in Christ which is this blessed fountaine.

a Who as ministers gaue it to Moses by the autoritie of Christ.
o But serueth rather for the Jewes & Gentiles to ioyne them to God.
p Constant & alwayes like him self.

Rom. 3. 9.
q Bothe men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of Law.

Rom. 10. 4.
s Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom. 6. 3.
t So that Baptisme succedeth Circumcision, and so through Christ bothe Iewe and Gentile is saved.
u As all one man.

a The Church of Israel was vnder Law as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and thence her tutelage ended.

b That is, the Lawe, which before he called a scholmaster, chap. 3.

c That is, vnder the Law, which was but as a b. c. in respect of f Gospel.

d That is, who was subiect vnto the Lawe.

Rom. 8. 13.

e For our adoption vnto Christ is sealed by him.

f He instructeth both Jewes, & Gentiles to call God their Father in euery language.

g That none are excepted. h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie and become seruants, yea, and seing the Jewes desire to be out of their tutelage.

made: & it was ordeined by Angels in the hand of a Mediatour.

10 Now a Mediatour is not a Mediatour of one: but God is one.

11 Is the Law then against the promes of God? God forbid: for if there had bene a Law giuen which coulde haue giuen life, surely righteousness shulde haue bene by the Law.

12 But the Scripture hathe concluded all vnder sinne, that the promes by the faith of Iesus Christ shulde be giuen to them that beleue.

13 But before faith came, we were kept vnder the Law, and shut vp vnto the faith, which shulde afterwarde be reueiled.

14 Wherefore the Law was our scholmaster to bring vs to Christ, that we might be made righteous by faith.

15 But after that faith is come, we are no longer vnder a scholmaster.

16 For ye are all sonnes of God by faith, in Christ Iesus.

17 For all ye are baptized into Christ, haue put on Christ.

18 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all one in Christ Iesus.

19 And if ye be Christs, then are ye Abrahams seide, and heires by promes.

CHAP. IIII.

1 He sheweth wherefore the ceremonies were ordeined.
2 Which being shadowes must end when Christ the truth commeth. 3 He moueth them by certeine exhortations. 22 And confirmeth his argument with a strong example or allegorie.

Then I say, that the heire as long as he is a childe, differeth nothing from a seruant, thogh he be Lord of all,

2 But is vnder tutors and gouerners, vntil the time appointed of the father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.

4 But when the fulnes of time was come, God sent forth his Sonne made of a woman, & made vnder the Law,

5 That he might redeme them which were vnder the Law, that we might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hathe sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But euen then, when ye knewe not God, ye did seruite vnto them, which by nature are not gods.

9 But now seing ye knowe God, yea, rather are known of God, how turne ye againe vnto impotent and beggerlie rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue dayes, and moneths, and times, and yerres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as I: for I am euen as you: brethren, I beseeche you: ye haue not hurt me at all.

13 And ye knowe, how through infirmitie of the flesh I preached the Gospel vnto you at the first.

14 And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye receiued me as an Angel of God, yea, as Christ Iesus.

15 What was then your felicitie: for I beare you recorde, that if it had bene possible, ye wolde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the trueth?

17 They are ielous ouer you amisse: yea, they wolde exclude you, that ye shulde altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely when I am present with you,

19 My litle children, of whome I trauaile in birth againe, vntil Christ be formed in you.

20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that will be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a seruant, & one by a fre woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the fre woman, was borne by promes.

24 By the which things another thing is ment: for these mothers are the two Testaments, the one which is Agar of mounte Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in Arabia, & it answereth to Ierusalem which now is) and she is in bondage with her children.

26 But Ierusalem, which is above, is free: which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest no children: breake forth, & crye, thou that trauailest not: for the desolate hathe many mo. children, then she which hathe an housband.

28 Therefore, brethren, we are after the ma-

k The Galatians, of Patrimony began to be Christians, but by false apostles were turned backward to beginne a newe the: with ceremonies, and so in steade of going forward toward Christ, they ran backward from him.

l Ye obserue dayes, as Sabbath, newe moones, &c: ye obserue moneths as the first and seuerall moneths: ye obserue times, as Easter, whitsontide, the feast of Tabernacles: ye obserue yerres, as the Iubile, or yere of forgiveness, which beggerlie ceremonies are moke permissions to them which haue receiued libertie of the Gospel, and thrust the backe into superstitious seruitude.

m So friendly to me, as I am affectioned toward you.

n For I pardon you, if you repent.

o Being in great dangers and afflictions, or without pope & ostentation.

p That is, the troubles and vexacions which God sent to trie me while I was among you.

q For my ministeries sake.

r For they are but ambitious.

s They wolde turne you from me that you might followe them.

t And imprinted so to your hearts if you followe none other.

Gen. 16. 15.

Gen. 21. 2.

u That is, signified.

x Agar, and Sina represente the Lawe: Sina and Ierusalem Gospel: Imael & Iewish Synagogue, and Isaac the Church of Christ.

Isa. 54. 1.

y That is, out of the land of promes.

Rom. 9. 8.

Or his & beautie. 3 Meaning Sara.

Gen. 21. 10.
By the liber-
tie where-
with Christ
hath made
vs fre.

a For we are
in y^e Church of
Christ, which
is our mother,
& not of the
Synagogue w^{ch}
is a seruant vnder
the Law.

Act. 15. 2.
a If you ioyne
circumcisiō to
the Gospel, as
a thing neces-
sarie to salua-
cion.

1 Cor. 1. 17.

b We liue in
hope through
that Spirit w^{ch}
causeth faith,
& w^{ch} is giuen
to the faithfull
y^e we shulde by
faith & not by
the Law obtai-
ne the crowne
of glorie, w^{ch}
Christ giueth
freely.

1 Cor. 5. 6.

c Then what
fouler is not y^e
worde of God,
w^{ch} here he cal-
leth truthe, is
verie lies.

d Which is
God.

e A litle cor-
ruption doeth
destroy y^e who-
le doctrine.

f That ye wil
embrace the
worde of God
purely.

g That is, the
doctrine of y^e
Gospel, which
the worlde ab-
horred, as a
scandalous
thing, & there-
with were of-
fended.

h Meaning the
second table.

Leui. 19. 18.

mat. 22. 39.

mat. 12. 31.

iam. 2. 8.

Rom. 13. 14.

1 pet. 2. 10.

i In the man re-
generat.

k That is, the
natural mā stru-
erh against y^e
Spirit of rege-
neracion.

ner of Isaac, children of the promes.

19 But as then he that was borne after the
flesh, persecuted him that was borne after
the Spirit, euen so it is now.

20 But what saith the Scripture? * Put out
the seruant and her sonne: for the sonne of
the seruant shal not be heire with the son-
ne of the fre woman.

21 Then brethren, we are not children of
the seruant, but of the fre woman.

CHAP. V.

2 He laboureth to drawe them away from Circumcision,
17 And sheweth them the battel betwixt the Spirit
& the flesh, and the frutes of them bothe.

1 Stand fast therefore in the libertie
wherewith Christ hath made vs fre,
and be not intangled againe with the yoke
of bondage.

2 * Beholde, I Paul say vnto you, that if ye
be a circumcised, Christ shal profite you
nothing.

3 For I testifie againe to euerie man, which
is circumcised, that he is bounde to kepe
the whole Law.

4 Ye are * abolished from Christ: whoso euer
are iustified by the Law, ye are fallen
from grace.

5 For we through the Spirit b waite for the
hope of righteousness through faith.

6 For in Iesus Christ nether Circumcision
auaileth anie thing, nether vncircumcision,
but faith which workeeth by loue.

7 Ye did runne wel: who did let you, that
ye did not obeye the truthe?

8 It is not the persuation of him that cal-
leth you.

9 * A litle leauen doeth leauen the whole
lump.

10 I haue trust in you through the Lord,
that ye wil be none otherwise minded:
but he that troubleth you, shal beare his
condemnation, whoso euer he be.

11 And brethren, if I yet preache circum-
cision, why do I yet suffer persecucion?
Then is the sclander of the crosse abo-
lished.

12 Wolde to God they were euen cut of,
which do disquiet you.

13 For brethren, ye haue bene called vnto
libertie: onely vse not your libertie as an oc-
casion vnto the flesh, but by loue serue one
another.

14 For all the Law is fulfilled in one wor-
de, which is this, * Thou shalt loue thy
neighbour as thy self.

15 If ye byte & deuoure one another, take
hede lest ye be consumed one of another.

16 Then I say, * walke in the Spirit, and
ye shal not fulfil the lustes of the flesh.

17 For the flesh lusteth against the Spirit,
and the Spirit against the flesh: and these
are contrarie one to the other, so that ye
can not do the same things that ye wolde.

18 And if ye be led by the Spirit, ye are not
vnder the Law.

19 Moreouer the workes of the flesh are
manifest, which are adulterie, fornicaciō,
vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emu-
lations, wrath, contentions, seditions, he-
resies,

21 Enuie, murders, dronkenness, glotonie,
and suche like, whereof I tell you before,
as I also haue tolde you before, that they
which do suche things, shal not inherite
the kingdome of God.

22 But the frute of the Spirit is loue, ioye,
peace, long suffering, gentlenes, goodnes,
faith,

23 Mekenes, temperancie: against suche
there is no Law.

24 For they that are Christs, haue cruci-
fied the flesh with the affections and the
lustes.

25 If we liue in the Spirit, let vs also walke
in the Spirit.

26 Let vs not be desirous of vaine glorie,
prouoking one another, enuying one ano-
ther.

CHAP. VI.

1 He exhorteth them to vse gentlenes toward the weak.

2 And to shewe their brotherlie loue and modestie:

6 Also to prouide for their ministers. 9 To perseuere.

14 To reioyce in the crosse of Christ. 15 To newnes of

life. 16 And last of all wisheth to them with the rest

of the faithfull all prosperitie.

1 Brethren, if a man be a fallen by oc-
casion into anie faute, ye which are
spiritual, restore suche one with the spirit
of mekenes, considering thy self, lest thou
also be tempted.

2 Beare ye one anothers burden, and so
fulfil the Law of Christ.

3 For if anie man seme to him self, that he
is some what, when he is nothing, he de-
ceiueth him self in his imagination.

4 But let euerie man proue his owne wor-
ke, and then shal he haue reioycing in
him self onely and not in another.

5 * For euerie man shal beare his owne bur-
den.

6 Let him that is taught in the worde, ma-
ke him that hath taught him, partaker of
all his goods.

7 Be not deceived: God is not mocked: for
whatsoeuer a man soweth, that shal he al-
so reape.

8 For he that soweth to his flesh, shal of
the flesh reape corruptiō: but he that sew-
eth to the spirit, shal of the spirit reape
life euerlasting.

9 * Let vs not therefore be wearie of wel-
doing: for in due season we shal reape, if
we faint not.

10 While we haue therefore time, let vs do
good vnto all men, but specially vnto the,
which are of the housholde of faith.

11 ¶ Ye see how large a lettre I haue written

1 If you be gui-
ded by y^e Spi-
rit of adoptiō,
that which ye
do, is agreeable
to God althoug
it be not perh-
te.

m For the are
vnder the Spi-
rit, or grace.
n Christ hath
not onely re-
mitted their
sinnes, but san-
ctified the into
newnes of life.
o That being
dead to sinne
& liuing to God,
we may decla-
re the same in-
holines & in-
nocencie of
life.

Chap. VI.

a Either by rea-
son of his flesh
or Satan.

b Christ exhor-
teth in sundrie
places to mu-
tual loue, and
therefore bro-
therlie loue is
here called y^e

Law of Christ,
& his comma-
ndement, Iohn

13. 34 & 15. 12.

c He sheweth
that mā hath
nothing of hi
self whereof
he shulde re-
ioyce.

d For his reioy-
cing is a testi-
monie of a go-
od conscience,

2 Cor. 1. 12.
wherein he
may reioyce
before me, but
not before
God.

e For it were a
shame not to
prouide for
their corporal
necessaries w^{ch}
seduce soules.

f The heauen-
lie deinties.

1 Cor. 3. 8.

1 Cor. 9. 7

f He proueth
y^e the ministers
must be now-
rithed for if
men onely pro-
uide for worl-
delie things

without re-
spect of y^e life
euerlasting, the
they procure
to them selues

death, & moc-
ke God, who
hath giuen
them his mini-
sters to teache
them heauenlie
things.

2 Thef. 3. 13.

g The frute
of God hath pro-
mised.

vnto you with mine owne hand.

h By the out-
warde cere-
monies.
i That is, for
preaching
the crucifi-

k That they
haue made you
Iewes.

l By y worlde
he meaneth all
outwarde pom-
pe, ceremonies
& things, which
please mens
satisfactions.

12 As manie as desire to make a faire shewe
in the flesh, they constraine you to be cir-
cumcised, onely because they wolde not
suffer persecucio for the crosse of Christ.

13 For they them selues which are circum-
cised, kepe not the Law, but desire to ha-
ue you circumcised, that they might reioy-
ce ^k in your flesh.

14 But God forbid that I shulde reioyce,
but in y crosse of our Lord Iesus Christ,
whereby the ^l worlde is crucified vnto me,
and I vnto the worlde.

15 For in Christ Iesus nether circumcison
auaileth anie thing, nor vncircumcison,
but a newe ^m creature.

16 And as manie as walke according to this
rule, peace shal be vpon them, & mercie,
and ⁿ vpon the Israel of God.

17 From hence forth let no man ^o put me
to busines: for I beare in my bodie the
p markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus
Christ be with your spirit, Amen.

m Which is
regenerate by
faith.

n That is, vpo
the Iewes, as
Rom 2.19.
o Let no man
trouble my
preaching tro
hence forth:
for my markes
are witness
how valiantly
I haue fought.
p Which are
odious to the
worlde, but
glorious befo-
re God.

Vnto the Galatians written from Rome.

THE EPISTLE OF Paul to the Ephesians.

THE ARGUMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who
corrupted the true doctrine which he had taught them, by reason wherof he wrote this Epi-
stle to confirme them in that thing, which they had learned of him. And first after his salutacion, he as-
sureth them of saluacion, because they were thereunto predestinate by the fre election of God, before
they were borne, and sealed vnto this eternal life by the holie Gost, giuen vnto them by the Gospel,
the knowledge of the which myserie he prayeth God to confirme towards them. And to the intent
they shoulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plon-
ged before they knewe Christ, as people without God, Gentiles to whome the promises were not made,
and yet by the fre mercie of God in Christ Iesus, they were saued, and he appointed to be their A-
postle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the per-
fite vnderstanding of his Sonne, & exhorteih them like wise to be mindeful of so great benefites, ne-
ther to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder foote the
Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun-
sel of God: who by this meanes preseruethe onely his Church. Therefore the Apostle commendeth his
ministrie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste
plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he de-
clareth not onely in general what ought to be the life of the Christians, but also sheweth particularly,
what things concerne euerie mans vocacion.

a As with the
knowledge of
God in Christ,
w faith, hope,
charite and o-
ther gifts.
b Or, places.

c This electio
to life euerla-
sting can neuer
be chaged: but
in temporal of
fices, w God
hath appointed
for a cer-
taine space,
when the ter-
me is expired,
he changeth
his election, as
we se in Saul
and Iudas.

1. Cor. 13. 2.
c Whē Christs
iustice is impu-
ted ours.

2. Cor. 1. 3.
1. pet. 1. 3.

1. Tim. 1. 9.
d Where as
we were not y
natural childre
he receiued vs
by grace, and
made vs his
children.

Colos. 1. 22.
e The princi-
pal end of our
election is ro
praise & glori-
fic the grace
of God.

CHAP. I.

After his salutacion, ⁴ He sheweth that the chief cause
of their saluacion standeth in the fre election of God
through Christ. ¹⁶ He declareth his good wil towards
them, giuing thanks and praying God for their faith.
²¹ The maiestie of Christ.

PAUL an Apostle of Iesus
Christ, by y wil of God,
to the ^a Saintes, which a-
re at Ephesus, & to the
faithful in Christ Iesus:
² Grace be with you, &
peace fro God our Fa-
ther, & from the Lord Iesus Christ.

³ * Blessed be God euen the Father of our
Lord Iesus Christ, which hath blessed vs
with all ^a spiritual blessing in heauenlie
things in Christ,

⁴ * As he hath ^b chosen vs in him, before y
fundacion of the worlde, y we ^c shulde be
scholie, & without blame before hi in loue:

⁵ Who hath predestinate vs, to be ^d adop-
ted through Iesus Christ vnto him self, ac-
cording to the good pleasure of his wil,

⁶ To the ^e praise of the glorie of his gra-

ce, wherewith he hath made vs accepted
in his beloued,

⁷ By whome we haue redemption through
his blood, euen the forgienes of sinnes, ac-
cording to his riche grace:

⁸ Whereby he hath bene abundant toward
vs in all wisdom & vnderstanding,

⁹ And hath opened vnto vs the myserie
of his wil according to his good pleasure,
which he had purposed ^f in him,

¹⁰ That in the dispensacion of the fulnes
of the times he might gather together in
one ^g all things, bothe which are in heaue
and which are in earth, euen in Christ:

¹¹ In whome also we are chosen when we
were predestinate according to the pur-
pose of him, which worketh all things af-
ter the counsel of his owne wil,

¹² That ^h we, which first trusted in Christ,
shulde be vnto the praise of his glorie:

¹³ In whome also ye haue trusted after that
ye heard the worde of trueth, euen y Gos-
pel of your saluacion, wherein also after
that ye beleued, ye were sealed with the
holie

f That is, in
Christ.

g By this he
meaneth the
whole bodie
of the Church,
w he diuiderh
into them, w
are in heauen,
& them which
are in earth:
also y faithful
which remaine
in earth, stand
of the Iewes &
the Gentiles.
h To wit, the
Iewes.

holie Spirit of promes,

- i* Though we be redeemed fro y^e bondage of sinne by the death of Christ, Rom. 6.22, yet we hope for this secode redemption which shalbe when we shal possesse our inheritance in the heauens, whereof we haue the holie Ghost for a gage, as Chap. 4.30.
- k* Or Christ. I Made him Gouverneur of all things bothe in heauen & in earth so that Christ's bodie is now one ly there, or els it shulde not be a true bodie and his ascension shulde be but a fantastical thing and onely imagined.
- Col. 2.12.*
Chap. 3.7.
Psal. 8.8.
ebz. 2.8.
m This is the great loue of Christ towards his Church that he counteth not himself perfect without vs w^e are his members: and therefore the Church is also called Christ, as 1. Cor. 12.12.
- Col. 2.13.*
Chap. 6.12.
a Meaning Satan.
- b* Not by creation, but by Adams transgression, and so by birth.
- c* Bothe Iewe and Gentil.
Or, with Christ
d We that are the members, are raised vp from death & reigne with our head Christ in heauen by faith.
- 14 Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie.
- 15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue towards all the Saintes,
- 16 I cease not to giue thanks for you, making mention of you in my prayers,
- 17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,
- 18 That y^e eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,
- 19 And what is y^e exceeding greatnes of his power towards vs, which beleue, according to the working of his mightie power,
- 20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenlie places,
- 21 Farre aboue all principallitie, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,
- 22 And hath made all things subiect vnder his fete, & hath appointed him ouer all things to be the head to the Church,
- 23 Which is his bodie, euen the fulnes of him that filleth all in all things.
- CHAP. II.
- 1* To magnifie the grace of Christ, which is the onlie cause of saluation, *11* He sheweth them what manner of people they were before their conversion, *18* And what they are now in Christ.

- Col. 2.13.*
Chap. 6.12.
a Meaning Satan.
- b* Not by creation, but by Adams transgression, and so by birth.
- c* Bothe Iewe and Gentil.
Or, with Christ
d We that are the members, are raised vp from death & reigne with our head Christ in heauen by faith.
- 1 And y^e you haue he quickened, that were dead in trespasses and sinnes,
- 2 Wherein, in time past ye walked, according to the course of this worlde, & after the prince that ruleth in the aire, euen the spirit, that now worketh in the childe of disobedience,
- 3 Among whome we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were by nature the children of wrath, as well as others.
- 4 But God which is riche in mercie, through his great loue wherewith he loued vs,
- 5 Euen when we were dead by sinnes, hath quickened vs together in Christ, by whose grace ye are saved,
- 6 And hath raised vs vp together, and made vs sit together in the heauenlie places in Christ Iesus,
- 7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnes towards vs in Christ Iesus.
- 8 For by grace are ye saved through faith, and that not of your selues: it is the gifte

of God,

- 9 Not of workes, lest any man shulde boast himself.
- 10 For we are his workmanship created in Christ Iesus vnto good workes; which God hath ordeined, that we shulde walke in them.
- 11 Wherefore remember that ye being in time past Gentiles in the flesh, & called vncircumcision of them, which are called circumcision in the flesh, made with hands,
- 12 That ye were, I say, at y^e time without Christ, & were alienates from the comune welth of Israel, & were strangers fro the covenants of promes, & had no hope, & were without God in the worlde.
- 13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.
- 14 For he is our peace, which hath made of bothe one, & hath broken the stoppe of the partition wall,
- 15 In abrogating through his flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one newe man in him self, so making peace,
- 16 And that he might reconcile bothe vnto God in one bodie by his crosse, & slaye hatred thereby,
- 17 And came, and preached peace to you w^e were a farre of, & to them that were nere.
- 18 For through him we bothe haue an entrance vnto the Father by one Spirit.
- 19 Now therefore ye are no more strangers & foreners: but citizens with the Saintes, and of the housholde of God,
- 20 And are buylt vpon the fundacion of the Apostles and Prophetes, Iesus Christ himself being the chief corner stone,
- 21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,
- 22 In whome ye also are buylt together to be the habitation of God by the Spirit.

CHAP. III.

- 1* He sheweth the cause of his imprisonment: *13* Desireth them not to faint because of his trouble, *14* And prayeth God to make them stedfast in his Spirit.
- 1 For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles,
- 2 It ye haue heard of the dispensation of the grace of God, which is giuen me to you warde,
- 3 That is, that God by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,
- 4 Whereby when ye read, ye may know mine vnderstanding in the mysterie of Christ)
- 5 Which in other ages was not opened

was not in coparison of that abundance which was shewed when they were called: neither yet was the time, nor the manner known.

e Here he meaneth, as concerning grace, and not by nature.

f He sheweth here that the further y^e Gentiles were of from the grace of God, the greater debtors they are now to the same.

1. Sam. 17.26.

ez. 44.7.

Rom. 9.4.

g It was but one covenant; but because it was diuers times confirmed & established, the more here he calleth them Covenants.

Or, Abeynter.

h Where no promes is, there is no hope.

i That is, the cause of the diuision that was betwene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

Or, death.

Rom. 5.2.

a He reioiceth in that he suffered imprisonment for the maintenance of Christ's glorie.

b Which was his vocation to preach vnto the Gentiles.

c That is, in y^e first chap. of this Epistle, ver. 9.

d Although the fathers, & the Prophetes had reuelations secret, yet it

The Gentiles inheriters. To the Ephesians. One bodie, one spirit. 32/1224

vnto the sonnes of men, as it is now re-
ueiled vnto his holie Apostles and Pro-
phetes by the Spirit,

6 That the Gentiles shulde be inheriters
also, and of the same bodie, and partakers
of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the
gifte of the grace of God giuen vnto me
through the working of his power.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

tit. 1. 2.

2. pet. 1. 20.

e The Angels

f The Church

being gathered

of so many kin

des of people,

as an example,

or a glasse for

the Angels to

beholde the

wisdom of

God in, who

hath turned

their particu

lar discords in

to an vniuersal

concorde, & of

the Synagogue

of bondage, hath

made the

Church of fre

dome.

g He that is

not of the bodie

of Christ,

is in death.

h The faithful

which dyed be

fore Christ

came, were ad-

opted by him,

& make one fa-

milie with the

Saints which

yet remaine a-

liue.

i For we con-

fesse that, &

we beleue

k All peritio

on euerie side

is in him.

Rom. 16. 25.

l That all the

graces of God

may abounde

in you.

m In that we

sele Christ in

vs.

8 *Euen vnto me the least of all Saintes is
this grace giuen, that I shulde preache a-
mong the *Gentiles the vnsearcheable ri-
ches of Christ,

9 And to make cleare vnto all men what the
fellowship of the *mysterie is, which from
the beginning of the worlde hath bene
hid in God, who hath created all things
by Iesus Christ,

10 To the intent, that now vnto *principa-
lities and powers in heauēlie places might
be knowne by the Church the manifold
wisdom of God,

11 According to the eternal purpose, which
he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance
with confidence, by faith in him.

13 Wherefore I desire that ye faint not at
my tribulations for your sakes, which is
your glorie.

14 For this cause I bowe my knees vnto the
Father of our Lord Iesus Christ,

15 (Of whome is named the whole fami-
lie in ^h heauen and in earth)

16 That he might grante you according to
the riches of his glorie, ^y ye may be strēg-
thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts
by faith, that ye, being rooted and ground-
ed in loue,

18 May be able to cōprehend with all Sain-
tes, what is the ^k breadth, and length, and
depth, and height:

19 And to knowe the loue of Christ, which
passeth knowledge, that ye may be filled
with all ^l fulnes of God.

20 *Vnto him therefore that is able to do
exceeding abundantly aboute all that we
aske or thinke, according to the power ^y
worketh in ^m vs,

21 Be praise in the Church by Christ Iesus,
throughout all generatiōs for euer, Amen.

CHAP. III.

*He exhorteth them vnto mekenes long suffering, vnto
loue and peace, 3 Euerie one to serue and edifie ano-
ther with the gift that God hath giuen him, 14 To
beware of strange doctrine. 22 To lay aside the olde
conuersation of griedie lustes, and to walke in a newe
life.*

Phil 1. 27.

col. 3. 10.

1. thess. 2. 12.

a For ^g Lords

cause.

1 *Therefore, beig prisoner in ^y *Lord,
I praye you that ye walke worthie of the
vocation whereunto ye are called,

2 With all humblenes of minde, and me-
kenes, with long suffering, supporting one

another through loue,

3 Endeuoring to kepe the vnitie of the Spi-
rit in the bonde of peace.

4 There ^u ^b one bodie, and one ^c Spirit, e-
uen as ye are called in one hope of your
vocation.

5 There ^u one Lord, one Faith, one Baptis-
me,

6 *One God & Father of all, which is ^d abo-
ue all, and ^e through all, & in you all.

7 *But vnto euerie one of vs is giuen gra-
ce, according to the measure of the ^g gift
of Christ.

8 Wherefore he saith, *When he ascended
vp on hie, he ^s led captiuitie captiue, and
gaue giftes vnto men.

9 (Now, in that he ascended, what is it but
that he had also descended first into the lo-
west partes of the earth?

10 He that descended, is euen the same that
ascended, farre aboute all heauens, that he
might fill ^h all things)

11 *He therefore gaue some to be Apostles,
and some Prophetes, & some Euāgelistes,
and some Pastours, and Teachers,

12 For the gathering together of the Sain-
tes, for the worke of the ministerie, ^k and
for the edificatiō of the bodie of Christ,

13 Til we all mete together (in the vnitie of
faith & knowledge of the Sonne of God)
vnto a ^l perfite man, & vnto the measure
of the age of the fulnes of Christ,

14 That we hence forth be no more chil-
dren, wauering & caryed about with eue-
rie winde of doctrine, by the deceit of ^mē,
and with craftines, whereby they laye in
waite to deceiue.

15 But let vs followe the trueth in loue, and
in all things growe vp into him, which is
the ^m head, that ^u Christ,

16 By whome all the bodie being coupled
and knit together by euerie ioynt, for the
furniture thereof (according to the effe-
ctual power, which ^u in the measure of e-
uerie parte) receiueth increase of ^y bodie,
vnto the edifying of it self in loue.

17 This I say therefore and testifie in the
Lord, that ye henceforth walke not as
*other Gentiles walke, in vanitie of their
minde,

18 Having their cogitation darkened, and
being strangers from the life of ^o God
through the ignorāce that is in them, be-
cause of the ^p hardenes of their heart:

19 Which being ^r past *feling, haue giuen
them selues vnto wantonnes, to worke all
vnclennes, euen with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be-
netaught by him, as the ^r trueth is in Ie-
sus,

22 That ^u, * that ye cast of, concerning the
q As they are taught which truly knowe Christ.

b Which by
dissentio you
separate apon-

der.

c So that ye

can not dissent

one from ano-

ther, seeing the

Spirit, which

ioyneth you in

one bodie, can

not dissent fro

him self.

Mal. 2. 10.

d In power.

e By his prou-

dence.

Rom. 12. 3.

1. Cor. 12. 11.

f Which be gi-

ueth vs.

2. Cor. 10. 13.

psal. 68. 19.

g The Messias

came downe

from heauen

into the earth,

to triumph ou-

er Satā, death

and sinne, and

led the as pris-

oners & sclau-

es, & before

were conquer-

ers, and kept

all in subiectio:

which victorie

he gaue and al

so gaue it as a

most precious

gift to his

Church.

1. Cor. 12. 27.

h With his

gifts & benefi-

tes.

i To restore ^y

which was

out of order.

k That the bodie

of Christ

might be per-

fect.

l That we may

be of a ripe

Christiā age &

come to ^y ful

measure of ^y

knowledge &

we shal haue

of Christ.

m Christ being

head of his

Church, nou-

rieth his ^mē

bres & ioyneth

them toge-

ther by ioint-

es, so that eue-

rie parte ha-

the his iuste

proportion of

foode, that at

length the bodie

may grow

vp to perfectio

n Man not re-

generat hath

his minde, vn-

derstanding &

heart corrupt.

o By ^y which

God liueth in

his.

p The hard-

nes of heart

is the founte-

ine of ignorāce.

1. Tim. 4. 2.

q O, without vs

wise of con-

science.

Col. 3. 12.

That is, all
ie natural cor-
ruption that is
in vs.

conuerſation in time paſt, the olde man,
which is corrupt through the deceiueable
luſtes,

23 And be renewed in the ſpirit of your
minde,

Rom. 6. 4.
col. 3. 8.

24 *And put on the new man, which after
God is created in righteouſnes, and true
holines.

ebz. 12. 2.

1. pet. 2. 1.

et. 4. 3.

Zacha. 3. 16.

f Which is

created accor-

ding to f ima-

ge of God.

Pſal. 4. 5.

Iam. 4. 7.

e If ſo be that

ye be angry, o

moderat your

aff. & ion, that

it burſt not

out into an y

euill worke.

but be ſone ap-

peaſed.

Chap. 5. 3.

col. 4. 6.

u And cauſe

them to pro-

fit in godlines.

x So behaue

your ſelues y

the holie Goſt

may willingly

dwell in you, &

giue him no

occaſion to de-

parie for ſor-

row by your a-

busing of Gods

graces.

Col. 3. 19.

25 *Wherefore caſt of lying, & ſpeake eue-
rie man trueth vnto his neighbour: for we
are members one of another.

26 *Be angry, but ſinne not: let not the ſun-
ne go downe vpon your wrath,

27 *Nether giue place to the deuil.

28 Let him that ſtole, ſteale no more: but
let him rather labour and worke with his
hads the thing which is good, that he may
haue to giue vnto him that nedeth.

29 *Let no corrupt communication proce-
de out of your mouths: but that which is
good, to the vſe of edifying, that it may
miniſter grace vnto the hearers.

30 And grieve not the holie Spirit of God
by whome ye are ſealed vnto the day of
redemption.

31 Let all bitterneſſe, and angre, and wrath,
crying, and euill ſpeaking be put away fro
you, with all maliciousneſſe.

32 *Be ye courteous one to another, & ten-
der hearted, forgiving one another, euen
as God for Chriſts ſake forgauē you.

CHAP. V.

2 He exhorteth them vnto loue. 3 Warneth them to be-
ware of vnclennes, couetouſnes, fooliſh talking, and falſe
doctrine. 17 To be circumſpecte. 18 To auoide
drunkenneſſe. 19 To reioyce and to be thankful towar-
de God. 21 To ſubmit them ſelues one to another.
22 He entreateth of corporall marriage and of the ſpiri-
tual betwixt Chriſt and his Church.

Iohn 13. 24.

et. 15. 12.

1. Iohn 3. 23.

a Alluding to

the perfumes

and incenſing in

the Law.

Mar. 7. 21.

chap. 4. 19.

col. 3. 15.

2. theſſ. 2. 17.

b Which is e-

uer vaine, or

els -by exāple

and euill ſpea-

king may hurt

your neigh-

bour: for other

wiſe there be

diuers exāples

in the Scriptu-

res of pleaſant

talke, which is

alſo godlie, as

1 King. 18. 27.

c Becauſe he

thinketh that

his life ſtan-

deth in his ri-

ches.

Mat. 24. 4.

mar. 13. 5.

luk. 21. 8.

2. Ioh. 3. 3.

iudgements of

1 Be ye therefore followers of God, as
deere children,

2 *And walke in loue, euen as Chriſt hathe
loued vs; and hathe giuen him ſelf for vs,
to be an offering and a ſacrifice of a ſweete
ſmelling ſauour to God.

3 *But fornication, & all vnclennes, or co-
uetouſnes, let it not be once named among
you, as it becommeth Saintes,

4 Nether filthines, nether fooliſh talking,
nether lieſting, which are things not co-
melie, but rather giuing of thanks.

5 For this ye knowe, that no whoremōger,
nether vnclane perſone, nor couetous
perſone, which is an idolater, hathe any
inheritance in the kingdome of Chriſt, &
of God.

6 *Let no man deceiue you with vaine
wordes: for for ſuche things commeth the
wrath of God vpon the children of diſo-
bedience.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are now

d Either in excuſing ſinne, or in mocking at the menaces, and

light in the Lord: walke as children of
light,

9 (For the frute of the Spirit is in all good-
nes, and righteouſnes, and trueth)

10 Approving that which is pleaſing to the
Lord.

11 And haue no fellowſhip with y vnfrute-
ful workes of darkenes, but euen reprove
them rather.

12 For it is ſhame euē to ſpeake of y things,
which are done of them in ſecret.

13 But all things when they are reprovē of
the light, are maniſeſt: for it is light that
maketh all things maniſeſt.

14 Wherefore he ſaith, Awake thou that
ſleepeſt, & ſtā d vp from the dead, & Chriſt
ſhal giue thee light.

15 Take heed therefore that ye walke cir-
cuſpectly, not as fooles, but as wiſe,

16 Redeming the time: for the dayes are
euil.

17 *Wherefore, be ye not vnwiſe, but vn-
derſtand what the wil of the Lord is.

18 And be not drunke with wine, wherein
is exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in pſalmes,
and hymnes, and ſpiritual ſongs, ſinging,
and making melodie to the Lord in your
hearts,

20 Giuing thākes alwaie for all things vn-
to God euen the Father, in the Name of
our Lord Ieſus Chriſt,

21 Submitting your ſelues one to another
in the feare of God.

22 ¶ Wiues, ſubmit your ſelues vnto your
houſbands, as vnto the Lord.

23 ¶ For the houſband is the wiues head, euē
as Chriſt is the head of the Church, & the
ſame is the ſauour of his bodie.

24 Therefore as the Church is in ſubiection
to Chriſt, euen ſo let the wiues be to their
houſbands in euerie thing.

25 ¶ Houſbands, loue your wiues, euen as
Chriſt loued the Church, & gaue him ſelf
for it,

26 That he might ſanctifie it, & cleſe it by
the waſhing of water through y worde,

27 That he might make it vnto him ſelf a
glorious Church, not hauing ſpot or wrin-
cle, or anie ſuche thing: but that it ſhulde
be holie and without blame.

28 So ought men to loue their wiues, as their
owne bodies: he that loueth his wife, lo-
ueth him ſelf.

29 For no mā euer yet hated his owne fleſh,
but nourifeth & cheriſheth it, euē as the
Lord doeth the Church.

30 For we are members of his bodie, & of his
fleſh, and of his bones.

conſubſtātion with Chriſt muſt be conſidered as Chriſt is the houſband, and
we the wife, which are not onely ioyned to him by nature, but alſo by the co-
munion of ſubſtance, through the holie Goſt and by faith: the ſeale and testi-
monie thereof is the Supper of the Lord.

e Seeing God
hathe adopted
you for his, y
ye ſhulde be
holie.

f And make
them known
by your honeſt
and godlie li-
fe.

g The worde
of God diſco-
uereth the vi-
ces which we
re hid before.
h God thus
ſpeaketh by
his ſeruants to
drawe the iuſt
deales fro their
blindenes.

Coloſ. 4. 5.
i Selling all
worldlie plea-
ſures to bye
time.

Rom. 12. 2.

1. theſſ. 4. 3.

k In theſe pe-
rilous dayes &
craite of the
aduerſaries, ta-
ke heed how

to bye againe
the occaſions
of godlines, &
the worlde
hathe taken
from you.

Or, ſongs of
praiſe and than-
kſinging.

l And not onely
with con-
gue.

Col. 3. 18.

11. 2. 5.

1. pet. 3. 7.

1. Cor. 11. 3.

m Except one
friendſhip be
ioyned, & knit
in God, it is
not to be eſte-
med

n The Church:
ſo the houſ-
band ought to
nouriſh, go-
uerne and de-
fend his wife
from perils.

Col. 3. 19.

o Baptiſme is

a token that

God hathe co-

ſecrated the

Church to

him ſelf, and

made it holie

by his worde

that is, his pro-
mes of fre in-
ſtitution, and
ſanctification
in Chriſt.

p Becauſe it is

couered and

cledeſt with

Chriſts iuſti-

ce and holi-
nes

q This our

houſband, and

we the wife, which are not onely ioyned to him by nature, but alſo by the co-

munion of ſubſtance, through the holie Goſt and by faith: the ſeale and testi-

monie thereof is the Supper of the Lord.

Christian armour. To the Ephesians. Prayer for ministers. 134/1224

Gen. 2.24.
mat. 19.5.
mar. 10.7.
1. cor. 6.16.

- 31 *For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her housband.

CHAP. VI.

How children shulde behaue them selues towarde their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants towarde their masters, 9 Masters towarde their seruants. 13 An exhortation to the spiritual basset and what weapons the Christians shulde fight with all.

Col. 3.20.

- 1 Children, * obey your parents in the Lord: for this is right.

Exo. 20.12.

deut. 5.16.

eccl. 3.10.

mat. 15.4.

mar. 7.10.

a This is the

first commandment of the

seconde table and hathe the

promes with

condition.

b By answer

Col. 3.22.

1st. 3.9.

1. pet. 2.18.

c That they be

not brought vp

in wrodes, but

in the feare of

the Lord.

d Which haue

dominion ouer

your bodies,

but not ouer y

soules.

e Or, loke yowr

to their masters

e Whether he

be seruant or

master.

Deu. 10.17.

2. thro. 19.7.

job. 34.19.

wisd. 6.8.

eccl. 35.16.

ecc. 30.34.

rom. 2.11.

gal. 2.6.

col. 3.25.

1. pet. 3.17.

f Or, complet her

self.

g The faithful

haue not only

to strue agais

men and them

selues, but a

gainst Satan

the spiriual

enemie, who

is moste dange

rous: for he is

ouer our hea

des so that we

can not reache

him, but he

must be resi

sted by Gods

grace.

- 2 *Honour thy father and mother (which is the first commandment with *promes)
3 That it may be wel with thee, and that thou maist lue long on earth.

- 4 And ye, fathers, prouoke not your childre to ^b wrath: but bring them vp in ^c instruction and information of the Lord.

- 5 *Seruants, be obedient vnto them that are your masters, ^d according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

- 6 Not with seruite to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

- 7 With good wil seruing the Lord, and not men.

- 8 And knowe ye that whatsoever good thing any man doeth, that same shal he receiue of the Lord, whether he be bonde or fre.

- 9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euen your master also is in heauē, neither is there *^e respect of persone w him.

- 10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

- 11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuil.

- 12 For we wrestle not against ^f flesh and

blood, but against *principalities, against powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, agais spiritual wickednesses, which are in the hie places.

- 13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, & hauing finished all things, stand fast.

- 14 Stand therefore, and your loines girde about with veritie, & hauing on the brest plate of ^g righteousness,

- 15 And your fete shod with the ^h preparation of the Gospel of peace.

- 16 Aboue all, take the shield of faith, wherewith ye may quench all the fyrie dartes of the wicked,

- 17 *And take the helmet of ⁱ saluation, and the sworde of ^j Spirit, which is the worde of God.

- 18 And pray alwaise with all maner prayer and supplicatiō in the Spirit: and *watch thereunto with all perseuerāce and supplication for all Saintes,

- 19 *And for me, that vtterance may be giue vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

- 20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

- 21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shal shewe you of all things,

- 22 Whome I haue sent vnto you for y same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

- 23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

- 24 Grace be with all them which loue our Lord Iesus Christ, to their ^k immortalitie, Amen.

Written from Rome vnto the Ephesians, & sent by Tychicus.

g Innocencie & godlie life.
h That yemay be ready to suffer all things for the Gospel

i sa. 59.17.
j the 1. s. 8.
1 The salutiō purchased by Iesus Christ.
Col. 4.3.

2. Thess. 2.1.

k Or to be with out corruptiō, that is, to haue life euertlasting, which is the end of this grace.

THE EPISTLE OF Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he trauielled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stode manfully against the false apostles, putting them in minde of his good wil towards them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace

embrace modestie, promising to send Timotheus vnto them, who shulde instruct them in matters more amply yea, and that he him self wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he cōfute their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certeine admonitions bothe particular and general, with testification of his affection towards them, and thankful accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart towards them, 3 By his thankes giuing, 4 Prayers, 5 And wishes for their faith and saluation. 7. 12. 20. He sheweth the frutes of his crosse. 15. 27 And exhorteth them to vnto. 28 And patience.

PAUL & Timotheus the seruants of I E S U S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the ^a Bishhops, and Deacons:

2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. * I thanke my God *hauing* you in perfect memorie, (Alwaie in all my prayers for all you, praying with gladnes)

5 Because of the ^b fellowship which ye haue in the Gospel, from the ^c first day vnto now.

6 And I am perswaded of this same thing that he that hath begone *this* good worke in you, wil performe it vntil the ^d day of Iesus Christ,

7 As it becometh me so to iudge of you all because I haue you in remembrance * that bothe in my ^e bādes, and in my defense, and confirmation of the Gospel you all were partakers of my ^f grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abūde, yet more and more in knowledge, and in all iudgement,

10 That ye may discern things that differ *one from another*, that ye may be pure, and without offence, vntil the day of Christ,

11 Filled with the frutes of ^h righteousnes, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I wolde ye vnderstode, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,

13 So that my bādes in ⁱ Christ are famous throughout all the ^k iudgement hall, and in all other places,

14 In so muche that manie of the brethren in the Lord are boldned through my bandes, and dare more frankly speake the ^l worde.

15 Some preache Christ euē through enuie and strife, and some also of good wil.

16 The one parte preacheth Christ of contention & not ^m purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I ⁿ am set for the defense of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether it ⁿ be vnder a pretence, or syncerely: and I therein ioye: yea, and wil ioye.

19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.

21 For Christ ^o is to me bothe in life, and in death aduantage.

22 And whether to ^o liue in the flesh *we* re profitable for me, and what to chose I know not.

23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is beste of all.

24 Neuertheles, to abide in the ^o flesh *is* more nedeful for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of *your* faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 * Onely let your cōuersation be, as it becometh ^p Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that ye ^q continue in one Spirit, & in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a ^r token of perdition, & to you of saluation, and ^s that of God.

29 For vnto you it is giuen ^t for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,

30 Hauing the same fight, which ye sawe in me, and now heare to be in me.

CHAP. II.

1 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus wil speedely come vnto them, 27 And excuseth the long tarying of Epaphroditus.

^m But with a corrupt minde

ⁿ Or, lie in bādes

ⁿ Their pretence was to preache Christ, & therefore their doctrine was true: but they were full of ambition & enuie thinking to deface Paul & preferre them selves.

^o To liue in the flesh is to liue in this brittle bodie, til we be called to liue euertlastingly: but to liue according to the flesh or to be in the flesh, signifie, to be destitute of the Spirit and to be plouged in the filthy concupiscences of the flesh.

^o Or, bodie.

^p Ephes. 4. 1. col. 1. 10.

^q 1. thess. 2. 12.

^r Or, stand.

^p The more ^q tyrants rise against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe constat per seuerance for Christs sake is an euident signe of saluation.

^q God sheweth by this meanes of bearing the crosse who are his, and who are not. ^r Or, Christs cause.

^a By bishops here he meaneth them that had charge of the worde & gouerning, as pastours doctours, elders: by deacons, such as had charge of the distribution, & of the poore and sicke.

^b Thess. 1. 2. ^b With other Churches.

^c That ye received the Gospel.

^d When you shal receive the crowne of glorie.

^e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euen as if they had bene prisoners with him.

^f Of this peculiar benediction to suffer for Christs sake.

^g Or, are excellent

^g That you increase in godlines that not onely ye can put difference betweene good & euill: but also that ye profit more and more with out slipping backe, or standing in a staye.

^h Righteousnes is the true good worke the iustice.

ⁱ Which I susteine for Christs cause.

^k That is, in the court or Palais of the Emperour Nero.

^l Or, professe the Gospel, considering my cōscience.

Christ humbleth him self. To the Philippians. All seke there owne. 1136/1224

a If you so loue me that you desire my comferte.

b From the consent of wils & mindes be proceeded to the agreement in doctrine, that there might be full and perfect concord. Rom. 12, 10.

Mat. 20, 28.

c If Christ being verie God equal with the Father, laid aside his glorie, and being Lord, became a seruant, and willingly submitted himself to most shameful death, shal we which are nothing but vile slaues, through arrogancie treade downe our brethren, & preferre our selues?

Ebr. 2, 9.

d For he that was God, shulde haue done none iniurie to the Godhead.

Rom. 14, 11.

isa. 45, 23.

Iohn 13, 13.

1. Cor. 8, 6.

e 12, 3.

f The poore and weak nature of man. f He was fine and heard of men, so that his behauiour and persone declared that he was a miserable man.

1. Pet. 4, 9.

g Worship, & be subiect to him.

Mat. 5, 19.

h Runne forward in that race of righteousness, wherein God hath freely placed you through Iesus Christ and cōdōdeth you his children by his spirit to walke in good workes, and so to make your vocation sure.

i Which may make you careful & diligent. k Which is his free grace. l As they which in the night set forth a candle to give light to others. m The Gospel. n The worde signifieth power out as the drinke offering was powred on the sacrifice. o To confirme you in your faith.

If there be therefore anie consolation in Christ, if anie comfort of loue, if anie fellowship of the Spirit, if anie compassion and mercie,

2 Fulfil my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of one iudgement,

3 That nothing be done through contentiō or vaine glorie, but that in mekenes of minde euerie man esteeme other better then him self.

4 Loke not euerie mā on his owne things, but euerie man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made him self of no reputation, and toke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled him self, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hathe also highly exalted him, and giuen him a Name aboue euerie name,

10 That at the Name of Iesus shulde euerie knee bowe, bothe of things in heauen, and things in earth, and things vnder the earth,

11 And that euerie tongue shulde confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwaie obeyed, not as in my presence onely, but now muche more in mine absence, so

make an end of your owne saluatiō with feare and trembling.

13 For it is God which worketh in you, bothe the wil and the dede, euen of his good pleasure.

14 Do all things without murmuring and reasonings,

15 That ye may be blameles, and pure, the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as lights in the worlde,

16 Holding forth the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.

17 Yea, and though I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send

*Timotheus shortly vnto you, that I also may be of good comforte, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 For all seke their owne, & not y which is Iesus Christs.

22 But ye knowe the profe of him, that as a sonne with the father, he hathe serued with me in the Gospel.

23 Him therefore I hope to send assone as I knowe how it wil go with me,

24 And trust in the Lord, that I also my self shal come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

26 For he longed after all you, and was full of heauines, because ye had heard, that he had bene sicke.

27 And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe.

28 I sent him therefore the more diligetly, that when ye shulde se him againe, ye might reioyce, and I might be the lesse sorowful.

29 Receiue him therefore in the Lord with all gladnes, and make muche of suche:

30 Because that for the worke of Christ he was nere vnto death, & regarded not his life, so fulfil that seruice which was lacking on your parte towarde me.

CHAP. III.

1 He warneth them to beware of false teachers. 2 Against whome he setteth Christ. 3 Likewise him self. 4 And his doctrine. 5 And reproveth mans owne righteousness.

Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euil workers: beware of the concision.

3 For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the flesh:

4 Though I might also haue confidence in the flesh. If anie other man thinketh that he hathe whereof he might trust in the flesh, muche more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, an Ebrew of Ebrewes, by the law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrubkeable.

7 But y things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtles I thinke all things but losse for the

Act. 16, 12.

1. Cor. 10, 24.

p They rather sought profite by their preaching then Gods glorie.

q He calleth it here y worke of Christ to visit Christ who was bode in the persone of Paul, & was in neede of necessities. r He approacheth them & hazard their life to relieue the prisoners of Christ.

a Which ye haue often heard of me. b Which barre against the true doctrine to fill their bellies.

c The false apostles gloried in their circumcision, whereunto S Paul here alludeth, calling them concision, & to cutting of and rearing abroad of the Church.

1. Cor. 11, 22.

Act. 23, 6.

Or, professing.

for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue couēted all things losse, and do iudge *them* to be dongue, that I might winne Christ,

e As one grafed in him by faith.

9 And might be ^e founde in him, *that is*, not hauing mine owne righteousnes, which is of the Law, but that which is through the faith of Christ, *euen* ^f righteousnes which is of God through faith,

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by anie meanes I might atteine vnto the ^f resurrection of the dead:

f That is, to liue euertlastig.
g Or haue now taken ful possession thereof. not that he doubted to atteine vnto it, but because he wolde declare the excellēcie thereof.
h We can raine no further, the God giuech vs strength, and sheweth vs ^h way
i That is, to obtaine the crowne of glorie in the heauens.
k Or, haue more profited the others.

12 ^g Not as thogh I had alreadie attained to it, ether were alreadie perfect: but I followe, if that I may comprehend *that* for whose sake also I am ^h comprehended of Christ Iesus.

13 Brethren, I counte not my self, that I haue attained to it, but one thing *I do*: I forget that which is behinde, and endeouore my self vnto that which is before,

14 And followe hard toward the ⁱ marke, for the prise of the hie calling of God in Christ Iesus.

15 Let vs therefore as manie as ^k be ^l perfect, be thus minded: and if ye be otherwise minded, God shal reueile euē the ^m same vnto you.

16 Neuertheles, in *that* whereunto we are come, let vs procede by one rule, ⁿ that we may minde one thing.

17 Brethren, be followers of me, and loke on them, which walke so, as ye haue vs for an ensample.

18 ⁿ For manie walke, of whome I haue tolde you often, & now tell you weping, *that they are the enemies of the* ^o Crosse of Christ,

19 Whose ^p end is damnacion, whose God is their belie, and whose ^q glorie is to their shame, which minde earthlie things.

20 But our ^r conuersacion is in heauen, fro whence also we loke for the ^s Sauour, *euen* the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euē to subdue all things vnto him self.

CHAP. IIII.

1 He exhorteth them to be of honest conuersacion, 15 And thanketh them, because of the prouision that they made for him being in prison. 21 And so concludeth with salutations.

1 Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & beseeche Syntyche, that they be of one accorde in the Lord,

3 Yea, and I beseeche thee, faithful yokefe-

lowe, helpe those women, which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names are in the ^t boke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knownen vnto all men. The Lord is ^u at hand.

6 ^v Be nothing careful, but in all things let your requestes be shewed vnto God in praier, and supplicacion with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shal ^w preferue your hearts and mindes in Christ Iesus.

8 Furthermore, brethre, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those things do, and the God of peace shal be with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are ^x reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of ^y want: for I haue learned in whatsoeuer state I am, the rewith to be content.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to ^z do all things through the helpe of ^a Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the ^b beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the ^c matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

17 Not that I desire a gift: but I desire the frute which may further your reckening.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are ^d with me, grete you.

AAa.1.

Psal. 69, 28.
luk. 10, 20.

reuel. 3, 5. &
10. 8. & 21, 27.
Mat. 6, 25.

a This boke Ezekiel calleth the writing of the house of Israel, & secret of the Lord, Chap. 33, 9.

b To succour you.

c From Satan, who seeketh to take from vs this peace of conscience.

d That is, beginne anew to helpe me.

e That I was not able to endure my power etc.

f Not of his owne vertue or fre wil.

g When I first preached the Gospel vnto you.

h He had giue of his parte in communicatig with them spiri- tual things, but he receiued no thing of them,

i ought at least to haue re- lieued him in his necessitie.

k Or, abunde towards your course.

22 All the Saintes salute you, and moſte
of all they which are of Cefars houſ-
holde.
23 The grace of our Lord Ieſus Chriſt be

with you all, Amen.

Written to the Philippians from Rome, &
ſent by Epaphroditus.

THE EPISTLE OF Paul to the Colossians.

THE ARGUMENT.

IN this Epiſtle S. Paul putteth difference betweene the liuelie, effectual and true Chriſt, and the ſu-
ned, contrefait and imagined Chriſt, whome the ſaſe apoſtles taught. And firſt, he confirmeſh the
doctrine which Epaphras had preached, wiſhing them increaſe of faith, to eſtme the excellencie of Gods
benefite towards them, teaching them alſo that ſaluacion, and whatſoeuer good thing can be deſired,
ſtandeth onely in Chriſt, whome onely we embrace by the Goſpel. But forasmuche as the ſaſe breithre
wolde haue mixed the Law with the Goſpel, he toucheſh thoſe flatterers Vehemently, and exhortieth
the Colossians to ſtaye onely on Chriſt, without whome all things are but mere vanitie. And as for
Circumciſion, abſtinence from meates, external holines, worſhiping of Angels as meanes whe-
reby to come to Chriſt, he utterly condemneth, ſhewing what was the office and nature of
ceremonies, which by Chriſt are abrogate: ſo that now the exerciſes of the Chriſtians ſtande
in moriſication of the fleſh, newenes of life, with other like offices appertaining to the generally &
particularly to all the faithfull.

CHAP. I.

2 He giueth thanks vnto God for their faith, 7 Con-
firmeth the doctrine of Epaphras, 9 Praiſeth for the
increaſe of their faith. 13 He ſheweth vnto them the
true Chriſt, and diſcouereth the contrefait Chriſt of the
ſaſe apoſtles. 25 He approueth his autoritie & charge,
25 And of his faithfull executing of the ſame.

PAUL an Apoſtle of Ieſus
Chriſt, by the wil of God,
& Timotheus our bro-
ther,

To the, which are at
Coloſſe, Saintes & faith-
ful breithren in Chriſt:
Grace be with you, & peace from God our
Father, and from the Lord Ieſus Chriſt.

3 We giue thanks to God euē the Father
of our Lord Ieſus Chriſt, alwaies praying
for you:

4 Since we heard of your faith in Chriſt
Ieſus, and of your loue towards all Saintes,
5 For the hopes ſake, which is layd vp for
you in heauen, whereof ye haue heard be-
fore by the worde of trueth, which is the
Goſpel,

6 Which is come vnto you, even as it is vnto
all the worlde, and is fruſefull, as it is alſo
among you, from the day that ye heard
and truly knewe the grace of God,

7 As ye alſo learned of Epaphras our deare
felowe ſeruant, which is for you a faith-
full miniſter of Chriſt:

8 Who hath alſo declared vnto vs your
loue, which ye haue by the Spirit.

9 For this cauſe we alſo, ſince the daye we
heard of it, ceaſe not to pray for you, and
to deſire that ye might be fulfilled with

knowledge of his wil, in all wiſdome, &
ſpiritual vnderſtanding,

10 * That ye might walke worthie of the
Lord, and pleaſe him in all things, being
* fruſefull in all good workes, and increa-
ſing in the knowledge of God,

11 Strengthened with all might through
his glorious power, vnto all pacience, &
long ſuffring with ioyfulnes,

12 Giuing thanks vnto the Father, which
hath made vs mete to be partakers of the
inheritance of the Saintes in light,

13 Who hath deliuered vs from the power
of darkenes, and hath tranſlated vs into
the kingdome of his deare Sonne,

14 In whome we haue redemption through
his blood, that is, the forgiuenes of ſinnes,

15 Who is the * image of the inuiſible
God, the firſt borne of euerie creature.

16 * For by him were all things created,
which are in heauen, and which are in
earth, things viſible and inuiſible: whe-
ther they be Thrones, or Dominions, or
Principauties, or Powers, all things were
created by him and for him,

17 And he is before all things, and in him
all things conſiſt.

18 And he is the head of the bodie of the
Church: he is the beginning, & the firſt
borne of the dead, that in all things he
might haue the preeminence.

19 * For it pleaſed the Father, that in him
ſhulde all things dwell,

20 And by him to reconcile all things vn-
to him ſelf, and to ſet at peace through
the blood of his croſſe bothe the things in

d That is
Gods.

Ephes. 4.1.

Philip. 1.27.

1. Cor. 1.3.

1. Cor. 1.3.

Mat. 3.17.

& 17.5.

2. Pet. 1.17.

c For God is

made viſible

in the ſelf of

Chriſt, & the

diuinitie wel

leth in him

corporally.

c 67.1.3.

i Borne before

anie thing was

created.

John 1.3.

He that roſe

firſt againe frō

the dead to ta-
ke poſſeſſion

of life euerla-
ſting: which ri-
ſing may be

called a new
birth

1. Cor. 15.20.

Reuel. 1.5.

Job. 1.14.

chap. 3.9.

h That the

Church, which

is his bodie,

might receiue

of his abundā-
ce.

i That is, the

whole Church

1 Of ſuche as
did belong to
the Emperours
Nero.

a Which was
a citie of Phry-
gia.

b For without
Chriſt there is
no faith to be
ſaued by, but
onely a vaine
opinion.

c Which com-
meth of the
holie God.

earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you^{*} holie, and vnblameable and without faute in his sight,

23 *If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for^k you, and fulfil^l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto youwarde, to fulfil the^m worde of God,

26 *Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to hisⁿ Saintes,

27 To whome God wolde make known what is the riches of this glorious mysterie among the Gentiles, w^h riches is Christ in you, the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euerie man in all wisdom, that we may present euerie man perfect in Christ Iesus:

29 Whereunto I also labour and strīue, according to his working which worketh in me mightely.

CHAP. II.

3 Having protested his good wil towarde them. 4 He admonisheth them not to turne backe frō Christ. 8 To the seruice of angels or anie other inuention, or els ceremonies of the Law. 17 Which haue finished their office, and are ended in Christ.

^oOr, paine and care.

^a Me present in bodie.

^a Cor. 5. 3.
^b In bodie.
^c In minde.

FOR I wolde ye knewe what great^{*} fighting I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my^a persone in the flesh,

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstāding, to knowe the mysterie of God euen the Father, and of Christ:

In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, lest anie mā shulde beguile you with enuising wordes.

5 *For though I be absent in the^b flesh, yet am I with you in the^c spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye haue^{*} bene taught, abū-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through^d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of the^e Godhead^h bodely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with^{*} circumcision made without hāds, by putting of y^e sinful bodie of the flesh, through the circumcision^f of Christ,

12 In that ye are^{*} buried with him through baptism, in whome ye are also raised vp together through^{*} the faiths of the operation of God which raised him from the dead.

13 *And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hathe he quickened together with him, forguiu^g you all your trespases.

14 And putting out the^{*} h^h hand writing of ordinances that was against vs, w^h was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hatheⁱ spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an^k holie day, or of the new moone, or of the Sabbath dayes,

17 Which are^l but a shaddowe of things to come: but the bodie is in Christ.

18 *Let no man^l at his pleasure^l beare rule ouer you by humblenes of minde, & worshiping of Angels, aduancing him self in those things which he neuer sawe, rashly p^ust vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye liued in the worlde, are ye burdened with traditions?

21 As, Touche not, Taste not, Handel not.

22 Which all^m perish with the vsing, and are after the commandements and doctri- nes of men.

23 Which things haue in deed a shewe of wisdom, inⁿ voluntarie religion and humblenes of minde, and in not sparing the bodie: nether haue they it in anie estimation to satisfie the^o flesh.

and error. ^m And apperteyne nothing to the kingdome of God. ⁿ Or, but they are of no value save for the filling of the flesh. ^o Suche as men haue chosen according to their owne fantasie. ^p They pinche and defraude their bodie to shewe them selues greater hypocrites.

^d Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and beggerlie tradition: for now they haue none vie seeing Christ is come.

^e Chap. 1. 9. iohn 1. 14.

^f Rom. 2. 19. In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distinct natures, and by this worde dwelleth he proueth that it is there for euer.

^g Or, essentially. ^h Or, all our.

ⁱ Rom. 8. 4.

^k Eph. 1. 19.

^l Eph. 2. 1.

^m Eph. 2. 11.

ⁿ Made by the Spirit of Christ.

^o In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

^p Or, obligation.

^q The ceremonies, and rites were as it were a publicke profession,

and hand writing of the miserable state of man kinder for circumci-

son did declare our natural pollution: the purifying, & washings signified the sith of sinne: the sacrifices testified that we were gilty of death, which were all taken away by Christs death.

^r Mat. 24. 4.

^s As Satan & his Angels frō whome he hathe taken all power.

^t Or, distinction, as to make difference betwixt dayes

^u Or, defraude you of your profit.

^v Meaning, that the hypocrites led them at their pleasure into all superstition

The Christian life. To the Colossians. To pray & watch. ^{140/1224}

CHAP. III.

1 He sheweth where we shoulde seke Christ. 5 He exhorteth to mortification. 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.

a After that ye haue bene dead to beggerlie ceremonies

IF ye then be ^a risen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

b Which ether serue but for a time, or els are inuented by men. c With Christ.

2 Set your affections on things which are aboue, and not on things, which are on the earth.

3 For ye are ^c dead, and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

Ephes. 1. 3. d Extinguish all the strenght of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in the flesh.

5 ^d Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

Rom. 6. 4. ephes. 4. 25. ebr. 12. 2. 1 pet. 2. 10. & 4. 1.

8 ^e But now put ye away euē all these things, wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seing that ye haue put off the olde man with his workes,

Gene. 1. 26. & 1. 2. & 9. 6

10 And haue put on the newe, which is renewed in knowledge ^f after the image of him that created him,

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

Ephes. 6. 11. g He sheweth what truces are in the heart are dead to the worlde & are risen againe with Christ. Or, the bowels of mercies.

12 ^g Now therefore as the elect of God shoulie & beloued, put on ^h tender mercie, kindness, humblenes of minde, mekenes, long suffering:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgauē you, euen so do ye.

f Let it guide all your doings Or, gracious, or thankful. g The doctrine of the Gospel. h Psalms & perly cōtaine complainings to God, narrations, & exhortations, hymnes, onely thanks giuing: fogs cōtaine praises, & thanks giuing, but not largely and amply, as hymnes do.

14 And aboue all these things put on loue, which is the bonde of perfectnes.

15 And let the peace of God ⁱ rule in your hearts, to the which ye are called in one bodie, and be ye ^j amiable.

16 Let ^k the wordes of Christ dwell in you plentifully in all wisdom, teaching & admonishing your owne selues, in ^l psalmes, and hymnes, and spiritual songs, singing with a ^m grace in your hearts to the Lord.

Ephes. 4. 29. Or, singes giuing. 1. Cor. 10. 31. Ephes. 1. 2. 1. Pet. 3. 1.

17 ⁿ And whatsoever ye shal do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 ^o Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

19 ^p Housbands, loue your wiues, and be not bitter vnto them.

20 ^q Children, obey your parentes in ^r all things: for that is wel pleasing vnto the Lord.

Ephes. 6. 1. i Which are in the Lord.

21 Fathers, ^k prouoke not your children to anger, lest they be discouraged.

k By to muche rigour.

22 ^q Seruants, be obedient vnto the that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

Ephes. 6. 5. tit. 2. 9. 1 pet. 2. 18.

23 And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he ^l that doeth wrong, shal receiue for the wrong that he hath done, & there is no ^m respect of persones.

l The cruel master.

Deu. 10. 27. wis. 6. 8. eccle. 35. 26.

CHAP. IIIII.

2 He exhorteth them to be seruant in prayer. 5 To walke wisely towards them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

YE masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

Luk. 18. 1. 1. thes. 5. 17.

2 ^a Continue in prayer, and watch in the same with thankes giuing,

2. phe. 6. 18.

3 ^a Praying also for vs, that God may open vnto vs the ^a dore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

Ephes. 3. 1. a That I may freely preache the Gospel. Ephes. 3. 1.

4 That I may vtter it, as it becometh me to speake.

5 ^b Walke ^b wisely towards them that are without, and ^c redeme the time.

b To the commoditie of your neighbours. c Betowe the time wel. & the malice of men euerie where plucketh from you and causeth you to abuse it.

6 Let your speache be gracious alwaies, and powdered with ^d salt, that ye may knowe how to answer euerie man.

d Pertaining to edification, and mixt with no vanitie.

7 ^e Tychicus our beloued brother, and faithful minister, and felowe seruant in the Lord, shal declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

9 ^f With Onesimus a faithful & a beloued brother, who is one of you. They shal shewe you of all things here.

Phile. 10.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These ^g onely are my ^h workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

g If they onely did helpe him to preache the Gospel at Rome, where was Peter? or those five & twentie yeres that thei saue he abode at Rome? f In preaching the Gospel.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwaies struieth for you in prayers, that ye may stande perfite, and ful in all the wil of God.

13 For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea, and

- and them of Hierapolis.
 14 * Luke the beloued phytio greteeth you, and Demas.
 15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.
 16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistles written from Laodicea.

g Ether to Paul, or els w they wolde write as an answere to this epistle for so y Colossians

- 17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.
 18 The salutation by the hand of me Paul. Remember my bades. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most careful for them) sent Timothee to strengthen them, who sone after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, & to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the times, willing them rather to wathe lest the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

- 2 He thanketh God for them, that they are so stedfast in faith & good workes. 6 And receiue the Gospel with such earnestnes. 7 That they are an example to all others.

1 **P**aul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

a For there is no Church w is not ioyned together in God.

2. Thess. 1. 3.

Philip. 1. 3.

b Which declareth it selfe by moſte liuelie frutes.
 c Whereby you declared your selues moſt readie and painful to helpe the poore.
 d The effectual preaching of the Gospel is an euident token of our election.

e To beleue, & so be fully persuaded to haue the gifts of the holie Ghost, and ioyfully to suffer

- 2 * We giue God thanks alwayes for you all, making * mention of you in our prayers
 3 Without ceasing, remebring your b effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,
 4 Knowing, beloued brethren, that ye are elect of God.
 5 For our d Gospel was not vnto you in worde onely, but also in power, and in the holie Ghost, & in muche assurace, as ye knowe after what maner we were among you for your sakes.

- 6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with e ioye of y holie Ghost, for Christs sake, are most certeine signes of our election.

- 7 So that ye were as " ensamples to all that beleue in Macedonia and Achaia.
 8 For from you sounded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towards God, spread abroad in all quarters, that we nede not to speake any thing.
 9 For f they them selues shewe of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to serueth the liuing and true God,
 10 And to loke for his Sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from the h wrath to come.

f To wit, all faithful.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon the wicked.

CHAP. II.

- 1 To the intent they shoulde not faint vnder the crosse.
 2 He comendeth his diligence in preaching. 13 And theirs in obeying. 18 He excuseth his absence, that he coulde not come and open his heart to them.

- 1 **F**or ye your selues knowe, brethren, that our entrance in vnto you was not in a vaine,
 2 But euen after that we had suffered before, and were shamefully entreated at * Philippi (as ye knowe) we were bolde b in our God, to speake vnto you the Gospel of God with muche struiuing.
 3 For our exhortatiō was not by deceit, nor by vnclennes, nor by guile.
 4 But as we were allowed of God, that the

a Not in outwardly shewe, and in pompe, but in trauel in the feare of God.

13. 22.
 b By his belpe and grace.

Against menpleasers. I. Theſſalonians. Appointed to afflictions

^cWhich declar-
eth a naugh-
ty conscience.

Gospel ſhulde be committed vnto vs, ſo we ſpeake, not as they that pleaſe men, but God, which trieth our hearts.

5 Neither yet did we euer uſe flattering wordes, as ye know, nor colored couetouſnes, God is recorde.

6 Neither ſought we praife of men, neither of you, nor of others,

^dOr, in auaricie

7 When we might haue bene chargeable, as the Apoſtles of Chriſt: but we were gentle among you, euen as a nource cheriſheth her children.

^d He humbled
himſelf to ſup-
porte all things
without all
reſpecte of lu-
cre: euen as
tender mother
which nour-
ceſh her chil-
dren, and thin-
keth no office
to vile for her
childrens ſake.
Act. 20. 34.

8 Thus being affectioned toward you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but alſo our owne ſoules, becauſe ye were dere vnto vs. 9 For ye remember, brethren, our labour & trauail: for we laboured day & night, becauſe we wolde not be chargeable vnto any of you, & preached vnto you the Gospel of God.

1. cor. 4. 14.
2. theſ. 3. 8.

10 Ye are witneſſes, and God alſo, how ho-
nourably, & iuſtly, & vnblameably we behaue
our ſelues among you that beleue.

^e For it is not
poſſible to
auoide the re-
proches of
wicked, which
euer hate good
doings.

11 As ye knowe how that we exhorted you, and comforted, and beſought euerie one of you (as a father his children)

Eph. 4. 1.
philip. 1. 17.
col. 3. 18.

12 That ye wolde walke worthie of God, who hath called you vnto his kingdome and glorie.

13 For this cauſe alſo thanke we God with-
out ceaſing, that whene ye receiued of vs the
worde of the preaching of God, ye recei-
ued it not as the worde of men, but as it is
in dede the worde of God, which alſo wor-
keth in you that beleue.

^f In his Name
and vnder his
protection.

14 For brethren, ye are become followers
of the Churches of God, which in Iudea
are in Chriſt Ieſus, becauſe ye haue alſo
ſuffered ſame things of your owne coun-
treymen, euen as they haue of the Iewes,

15 Who bothe killed the Lord Ieſus and
their owne Prophetes, & haue perſecuted
vs, and God they pleaſe not, and are con-
trarie to all men,

^g And wolde
hinder all men
from their ſal-
uation.
^h And heape
vp the meaſure,
Mat. 23. 32.

16 And forbid vs to preache vnto the Gen-
tiles, that they might be ſaued, to fulfil
their finnes alway: for the wrath of God is
come on them, to the vtmoſte.

Rom. 1. 11.

17 Forſmuch brethren, as we were kept
from you for a ſeaſon, concerning ſight, but
not in the heart, we enforced the more to
ſee your face with great deſire.

ⁱ He meaneth
not this of all
the Iewes in
general: but of
certeine of the
particularly
ceaſed not af-
ter they had
put Chriſt to
death, & perſe-
cute his wor-
de, and his mi-
niſters.

18 Therefore we wolde haue come vnto
you (I Paul, at leaſt once or twiſe) but Sara-
hindered vs.

^k Therefore I
colde not for-
get you, except
I wolde for-
get my ſelf.

19 For what is our hope or ioye, or crowne
of reioycing? are not euē you it in preſen-
ce of our Lord Ieſus Chriſt at his com-
ing?

20 Yes, ye are our glorie and ioye.

CHAP. III.

1 He ſheweth how greatly he was affectioned toward
them bothe in that he ſent Timotheus to them, 20 And
alſo prayed for them.

Wherefore ſince we colde no lon-
ger forbear, we thought it good
to remaine at Athens alone,

2 And haue ſent Timotheus our brother &
miniſter of God, and our labour fellow in
the Gospel of Chriſt, to ſtabliſh you, and
to comfort you touching your faith,

^a Rather ſeking
your commodi-
tie, then mine
owne in ſending
of Timotheus
to you.
Act. 16. 1.

3 That no man ſhulde be moued with theſe
afflictions: for ye your ſelues knowe, that
we are appointed thereunto.

4 For verely when we were with you, we
tolde you before that we ſhulde ſuffre tri-
bulations, euen as it came to paſſe, and ye
knowe it.

5 Euen for this cauſe, when I colde no lon-
ger forbear, I ſent him: & I might knowe
of your faith, leſt the tempter had tempted
you in any ſorte, and that our labour had
bene in vaine.

^b His great af-
fection toward
de the ſmale
ſlocke.
^c Meaning Sa-
tan.

6 But now lately when Timotheus came
from you vnto vs, and brought vs good ri-
dings of your faith & loue, and that ye ha-
ue good remembrance of vs alwayes, deſi-
ring to ſee vs, as we alſo do you,

7 Therefore, brethren, we had conſolation
in you, in all our affliction and neceſſitie
through your faith.

8 For now are we alſo, if ye ſtand faſt
in the Lord.

^d If ye remaine
conſtant in
faith and true
doctrines, I ſhal
thinke that all
mine afflictions
be ſo many
pleaſures, and
ſhal be reſtored
from death to
life.

9 For what thakes can we recompenſe to God
again for you for all the ioye wherewith
we reioyce for your ſakes before our God,

Rom. 1. 10.
2. 23.

10 Night and day praying exceedingly
that we might ſee your face, & might accom-
pliſh that which is lacking in your faith?

^e If you perſe-
uere in faith.
^f We muſt dai-
ly growe from
faith to faith.

11 Now God him ſelf, euen our Farther, and
our Lord Ieſus Chriſt, guide our iorney
vnto you,

12 And the Lord increaſe you & make you
abunde in loue one toward another, and
toward all men, euē as we do toward you:

13 To make your hearts ſtable and vnbla-
meable in holines before God euen our Fa-
ther, at the coming of our Lord Ieſus
Chriſt with all his Saints.

Chap. 3. 23.
1. cor. 13. 8.

CHAP. IIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Loue,
11 Labour, 13 And moderation in lamenting for the
dead, 17 Deſcribing the end of the reſurrection.

And furthermore we beſeeche you, bre-
thren, & exhorte you in the Lord Ie-
ſus that ye increaſe more and more, as ye
haue receiued of vs, how ye ought to walke,
and to pleaſe God.

^a And as it we
re, ouer come
your ſelues.

2 For ye knowe what commandements we
gaue you by the Lord Ieſus.

^b The greke
worde ſigni-
fied ſuch com-
mandements as
one receiueth
from ſome ma-
to giue them in
his name to o-
thers.

3 For this is the wil of God euen your ſan-
ctification, & that ye ſhulde abſteine fro
fornication,

Rom. 13. 8.
ephe. 5. 17.

4 That euerie one of you ſhulde know, how
to poſſeſſe his veſſel in holines & honour,

dicte your ſelues wholly vnto God. d That is, his bodie which is pro-
phaned by ſuche filthines.

5 And

- And not in the lust of concupiscence, euen as the Gentiles which knowe not Gods.
- 1. Cor. 6. 8.** **6** *That no man opresse or defraude his brother in any matter: for y^e Lord is a venger of all suche things, as we also haue tolde you before time and testified.
- 1. Cor. 13. 2.** **7** *For God hathe not called vs vnto vnclennes, but vnto holines.
- a** By these precepts of godlie life it appeareth what were the common demerits which Paul gaue voto them.
- 1. Cor. 7. 40.** **8** He therefore that despiseth *these things*, despiseth not man, but God who hathe euen giuen* you his holie Spirit.
- John 13. 34.** **9** But as touching brotherlie loue, ye neede not y^e I write vnto you: *for ye are taught of God to loue one another.
- 1. John 2. 8.** **10** Yea, & that thing verely ye do vnto all y^e brethren, which are throughout all Macedonia: but we beseeche you, brethre, that ye increase more and more,
- 1. Thim. 3. 7.** **11** *And that ye studie to be quiet, and to medle with your owne busines, & to worke with your fowne hands, as we commanded you,
- 1. Thim. 3. 7.** **12** That ye may behaue your selues honestly towardes them that are without, & that nothing be lacking vnto you.
- 1. Thim. 3. 7.** **13** ¶ I wolde not, brethren, haue you ignorant concerning the which are a slepe, that ye forowe not eu^er as other w^h haue no hope.
- 1. Thim. 3. 7.** **14** For if we beleue that Iesus is dead, and is risen, eu^eso them which slepe in Iesus, wil God bring with him.
- 1. Thim. 3. 7.** **15** For this say we vnto you by the *m* worde of the Lord, *that we which liue, & are remaining in the coming of the Lord, shal not preuent them which slepe.
- 1. Thim. 3. 7.** **16** For the Lord him self shal descēd from heauē with a showte, & with the voyce of the Archāgel & *with the trūpet of God: and the dead in Christ shal rise first.
- 1. Thim. 3. 7.** **17** Then shal we which liue and remaine, be caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.
- 1. Thim. 3. 7.** **18** Wherefore, comfort your selues one another with these wordes.
- CHAP. V.**
- 1** He enformeth them of the day of iudgement & coming of the Lord, 6 Exhorting the to watch, 12 And to regard suche as preache Gods worde among them.
- a** So muche more we ought to be ware of all dreames & fantasies of men which weare them selues & others in searching out curiously the time that the Lord shal appeare, alledging for them selues a vaine prophete, and more falsely ascribed to Elias than 2000 yere before the Lawe, 2000 vnder the Lawe and 2000 after the Lawe the worlde shal endure. *Mat 24. 44. 2 p^{er} 1. 3. 10. 11. 12. 13. 14. 15.* **b** That is, suddenly & vnlooked for.
- that day shulde come on you, as it were a thefe.
- 1** Ye are all the children of light, and the childre of the day: we are not of the night neither of darkenes.
- 2** Therefore let vs not slepe as do other, but let vs watch and be sober.
- 3** For they that slepe, slepe in the night, & they that be drunken, are drunken in the night.
- 4** But let vs which are of the day, be sober, *putting on y^e brest plate of faith & loue, & of the hope of saluation for an helmet.
- 5** For God hathe not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,
- 6** Which dyed for vs, that whether we wake or slepe, we shulde liue together with him.
- 7** Wherefore exhorte one another, & edifie one another, euen as ye do.
- 8** Now we beseeche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and admonish you,
- 9** That ye haue them in singular loue for their workes sake. Be at peace among your selues.
- 10** We desire you, brethren, admonish them that are vnruilie: comforte the feble minded: beare with the weak: be pacient toward all men.
- 11** *Se that none recompense euil for euil vnto any man: but eu^er followe that which is good, bothe towardes your selues, and towardes all men.
- 12** Reioyce euermore.
- 13** *Pray continually.
- 14** In all things giue thanks: for this is the wil of God in Christ Iesus towardes you.
- 15** Quench not the Spirit.
- 16** Despise not prophesying.
- 17** Trye all things, and kepe that which is good.
- 18** Absteyne from all appearance of euil.
- 19** Now the verie God of peace sanctifie you throughout: and I pray God that your whole spirite and soule and bodie, may be kept blameles vnto the coming of our Lord Iesus Christ.
- 20** *Faithful is he which calleth you, which wil also do it.
- 21** Brethren, pray for vs.
- 22** Grete all the brethre with an holie kisse.
- 23** I charge you in y^e Lord, that this epistle be red vnto all the brethren the Saintes.
- 24** The grace of our Lord Iesus Christ be with you, Amen.
- The first epistle vnto the Thessalonians written from Athens.**
- AAA. iiii.**

c Here Repa is taken for contempt of saluation, when men continuely in finnes and will not awake to godlines.

d And not be ouercomewith the cares of y^e worlde.

e That is, lightened by y^e Gospel.

f Here it is taken onely to dye, & is ment of the faithful. As the floe is bounde to loue y^e shepherd, so is it his duetie to teache the and exhort them in true religion.

h Where this euil ceaseth, that they worke not: the honor also ceaseth, and they must be expelled as wolues out of the floe.

Prou. 17. 13.
18. 22.
mat. 5. 39.
rom. 12. 17.
1. pet. 3. 9.

1 Have a quiet mode & conscience in Christ which shal make you reioice in the middes of sorrowes.

Rom. 5. 3. 2. cor. 6. 10.
Luk 18. 1.
eccl. 18. 12.
colos. 4. 3.

k God that ha the giuen his Spirit to his elect, wil neuer suffer it to be quenched, but hath reuelled by what meanes it may be maintained, y^e is, by suche exhortations as these, & by continual increas in godlines.

l The preaching of y^e worde of God.

Chap. 3. 12.
1. cor. 13. 8.
1. cor. 13. 8.

m Then is a man fully sanctified & perfected, when his mindethinketh nothing, his soule, that is, his understanding and wil, coueteth nothing: neither his bodie doeth exaue any thing contrary to the wil of God.

THE SECONDE EPI- stle to the Thessalonians.

1144/1224

THE ARGUMENT.

Lest the Thessalonians shoulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to patience and other frutes of faith, neither to be moued with that vaine opinion of suche as taught that the comming of Christ was at hand, forasmuche as before that day there shoulde be a falling away from true religion, even by a great parte of the worlde, and that Antichrist shoulde reigne in the Temple of God: finally commending him self to their prayers, & encouraging them to constancie, he willethe the to correcte suche sharply, as live idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

- 1 He thanketh God for their faith, loue and patience.
11 He prayeth for the encrease of the same. 12 And sheweth what frute shal come thereof.

PAUL and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1. Thess. 1. 1.

*We ought to thake God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the loue of euerie one of you towarde another aboundeth,

So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffre,

a Which proceedeth of your faith as a moste notable frute.

Jude. 6.

b The faithful by their afflictions se, as in a cleare glasse the end of Gods iust iudgement, when as they shal reigne w Christ which haue suffered with him, and the wicked shal feelee his extreme wrath and vengeance

1. Thess. 4. 16.

c By whome he declareth his might.

*Which is a broken of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for y which ye also suffre.

For it is a righteous thing with God, to recompense tribulation to them that trouble you,

And to you which are troubled, rest with vs * when the Lord Iesus shal shewe him self from heauen with his mightie Angels,

In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,

Which shalbe punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power,

d As God is euerlasting, so shal their punishment be euerlasting: and as he is moste mightie of power, so shal their punishment be moste fore.

When he shal come to be glorified in his Saintes, and to be made marueilous in all the that beleue (because our testimony towarde you was beleued) in that day.

Wherefore, we also praye alwayes for you, that our God may make you worthy

of his calling, and fulfil all the good pleasure of his goodnes, & the worke of faith with power,

That y Name of our Lord Iesus Christ may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

e The fre beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our mission, to the which God addeth glorification: and all these he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

CHAP. II.

He sheweth them that the day of the Lord shal not come, til the departing from the faith come first. And the kingdome of Antichrist. 11 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

NOW we beseeche you, brethren, by y comming of our Lord Iesus Christ, and by our assembling vnto him,

That ye be not suddenly moued fro your minde, nor troubled neither by a spirit, nor by worde, nor by letter, as it were from vs, as thogh the daye of Christ were at hand.

a As false reuelation, or dreames.

b Which are spoken or written.

Ephes. 5. 6.

*Let no man deceiue you by any meanes: for that day shal not come, except there come a departing first, and that that man of sinne be disclosed, even y sonne of perdition,

c A wonderful departing of the moste part from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecutors of the Church, & all that abominable kingdome of Satan, whereof some were beares, some Lyons, others Leopards, as Daniel describeth the, and is called y man of sinne because he setteth him self vp against God.

Which is an aduersarie, and exalteth him self against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God.

Remeber ye not, that when I was yet with you, I tolde you these things?

And now ye knowe what I withholdeth, that he might be reueiled in his time.

For the mysterie of iniquitie doeth alreadye sworke: onely he which know with-

destroyeth others, so shal he be destroyed him self. f Because the false apostles had perswaded after a sorte the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before, and therefore rather to prepare them selues to patience, then to rest and quietnes. for as yet there was a let, that is, that the Gospel shoulde be preached throughout all, Mat. 24. 14. g To wit, priuely, and is therefore called a mysterie because it is secret. h Which shal last for a time.

holdeth,

- holderth; *shal let til he be taken out of the waye.*
- 8 And then shal the wicked man be reueiled,* whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightnes of his comming,
- 9 *Euen him whose* ^k *comming is by the working of Satan, with all power and signes, and lying wonders,*
- 10 And in all deceiueablenes of vnrighteousnes, amōg the that perish, because they receiued not the loue of the trueth, that they might be sauēd.
- 11 And therefore God shal send the strong delusion, that they shulde beleue lyes,
- 12 That all they might be damned which beleued not the trueth, but had ^m *pleasure in vnrighteousnes.*
- 13 But we oght to giue thanks alwaye to God for you, brethren ⁿ *beloued of the Lord, because that God hathe from the beginning chosen you to saluaciō, through sanctificaciō of the Spirit, and the faith of p trueth,*
- 14 Whereunto he called you by ^q *our Gospel, to obtaine the glorie of our Lord Iesus Christ.*
- 15 Therefore, brethren, stand fast and kepe the ^r *instructions, which ye haue bene taught, ether by worde, or by our Epistle.*
- 16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting cōsolacion and good hope through grace,
- 17 Comforte your hearts, and stablsh you in euerie worde and good worke.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprove the ydle, 16 And so wissheth them all wealth.

Ephes. 6. 18. colos. 4. 3.

Furthermore, brethren,* pray for vs, y the worde of the Lord may haue fre passage, and be glorified, euen as *it is* with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not ^a *faith.*

a Although they boast them selves thereof. b From the slaughts of Satan.

3 But the Lord is faithful, which wil stablsh you, and kepe you from ^b *euil.*

4 And we are perswaded of you through the Lord, that ye bothe do, and wil do the things which we ^c *commande you.*

c By the worde of God.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues frō euerie brother that walketh inordinately, and not after the ^d *instruction, which he receiued of vs.*

d Which is, to trauail, if he wil eat, Chap. 2. 15.

7 For ye your selues knowe* how ye oght to folowe vs:* for we behaued not our selues inordinately among you,

1. Cor. 4. 12. 1. thes. 4. 11. Act. 20. 34.

8 Nether toke we bread of anie man for nocht: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

1. Cor. 4. 12. 1. thes. 2. 9.

9 Not but that we had autoritie, * but that we might make our selues an eniample vnto you to folowe vs.

1. Cor. 11. 1.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not ^e *worke, that he shulde not eat.*

e Then by the worde of God none ought to liue idelly, but oght to giue him self to some vocation, to get his liuing by, and to do good to others

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quiernes, and eat their owne bread.

13 * And ye, brethren, be not wearie in wel doing.

Galas. 6. 9.

14 If anie man obey not our sayings, note him by a lettre, * and haue no companie with him, that he maie be ashamed.

Mat. 18. 17. 1. Cor. 5. 9.

15 Yet count him not as an ^f *enemie, but admonish him as a brother.*

f The end of excommunication is not to drine from the Church, but to winne them to the Church by amendment.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.

17 The saluacion of me Paul, with mine owne hand, which is the token in euerie Epistle: so I write,

g Whether the be mine Epistles or others meanes.

18 The grace of our Lord Iesus Christ be with you all, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

THE FIRST EPI- stle of Paul to Timotheus.

THE ARGUMENT.

In writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therfore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the

Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chiefe end of the Law. And as for him selfe he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willesh prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euery sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hath the lesse ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the mystere of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teach things contrarie to the worde of God. Thus done, he teacheth what widdowes shulde be received or refused to minister to the sick: also what Elders ought to be chosen into office, exhorting him nether to be hastie in admitting, nor in iudging any: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of contentions, of riote men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

He exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods worde, &c. Declaring that faith, with a good conscience, charitie & edification are the end thereof, and admonisheth of Himeneus and Alexander.



DAUL an Apostle of Iesus Christ, by the commandement of God our Saviour, and of our Lord Iesus Christ our hope, Vnto Timotheus my natural sonne in the faith: Grace, mercie, & peace from God our Father, & from Christ Iesus our Lord.

As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maiest comande same, that thei reache none other doctrine,

Nether that they giue hede to fables and genealogies, which are endles, which brede questionnes rather then godlie edifying which is by faith.

For the end of the commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

From the which things some haue erred, and haue turned vnto vaine iangling.

They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme.

And we knowe, that the Law is good, if a man vse it lawfully,

Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodlie, and to sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslaughterers,

To whoremongers, to buggerers, to me stealers, to liars, to the periured, & if there be anie other thing, that is contrarie to wholesome doctrine,

Which is according to the glorious Gospel of the blessed God, which is committed vnto me.

Therefore I thanke him, which hath made me strong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his seruice:

When before I was a blasphemour, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.

This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of whome I am chief.

Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shulde first shewe on me all log suffring vnto the ensample of them, which shal in time to come beleue in him vnto eternal life.

Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen.

This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vnto thee, that thou by them shuldest fight a good fight,

Hauing faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

Of whome is Himeneus, and Alexander, whom I haue deliuered vnto Satan, that thei might learne not to blaspheme.

CHAP. II.

He exhorteth to pray for all men, & wherefore, & And how. As touching the apparel and modestie of women.

I Exhorte therefore, that first of all supplications, prayers, intercessions & giuing of thanks be made for all men,

For Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie.

For this is good and acceptable in the sight of God our Saviour,

Who wil that all men shalbe saved, & come

Or, vnto saue. a So called because he followed the similitude of the Gospel

b Because these questioners preferred their curious fables to all other knowledge, & beautified them with the Law, as if they had bene the verie Law of God, S. Paul sheweth that the end of Gods Law is loue, & cannot be without a good conscience, nether a good conscience without faith, nor faith without worde of God: so their doctrine is an occasion of contentions, is worth nothing.

Colos. 2. 8.

Act. 16. 1.

Chap. 4. 7.

Tit. 1. 14.

Chap. 6. 4.

Rom. 13. 10.

Or, of the Law.

c Whose hearts Gods Spirit doeth direct

to do willingly with the Law

requireth: so their goulie affection is to them as a Law without further constraint.

Rom. 7. 12.

d Suche as onely delite in sinning.

e Which steale away children, or seruants.

f He declareth

the excellent force of Gods Spirit in them

whome he hath chosen to beare his worde,

although before they were Gods venge enemies, to encourage him

in this battle that he shulde fight against all infidels & hypocrites.

Chap. 6. 11.

g Not knowing that I fought against God.

h Which chased away infidelitie.

i Which ouercame crueltie.

Mat. 9. 13.

Mat. 2. 17.

Or, faithful & assured.

k He braueth

for the into these godlie

affections, considering Gods great mercie toward him.

Chap. 6. 12.

l It appeareth

in the vocall of Timotheus

was approued by notable prophecies, which then were reueiled in the Church

as Paul & Barnabas by the oracle were appointed to go to the Gentiles.

1. Cor. 15. 5.

m That is, sound doctrine.

n Excommunication, & cast out of the Church.

Chap. II.

o That is, of euery degree, & of all sortes of people.

p Although they persecute the Church of God, so it be of ignorance:

els if they do it maliciously,

as Iulianus Apostata, they may not be prayed for.

Galat. 5. 12.

q Thei 2. 16.

r Tim. 4. 14.

s Iohn. 5. 16.

c As Iewe & Gentile, poore & rich.

1. Pet. 3. 9.

Who wil re-
myle of all
tions, people
and ferres to
one God.
e Who being
God was made
man.
f He sheweth
that there can
be no Media-
tor, except he
be also the re-
demer.
a. Tim 1. 11.
g Which shul-
de beleue.
h Which the
Prophetes tes-
tified, y Christ
shulde offre hi
self for the re-
demption of
man at y time
that God had
determined.
1. Pet. 3. 3.
i As testimo-
nies of a pure
heart & con-
science.
k The worde
signifieth to
plat, to crispe,
to broyde, to
solde, to bult,
to curle, or to
lay it curiously:
whereby all po-
pe and wanto-
nes is condem-
ned which wo-
men vse in tri-
ming their hea-
des.
Gen. 1. 27.
Gen. 3. 6.
l Read 1. cor.
14. 34.
m The woman
was first decei-
ued, & so beca-
me the instru-
ment of Satan to deceiue the man: and thogh therefore God punisheth them
with subiection and paine in their trauel, yet if they be faithfull and godlie
in their vocation, they shal be saued. n That is, gillie of the transgression.
o Of women.

come vnto the knowledge of the trueth.
5 For there is one God, and one Media-
tor betwene God & man, which is the man
Christ Iesus,
6 Who gaue him self a ransome for all
men, to be a testimony in due time,
7 * Whereunto I am ordeined a preacher
& an Apostle (I speake y trueth in Christ,
and lie not) euen a teacher of the Gentiles
in faith and veritie.
8 I wil therefore that the men pray, euerie
where lifting vp pure hands without
wrath, or douting.
9 * Likewise also the women, that they a-
rraye them selues in comelie apparel, with
shamefastnes & modestie, not with broy-
ded heare, or gold, or pearles, or costlie
apparel,
10 But (as becōmeth women that professe
the feare of God) with good workes.
11 Let the woman learne in silence with all
subiection.
12 I permit not a woman to teach, nether
to vsurpe autoritie ouer the man, but to be
in silence.
13 For * Adam was first formed, then Eue.
14 * And Adam was not deceiued, but the
woman was deceiued, & was in the trans-
gression.
15 Notwithstanding, through bearing of
children she shalbe saued if they conti-
nue in faith, and loue, and holines with
modestie.

7 He must also be wel reported of, euen of
them which are without, lest he fall into
rebuke, and the snare of the deuil.
8 Likewise must deacons be honest, not dou-
ble tongued, not giuen vnto muche wine,
nether to filthie lucre,
9 * Having the mysterie of the faith in pu-
re conscience.
10 And let them first be proued: then let
them minister, if they be founde blame-
les.
11 Likewise their wiues must be honest, not
euil speakers, but sober, and faithful in all
things.
12 Let the deacons be the housbands of o-
ne wife, and suche as can rule their chil-
dren wel, and their owne householdes.
13 For they that haue ministred wel, get the
selues a good degre, & great libertie in
the faith, which is in Christ Iesus.
14 These things write I vnto thee, trusting
to come very shortly vnto thee.
15 But if I tary long, that thou maist yet
knowe, how thou oghtest to behaue thy
self in the house of God, which is the
Church of the liuing God, the pillar &
grounde of trueth.
16 And without controuersie, great is the
mysterie of godlines, which is, God is mani-
fested in the flesh, iustified in the Spirit,
sene of Angels, preached vnto the Gen-
tiles, beleued on in the worlde, and recei-
ued vp in glorie.

h That is, no
man may haue
any thing is-
sely to lay to
his charge.
i As being de-
famed, shulde
become impu-
dent, & do mu-
che harme.
Chap. 3. 19.
k Having the
true doctrine
of the Gospel,
and the feare
of God.
l Of the bisho-
pes and Dea-
cons.
m The good
reporte of all
men.
n To serue
God w greater
assurance, be-
cause they ha-
ue alway a
good consci-
ence.
o This is spo-
ken in respect
of men, for as
much as in
this worlde y
trueth onely
remaineth in y
Church, by rea-
son of Gods
worde: for o-
therwise
Christ is the
foundation, and
the corner sto-
ne, which bo-
the beareth, &
maintaineth his
Church.
p Approued in
it in that he
was not onely
a mā, but God
To the right

also. q So that the Angels maruelled at his excellencie. r To the right
hand of God the Father.

CHAP. III.

2 He declareth what is the office of ministers, 11 And
as touching their families, 15 The dignitie of the
Church, 16 And the principal point of the heauen-
lie doctrine.

Tit. 2. 6.
a With a seruile
zeale to profite
the Church of
God, where-
foever he shal
call him.
b Whether he
be Pastor or
Elder.
c Bothe for y
difficultie of y
charge and al-
so the excel-
lencie thereof.
d And the necessi-
tie of the same.
e For in thole
countreys at y
time some men
had mo the o-
ne, which was
a signe of inco-
stencie.
f Of reuerence.
g If it be re-
quisite that a
man shulde ta-
ke care in gouerning his owne house, how muche more are they bounde to be
carefull which shal gouerne the Church of God? f In the doctrine of faith.
g Left being proude of his degree he be likewise condemned as the deuil was
for lifting vp him self by pride.

2 He teacheth him what doctrine he oght to flee.
6. 8. 11. And what to followe, 15 And wherein he
ought to exercise him self continually.

1 Now y Spirit speaketh euidently, that
in y * latter times some shal departe
from the faith, & shal giue hede vnto spi-
rits of errour, and doctrines of deuils,
2 Which speake lyes through hypocrisie,
and haue their consciences burned with
an hote yron,
3 Forbidding to marie, and commanding to
abstaine from meats which God hath
created to be receiued with giuing than-
kes of them which beleue and knowe the
trueth.
4 For euerie creature of God is good, and
nothing oght to be refused, if it be recei-
ued with thanksgiuing.
5 For it is sanctified by the worde of God,
and prayer.
6 If thou put the brethren in remembra-
ce of these things, thou shalt be a good
minister of Iesus Christ, which hath bene
nourished vp in the wordes of faith, and
of good doctrine, which thou hast conti-
nually followed.

2. Tim. 3. 1.
2. Peter. 3. 3.
iud. 18.
a False tea-
chers, which
boast them sel-
ues that they
haue the reuel-
ation of the
holie Gost.
b Their dull
consciences
first waxed har-
de, then after,
canker and cor-
ruption bred
therein, last of
all it was burnt
of with an ho-
te yron, so that
he meaneth su-
che as haue no
conscience, Eph.
4. 19.
c Vnto vs, &
receiue it, as
at Gods hands.

Chap. 1. 4.
6. 20.

2. Tim 2. 16.
6. 23.

Tit. 2. 9.

d Meaning to be giue to ceremonies and to such things as delight the fantasie of mā.
e That is, he ſ hathe faith and a good cōſcience, is promiſed to haue all things neceſſarie for this life, and to enioy life euerlaſting
f The goodnes of God declarerh it ſelf to warde all mē, but chiefly towarde the faithful by preſeruing them: and here he meaneth not of life euerlaſting
g In godlie zeale or giſtes of the Spirit.
h And reuelation of the ho- lie God.
i Vnder this name he con- teineth ſ who le miniſterie of the Church which was at Ephesus.
k Or, that all may ſe how thou pro- fiſt k Thou ſhalt faithfully do thy duetie which is an aſſurance of thy ſaluation.

7 *But caſt away prophane, and olde wiues fables, & exerciſe thy ſelf vnto godlines.

8 For d bodelie exerciſe profiteth litle: but e godlines is profitable vnto all things, w hathe the promes of the life preſent, and of that that is to come.

9 This is a true ſaying, and by all meanes worthie to be receiued.

10 For therefore we labour & are rebuked, becauſe we truſt in the liuing God, which is the f Sauour of all mē, ſpecially of thoſe that beleue.

11 Theſe things commande and teache.

12 Let no man deſpiſe thy youth, but be vnto the that beleue, an enſample, in worde, in conuerſation, in loue, in ſpirit, in faith, & in purenes.

13 Til I come, giue attendance to reading, to exhortation, & to doctrine.

14 Deſpiſe not the gift that is in thee which was giuen thee h by prophecie with the laying on of the hands of the companie of the i Eldership.

15 Theſe things exerciſe, and giue thy ſelf vnto them, that it may be ſene how thou profeſt among all men.

16 Take hede vnto thy ſelf, and vnto learning: continue therein: for in doing this thou k ſhalt bothe ſaue thy ſelf, and them that heare thee.

Thou ſhalt faithfully do thy duetie which is an aſſurance of thy ſaluation.

CHAP. V.

1 He teacheth him how he ſhal behaue him ſelf in rebuking all degrees. 3 An ordre concerning widdowes. 17 The eſtabliſhing of miniſters. 23 The gouernance of his houſe. 24 And the iudgement of ſinners.

a Take care for them.
b Paul wiſſeth that the widdowes put the Church to no charge which haue ether children or kinſfolkes, that are able to relieue them, but that the children nourish their mother or kiſfolkes according as nature biueth them.
c Which hath the no manner of worldelie meanes to helpe her ſelfe w.
d Becauſe ſhe is vterly vaprofitable.
e He meaneth ſuch widdowes which being iuſtly diuorced from their firſt houſbands married againe to the ſclander of the Church: for els he doeth not reprove the widdowes that haue bene often married the ſecond time.

1 Rebuke not an elder, but exhort him as a father, & the yonger men as brethren,

2 The elder women as mothers, the yonger as ſiſters, with all purenes.

3 Honour widdowes, which are widdowes in dede.

4 But if any widdowe haue children or nephewes, let b the learn firſt to ſhewe godlines towarde their owne houſe, and to recompēſe their kinred: for that is an honeſt thing and acceptable before God.

5 And the y is a widdowe c in dede and leſt alone, truſteth in God, & continueth in ſuppliations and prayers night and day.

6 But ſhe that liueth in pleaſure, is d dead, while ſhe liueth.

7 Theſe things therefore commande, that they may be blameles.

8 If there be any that prouideth not for his owne, & namely for them of his houſholde, he denieth the faith, and is worſe then an infidel.

9 Let not a widdowe be taken into the nōber vnder thre ſcore yere olde, that hath bene the wife of e one houſband,

10 And wel reported of for good workes: if ſhe haue nourished her childre, if ſhe haue lodged the ſtrangers, if ſhe haue miniſtered vnto the Saintes ſete, if ſhe haue miniſtered vnto them which were in aduerſitie, if ſhe were cōtinually giue vnto euerie good worke.

11 But reſuſe the yonger widdowes: for whē they haue begōne to waxe f wāton againſt Chriſt, they wil marie,

12 Hauing dānation, becauſe they haue broken the h firſt faith.

13 And likewise alſo being ydle they learne to go about from houſe to houſe: yea, they are not onely ydle, but alſo prattelers and buſybodies, ſpeaking things which are not comelie.

14 I wil therefore that the yonger women marie, and beare children, & gouerne the houſe, and giue none occaſion to the aduerſarie to ſpeake euil.

15 For certeine are already turned backe after Satan.

16 If any faithful man, or faithful woman haue widdowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient for them that are widdowes in i dede.

17 ¶ The Elders that rule wel, are worthie of * double honour, ſpecially they which labour in the worde and doctrine.

18 For the Scripture ſaith, * Thou ſhalt not mouſel the mouth of the oxe that treadeth out the corne: and, * The labourer is worthie of his wages.

19 Againſt an Elder k receiue none accuſation, but vnder two or thre witneſſes.

20 Them that ſinne, l rebuke openly, that the reſt alſo may feare.

21 ¶ I charge thee before God and the Lord Ieſus Chriſt, and the eleſt Angels, that thou obſerue theſe things without preferring one to another, & do nothing parcially.

22 Lay hands ſuddenly on no man, m nether be partaker of other mens ſinnes: kepe thy ſelf n pure.

23 Drinke no longer water, but uſe a litle wine for thy ſtomake ſake, and thine of ren infirmities.

24 Some mens ſinnes are open o before hād, and go before vnto iudgement: but ſome mens p followe after.

25 Likewise alſo the good workes are manifeſt before hād, and they that are otherwiſe, can not be hid.

CHAP. VI.

1 The duetie of ſeruantes towarde their maſters. 3 Agaiſt ſuche as are not ſatiſfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Agaiſt couetouſnes. 11 A charge giuen to Timothee.

1 Let as many ſeruantes as are vnder the Lycke, counre their maſters worthie of all

f Forgetting their vocatio.

g Not onely haue ſclandered the Church in leauing their charge, but haue forſaken their religion, and therefore ſhalbe puniſhed with euerlaſting death.
h They haue not onely done diſhonour to Chriſt in leauing their vocatio, but alſo haue broken their faith.

i Which are without all mans helpe & iuccour.

Deut 15. 18.

Deut 25. 4. 1. Cor. 9. 9.

Mat. 10. 10. Luk. 10. 7.

k Except that he w doeth accuſe him, haue at leaſt two witneſſes w promiſſe with the accuſer to proue that w they laye to his charge.

Chap. 5. 13. l Chiefly the miniſters & ſo all others.

m Or, preſent. n Or, without haue iudgement. m In admitting them without ſufficient trial n Fro iuſtice of ſence.

o As Simō the forcerer.

p Their ſinnes followe, which for a time haue deceived ſ godlie, & after are detected, as Saul, Iudas, & other hypo- crites.

Eph. 6. 5. Col. 3. 22. 1. Pet. 2. 18.

all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And thei which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the benefite. These things teache and exhorthe.

a That is, of grace of God, as their seruants are, & hauing the same adoption.

3 If any man teache other wise, and consenteth not to the wholsome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

Chap. I. 4

4 He is puffed vp and knoweth nothing, but doteth about questions and strife of wordes, whereof cometh enuie, strife, railings, euil surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlines: from suche separate thy self.

b They measure religion by riches, as here taught, that onely religion is true riches.
Iob. 1. 21.
Prou. 27. 26.
eccles. 5. 14.
c That set their felicitie in riches.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we broght nothing into this worlde, & it is certeine, that we can carie nothig out.

8 Therefore when we haue fode & raimet, let vs therewith be content.

9 For they that wil be riche, fall into temptation and snares, and into many foolish & noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lusted after, they erred from the faith, & perced them selues through with many sorowes.

d For they are neuer quiet neither in soule nor bodie.
e Whome Gods Spirit doeth rule.

11 But thou, o man of God, flee these things, and followe after righteousness, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal

led, & hast professed a good professiō before many witnesses.

13 I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate witnessed a good confession,

Chap. 3. 11.
Mat. 27. 11.
Iohn 18. 37.

14 That thou kepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is blessed and prince onely, the King of Kings, and Lord of Lords,

Chap. 3. 11.
Reuel. 17. 14.

16 Who onely hath immortalitie, & dwelleth in the light that none can atteine vnto, whome neuer man sawe, nether can se, vnto whome be honour and power euerlasting, Amen.

e By this mightie power of God the faithful are admonished boldly to stande in their vocation althogh the worlde, Satan and hell rage against the.
Iohn 1. 18.

17 Charge the that are riche in this worlde, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

1. Iohn 1. 12.
Mat. 4. 19.

18 That they do good, & be riche in good workes, & readie to distribute, and communicate,

Luk. 22. 15.
f In things pertaining to this life.

19 Laying vp in store for the selues a good foundation against the time to come, that they may obtaine eternal life.

Mat. 6. 20.
Luk. 12. 9.

20 O Timotheus, kepe that which is committed vnto thee, and auoide profane & vaine babblings, and oppositions of science falsely so called,

g The gifts of God for the vtilitie of the Church.
Chap. 1. 4.

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

Chap. 1. 4.
e 4. 7.
h As when question engendereth question.

The first epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

THE SECONDE EPI- stle of Paul to Timotheus.

THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (in him all the faithful) in the faith of the Gospel, & in the constant & sincere confessiō of the same: willing him not to shrink for feare of afflictions, but patiently to attende the issue, as do husband men, which at length receiue the frutes of their labours, & to cast off all feare & care, as souldiers do which seek onely to please their capitaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache the same to other, diligently taking hede of contentions, curious disputations, & vaine questions, to the intent that his doctrine may all together stande. Considering that the examples of Hymeneus & Phileus, which subuerted the true doctrine of the resurrection, were so horrible: & yet to the intent that no man shoulde be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, & that the Church is subiect to this calamitie: that the euil must dwell among the good till Gods trial come: yet he reserveth them whome he hath elected, euen to the end. And that Timotheus shoulde not be discouraged by the wicked, he declareth what abominable men, & dangerous times shal followe, willing him to arme him self with the hope of the good issue that God wil giue vnto him, and to exercise him self diligently in the Scriptures, bothe against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certein necessarie affaires, and so with his and others salutations endeth.

To kepe the paterne. II. Timotheus. Gods worde is not bounde 150/1224

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

IN Aul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS, To Timotheus my beloued sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

I thanke God, * whome I serue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

Wherefore, I put thee in remembrance that thou stirre vp the gifte of God which is in thee, by the putting on of mine hands.

For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.

Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

Who hath saued vs, & called vs with an holie calling, not according to our workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the world was,

But is now made manifest by the appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

*Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

For the which cause I also suffice these things, but I am not ashamed: for I knowe whome I haue beleued, & I am perswaded that he is able to kepe that which I haue committed to him against that day.

Kepe the true paterne of the wholsome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

That worthwhile thing, which was committed to thee, kepe through the holie Ghost, which dwelleth in vs.

This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

But when he was at Rome, he sought me out verie diligently, and founde me.

The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministered vnto me at Ephesus, thou knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde faste in the wholsome doctrine of our Lord Iesus Christ. 11 Shewing him the fidelitie of Gods counsell touching the saluation of his. 19 And the marke thereof.

THOU therefore, my sonne, be strong in the grace that is in Christ Iesus.

And what things thou hast heard of me, by manie witnessers, the same deliuer to faithful men, which shal be able to teach other also.

Thou therefore suffer affliction as a good souldier of Iesus Christ.

No man that warreth, entangleth himself with the affaires of this life, because he wolde please him that hath chosen him to be a souldier.

And if anie man also strue for a matterie, he is not crowned, except he strue as he ought to do.

The housband man must labour before he receiue the frutes.

Consider what I say: and the Lord giue thee vnderstanding in all things.

Remember that Iesus Christ made of the sede of Dauid, was raised againe from the dead according to my Gospel.

Wherein I suffer trouble as an euil doer, euen vnto bonds: but the worde of God is not bounde.

Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

It is a true saying, For if we be dead with him, we also shal liue with him.

If we suffer, we shal also reigne with him: * if we denie him, he also wil denie vs.

If we beleue not, yet abideth he faithful: he can not denie him self.

Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruertering of the hearers.

Studie to shewe thy self approued vnto God, a workman that needeth not to be ashamed, diuiding the worde of truth aright.

*Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.

And their worde shal fret as a canere: of which sorte is Hymeneus and Philetus,

Which

a Being sent of God to preache that life which he had promised in Christ Iesus.

12 Following the steps of mine ancestres, as Abraham, Isaac, Iacob, & others of whom I am come and of whom I receiued the true religion by succession.

e The gift of God is a certain liuelie flame kindled in our hearts, & Satan and the flesh labour to quench it, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

1. Cor. 1.2. eph. 1.3.

Tit. 3.5. e As though God wolde destroy vs.

Rom. 16.25. eph. 3.9.

col. 1.26. tit. 1.2.

1 pet. 1.20. 1. Tim. 2.7.

f He speaketh here of his first coming, which thought seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldlie things, to contemplate the maiestie thereof.

g Which is my self.

h The graces of the holie Ghost

**Or, in the presence of manie witnessers. a So that the truth of God may remaine perit.*

b As with his household, & other ordinarie affaires.

c So that the paine must go before the recompense.

d Notwithstanding mine imprisonment, the worde of God hath its race, & increaseth. 2. Cor. 1.4.

col. 1.24. Rom. 6.5.

e To confirme their faith, more effecting the edification of the Church than him self.

Mas. 10.33. mar. 2.32.

Rom. 3.3. & 9.6.

f Giuing to euerie one his iuste portion. Wherein he aludeth to the Priests of the olde Law who in their sacrifices gaue to God his parte, toke their owne parte and gaue to him the sacrifice, his due.

1. Tim. 4.7. & 6.20.

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, & The Lord, knoweth who are his, and, Let euery one that calleth on the Name of Christ, departe from iniquitie.

20 Notwithstanding in a ^h great house are not onely vessels of golde & of siluer, but also of wood and of earthen, & some for honour, and some vnto dishonour.

21 If anie man therefore purge him self fro these, he shal be a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lustes of youth, and followe after righteousness, faith, loue, & peace, with them that ^{*} call on the Lord with pure heart.

23 ^{*} And put away foolish, and ^k vnlearned questions, knowing that they ingendre strife.

24 But the seruant of the Lord must not stryue, but ^{must} be gentle toward all men apt to teache, ¹ suffering the euil men patiently,

25 Instructing them with mekenes that are contrarie minded, ^{proving} if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And ^{that} they may come to amendement out of the snare of the deuil, which are taken of him at his wil.

CHAP. III.

1 He prophesieth of the perillous times. 2 Setteth out hypocrites in their colours. 3 Sheweth the state of the Christians. 4 And how to auoid dangers. 5 Also what profit cometh of the Scriptures.

1 ^T His knowe also, that in the ^{*} last dayes shal come perillous times.

2 For men shal be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholie,

3 Without natural affectiō, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from suche.

6 For of this sorte are they which ^b crepe into houses, and lead captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 ^{*} And as Iannes and Iambres withstode Moses, so do these also resiste the trueth,

men of ^c corrupte mindes, reprobate concerning the faith.

9 But they shal preuaile no longer: for their madnes shal be euident vnto all men, as theirs also was.

10 [¶] But thou hast fully knowen my doctrine, maner of liuing, ^d purpose, faith, long suffering, loue, patience,

11 Persecutions, & afflictions which came vnto me at ^{*} Antiochia, at Iconium, and at Lystris, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Christ Iesus, shal suffer persecution.

13 But the euil men and ^e deceiuers, shal waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and art persuaded thereof, knowing of whome thou hast learned them:

15 And ^y thou hast knowen the holie Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 ^{*} For the whole Scripture ^{is} giuen by inspiration of God, and ^{is} profitable to teache, to improue, to correct and to instruct in righteousness,

17 That the ^f man of God may be ^s absolute, being made perseuerant vnto all good workes.

CHAP. IIII.

1 He exhorteth Timotheus to be seruant in the worde, and to suffer aduersitie. 2 Maketh mention of his owne death. 3 And biddeth Timotheus come vnto him.

1 ^I Charge thee therefore before God, & ^{Or, aduise.} before the Lord Iesus Christ, which shal iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, ^a in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shal turne their eares fro the trueth, and shal be giuen vnto ^b fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an Euangeliste: make ^c thy ministerie fully knowen.

6 For I am now ready to be ^d offered, and the time of my ^e departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shal giue me at that day: and not to me onely, but vnto all the also that loue his appearing.

9 Make spede to come vnto me at once.

10 For Demas hath forsake me, & hath em-

BBb.iiii.

g He groundeth vpon Gods election and mans faith. h Because the wicked shoulde not count the selues vnder the name of the Church, helpe with by this similitude, y boche good & bad may be therein. i That is, boche the separate him self from the wicked, & also purge his natural corruption by Gods Spirit.

2 Cor. 1. 2.

1 Tim. 1. 4.

2. 4. 7.

Tit. 3. 9. & Which do not edifie.

l Which faile of ignorance. m He meaneth not this of Apostates or heretikes, whom he willett to see: but of the onely which as yet are not come to the knowledge of the trueth, & fall through ignorance.

n Or, that being deliuered out of the snare of the deuil of whome they are taken, they may come to amendement & performe his wil.

1 Tim. 4. 1.

2 Pet. 3. 3.

Iude 18.

o He speaketh of them which make profession to be Christians.

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braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

Colos. 4. 19.

^e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vncertaine. ^f Some reade cosfret others, booke.

^g For Paul sawe in him manifest signes of reprobation.

^h If S. Peter had bene there he wolde not haue forsaken him.

11 * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the booke, but specially the parchments.

14 Alexander the copper smith hathe done me muche euil: the Lord s rewarde him according to his workes.

15 Of whome be thou ware also: for he withstode our preaching sore.

16 At my first answering ^h no man assited me, but all forsoke me: I praye God, that it may not be laid to their charge.

17 Notwithstanding the Lord assited me, and strengthened me, that by me the preaching might be fully knowen, and that all

the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.

18 And the Lord wil deliuer me from euerie ^h euil worke, and wil preserue me vnto his heauēlie kingdome: to whome be praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the ^h household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

ⁱ Out of the great danger of Nero.

^k That I commit nothing vnworthie mine office. Chap. 1. 16.

The seconde Epistle written from Rome vnto Timotheus the first bishoppe elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF Paul to Titus.

THE ARGUMENT.

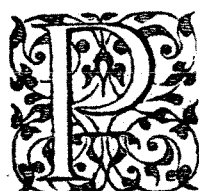
When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certeine which went about not onely to ouerthrowe the gouernemēt of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastours: others, vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongst other things he noteth the Iewes which put a certeine holines in meates & suche outward ceremonies, teaching them which are the true exercises of a Christian life, & what things appertaine to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he willett him to be auoyded.

CHAP. I.

1 He aduertiseth Titus touching the gouernement of the Church. 2 The ordonance and office of ministers. 3 The nature of the Cretians, and of them which serue abroad Iewish fables and inuentions of men.

40, ministers.

1



Paul a seruant of God, and an Apostle of IESVS CHRIST, according to the ^a faith of Gods elect & ^y knowledge of the trueth, wis

2 Vnder the hope of eternal life, which God that can not lie, hathe promised before the ^{*} worlde began:

3 But hathe made his worde manifest in due time through the preaching, which is ^{*} committed vnto me, according to the commandement of God our ^e Sauour:

^a That is, to preache the faith, to increase their knowledge, to teache them to liue godly ^y at length they may obtaine eternal life.

Rom. 16. 25.

ephe. 3. 9.

col. 1. 26.

2. tim. 1. 10.

2. pet. 1. 20.

Gal. 1. 1.

^e Hathe willingly, and of his mere liberalltie promised without fore seing our faith or workes as a cause to moue him to this fre mercie. ^e Who be the giue the life, and preserue the life.

4 To Titus my natural ^d sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.

5 For this cause left I thee in Creta, that thou shuldest continue to redresse ^y things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,

6 ^{*} If anie ^e be vnreprovable, the husband of one wife, hauing faithful childre, which are not sclandered of riote, nether are disobedient.

7 For a bishop must be vnreprovable, as Gods stewarde, not ^f frowarde, not angrie, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnes, wife, & righteous, ^h holie, temperate,

9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorde with wholesome doctrine, and improve them that say against it.

^d In respect of faith which was commune to the holie, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

1. Tim. 3. 2. ^e That is, without all infamie whereby his auctoritie might be diminished.

^f Who hathe the dispensation of his gifts. ^h Or, self willy. ⁱ Or, good men.

^g Towards men. ^h Towards God.

10 For

To stoppe their mouthes. Chap. II. III. Obeye the powers. 101 ^{1153/1224}

^a Which were not onely the Tewes, but also ^y Hebionites, & Cherinthias heretikes, who taught that ^y Law must be ioyned with Christ.

^k He calleth Epimenides ^y Philosopher, or Poet, whose verie he here reciteth, a Prophet, because the Cretians so esteemed him: & as Laertius writeth, thei sacrificed vnto him as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: & thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

^{1. Tim. 1. 4.}

^{Rom. 1. 4. 20.}

¹ Forasmuch as thei stay at things of nothing, & passe not for them that are of importance, & so giue them selues to all wickednes.

Chap II.
^a Wherewith our soules are fed & maintained in helth.

^{Ephef. 5. 23.}
^b Not running so & fro without necessarie occasions, & is a signe of lightnes.

^{Ephef. 6. 3.}
^{colof. 3. 22.}
^{1. pet. 2. 18.}

^{1. Cor. 1. 3.}
^{colof. 1. 22.}
^c Of what condition or state sooner thei be

¹⁰ For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

¹¹ Whose mouths must be stopped, which subuert whole houses, teaching things, which thei ought not, for filthy lucre sake.

¹² One of them selues, ^{even} one of their owne ^a prophetes said, The Cretians are alwaies lyars, euil beastes, slowe belyes.

¹³ This witnes is true: wherefore rebuke the sharply, that they may be founde in the faith,

¹⁴ And not taking hede to ^a Iewish fables and commandements of men, that turne from the truth.

¹⁵ Vnto the pure ^a are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.

¹⁶ Thei professe that they knowe God, but by ¹ workes thei denie him, and are abominable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

¹ He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue the selues, ¹¹ Through the benefite of the grace of Christ.

¹ **B**Vt speake thou the things which become ^a wholsome doctrine,

² That the Elder men be sobre, honest, discrete, sounde in the faith, in loue, & in patience:

³ The Elder women likewise, that they be in such behauiour as becometh holines, not false accusers, not giuen to muche wine, but teachers of honest things,

⁴ That they may instruct the yong women to be sobre minded, that they loue their housbands, that they loue their children,

⁵ That thei be discrete, chaste, ^b kepig at home, good and ^a subiect vnto their housbands, ^y the worde of God be not euil spoken of.

⁶ Exhorte yong men likewise, that thei be sobre minded.

⁷ Aboue all things shewe thy self an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

⁸ And with the wholsome worde, which can not be reprobued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euil of.

⁹ ^a Let seruants be subiect to their masters, and please them in all things, not answerig againe,

¹⁰ Neither pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Sauour in all thigs.

¹¹ ^a For the grace of God, that bringeth ^c saluacion vnto all men, hath appeared,

¹² And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrelly and righteously, and

godly in this present worlde,

¹³ Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ,

¹⁴ Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be ^a peculiar people vnto him self, zealous of good workes.

^d More deuot and precious.

¹⁵ These things speake, and exhorte, and rebuke with all ^e autoritie. Se that no man despise thee.

^e As becometh the ambassador of God.

CHAP. III.

¹ Of obedience to such as be in autoritie. ⁹ He warneth Timothee to beware of foolish and vnprofitable questions, ¹² Concluding with certeine priuate matters, ¹⁵ And salutations.

¹ **P**Vt them in remembrance that they ^a be subiect to the Principalities & Powers, & that they be obedient, & reddie to euerie good worke,

^{Rom. 13. 1.}
^{1. pet. 2. 13.}

^a Although rulers be infidels, yet we are bounde to obey them in ciuill polices, and where as thei comaunde vs nothing against y^e worde of God.

^{1. Cor. 6. 12.}
^b For let vs consider what we our selues were when God shewed vs fauour.

² That they speake euil of no man, that thei be no fighters, but softe, shewing all mekenes vnto all men.

³ ^a For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciounes and enuie, hateful, & hating one another.

⁴ But when the bountifullnes and loue of God our Sauour towarde man appeared,

⁵ ^a Not ^c by the workes of righteousnes, which we had done, but according to his mercie he saued vs, by the ^d washing of the new birth, and the renewing of the holie Gost,

^{2. Tim. 1. 9.}

^c God doeth not iustifie vs for reise & of anie thing. ^e he seeth in vs, but doeth present vs with his grace and frely accepteth vs.

⁶ Which he shed on vs abundantly, through Iesus Christ our Sauour,

⁷ That we, being iustified by his grace, shulde be made heires according to the hope of eternal life.

^d Baptisme is a sure signe of our regeneracion, which is wrought by the holie Gost.

⁸ This is a true saying, and these things I wil thou shuldest affirme, that they which haue belened in God, might be careful to shewe forth good workes. These things are good and profitable vnto men.

^e This commendement is giue to y^e minister, & so particularly to all mento whom the sworde is not committed, but els the magistrat, whose chief office is to maineine Gods glorie in his Church,

⁹ ^a But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for thei are vnprofitable & vaine.

^e This commendement is giue to y^e minister, & so particularly to all mento whom the sworde is not committed, but els the magistrat, whose chief office is to maineine Gods glorie in his Church, ought to cut of all suche route and infectious members from the bodie.

¹⁰ ^c Reiect him that is an heretike, after once or twice admonicion,

^{1. Tim. 1. 4.}

¹¹ Knowing that he that is such, is ^f peruerter, and ^g sinneth being damned of his owne self.

^{1. Tim. 1. 4.}
^{2. 23.}

¹² When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

^f So that there is no hope of amendment.

¹³ Bring Zenas ^h the expouder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

^g Willingly, & wittingly. ^h It is probable, y^e he was an interpreter of the Law of Moses, as Apollos, &c.

¹⁴ And let ours also learne to shewe forth

good workes for necessarie vses that they
be not vnfruteful.

- 15 All that are with me, salute thee. Grete
them that loue vs in the faith. Grace be
with you all, Amen.

To Titus, elect the first bishope
of the Church of the Cre-
tians, written
from
Nicompolis in Macedonia.

THE EPISTLE OF Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this E-
pistle is a great witnes, and a declaration of the same. For farre passing the basenes of his mat-
ter, he fleeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus ser-
uant to Philemon bothe robbed his master, and fled away, whome Paul hauing wonne to Christ, sent
again to his master, earnestly begging his pardone, with moste waightie arguments prouing the
dutie of one Christian to another, & so with salutations endeth.

- 1 Hereioyeth to heare of the faith and laue of Philemon.
2 Whome he desireth to forgieue his seruant Onesimus,
and louingly to receiue him againe.

PAUL a prisoner of Iesus
Christ, and our brother
Timothéus, vnto Phi-
lemon our dere friend,
& fellow helper,
And to our dere sister
Apphia, and to Archip-
pus our felowe souldier, & to the Church
that is in thine house:

- 3 Grace be with you, and peace from God
our Father, & from the Lord Iesus Christ.
4 I giue thanks to my God, making men-
cion alwaies of thee in my praier,
5 (When I heare of thy loue & faith, which
thou hast toward the Lord Iesus, & tow-
ard all Saintes)

6 That the felowship of thy faith may be
made fruteful, and that whatsoeuer good
thig is in you through Christ Iesus, may
be knowne.

7 For we haue great ioye and consolacion
in thy loue, because by thee, brother, the
Saintes hearts are comforted.

8 Wherefore, thogh I be verie bolde in
Christ to commande thee that which is
conuenient,

9 Yet for loues sake I rather beseeche thee,
thogh I be as I am, euen Paul aged, and
euen now a prisoner for Iesus Christ.

10 I beseeche thee for my sonne Onesimus,
whome I haue begotten in my bondes,
11 Which in time past was to thee vnpro-
fitable, but now profitable bothe to thee
and to me,

12 Whome I haue sent againe: thou there-
fore receiue him, y is mine owne bowels,

13 Whome I wolde haue reteined with me,
that in thy stede he might haue ministred
vnto me in the bondes of the Gospel.

14 But without thy minde wolde I do no-
thing, that thy benefite shulde not be as it
were of necessitie, but willingly.

15 It may be that he therefore departed
for a season, that thou shuldest receiue him
for euer,

16 Not now as a seruant, but aboue a ser-
uant, *then* as a brother beloued, specially
to me: how muche more then vnto thee,
bothe in the flesh, and in the Lord?

17 If therefore thou counte our things
commune, receiue him as my self.

18 If he hath hurt thee, or owerth thee
ought, that put on mine accountes.

19 I Paul haue written *this* with mine owne
hand: I wil recompense it, albeit I do not
say to thee, that thou owest vnto me euen
thine owne self.

20 Yea, brother, let me obtaine this pleas-
ure of thee in the Lord: cōferte my bowels
in the Lord.

21 Trusting in thine obedience, I wrote vn-
to thee, knowing that thou wilt do euen
more then I say.

22 Moreouer also prepare me lodging: for
I trust through your praier I shalbe gi-
uen vnto you.

23 There salute thee Epaphras my fellowe
prisoner in Christ Iesus.

24 Marcus, Aristarchus, Demas & Luke,
my fellowe helpers.

25 The grace of our Lord Iesus Christ be
with your spirit, Amen.

Written from Rome to Philemon,
and sent by Onesimus a
seruant.

THE

1. Thes. 1. 2
2. Thes. 1. 3.

a Thy beneuo-
lence toward
the Saintes, &
proceedeth of a
liuelie and ef-
fectual faith.
b That experi-
ence may de-
clare you are
the members of
Iesus Christ.
c Meaning their
inward par-
tes & affections
were through
his charitie
comforted.

Colos. 4. 9.

d He fled away
from thee.

e For he is thy
seruant by co-
dicion, & also
now y Lords,
so y bothe for
thine & mine sa-
ke and for the
Lords y ought-
est to loue
him.
f That all thin-
g is mine, &
all mine is
thine.

g Grant me
this benefite,
w shalbe mo-
re acceptable
vnto me of all
others.

h That is for
Christs cause.

THE EPISTLE TO the Ebrewes.

THE ARGUMENT.

FOrasmuche as diuers, bothe of the Greke writers and Latines witnesse, that the writer of this Epistle for iuste causes wolde not haue his name knowne, it were curiositie of our parte to labour muche therein. For seeing the Spirit of God is the autor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to perswade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the prophetes, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through him self: for he is that eternal Priest, whereof all the Levitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the seventh chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentieth and five verse of the same chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankfull to God, and dutifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.

a God, who is euer constant, and merciful to his Church, declared his wil in time past, not all at once, or after one sorte, but from time to time, and in sondrie sortest: but now last of all he hath fully declared all trueth to vs by his Sonne.

W^{is}. 7. 26. col. 1. 14.

b So that now we may not credit any new reuelation after him.

Psal. 2. 7.

chap. 5. 9.

act. 13. 33.

2 Sam. 7. 14.

2 thro. 22. 10.

Psal. 97. 8.

c He enticeth here of Christ, bothe

as touching

his persone,

whiche is verie

God, & verie

man, by whom

all things are made, and also

as touching his office, whereby he is

King, Prophet & Priest. d The liuelie image and paterne, so that he that

see him, cerch the Father, Iohn 14. 9: for els the persone of the Father is not

seen, but apprehended by faith. e So that our finnes can be purged by none

other means. f Muche more then then all other things created. g Because he was at the time appointed declared to the worlde.



AT sondrie times & in diuers maners God spake in y olde time to our fathers by the Prophetes:

In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worldes,

* Who being the brightnes of the glorie, and the ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then they.

5 For vnto which of the Angels said he at any time, * Thou art my Sonne, & this day begate I thee: and againe, I wil be his Father, and he shal be my sonne?

6 And againe when he bringeth in his first begotten Sonne into the worlde, he saith, * And let all the Angels of God worship him.

7 And of the Angels he saith, * He maketh the Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, * O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with y oyle of gladnes about thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shal be changed: but thou art the same and thy yeres shal not faile.

13 Vnto which also of the Angels said he at any time, * Sit at my right hand, til I make thine enemies thy fote stole?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shal be heires of saluation?

Psal. 104. 4.

h He comparerth the Angels to the windes, which are here beneth as Gods messengers.

Psal. 45. 7.

i The acministration of thy kingdome is iustice.

k This is mee in that that y worde is made flesh, and that the holic Gost was powred on him without measure, & we may all receiue of him euery one according to his measure.

Psal. 102. 26.

Psal. 110. 1.

mat. 22. 44.

1 cor. 15. 25.

chap. 10. 12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degree of Christ, 10 Because it was necessarie that for our sakes he shoulde take such a humble state vpon him, that he might be like vnto his brethren.

11 Wherefore we ought diligently to giue hede to the things w we haue

CCC.ii.

Christs excellencie.

To the Ebrewes. The disobedient.

^a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chappes we leake, and runne out on euerie parte.
^b Which was the Law giuen to Moses by the hands of the Angels, Gal. 3. 19. ad. 7. 53.

Mar. 16. 20.

^c As the Gospel is which onely offereth saluation.

^d That is, the Apostles.

^e Which Esai calleth the new heauens, and the newe earth, chap 65. 17. whereof

Christ is the father, Isa 9. 6. that is, the head of vs his members.

Psal 8. 5.

^f He speaketh here chiefly of the faithful, which are made through

Christ citizens of this worlde to come where they shal enioye

their prince all these things & now they haue onely but in parte.

Mat. 28. 18.

1. Cor. 15. 27.

Phil. 2. 8.

^g In making him fellowe heire & Christ

h To them & obiect & y they se not these things accomplished in ma.

the Apostle answereth that they are fulfilled in Christ

our captaine who leadeth hitherto the same glorie & him.

Psal. 22. 25.

ⁱ To man, as he is of Christ.

^k By his vertue which most manifestly appeareth in the Church.

Psal. 18. 3.

1. Cor. 15. 55.

^l Iesus Christ by humbling himself & taking vpon him the forme of a seruant, & was our flesh, & mortallie, giueth vs assurance of our saluation.

^m Therefore we by afflictions are made like to the Sonne of God. n The head & the members are of one nature: so Christ & sanctified vs, & we are sanctified, are all one by the vnion of our flesh. o This proueth Christs humanitie.

^p Meaning, that Christ touching his humilitie put his trust in God. q Ihsu speaketh thus of him self, & his disciples, but properly it is applied to Christ & head of all ministers. r And Gods angre.

heard, lest at anie time we shulde let the slippe.

For if the worde spoken by Angels was stedfaste, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,

How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwards was confirmed vnto vs by them that heard him,

* God bearing witness thereto, bothe with signes and wonders, & with diuers miracles, and giftes of the holie Ghost, according to his owne will.

For he hath not put in subiection vnto the Angels the worlde to come, whereof we speake.

But one in a certeine place witnessed, saying, What is man, that thou shuldest be mindeful of him! or the sonne of man that thou woldest consider him!

Thou madest him a litle inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboute the workes of thine hands.

* Thou hast put all things in subiection vnder his fete. And in that he hath put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. But we yet se not all things subdued vnto him.

But wese Iesus & crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

For it became him, for whome are all things, and by whome are all things, seeing that he brought manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.

For he that sanctifieth, & they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren,

Saying, * I wil declare thy Name vnto my brethre: in the middes of the Church wil I sing praises to thee.

And againe, * I wil put my trust in him. And againe, * Beholde, here am I, and the children which God hath giuen me.

Forasmuche then as the children were partakers of flesh and bloode, he also him self likewise toke parte with them, that he might destroye through death, him that had the power of death, that is the deuill,

And that he might deliuer all the, which for feare of death were all their life time subiect to bondage.

For he in no sorte toke the Angels, but he toke the seed of Abraham.

Wherefore in all things it became him to be made like vnto his brethre, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

For in that he suffered, and was tempted, he is able to sucker them that are tempted.

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For in that he suffered, and was tempted, he is able to sucker them that are tempted.

CHAP. III.

He requireth them to be obedient vnto the worde of Christ. Who is more worthie then Moses. The to his worde & receiue him. Of that doctrine w we beleue, & ought to confesse.

Therefore, holie brethren, partakers of the heauenlie vocatiō, consider the Apostle and high Priest of our professiō Christ Iesus:

Who was faithful to him that hath appointed him, euen as Moses was in all his house.

For this man is counted worthie of more glorie then Moses, inasmuche as he which hath buylded the house, hath more honour then the house.

For euerie house is buylded of some man, & he that hath buyt all things, is God.

Now Moses verely was faithful in all his house, as a seruant, for a witness of things which shulde be spoken after.

But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast the confidence and the reioicing of the hope vnto the end.

Wherefore, as the holie Ghost saith, * To day if ye shal heare his voyce,

Harden not your hearts, as in the prouocation, according to the day of the tentation in the wilderness,

Where your fathers tempted me, proued me, and sawe my workes fortie yeres long.

Wherefore I was grieved with that generation, and said, They erre euer in their heart, nether haue they knowen my wayes.

Therefore I sware in my wrath, If they shal enter into my rest.

Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the liuing God.

But exhorte one another daily, while it is called * To day, lest anie of you be hardened through the deceitfulness of sinne.

For we are made partakers of Christ, if we kepe sure vnto the end the beginning, wherewith we are vpholden,

So long as it is said, * To day if ye heare his voyce, hardē not your hearts, as in the prouocation.

For some when they heard, prouoked him to angre: howbeit, not all that came

out

Not the nature of Angels but of man.

Not onely as touching nature, but also qualities, onely none except.

Forasmuche as he is exercised in our miseries, we may be assured, that at all times in our tentations he wil sucker vs.

To be the ambassadour & high Priest.

Numb. 12. 7.

Moses was but parte of y house. y is, of y Church whereof y pastours are the liuelie stones, but

Christ buylded in, & layed the stones: therefore he deserueth more praise.

That is Christ: for Christ is y fundacion, & head of his Church: he is our brother, & Lord: he is the Sonne of God, & verie God, working all things by his owne power.

For in obeying the Sonne we are made the house of God.

Psal. 95. 8.

chap. 4. 7.

g As when ye prouoked Gods angre in Massa and Meriba.

Exod. 17. 7.

h Meaning by this othe that they shulde not enter.

i As disobedient God, they in olde time were debarred from y quietnes of the land of Chanaan: so thei w do not obey Christ, shal not enter into the heauenlie rest.

k Which is all y time where in God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to embrace, and holde fast y true doctrine of Iesus Christ.

Or, fundacio of our assurance.

m To wit, the Lord.

n Meaning, that they shulde not erre euer in their heart, nether haue they knowen my wayes.

o Meaning, that they shulde not erre euer in their heart, nether haue they knowen my wayes.

p Meaning, that they shulde not erre euer in their heart, nether haue they knowen my wayes.

q Meaning, that they shulde not erre euer in their heart, nether haue they knowen my wayes.

Of Gods worde. Chap. III. V. Christ was like to vs. 103

out of Egypt by Moses.

17 But with whome was he displeased for-
tie yerer? Was he not displeased with the
that sinned, * whose " carkeises fell in the
wildernes?

*Nom. 14. 37.
Or, bodies and
members.*

18 And to whome sware he that they shulde
not enter into his rest, but vnto them, that
obeyed not?

19 So we se that they colde not enter in be-
cause of vnbeliefe.

CHAP. IIII.

2 The worde without faith is unprofitable. 3 The Sab-
bath or rest of the Christians. 6 Punishment of vn-
beleuers. 12 the nature of the worde of God.

1 **L**Et vs feare therefore, lest at anie time
by forsaking the promes of entring
into his rest anie of you shulde seme to be
deprived.

2 For vnto vs was the Gospel preached as
also vnto them: but the worde that they
heard, profited not them, because it was not
mixed with faith in those that heard it.

3 For we which haue beleued, do enter into
rest, as he said to the other, * As I haue sworne
in my wrath, If ^b they shal enter into my
rest: althogh ^c the workes were finished
from the fundation of the worlde.

4 For he spake in a certeine place of the
seuenth day on this wise, * And God did
rest the seuenth day from all his workes.

5 And in this place againe, If they shal en-
ter into my rest.

6 Seing therefore it remaineth that some
must enter thereinto, and they to whome
it was first preached, entred not therein
for vnbeleues sake:

7 Againe he appointed ^d in Dauid a certei-
ne day by To day, after so long a time,
saying, as it is said, * This day if ye heare
his voyce, harden not your hearts.

8 For ^e if Iesus had giuen them rest, then
wolde he not after this day haue spoken of
another.

9 There remaineth therefore a rest to the
people of God.

10 For he that is entred into his rest, ^f hath
also ceased from his owne workes, as God
did from his.

11 Let vs studie therefore to entre into that
rest, lest anie man fall after the same en-
sample of disobedience.

12 For the worde of God ^g is liuelie, & migh-
tie in operation, and sharper then anie two
edged sworde, & ^h encreth through, euen
vnto the diuiding a sonder of the ⁱ soule
& the ^j spirit, and of the ioynts, & the mar-
rie, and is a discerner of the thoghtes and
the intentes of the heart.

13 Nether is there anie creature, which is
not manifest in his sight: but all things are
naked & ^k open vnto his eyes, with whome
we haue ^l to do.

g For it mor-
tally woundeth
the rebellious,
and in ^h elect
it killeth the
olde man that
they shulde li-
ue vnto God.
h Where the
affections are.
i Which con-
taineth wil &
reason.
k As that thig
which is clea-
rely sunder
open through
the middet of
the backe, and
so is made open
that it may be
sene throughout
l Or, concerning whome we speake. 1 Therefore when we heare
his worde, we must tremble, knowing thereby that God foundeth our hearts.

14 Seing the that we haue a great hie Priest,
which is entred into heauen, euen Iesus
the Sonne of God, let vs holde fast our
profession.

15 For we haue not an hie Priest, which can
not be touched with the feling of our in-
firmities, but was in all things tempted in
like sorte, yet without sinne.

16 Let vs therefore go boldly vnto ^m the
throne of grace, that we may receiue mercie,
& finde grace to helpe in time of nede.

CHAP. V.

1 He compareth Iesus Christ with the Levitical Priests,
shewing wherein they ether agree or dissent. 11 After-
warde he reproveth the negligence of the Iewes.

1 **F**Or euerie hie Priest is taken from a-
mong men, and is ^a ordeined for men,
in things pertaineing to God, that he may
offer bothe ^b giftes & ^c sacrifices for sinnes,

2 Which is able sufficiently to haue copaf-
sion on them ^d that are ignorant, & that are
out of the way, because that he also is co-
passed with infirmities,

3 And for the sames sake he is bonde to of-
fer for sinnes, as wel for his owne parte, as
for the peoples.

4 * And no man taketh this honour vnto
him self, but he that is called of God, as
was Aaron.

5 So likewise Christ toke not to him self
this honour, to be made the hie Priest, but
he that said vnto him, * Thou art my Son-
ne, this day begate I thee, ^e gaue it him.

6 As he also in another place speaketh,
* Thou art a Priest for euer after the ^f or-
der of Melchi-sedec.

7 Which in the ^g dayes of his flesh did of-
fer vp prayers and supplications, with
strong crying and teares vnto him, that
was able to saue him from death, and was
also heard ^h him that which he feared.

8 And thogh he were the Sonne, yet lear-
ned he obedience, by the things which he
suffred.

9 And being consecrate was made the au-
tor of eternal saluation vnto all them that
obey him:

10 And is called of God an hie Priest after
the order of Melchi-sedec.

11 Of whome we haue many things to say,
which are hard to be vttered, because ye
are dull of hearing.

12 For when ⁱ as concerning the time ye ought
to be teachers, yet haue ye nede againe ^j to
we teache you the first ^k principles of the
worde of God: and are become suche as
haue nede of ^l milke, and not of strong
meat.

13 For euerie one that vseth milke, is inex-
perte in the ^m worde of righteousness: for
he is a babe.

14 But strong meat belongeth to them that
are of age, which through long custome ha-

a He sheweth
y man can haue
none access to
God without
an hie Priest.
because that he
of him self he
is prophane &
sinful.
b Which were
of things with
out lif.
c As of beasts
which are kil-
led.
d That is, of
sinners.
e Chro. 13. 10.

f Psal. 110.
chap. 1. 5.

g Psal. 110. 4.
chap. 7. 17.

h Who was be-
fore the Priest and
King.
i When he liued
in this worl-
de.
j He meaneth
that most car-
nest prayer
Christ prayed
in the garden
where he swee-
t droppes of
blood.
k Being in per-
plexitie & fear-
ing the hor-
rors of death.

l He digres-
seth till he co-
me to the begi-
ning of the 7.
chap.

m Or, rudiments.

n Read. 1. Cor.
13. 2.

o That is, the
Gospel which
is y true know-
ledge that tea-
cheth vs whe-
re we haue our
iustice.

Sin against the holy Gost. To the Hebrewes. Leui in Abrahams loines

ue their wittes exercised, to discerne bothe good and euil.

CHAP. VI.

He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuche as God is sure in his promises.

T Herefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe ^a fundacion ^b of repentance from dead workes, and of faith toward God, Of the doctrine of baptismes, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement. And this wil we do ^c if God permit. *For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Gost, And haue tasted of the good worde of God, and of the powers of the worlde to come, If they fall away, shulde be renewed againe by repentance: seing they ^d crucifie againe to them selues the sonne of God & make a mocke of him. For the earth which drinketh in the raine that cometh vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueith blessing of God. But that which beareth thornes & briars, is reprobued, and is nere vnto cursing, whose end is to be burned. But beloued, we haue perswaded our selues better things of you, and suche as accompanie saluation, though we thus speake. For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saintes, & yet minister. And we desire that euerie one of you shewe the same diligence, to the ^e full assurance of hope vnto the end, That ye be not slothful, but followers of them, which through faith and patience, inherite the promises. For when God made the promes to Abraham, because he had no greater to sweare by, he swaie by him self, Saying, *Surely I wil abundantly blesse thee and multiplie thee marueilously. And so after that he had raryed patiently, he enioyed the promes. For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife. So God willing more abundantly to shewe vnto the heires of promes the stabilitie of his counsell, bound him self by an othe, That by two immutable things, where-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, bothe sure and stedfast, & it entrencheth into that which is within the vaile, 20 Whether the fore runner is for vs entered in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

CHAP. VII.

He compareth the Priesthode of Christ vnto Melchisedec. 11 Also Christs Priesthode with the Leuites.

F Or this Melchi-sedec was King of Salem, the Priest of the most hie God, who met Abraham, as he returned fro the slaughter of the Kings, and blessed him:

To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace,

Without father, without mother, without kinred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

Now consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the spoiles.

For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

And without all contradiction the lesse is blessed of the greater.

And here me that dye, receiue tithes: but there he receiveth them, of whome it is witnessed, that he liueth.

And to say as the thing is, Leui also which receiueith tithes, payed tithes in Abraham.

For he was yet in the loines of his father Abraham, when Melchi-sedec met him.

If therefore perfection had bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest shulde rise after the order of Melchi-sedec, & not to be called after the order of Aaron?

For if the Priesthode be changed, then of necessitie must there be a change of the Law.

For he of whome these things are spokē, pertaineth vnto another tribe, whereof no man serued at the altar.

For it is euident, that our Lord sprang out of Iuda, concerning the which tri-

^k He returneth to the comparison between Christs Priesthode & the Leuitical which he had begun in the 5. chap. 1 Which heauen whether Christ is gone before to prepare vs place.

^{Gen. 14. 18.}

^a So called, because that Moses maketh no mention of his parents or kindred, but as he had bene suddenly sent of God into the worlde to be a figure of Christ & everlasting Priest, & shortly taken out of the world againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, none other.

^{Nom. 18. 19.}

^{deu. 18. 1.}

^{10. 14. 1.}

^b That is, the chief of fathers.

^c The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

^d Was begotten of Abraham.

^e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham, the Patriarke: therefore his Priesthode is more excellent then the Leuitical.

^f Because there is no mention of his death.

^g The Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^h Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

ⁱ Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^j Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^k Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^l Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^m Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

ⁿ Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^o Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

^p Because the Lawe and Priesthode are bothe of one condition: so that bo the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

Christs eternal Priesthod. Chap. VIII. IX. The new Testament. 104

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnal commandement, but after the power of the endles life.

17 For he testifieth thus, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of y^e weakenes thereof, and vnprofitableness.

19 For the Law made nothing perfite, but the bringing in of a better hope made perfite, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him, *The Lord hathe sworn, & wil not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Testament.

23 And among the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hathe an euerlasting Priesthode.

25 Wherefore, he is able also perfite to saue them that come vnto God by him, semg he euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holie, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which neded not daily as those hie Priests to offer vp sacrifice, *first for his owne sinnes, and then for the peoples: for that did he once, when he offered vp him self.

28 For the Law maketh men hie Priests, which haue infirmities: but y^e worde of the othe that was since the Law, maketh the Sonne, who is consecrated for euermore.

CHAP. VIII.

6 He proueth the abolishing of the Levitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, & And by the new Couenant.

1 Now of the things which we haue spoken, this is the summe, that we haue suche an hie Priest, y^e sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the Sanctuarie, and of the true Tabernacle which the Lord pight, and not a man.

3 For euerie hie Priest is ordeined to offer

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. *Se, said he, that thou make all things according to y^e paterne, shewed to thee in the mount.

6 But now our hie Priest hathe obtained a more excellent office, inasmuche as he is the Mediatour of a better Testament, which is established vpō better promises.

7 For if that first Testament had bene faueteles, no place shulde haue bene sought for the seconde.

8 For in rebuking them he saith, *Beholde, the dayes wil come, saith the Lord, when I shal make with the house of Israel, and with the house of Iuda a new Testamēt:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the had, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded the not, saith the Lord.

10 For this is the Testamēt that I wil make with y^e house of Israel, After those dayes, saith the Lord, I wil put my lawes in their munde, and in their heart I wil write them, and I wil be their God, and they shalbe my people,

11 And they shal not teache euerie man his neighbour & euerie man his brother, saying, Knowe y^e Lord: for all shal knowe me, from the least of the to the greatest of them.

12 For I wil be merciful to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more.

13 In that he saith a newe Testament, he hath abrogate the olde: now that w^{ch} is disanulled & waxed olde, is readie to vanish away.

CHAP. IX.

1 How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 Then the first Testament had also ordinances of religion, and a worldlie Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, & the shewbread, which Tabernacle is called the Holie places.

3 And after the seconde vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with gold, wherein the golden pot

CCc. iiii.

h Which kede
an outwarde
and corporal
ceremonies.
Psal. 110. 4.
chap. 5. 6.

i For y^e Lawe
hath no ver-
tie nor profit
till a man be-
come to Christ.
Or, it was an
introduction of
a better hope.

Psal. 110. 4.
Or, couenans.
k Therefore
all others are
blasphemous,
y^e ether make
them selues
his successors,
or pretende
any other sacri-
fice.

l The frute
of his Priest-
hode is to sa-
ue & that fully
and perfectly,
not by sup-
plying that y^e
wanteth, but
by taking a-
way the Lawe
which is vn-
perfect by rea-
son of our in-
firmities.

m And can not
without blas-
phemie be
said to be of-
fered againe, or
els by any crea-
ture: for no-
one coulde offer
him, but him
self.

Leu. 16. 3.
n Not that it
was first made
after the Lawe
was giuen: but
because the de-
claration of y^e
eternal othe
was the reuol-
uted to the worl-
de.

a That is, hea-
uen.

b Which is y^e
bodie of Christ

c For els it
shulde be cor-
ruptible.

d He proueth
that Christs

bodie is the true
Tabernacle, and
that he muste
needes be made
man, to the
intent that he
might haue a
thing to offer,
which was his
bodie.

Exod. 25. 40.
alt. 7. 44.

e Seing the of-
ferings of the
Leuites were
but shadowes
of heauenlie
things, as ap-
peareth by the
oracle to Mo-
ses, it foloweth
then y^e Christs
heauenlie San-
ctuarie, his Ta-
bernacle and
office are farre
more excellēt.
Or, couenans.

1er. 31. 31.

rom. 11. 27.

chap. 10. 16.

f That is, whē
Christ shal re-
mit our sinnes
by the prea-
ching of the
Gospel.

g Signifying y^e
there shulde
be no more di-
uision, but all
shal be made
one Church.
h Man by tras-
gressing the bā-
des of the Co-
uenant, coulde
not enioy the
comodities there-
of.

i Men shal not
in the time of
the Gospel be
so ignorant as
they were be-
fore, but shal
knowe God
much more per-
fely through
Christ.

Or, Tabernacle
Or, ceremonies.
a Not heauen-
lie and spiri-
tual.

Exod. 26. 1.
Or 26. 1.

b That is, on
the inward si-
de of the vaile
which was hid
from the peo-
ple.

The force of Christs death. To the Ebrewes. Christ once offered.

Nom. 17, 10.
1. King. 8, 9.
2. Chron. 5, 10.
Exod. 25, 22.

Or, corner of the arke.

Exo. 30, 30.
Leu. 16, 2.

Or, error.

e For so long as *f* his Priest offered once a yere for his owne finnes & for *g* peoples, and also while this earthlie tabernacle stode, the way to the heauēlie Tabernacle, which is made open by Christs blood, coulde not be entred into.

Or, perfect.
d Neither yet him for whom they were offered.

e Which ceremonies although they were ordeined of God, yet considered in them selues, or els compared with Christ, are but carnal, grosse, and earthlie & touche not the soule.

Leu. 16, 14.

Nom. 19, 4.

2. Pet. 1, 19.

1. John 1, 9.

Psalm. 1, 5.

f Till the new testament was appointed.

Luk. 1, 74.

g Which was his bodie and humane nature

Rom. 5, 6.

2. Pet. 3, 28.

h Which is heaven.

i For Christ was the sacrifice, the Tabernacle and the Priest.

Gal. 3, 15.

k The Levitical Priest offered beastes blood: but Christ the true and eternal Priest offered his owne blood, which was most holie and pure:

l The Levitical Priest offered yereley, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all the that beleue.

m Outwardely in the sight of man.

n Which of the selues procure death & are the frutes thereof.

o He proueth that and Christ, who by his death shulde make vs heires.

p Without the death of the testator.

q Without the death of beastes that were sacrificed & signified, that

which had manna, *was*, and *A* Aarons rodde that had budded, and the *t* tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

7 But into the second went the *h*ie Priest alone, once euerie yere, not without blood which he offered for him self, and for the "ignorances of the people.

8 Whereby the holie Ghost this signified, that the *c* way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that coulde not make *h*olie, concerning the cōscience, *d* him that did the seruice,

10 Which onely stode in meats and drinckes, and diuers washings, and *c*arnal rites, vntill the time of *r*eformation.

11 But Christ being come an *h*ie Priest of good things to come, by a greater and a more perfecte Tabernacle, not made with hands, that is, not of this buylding,

12 Nether by the blood of goates and calues: but by his owne blood entred he in once vnto the *h*olie place, and obtained eternal redemption for vs.

13 *For if the *k* blood of bulles & of goates & the ashes of an heifer, sprinkling the that are vncleane, sanctifieth as touching the purifying of the *l* flesh,

14 How muche more shal *y* blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from *m* dead workes, to *s*erue the liuing God?

15 And for this cause is he the Mediatur of the new Testamēt, that through *d* death which was for the redēption of the transgressions that were in the former Testament, they which were called, might receiue the promes of eternal enheritance.

16 For where a testament *is*, there must be the death of him that made the testamēt.

17 *For the *e* testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without *p* blood.

19 For when Moses had spoken euerie precept to the people, according to the Law,

he and pure the Levitical Priest offered yereley, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all the that beleue. *l* Outwardely in the sight of man. *m* Which of the selues procure death & are the frutes thereof. *n* Made betwene God and Christ, who by his death shulde make vs heires. *o* He proueth that and Christ, who by his death shulde make vs heires. *p* Without the death of the testator. *q* Without the death of beastes that were sacrificed & signified, that Christ wolde pacifie his Fathers wrath with his blood.

he toke the blood of calues and of goates, with water and purple wolle and hyssope, and sprinkled bothe the boke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauēlie things shulde be purified with such things: but the heauēlie things the selues are purified with better *q* sacrifices then are these.

24 For Christ is not entred into the holie places that are made with hands, which are *r* similitudes of the true *S*anctuarie: but *is* entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self often, as the *h*ie Priest entred into the Holie place euerie yere with other blood,

26 (For then must he haue often suffered since the fundacion of the worlde) but now in the *e*nd of the worlde hath he appeared once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye, and after that cometh the iudgement,

28 So *s* Christ was once offered to take away the finnes of *m*any, and vnto them that loke for him, shal he appeare the seconde time *u* without sinne vnto saluation.

CHAP. X.

The olde lawe had no power to chenge away sinne. 10 But Christ did it with offering of his bodie once for all. 22 An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith.

*F*or the *L*awe hauing the *s* shadowe of good things to *b*ecome, and not the very *i*mage of the things, can neuer with those sacrifices, which they offer yere by yere continually, *s*anctifie the commers thereunto.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more cōscience of finnes?

3 But in those sacrifices there is a remembrance againe of finnes euerie yere.

4 For it is vnpossible that the blood of bulles & goates shulde *t*ake away finnes.

5 Wherefore when he *c*ommeth into the worlde, he saith, *s* Sacrifice & offering thou woldest not: but a *d* bodie hast thou ordeined me.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

Exo. 24, 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternal sacrifice is compared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plural number, sacrifices.

Or, pateris.

r Therefore to make any other offrig or sacrifice for sinne after that Christs bodie was once offered, is blasphemie.

s Which is the latter daies when Christ came.

Rom. 5, 8.

1. Pet. 3, 18.

t Of the elect.

u That is, without a sacrifice for sinne: or sin abolished.

Leu. 16, 14.

a Which was as it were the first draught and purtrait of the liuelie paterne to come.

b Which are eternal.

Or, substance.

c When Christ was made man.

Leuit. 16, 14.

Psalm. 40, 7.

d In the hebrewes it is,

thou hast perced mine eares throwe,

that is, hast made me prompt

and ready to heare: and in

*g*reek, thou hast made me

a bodie, that is,

to obey thee,

which both

tend to one purpose.

7 Then

^e Or rolle and folding: for in olde time they vsed to folde bookes like rolles.

^f That is, sacrifices.

^g Which is, the wil of God to stand content with Christs sacrifice.

Chap. 1. 13.

Psal. 110. 1.

1. Cor. 15. 25.

Chap. 1. 13.

^h That is, an- sified to God and made perfect.

Jerem. 31. 33.

Chap. 8. 8.

Rom. 11. 27.

ⁱ Where there remaine no sin- nes to be for- given, there is no more sacri- fice: being there- fore that on- ly Christs death hath washed awaye all sinnes, and doeth euer a freth whe sin- ners do repen, there can be none other sac- rifice but y, & it can be no more reiterat. k For the of- fering of than- ksgiving, & is y onelie sacri- fice now of y Christians, is not for sinne: but a thanksgiv- ing & an of- fering vp of our selues & ours for the same. l We by Christ haue y libertie & the ancient fathers coulde not haue by y Law.

Chap. 6. 14.

^m The blood of Christ is al- waies fresh & liuelie before the father to sprinkle and quicken vs.

ⁿ That is, ha- ving our hearts made pure.

^o Of Christs seconde coming.

^p That is forsake Iesus Christ: as Iudas, Saul, Arius, Julian the apostat did.

7 Then I said, Lo, I come (In y beginning of the booke it is written of me) that I shulde do thy wil, o God.

8 Aboue, when he said, Sacrifice & offring, and burnt offrings, & sinne offrings thou woldest not haue, nether hadst pleasure therein (which are offred by the Law)

9 Then said he, Lo, I come to do thy wil, o God, he taketh away the first, that he may stablish the seconde.

10 By the which wil we are sanctified, even by the offring of the bodie of Iesus Christ once made.

11 And euerie Priest appeareth daiely ministring, and oft times offreth one maner of offring, which can neuer take awaye sinnes:

12 But this man after he had offred one sacrifice for sinnes, sitteth for euer at the right hand of God,

13 And from hence forth tarieth, * til his enemies be made his foete.

14 For with one offring hath he consecrated for euer them that are sanctified.

15 For the holie Gost also beareth vs re- corde: for after that he had said before,

16 * This is the Testament that I wil make vnto them after those dayes, saith y Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their sinnes and iniquities wil I remember no more.

18 Now where i remission of these things is, there is no more k offring for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we l may be bolde to enter into the Holie place

20 By the new and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 And seing we haue an high Priest, which is ouer the House of God,

22 Let vs drawe nere with a true heart in assurace of faith, n sprinkled in our hearts from an euil conscience, & washed in our bodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)

24 And let vs consider one another, to pro- uoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, & that so muche the more, because ye se that the o day draweth nere.

26 * For if we sinne willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a feareful loking for of iudgement,

& violet fyre, which shal deuoure the ad- uersaries.

28 He that despiseth Moses Law, dyeth without mercie * vnder two, or thre wit- nesses.

29 Of how muche forer punishmet suppo- se ye shal he be worthie, which treadeth vnder fore the Sonne of God, and coun- teth the blood of the Testament as an vn- holie thing, wherewith he was sanctified, and doeth despite the Spirit of grace,

30 For we knowe him that hath said, * Ve- geance belongeth vnto me: I wil recompen- se, saith the Lord. And againe, The Lord shal iudge his people.

31 It is a feareful thing to fall into y hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions.

33 Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became s companios of them which were so tossed to and fro.

34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an en- during substance.

35 Cast not away therefore your confiden- ce which hath great recompense of re- warde.

36 For ye haue nede of patience, that after ye haue done the wil of God, ye might re- ceive the promes.

37 * For yet a verie litle while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if a- nie withdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a comendation of the same. 9 With- out faith we can not please God. 16 The steadfast be- liefe of the fathers in olde time.

1 Now faith is the grounde of things, which are hoped for, & the euiden- ce of things which are not sene.

2 For by it our elders were wel reported of.

3 * Through faith we vnderstand that the worlde was ordeined by y worde of God, so that the things which we se, are not ma- de of things, which b did appeare.

4 By faith Abel * offred vnto God a grea- ter sacrifice then Cain, c by * the which he obtained witnes that he was d righteous, God testifying of his gifts: by the which faith also he being dead, yet e speaketh.

5 By faith was * f Enoch taken awaye, : hat he shulde not se death: nether was he fo-

Deu. 19. 17.
mat. 18. 16.
iohn 8. 17.
1. Cor. 13. 1.

Deu. 32. 33.

Rom. 12. 19.
q Whereby it is euiden- tiall that the Apostle here on- ly meaneth of y holie Gost, as al- so Chap. 5. 4. r Defend the goodlie and pu- nish y wicked.

s For y which thing also s. Paul praiseth the Philippians and Thessalo- nians. t Or, of that state

Habak. 2. 4.
Rom. 1. 17.
Gal. 3. 12.

Chap. xi.
a Haue bene approued, and so obtained saluacion. b For God receiued all things of nothing. c Meaning faith.

Genes. 1. 3.
iohn 1. 10.
d Because God receiued him to mercie, there- fore he im- pured hi righ- teous.

Gen. 4. 4.
Mat. 23. 35.
f For Enoch & Elias taking vp was such a thing, as is spo- ken of 1. Cor. 15. 51. & 1. thes. 4. 15

Gen. 5. 24.
eccl. 4. 15.
& 49. 16.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke him.

Gen. 8. 13.

eccl. 4. 4. 15.

g First God must finde vs before we can seke him: then we must seke him with a pure heart in Christ, who is reuiled in his wordes: & thereby we learne to beleue Gods fre mercie towards vs in his Sonne, through whome we obteine the rewardes of his promes, & not of our desertes.

Gen. 12. 4.

h For all things in the worlde are subiect to corruption.

Gen. 17. 19. & 21. 8.

Eccl. 4. 4. 22. 1 Euc as dead.

k Which was the enioyng of the land of Canaan. l With y eyes of faith.

m And therefore put not their confidence in things of this worlde. n That is, of Mesopotamia.

Gen. 22. 10.

eccl. 4. 4. 20.

Gen. 21. 12.

Rom. 9. 7.

o For it might seme to y self y the promes was contrarie to this comandement, to sacrifice his sonne.

Gen. 27. 28.

Gen. 49. 15.

Gen. 47. 31.

10. 1. we shalp

inwards the end of his staffe.

Gen. 50. 19.

7 By faith * Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which Arke he condemned the worlde, & was made heire of the righteousness, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promes.

10 For he looked for a citie hauing a ^h fundacion, whose buylder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue sede, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was ⁱ dead, so manie as * the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

13 All these dyed in faith, and ^k receiued not the promes, but sawe them ^l a farre of, and beleued them, and receiued them thankfully, and confessed that they were ^m strangers and pilgremes on the earth.

14 For they that say suche things, declare plainly that they seke a countrey.

15 And if they had bene mindeful of ⁿ that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offred vp Isaac, when he ^o was tryed, & he that had receiued the promes, offred his onely begotte sonne.

18 (To whome it was said, * In Isaac shal thy sede be called).

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith * Isaac blessed Iacob and Esau, concerning things to come.

21 By faith * Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and * leaning on the end of his staffe, worshipped God.

22 By faith * Ioseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comandement of his bones.

23 * By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings * commandement. Exod. 1. 16.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a ceason,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the * Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they * passed through the red sea as by drye land, which whe the Egyptians had assaiied to do, they were drowned.

30 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, whe she had receiued the spies peaceably.

32 And what shal I more say? for the time wolde be to short for me to tell of * Geaccon, of * Barac & of * Sampson, & of * Iephth, also of * Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousness, obteined the promises, stopped the mouthes of Lyons, 34 Quenched the violence of fyre, escaped the edge of the sworde, of weak were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

35 The ^r women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayned with the sworde, they wandered vp and downe in shepes skinned, and in goates skinned, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthie of: they wandred in wildernesses and mountaines, & dennes, & caues of the earth.

39 And these all through faith obtained good reporte, & receiued ^s not y promes,

40 God

p The enticings of the worlde, w drawe vs from God, and which we can not vfe without prouoking of Gods angre.

Indg. 6. 11. Indg. 4. 6. Indg. 13. 24. Indg. 11. 1. & 12. 7. 1. Sam. 1. 20. & 13. 14. q Or frute thereof.

r As Elias raised vp y widowe of Sarepta sonne, and Eliseus the Samaritanes sonne.

s They had not suche cleare light of Christ as we for that looked for that we haue: therefore it were shame for vs, if at last we haue not as great constancie as they.

For we are
all one bodie
together.

40 God prouiding a better thing for vs, that they without vs shulde not be made perfitte.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euertlasting rewardes. 2 A commendation of the new Testament about the olde.

Rom. 6. 4
ephe. 4. 23.
collof. 3. 8.

1. pet. 2. 1.
Or, multitude.
a As riches, ca-
res and su-
che like, and
so to become
Christs disci-
ples, by deny-
ing our selues, and
taking our crof-
se to followe
him.
Or, so easily co-
passeth vs about
b As being
our marke.

c Which by
reason of our
concupiscence
assailth vs on
all sides.
Prou. 3. 11.
Gen. 3. 17.

d He conclu-
deth that they
which refuse
the croffe, de-
nie to be of
number of Gods
children, but
are bastards.
e Which haue
naturally be-
gotten vs.
f As he doeth
creat our spi-
rits without a-
ny worldelie
meane, so he
doeth instru-
ct and main-
teine them by
the wonderful
verue of his
Spur.

g Their halfe
partely decla-
red their flou-
res, & partely
their inconstan-
cie in doctri-
ne: therefore
they were in
danger to be
punished.
Rom. 12. 18.
h As heretics
or apostates.

Wherefore, let vs also, seeing that we are compassed with so great a "cloude of witnesses, cast away euery thing that presseth downe, and the sinne that langueth so fast on: let vs runne with patience the race that is set before vs, looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the croffe, and despised the shame, and is set at the right hand of the throne of God.

Consider therefore him that endured such speaking against of sinners, lest ye shulde be wearied and fainte in your mindes.

Ye haue not yet resisted vnto blood, striving against sinne.

And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

If ye endure chastening, God offreth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

Moreover we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of spirits, that we might liue?

For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holines.

Now no chastising for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet frute of righteousness, vnto them which are thereby exercised.

Wherefore lift vp your hands which hang downe, and your weake knees,

And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

Followe peace with all men, and holines, without the which no man shal se the Lord.

Take hede, that no man fall away from the grace of God: let no roote of bitterness spring vp and trouble you, lest thereby many be defiled.

Let there be no fornicator, or prophane person as Esau, which for a portion of Gen. 27. 37. meat solde his byrth right.

For ye knowe how that afterwarde also when he wolde haue inherited the blessing, he was reiecte: for he founde no place to repentance, though he sought the blessing with teares. Gen. 27. 38.

For ye are not come vnto the mounte that might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

(For they were not able to abyde that which was commanded, Yea, though a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a dart:

And so terrible was the sight which appeared, that Moses said, I feare & quake.)

But ye are come vnto the mounte Siō, and to the citie of the liuing God, the celestial Ierusalem, and to the companie of innumerable Angels,

And to the cōgregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfit men,

And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of Abel.

Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen.

Whose voyce then shouke the earth, and now hathe declared, saying, Yet once more wil I shake, not the earth onely, but also heauen.

And this worde, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

Wherefore seeing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

For euen our God is a consuming fyre.

CHAP. XIII.

He exhorteth vs vnto loue, 2 To hospitallitie. 3 To thinke vpon such as be in aduersitie. 4 To mainteine wedlocke. 5 To auoide couetousnes. 6 To make muche of them that preache Gods worde. 7 To be ware of strange learning. 8 To be content to suffer rebuke with Christ. 9 To be thankful vnto God, 10 And obedient vnto our gouernours.

DDd. ii.

He was full of despise and disdain, but was not touched with true repentance to be displeased for his finnes & so seke amendment.

Exod. 19. 13. & 20. 21
Which might be touched and seene, for as muche as it was material, but God had comāded that none shulde touche it.
Exod. 19. 13.

1 Whence the worde of God must come.
m Which shal be extended through all the worlde.
n By the Gospell we are ioy-
ned with the Angels and Pa-
triarkes.

Gen. 4. 10.

o Which spake but rudely in comparison of Christ, who preached not the Lawe but the Gospell.
Hag. 2. 7.

Deu. 4. 24.
p To destroy them that re-
fract him.

Rom. 12, 10.
1. pet. 4, 9.
Gen. 18, 3.
Ex. 19, 2.

a As incontinencie is a disease commune to men of all forres and degrees, so mariege the remedie is offered by the fre mercie of God to all manner of men without respect.

b The Lord.

Iosh. 1, 9.

Psal. 118, 6.

c He was, is, & shalbe the foundation of the Church for euer.

d Whatsoeuer doctrine is not according to the simple trueth of Gods worde, is strange.

e By reproofe

them which superciliously put difference betwixt meats he condemneeth all the seruice which stande in ceremonies, comparing it with the spiritual worshipping, & regeneration.

Lewi. 6, 36.

Ex. 16, 27.

f They that stick to the ceremonies of the Law, can not eate, that is, can not be partakers of our altar, which is thanksgiving and liberality, which two sacrifices or offerings are now onely left to the Christians. So that the Priests had no piece thereof.

* That is, writ to no one man, citie or countrey, but to all the Iewes generally, being now disperied

1 **L**et brotherlie loue continue.
2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as thogh ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.

4 * Mariage is honorable among all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.

5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, * I wil not faile thee, nether forsake thee:

6 So that we may boldly say, * The Lord is mine helper, nether wil I feare what man can do vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.

8 Iesus Christ: yester day, and to day, the same also is for euer.

9 Be not caryed about with diuers & strange doctrines: for it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited the that haue bene occupied therein.

10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.

11 * For the bodies of those beastes whose blood is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we seke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lippes, which confesse his Name.

16 ^b To do good, & to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioye, and not with grief: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the euerlasting Couenant,

21 Make you perfit in all good workes, to do his wil, working in you that which is pleasant in his sight through IESUS CHRIST, to whome be praise for euer & euer, Amen.

22 I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie,
and sent by Timotheus.

THE * GENERAL Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphew wrote this Epistle to the Iewes which were converted to Christ, but disperied throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, neither to boast of an idle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to ritter their fautes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

a He exhorteth to reioyce in trouble. *b* To be feruent in prayer with stedfast belief. *c* To loke for all good things from aboue. *d* To forsake all vice, and thankesfully to receiue the worde of God. *e* Not onely hearing it, & speaking of it, but to do thereafter in dede. *f* What true religion is.

I AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, & are scattred abroad, salutation.

2 My brethre, counte it excedding ioye, whē ye fall into diuers "tentacions,

Or, afflictions.

Rom. 5. 3.

a Afflictions trye our faith & ingendre patience.

b Our patience ought to continue to send til by working it hath polished vs, & made vs perfect in Christ. *c* To endure patiently what soeuer God layeth vpon him.

Mat. 7. 7.

mar. 11. 24.

luk. 11. 9.

iohn 14. 13.

& 16. 23.

d Douting in doctrine, or of Gods wil.

Or, double.

e That he is called to the companie of Christ and his Angels.

Eccles. 14. 18.

isa. 40. 6.

1 pet. 1. 24.

f Or contemptible to y^e world.

Iob 5. 17.

Or, in all his shoghts and desires.

Or, moued is e.

uil.

g He meaneth now of the inward reortations as of our disordered appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him the autor of euil.

i He alludeth vnto the sunne which in his course and turning sometime is cleare and bright, sometime darke and cloudey: but Gods liberalitie is cuer like it self, bright and continual.

Thyning.

AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, & are scattred abroad, salutation.

My brethre, counte it excedding ioye, whē ye fall into diuers "tentacions,

* Knowing that the trying of your faith bringeth forth the patience.

And let patience haue her^b perfitte worke, that ye may be perfitte and entier, lacking nothing.

If any of you lacke wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

* But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

Nether let that man thinke that he shall receiue any thing of the Lord.

A^d wauering minded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shall he vanish away.

For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beaurie of the faction of it perisheth: euen so shall the riche man fade away in all his wayes.

* Blessed is the man, that endureth tentacion: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

Let no man say whē he is temptēd, I am temptēd of God: for God can not be temptēd with euil, nether tempteth he any man.

But euerie man is temptēd, when he is drawne away by his owne concupiscence, and is enticed.

Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth the death.

Erre not, my deare brethren.

Euerie good giuing, and euerie perfitte gift is from aboue, and cometh downe from the Father of lights, with whome is no variableness, neither shadowing by turning.

Of his owne wil begate he vs with the worde of trueth, that we shulde be as the first frutes of his creatures.

Wherefore my deare brethren, let euerie man be swift to heare, slowe to speake, & slowe to wrath.

For the wrath of man doeth not accomplish the righteousnes of God.

Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes y^e worde that is graffed in you, which is able to saue your soules.

* And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

For when he hath considered him self, he goeth his way, & forgetteth immediately what maner of one he was.

But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shall be blessed in his dede.

If anie man among you semeth religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

He forbiddeth to haue anie respect of persones, But to regarde the poore as wel as the riche. To be louing and merciful. And not to boast of faith where no dedes are. For it is but a dead faith, where good workes followe not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

And ye haue a respect to him y^e weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

Are ye not partial in your selues, and are become iudges of euil thoughts?

Hearken my beloued brethren, hath not God chosē the poore of this worlde, that they shulde be riche in faith, and heires of the kingdome which he promised to them that loue him?

But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

Do not they blaspheme the worthie Name after which ye be named?

But if ye fulfil the royal Law according

Prou. 17. 27.

k That is, prompt to learne.

l For we can not heare God except we be peaceable, & moderate.

m But hindereth Gods worke in vs.

n By hearing y^e worde preached.

Mat. 7. 21.

rom. 2. 13.

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauing him self.

q As esteeming faith and religion by the outward appearance of men

r Or, acceptation

s That is, are ye not euil affected?

t Seeing God esteemeth the, we may not contemne the.

u The Name of God and Christ, whereof you make pfeision: & in that they dishonour God, it is not meete that you his children shulde honour the.

v Which is here taken proverbially, for the high or brode way, wherein there is no turnings, and euerie mā as the riche.

w Which is here taken proverbially, for the high or brode way, wherein there is no turnings, and euerie mā as the riche.

x Which is here taken proverbially, for the high or brode way, wherein there is no turnings, and euerie mā as the riche.

y Which is here taken proverbially, for the high or brode way, wherein there is no turnings, and euerie mā as the riche.

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z Which is here taken proverbially, for the high or brode way, wherein there is no turnings, and euerie mā as the riche.

CHAP. III.

Leu. 19. 18.
mat. 22. 39.
mar. 12. 31.
rom. 13. 9.
gal. 3. 14.
Leu. 19. 15.
deuter. 1. 17.
Exod. 20. 14.
deut. 5. 18.

f By the mer-
cie of God &
deliuereth vs
from the curse
of the Lawe.
g And feareth
it not.

Luk. 3. 11.

1. John 3. 17.

h S. Paul to
Romains and
Galatians dis-
puteth against
thē, which at-
tributed iusti-
fication to the
workes: & he-
re S. Iames rea-
soneth against
them w^{ch} utterly
condēne wor-
kes: therefore
Paul sheweth
the causes of
our iustificatiō,
and Iames the
effectes: there
it is declared
how we are iu-
stified: here
how we are
knowne to be
iustified: there
workes are ex-
cluded as not
the cause of
our iustificatiō:
here they are
approoued as
effectes proceed-
ing thereof:
there they are
denied to go
before them
that shal be iu-
stified: and he-
re they are
said to followe
them that are
iustified.
i In thine ow-
ne opinion.
k Or, without wor-
kes.

Gen. 15. 6.

rom. 4. 5.

gal. 3. 6.

l Here dedes
are considered
as ioyned with
true faith.

Iosh. 2. 1.

m So that faith
was not ydle.
n The more
his faith was
declared by
his obedience
and good wor-
kes, the more
was it knowne
to men to be
perfite, as the
goodnes of a
tre is knowne
by her good
frute, otherwi-
se no man can haue perfectiō in this worlde: for euerie man must pray for re-
mission of his finnes, & increase of faith. n Is so knowne & declared to man.
o Of that baren and dead faith whereof ye boast. p Meaning hereby all thē
that were not Iewes and were receiued to grace. q Wherefore we are iusti-
fied only by that liuelie faith, which doeth apprehende the mercie of God
wardes to is Iesus Christ.

to the Scripture, which saith, * Thou shalt
loue thy neighbour as thy self, ye do wel.

9 * But if ye regarde the persones, ye com-
mit sinne, and are rebuked of the Law, as
transgressours.

10 For * whosoever shal kepe the whole
Law, and yet faileth in one point, he is gille-
tie of all.

11 For he that said, * Thou shalt not com-
mit adulterie, said also, Thou shalt not
kill. Now though thou doest none adule-
rie, yet if thou killest, thou art a transgres-
sor of the Law.

12 So speake ye, and so do, as they that shal-
be iudged by the Law of ^f libertie.

13 For there shalbe iudgement merciles to
him that sheweth no mercie, & mercies re-
ioyceth against iudgement.

14 What auaileth it, my brethren, though a
man saith he hath ^h faith, whē he hath no
workes? can the faith saue him?

15 For if a brother or a sister be * naked and
destitute of dailie fode,

16 And one of you say vnto them, Departe
in peace: warme your selues, and fil your
bellies, notwithstanding ye giue them not
those things which are nedeful to the bo-
die, what helpeth it?

17 Euen so the faith, if it haue no workes, is
dead in it self.

18 But some man might say, Thou hast ⁱ the
faith, & I haue workes: shewe me thy faith
out of thy * workes, & I wil shewe thee
my faith by my workes.

19 Thou beleuest that there is one God:
thou doest wel: the deuils also beleue it, &
tremble.

20 But wilt thou vnderstand, o thou vaine
man, that the faith which is without wor-
kes, is dead?

21 Was not Abraham our father iustified
through workes, when he offered Isaac his
sonne vpon the Altar?

22 Seest thou not that ^j his faith wrought with
his workes? & through the workes was the
faith made ^m perfecte.

23 And the Scripture was fulfilled which
saith, * Abraham beleued God, and it was
imputed vnto him for righteousnes: & he
was called the friend of God.

24 Ye se then how that of workes a man is
iustified, and not ^o of faith onely.

25 Likewise also was not * Rahab the har-
lot iustified through workes, whē she had
receiued the messengers, and sent thē out
another way?

26 For as the bodie without the spirit is
dead, euen ^q so the faith without workes is
dead.

1 He forbiddeth all ambition to seeke honour aboue
our brethren. 2 He describeth the properties of
the tongue, 15. 16 And what difference there is
betwixt the wisdom of God, and the wisdom of the
worlde.

1 MY brethren, be not ^a manie masters, ^a v^{er}s^up^{er} see
knowing that we shal receiue the through ambi-
greater condemnation. tion autoritie
ouer your bre-
thren.

2 For in manie things we ^b sinne all. * If
anie man sinne not in ^c wordē, he is a per-
fect man, and able to bridel all the bodie. Eccle. 14. 1.
Eccl. 19. 16.

3 Beholde, we put bits into the horses mou-
thes that they shulde obey vs, and we tur-
ne about all their bodie. Or simile.
b He that wel
considereth hⁱ
self, shal nor be
rigorous tow-
arde his bre-
thren.

4 Beholde also the shippes, which though
they be so great, and are driuen of fierce
windes, yet are they turned about with a
verie smale rudder, whether soeuer ^e go-
uerner listeth. c He that is
able to mode-
rate his tōgue,
hath attained
to an excellēt
vertue.

5 Euen so the tongue is a litle member, and
boaster of great things: beholde, how gre-
at a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a ^d worlde of
wickednes: so is the tongue set among our
members, that it defileth the whole bodie,
and ^e setteth on fyre the course of nature,
and it is set on fyre of hel. d An heape &
ful measure of
all iniquitie.

7 For the whole nature of beastes, and of
birdes and of creping things, and things
of the sea is tamed and hath bene tamed
of the nature of man. e The intem-
perancie of ^f
tōgue is as a fla-
me of hel fyre.

8 But the tongue can no man tame. ^f It is an
vnrulie euil, ful of deadielie poyson.

9 Therewith blesse we God euen the Fa-
ther, and therewith curse we mē, which are
made after the similitude of God.

10 Out of one mouth proceedeth blessing
and cursing: my brethré, these things ought
not so to be.

11 Doeth a fountaine send forth at one pla-
ce swete water and bytter?

12 Can the figge tre, my brethren, bring
forth the oliues, other a vine figges? so can
no fountaine make bothe salte water & swete.

13 Who is a wise man and endued with
knowledge among you? let him shewe by
good conuersation his workes in mekenes
of wisdom.

14 But if ye haue bitter enuyng and strife
in your hearts, reioyce not, nether be liers
against the trueth.

15 This wisdom descendeth not fro aboue,
but ^g is earthlie, sensual, and diuelish. f Without mis-
tion and dissi-
mulation.

16 For where enuyng and strife is, there is
federation, and all maner of euil workes. g And exami-
ning things w^{ch}
extreme ri-
gour as hypo-
crites, who
onely iudise
them selues, &
condemne all
others.

17 But the wisdom that is from aboue, is
first ^h pure, then peaceable, gentle, easie
to be entreated, ful of mercie and good
frutes without ⁱ iudging, and without hy-
pocrisie. h So that their
life is accord-
ing to their
profession.

18 And the ⁱ frute of righteousnes is sowne
in peace, of them that make peace.

1 Having shewed the cause of all wrong and wickednes, 2 and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods providence.

a For the Law of the members continually fighteth against the Law of the minde.

b He calleth adulterers here after the manner of the scriptures, the which preferre the pleasures of this worlde to the loue of God.

Iohn 2.15.

c The imagination of mans heart is wicked, Gene. 6.15, & 8.21.

Prou. 3.34.

1 pet. 5.5.

Ephef. 4.27.

d The Greke worde signifieth that heauines, which is ioyned with a certeine thame fastnes, as appeareth in the countenance.

1 Pet. 5.6.

e In vsurping the autoritie of iudging, & is due to the Law.

Rom. 14.4.

f He sheweth that this seuerie iudging of others is to deprive God of his autoritie.

g We ought to submit our selues to the providence of God.

Mat. 19.11

1. cor. 4.19.

h He answereth to them, which said they knewe what was good, but they wolde not do it.

From whence are warres and contentions among you? are they not hence, *even* of your lustes, that *a* fight in your members?

1 Ye luste, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lustes.

4 Ye adulterers and *b* adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? ** Who* soeuer therefore wil be a friend of the worlde, maketh him self the enemy of God.

5 Do ye thinke that the Scripture saith in vaine, The ** spirit* that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace & therefore saith, ** God* resisteth the proude, and giueth grace to the humble.

7 ** Submit* your selues to God: resist the deuil, and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clenſe your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and *d* forowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

10 ** Cast* downe your selues before *y* Lord, and he wil lift you vp.

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and ** condemneth* the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one *f* Law giuer, which is able to saue, & to destroye. ** Who* art thou that iudgeſt another man?

13 Go to now ye that say, ** To* day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

14 (And yet ye can not tel what *shal* be to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanissheth away)

15 For that ye ought to say, ** If* the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boastings: all suche reioycing is euil.

17 Therefore, *h* to him that knoweth how to do wel, and doeth it not, to him it is sinne.

2 He threateneth the wicked riche men, *7* Exhorteth *vm* to patience, *12* To beware of swearing. *16* One to knowledge his fautes to another. *20* And one to labour to bring another to the truth.

Go to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

3 Your riches are corrupt: & your garmets are motheaten.

5 Your golde and siluer is cankered, and the rust of them shal be *a* *b* witnes against you, and shal eat your fleshe as it were fyre. ** Ye* haue heaped vp treasure for *y* last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of the which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of *d* slaughter.

6 Ye haue condemned and haue killed the iuste, and he hathe not resisted you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hathe long patience for it, vntil he receiue the ** former*, and the latter raine.

8 Be ye also patient therefore & setle your hearts: for the comming of the Lord draweth nere.

9 ** Grudge* not one against another, brethre, lest ye be condemned: beholde, the iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciēce of Iob, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, ** we* are not, nether by heauen, nor by earth, nor by anie other othe: but let your *s* yea, be yea, and your naye, naye, lest ye fall into condemnation.

13 Is anie amōg you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke amōg you? Let him call for the *h* Elders of the Church, and let them praye for him, and anoint him with ** i* oyle in the *k* Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

16 Acknowledge *l* your fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.

DDd.iiii.

a He menaceth them with the vengeance of God, which shal not onely make them to wepe, but to howle and despaire.

b And kindle the wrath of God against you.

Rom. 2.5.
c To iustice til the end of the worlde.

d Which were the dayes of the sacrifices, or feasts when they used to banquet & fe more abundantly then other dayes.

e Which is when the corne is sowne, & a litle before it is mowen.

f Be not grieued nor aske vengeance.

g That w^m must be affirmed, as firme & simply and without other likewise that w^m must be denied: by this he taketh not from the magistrate his autoritie who may require an othe for maintenance of iustice, iudgement, and truth.

Mat. 5.34.
h Or, hypocrisie.

i The gift of healing was then in the Church.

k Which in those dayes was a signe of the gift of healing, but now the gift being taken away, y^e signe is to no vie.

Mat. 6.13.

l In calling on the Name of the Lord.

1 Open that & greueth you, y^e a remedie may be founde: and this is commanded bothe for him y^e complaineth, & for him that heareth y^e the one shulde shew his griefe to the other.

2 King. 17. 1.
eccl. 48. 3.
luk. 4. 25.

- 17 *Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six monerhs.
- 18 And he prayed againe, and the heauen gaue raine, and the earth broght forth her frute.
- 19 Brethren, if anie of you hath erred fro the trueth, and some man hath conuerted him,
- 20 Let him knowe that he which hath conuerted the sinner from going astraye out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

THE FIRST EPI- stle general of Peter.

THE ARGUMENT.

HE exhorteth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedily attaine to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possesed it by hope, and are therein confirmed by holines of life. And to the intent this faith shoulde not faint, seeing Christ contemned and reiect-ed almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shoulde be the stumbling stone to the reprobate and the sure foundation of saluation to the faithful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good yssue their afflictions shal haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie over the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

- 2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhorteth them to a godlie conuersation, forasmuche as they are now borne a newe by the worde of God.

a Which were I
Iewes to whom
he was appointed
to be an Apostle.
b The free election of God
is the efficient cause
of our saluation, the
material cause
is Christs
obedience, our
effectual calling
is the formal
cause, and
the final cause
is our sanctification.
2. Cor. 1. 3.
ephe. 1. 3.
c Or, vnto obedience.
d To wit, of
Christ.
e For it is but
dead & vaine
hope which is
without Christ.
f Therefore
they ought to
looke for no
earthlie king-
dome of the
Messias.
g At the day
of iudgement



PETER an Apostle of
IESVS CHRIST,
to the strangers that
dwell here and there
throughout Pontus, Ga-
lacia, Cappadocia, Asia
and Bithynia,

- 2 Elect according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.
- 3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuelie hope by the resurrection of Iesus Christ from the dead,
- 4 To an inheritance immortal and vndefiled, and that fadeth not away, reserued in heauen for you,
- 5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

- 6 Wherein ye reioyce, though now for a season (if nedes require) ye are in heauines, through manifold tentations,
- 7 That the trial of your faith, being muche more precious then golde that perisheth (though it be tryed with fyre) might be foude vnto your praise, & honour and glorie at the appearing of Iesus Christ:

- 8 Whome ye haue not sene, and yet loue him, in whome now, though ye see him not, yet do you beleue, and reioyce with ioye vnspokeable and glorious,
- 9 Receiuing the end of your faith, euen the saluation of your soules.

- 10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shoulde come vnto you,

- 11 Searching when or what time the Spirit which testified before of Christ which was in them, shoulde declare the sufferings that shoulde come vnto Christ, and the glorie that shoulde followe.

- 12 Vnto whome it was reueiled, that not vnto them selues, but vnto vs they shoulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Ghost sent downe from heauen, the which things the Angels desire to beholde.

- 13 Wherefore

g And nede doeth so requi-
re, when it
pleaseth God
to lay his cros-
se vpon his, for
to drawe the
from earthlie
things & make
them parta-
kers of his
heauenlie gra-
ces.
h At his secon-
de coming.

i Or, rewards.

j Their mini-
strie was mo-
re profitable
to vs then to
them: for we
see the thing
accomplished
which they
prophesied.

The price of our redemption. Chap. II. A stone in Sion. 1099/1224

Luk. 12. 35.
Prepare your
selues to the
Lord.

1 Vntil his se-
conde coming.

m When you
were in ignorā-
ce and knewe
not Christ.

Luk. 1. 75.

Leui. 11. 44.
¶ 19. 2. & 20. 7

Deut. 10. 17.
rom. 2. 11.
galat. 2. 6.
According to
y^e sinceritie of
the heart.

o Read Ezek.
20. 18.

1. Cor. 6. 20.
¶ 7. 27. ebr.

9. 14. 1. 30b. 1.
7. reuel. 1. 6.

Rom. 16. 25.
ephes. 3. 9.
colof. 1. 26.

2. tim. 1. 10.

tit. 1. 2.
p When Christ
appeared vnto
the world, &
when y^e Gol-
yel was prea-
ched.

Rom. 12. 10.
ephes. 4. 2.

chap. 2. 17.
q Therefore
we must reuo-
ce our former
nature.

isa. 40. 6.
eccl. 1. 14. 18.

isa. 1. 10.

isa. 40. 6.
eccl. 1. 14. 18.

isa. 1. 10.

isa. 1. 10.

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isa. 1. 10.

- 13 Wherefore, ^k girde vp the ^{*} loynes of your minde : be sober, and trust perfectly on the grace that is brought vnto you, by the ^l reuelacion of Iesus Christ,
- 14 As obedient children, not facioning your selues vnto the former ^m lustes of your : ignorance:
- 15 But as he which hathe called you, is holie, so be ye holie in ^{*} ali maner of conuersacion,
- 16 Because it is writen; ^{*} Be ye holie, for I am holie.
- 17 And if ye call him Father, which without ^{*} respect of persone iudgeth accordig to euerie mans ⁿ worke, passe the time of your dwelling here in feare,
- 18 Knowing that ye were not redemed with corruptible things, ^{as} siluer and golde, fro your vaine conuersacion, receiued by the tradicions of the ^o fathers,
- 19 ^{*} But with the precious blood of Christ, as of a Lambe without defiled, & without spot.
- 20 Which was ^{*} ordeined before the fundacion of the worlde, but was declared in the ^p last times for your sakes,
- 21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.
- 22 Seing your soules are purified in obeing the trueth through the spirit, to ^{lo}ue brotherly without faining, loue one another with a pure heart feruently,
- 23 Being borne a new, not of mortal sede, but of ^q immortal, by the worde of God, who liueth and endureth for euer.
- 24 For all ^{*} flesh ^{is} as grasse, and all the glorie of man ^{is} as the flower of grasse. The grasse withereth, and the flower falleth away.
- 25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

1 He exhorteth them to laye a side all vice, *4* Shewing that Christ is the fundacion whereupon they buylde. *9* The excellent estate of the Christians. *11* He praiseth them to abstaine from fleshlie lustes. *13* To obey the rulers. *18* How seruants shulde behaue them selues toward their masters. *20* He exhorteth to suffer after the ensample of Christ.

Rom. 6. 4.
ephes. 4. 23.
colof. 3. 8.
eb. 12. 2.

a In this their infancie and new coming to Christ he wil-
leth them to
wake hede lest
for y^e pure mil-
ke, which is y^e
first beginings
of learning the
sincere worde,
they be not de-
ceined by the
which chop and
change it, and
giue poyson in
steede thereof.

2 As new borne babes desire ^a the "sincere milke of the worde, that ye maye growe thereby,

3 If so be that ye haue tasted how bountiful the Lord ^{is}.

4 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God & precious.

5 And ye as liuelie stones, be made a spiri-
tual house, and holie ^{*} Priesthode to offer
vp spiritual sacrifices acceptable to God
by Iesus Christ.

6 Wherefore it is contained in the Scrip-
ture, ^{*} Beholde, I put in ^b Sion a chief cor-
ner stone, elect and precious : and he that
beleueth therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is
precious: but vnto them which be disobe-
dient, the ^{*} stone which the ^c buylders dis-
allowed, the same is made the head of the
corner,

8 And a ^{*} stone to stamble at, and a rocke
of offence, euen to them which stamble at
the worde being disobedient, vnto the
which thing they were euen ordeined.

9 But ye are a chosen generacion, a ^d royal
^{*} Priesthode, an holie nacion, a ^e peculiar
people, that ye shulde shew forth the ver-
tues of him that hathe called you out of
darkenes into his marueilous light,

10 ^{*} Which in time past were not a people,
yet are now the people of God: which in
time past were not vnder mercie, but now
haue obtained mercie.

11 Derely beloued, I beseeche you, as stran-
gers and pilgrims, ^{*} abstaine from fleshlie
lustes, which fight against the soule;

12 ^{*} And haue your conuersacion honest a-
mong the Gentiles, that they which spea-
ke euil of you as of euil doers, maye by
your ^{*} good workes which they shal se, glo-
rifie God in the day of ^e the visitacion.

13 ^{*} Submit your selues vnto all ⁿ maner or-
dinance of man for the Lords sake, whe-
ther it be vnto the King, as vnto the supe-
riour,

14 Or vnto gouernours, as vnto them ^y are
sent of him, for the punishment of euil
doers, and for the praise of them that do
well.

15 For so is the wil of God, that by wel
doing ye may put to silence the ignorance
of the foolish men,

16 As fre, and not as hauing the libertie for
a cloke of malicioufnes, but as the seruants
of God.

17 Honour all men : ^{*} loue ^f brotherlie fe-
lowship: feare God: honour the King.

18 ^{*} Seruants, be subiect to your masters with
all feare, not onely to the good and cour-
teous, but also to the ^g frowarde.

19 ^{*} For this is thanke worthie, if a man for
his conscience toward God endure grief
suffering wrongfully.

20 For what praise is it, if when ye be buf-
feted for your fautes, ye take it patiently;
but and if when ye do wel, ye suffer ^h wrong
and take it patiently, this is acceptable
to God.

21 For hereunto ye are called : for Christ
also suffred for vs, leauig vs an ensample
EEe.i.

22 And ye as liuelie stones, be made a spiri-
tual house, and holie ^{*} Priesthode to offer
vp spiritual sacrifices acceptable to God
by Iesus Christ.

23 Wherefore it is contained in the Scrip-
ture, ^{*} Beholde, I put in ^b Sion a chief cor-
ner stone, elect and precious : and he that
beleueth therein, shal not be ashamed.

Reuel. 1. 6.

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that ye shoulde folowe his steppes.

154. 13. 9.
1. Joh. 3. 2.

22 *Who did no sinne, nether was there guile founde in his mouth.

23 Who when he was repiled, reuiled not againe: when he suffered, he threatened not, but committed it to him that iudgeth righteously.

154. 13. 5.
mat. 8. 17.

24 *Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shoulde liue in righteousness: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope of your soules.

CHAP. III.

1 How wiues ought to orde them selues towards their husbands, 3 And in their apparel. 7 The dutie of men towards their wiues. 8 He exhorteth all men to vniuertie and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.

Col. 3. 18.
ephe. 5. 12.

1 Likewise *let the wiues be subiect to their husbands that euen thei which obey not the worde, may without the worde be wcnne by the conuersacion of the wiues,

2 While they beholde your pure conuersacion, which is with feare.

2. Tim. 2. 9.

3 *Whose apparelling let it not be outwarde, as with broided heere, and golde put about, or in putting on of apparel.

*Or, master.
a But willigly do your dutie: for your conuersion is not y worle for your obedience.
b By nether keeping them to stricte, nor in giuing them to much libertie.
c Taking care, and prouiding for her.

4 But let the hid man of the heart be vn-corrump, with a meke & quiet spirit, which is before God a thing muche set by.

5 For euen after this manner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their husbands.

Gen. 18. 12.

6 As Sarra obeyed Abraham, and *called him "Syr: whose daughters ye are", whiles ye do wel, not being afraid of anie terrour.

1 Cor. 7. 1.
d Man ought to loue his wife, because they lead their life together, also for y she is the weaker vessel, but chiefly because y God hath made them as it were fellowe heires together of life euerlasting.

7 *Likewise ye husbands, dwel with the as men of knowledge, giuing honour vnto the womā, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

Pro. 17. 11.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: be pitiful: be courteous,

2 Cor. 12. 12.
1. Thes. 5. 15
Psal. 33. 13.
e For they can not pray when they are at dissention.

9 *Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shoulde be heires of blessing.

154. 1. 16.
f God hath made vs when we were his enemies, heires of his kingdom, & shal not we forgine our brethren a smale faute? g To take vengeance on him.

10 *For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

11 *Let him eschewe euil and do good: let him seke peace, and folow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

14 *Notwithstanding blessed are ye, if ye suffer for righteousness sake. Yea, h feare not their feare, nether be troubled.

Mat. 5. 10.
h That is, whē thei thinke to make you afraid by their threatnings.
154. 8. 13.
i Giue him praise & depende on him.
Chap. 2. 12.

15 *But sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 *And that with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For it is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 *For Christ also hath once suffered for sinnes, y iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

Rom. 8. 6.
1 Cor. 9. 15.

19 By the which he also went, & preached vnto the spirits that were in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the daies of *Noc, while the arke was preparing, wherein fewe, that is, eight soules were saued in the water.

k By the power of God.
l Christ being from y beginning head and gouernour of his Church, came in y daies of Noc, not in bodie, w then he had not, but in spirit, and preached by y mouth of Noc for the space of 120 yeres to y disobedient, w wolde not repēt, & therefore are now in prison referred to the last iudgement.

21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is *at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

Gen. 6. 14.
mat. 24. 38.
luk. 17. 26.
Ebr. 1. 3.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 Forasmuche then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne,

a Our sanctification standeth in two points. in dyig to sinne, & liuing to God.
*Or, bodie

2 That he henceforwarde shoulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantōnes, lustes, dronkennes, in glortonie, drinkings and in abominable idolatries.

Ephe. 4. 22.

4 Wherein it semeth to them strange y ye runne not with the vnto the same excesses of ryote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

is ready to iudge quicke and dead.

b Although the wicked thinke this Gospel newe, & vex you that embrace it: yet, haue it bene preached to them of tyme past, which now are dead, to the intent y^e thein might haue bene conserued, or dead to sinne in the flesh, & also might haue liued to God in the spirit, which two are the effectes of the Gospel. *Prou. 10, 12. Rom. 12, 13. ebr. 13, 2. Rom. 12, 6. post. 2, 14. c* As haue mo uerhs to reproche our brother when he offendeth vs: so loue hidden and pardoneth the fautes, which he committeth against vs, though they be neuer so many.

Ma. 5, 110.

d That is, by the iudeiles.

Or, punishment. Iere. 23, 39. luk. 23, 31.

Prou. 2, 31. e As concerning this life where he is punished.

6 For vnto this purpose was the Gospel preached also vnto the ^b dead, that they might be condemned, according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboute all things haue seruent loue among you: for ^e loue couereth the multitude of sinnes.

9 Be ye ^herberous one to another, without grudging.

10 *Let euerie man as he hath receiued the gifte, minister the same one to another, as good disposers of the manifolde grace of God.

11 If anie man speake, *let him talke* as ^y wordes of God. If anie man minister, *let him do it* as of the abilitie which God ministrerth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in as muche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed are ye: for the Spirit of glorie, and of God resteth vpon you: which on their ^d parte is euil spoken of: but on your parte is glorified.

15 But let none of you suffer as a murtherer, or as a thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if *anie man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time *is come*, that ⁱudgement must beginne at ^{*} the house of God. If it first *begin* at vs, what shal the end be of the which obey not the Gospel of God?

18 *And if the righteous scarcely be ^esaued, where shal the vngodlie and the sinner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him in wel doing, as vnto a faithful Creator.

CHAP. V.

The dutie of Pastours is to fede the flocke of Christ.

and what rewards they shal haue if they be diligent. s He exhorteth yong persones to submit their selues to the elders, *s* To be sober, and to watche that they may resist the enemies.

THe ^a elders which are among you, I beseeche which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glorie that shalbe reueiled,

2 Fede the flocke of ^r God, which ^r dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods heritage, but that ye may be ^esamples to the flocke.

4 And when the chief shepherd shal appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, & submit your selues euerie man, one to another: ^{*}decke your selues inwardly in lowlines of minde: for God ^{*}resisteth the proude and giueth grace to the humble.

6 Humble ^{*}your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast ^{*}all your care on him: for he careth for you.

8 Be sober and watch: for ^{*}your aduersarie the deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing ^b that the same afflictions are accomplished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, after ^y ye haue suffered a litel, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Church ^y is at ^e Babylō elected together with you, saluteth you, and Marcus my sonne.

14 Grete ye one another with the ^{*}kyffe of loue. Peace be with you all which are in Christ Iesus. Amen.

^a By elders he vnderstandeth all the which preache, teache, or minister in the Church.

^r Or, Christ. ^e Or, which is committed vnto you or, as muche as in you lyeth

Rom. 12, 19.

Iam. 4, 6.

Iam. 4, 10.

Psal. 54, 23.

Wisd. 12, 17.

Mat. 6, 25.

luk. 12, 22.

luk. 22, 31.

^b Nothing cometh vnto vs, which we see not to appeare to the rest of Christs members: and therefore we ought not to refuse that condition which is commune to all the Saints.

^e Which was a famous cite in Assyria where Peter then was the Apostle of the circumcision.

Rom. 16, 16.

1. Cor. 16, 20.

2. Cor. 13, 13.

E.Ec.ii.

stle general of Peter.

THE ARGUMENT.

THe effect of the Apostle here is to exhort the which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace towards me moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godlie: wherefore by godlie life he being now almost at death's dore, exhorteth the to approue their vocation, not setting their affections on worldlie things (as he had oft writ vnto them) but lifting their eyes toward heaven, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shoulde promise to them selues quietnes by professing the Gospel, he warneth the bothe of troubles which they shoulde susteine by the false teachers, and also by the mockers & contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue themselves vnspotted against the same.

CHAP. I.

4 Forasmuche as the power of God hathe giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts. 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mention of his owne death. 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpon the mounte.

IMON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the righteousnes of our God and Sauour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his godlie power hathe giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hathe called vs vnto glorie and vertue.

4 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shoulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:

7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.

8 For if these things be among you, and abounde, they will make you that ye neither shalbe ydle, nor vnfruitful in your knowledge of our Lord Iesus Christ.

9 For he that hathe not these things, is blinde, & can not se farre of, & hathe forgottē that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election sure: for if ye do these things, ye shal neuer fall.

11 For by this meanes an entring shalbe ministered vnto you abundantly into the euerlasting kingdome of our Lord & Sauour Iesus Christ.

12 Wherefore, I wil not be negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be established in the present trueth.

13 For I thinke it mete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.

14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hathe shewed me.

15 I wil endeavour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For we folowed not deceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I am wel pleased.

18 And this voyce we heard when it came from heauen, being with him in the holie mounte.

19 We haue also a moste sure worde of the Prophetes, to which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntil the day dawne, and the daye starre arise in your hearts.

20 *So that ye first know this, that no propheticie in the Scripture is of priuate motion.

21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake

^h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing the purpose of God cleareth, calleth, sanctifieth, and iustifieth vs. ⁱ For God wil euer vpholde you. ^k In this bodie, 2. Cor. 5.3.

1oh. 21. 19.

1. Cor. 1. 17.

& 2. 1. ⁱ Or, spiritual and crafts.

Mat. 17. 5.

ⁱ For by Christs presence it was for the time holie. ^m That is, the doctrine of the Prophetes. ⁿ A perbiter knowledge then vnder the Law. 2. Tim. 3. 16.

^o Meaning, Christ the sunne of iustice, by his Gospel. ^p Cometh not of men. ^q Or, interpretation.

^a In that he declared him self iuste and faithful in accomplishing his promises by Christ.

^b He speaketh of Christ as he is God and Sauiour.

^c That is, saluation.

^d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

^e Or, through his glorie.

^f We are made partakers of the diuine nature, in that we flee the corruption of the worlde: or as Paul writeth, are dead to sinne. & are not in the flesh of Godlie maners.

^g The Greeke worde signifieth him, that naturally can not se, except he holdeth nere his eyes so Peter calleth suche as can not se heauēlie things which are farre of, pure blinde or sandblinde.

spake as they were moued by the holie 14 Hauing eyes ful of adulterie, and that
Gost. can not cease to sinne, beguiling vnstable
soules: they haue hearts exercised with co
uetousnes, cursed children,

CHAP. II.

*He prophesieth of false teachers, and sheweth their pu
nishment.*

*Act. 20, 29. 1
1 Tim. 4, 2.
Iude. 12.*

But *there were false prophetes also
Among the people, euē as there shal
be false teachers among you: which priue
ly shal bring in damnable heresies, euen
denying the Lord, that hathe boght them,
& bring vpon them selues swift dānation.

*2 Cor. 11, 14. &
2
Wauion.*

And manie shal followe their "damna
ble wayes, by whome the way of trueth
shal be euil spoken of,

*a This is eu
dently sene
in the Pope &
his Priests, w
by lies & flat
teries sel mens
soules, so that
it is certaine
that he is not
the succellour
of Simon Pe
ter, but of Si
mon Magus.
Iob 4, 18.
Iude 6.
Gen. 7, 2.
Gen. 19, 24.*

3 And through couetousnes shal they with
fained wordes make *marchandise of you,
whose iudgement long agoe is not farre
of, and their damnation slepeth not.

4 For if God spared not the * Angels, that
had sinned, but caste them downe into hell
and deliuered them into chaines of dar
kenes, to be kept vnto damnation:

5 Nether hathe spared the olde worlde, but
saued *Noe the eight *persone* a preacher of
righteousnes, and broght in the flood vpō
the worlde of the vngodlie,

6 And *turned the cities of Sodome and
Gomorrhe into ashes, condemned them
and ouerthrewe them, and made them an
ensample vnto them that after shulde liue
vngodlie,

Gen. 19, 16.

7 *And deliuered iuste Loth vexed with
the vnclenlie conuersation of the wicked,

8 (For he being righteous, and dwelling a
mong them, in seeing and hearing, vexed
his righteous soule from day to day with
their vnlawful dedes.)

9 The Lord knoweth to deliuer the god
lie out of tentation, and to referue the
vniust vnto the day of iudgement to be
punished:

10 And chiefly them that walke after the
flesh, in the lust of vnclennes, and despise
the gouernement, *which are* presumptuous,
and stand in their owne conceite, and fea
re not to speake euil of thé that are in dig
nitie.

*1 King. 22, 23
Iob 1, 12*

*b Albeit the
Angels con
demne the
vices and in
quities of wic
ked magistra
tes, yet they
blame not the
autoritie and
power which
is giuen them
of God.*

11 Where as the Angels which are greater
bothe in power and might, *giue not brai
ling iudgement against them before the
Lord.

12 But these as *c* brute beasts, led with sen
sualitie and made to be taken, and des
troyed, speake euil of those things which
they knowe not, and shal perish through
their owne corruption.

*c As beasts
without rea
son or wit fol
lowe whether
nature leadeth
them: so these
wicked men
destitute of
Spirit of God,
onely seeke to
fufill their sen
sualitie, and as
they are vef
sels made to
destruō, & appointed to this iudgement, so they fall into the snares of Satan
to their destruō. d For in your holie feasts they sit as members of f Church
where as in dede they be but spottes, & so deceiue you, read Iude 12.*

13 And shal receiue the wages of vnrighte
ousnes, as they which counte it pleasure to
liue deliciously for a season. Spottes, *they*
are and blottes, *d* delisting them selues in
their deceiwings, in feasting with you,

15 Which forsaking the right waye, haue
gone astraye, following the way of * Ba
laam, the sonne of Bofor, which loued the
wages of vnrighteousnes.

16 But he was rebuked for his iniquitie:
for the domme asse speaking with mans
voyce, forbade the foolishnes of the Pro
pher.

17 *These are welles without water, and
cloudes caryed about with a tempest, to
whome the blacke darkenes is reserued for
euer.

*Iude 12.
e They haue so
me apparece
outwarde, but
within they a
re drie and bar
ren, or at moste
they cause but
a tempest.*

18 For in speaking swelling wordes of va
nitie, they beguile with wantōnes through
the lustes of the flesh them that were clea
ne escaped from them which are wrapped
in errour,

19 Promising vnto them libertie, and are
them selues the * seruants of corruption:
for of whome soeuer a man is ouercome,
euen vnto the same is he in bondage.

*Iohn 8, 34.
Rom. 6, 20.*

20 *For if they, after they haue escaped frō
the filthines of the worlde, through the
knowledge of the Lord, & of the Sauour
Iesus Christ, are yet tågled againe therein,
and ouercome, the latter end is worse with
them then the beginning.

*Mat. 12, 45.
Ebr 6, 4.
e 10, 26.
f Which com
meth by hear
ing the Gos
pel preached.*

21 For it had bene better for them, not to
haue knowen the way of righteousness, thē
after they haue knowen it, to turne frō the
holie commandement giuen vnto them.

1 Cor. 13, 12.

22 But it is come vnto them, according to
the true prouerbe, *The dogge is retur
ned to his owne vomit: and, The sowe
that was washed, to the wallowing in the
myre.

Prou. 29, 15

CHAP. III.

*He sheweth the impietie of them which mocke at Gods
promises. 7 After what sorte the end of the worlde
shalbe. 8 That they prepare them selues thereunto.
16 Who they are which abuse the writings of S. Paul,
and the rest of the Scriptures. 18 Concluding with
eternal thanks to Christ Iesus.*

THis seconde Epistle I now write vn
to you, beloued, wherewith *a* I stirre
vp, and warne your pure mindes,

*a For we fall
quickly aslee
pe and forget
that which we
are taught.*

2 To call to remēbrance the wordes, which
were tolde before of the holie Prophetes,
and also the commandement of vs the A
postles of the Lord and Sauour.

3 *This first vnderstand, that there shal co
me in the last dayes, mockers, which wil
walke after their lustes,

*1 Tim. 4, 10
2 Tim. 3, 1.
Iude 18.*

4 And say, Where is the promes of his cō
ming? for since the fathers dyed, all things
continue a like from the beginning of the
creation.

*b He meaneth
thē which had
once professed
Christian reli
gion, but beca
me afterwar
de contempters
& mockers, as
Epicurians &
atheistes.*

5 For this they *b* willingly knowe not, that
the heauens were of olde, and the earth

that was of the water and by the water, by the worde of God.

^e As touching
the beaultie the-
seot, & things
which were
therein, except
them w^e were
in the arke.

6 Wherefore the world that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, & a thousand yere, as one day.

Psal. 90. 4.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is pacient towards vs, and * wolde haue no man to perish, but wolde all men to come to repentance.

Eccl. 33. 39.

1. Tim. 2. 4.

^d He speaketh
now here of the
secret & eter-
nal counsell of
God, whereby
he electeth
whome it plea-
seth him, but
of the prea-
ching of the
Gospel where-
by all are cal-
led and bidden
to the banquet.

Mat. 24. 44.

1. thes. 5. 2.

Reuel. 3. 3.

Eccl. 16. 15.

10 * But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

12 Loking for, and hastning vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat.

13 But we loke for * new heauens, and a new earth, according to his promes, wherein dwelleth righteousness. *1sa. 65. 17. & 66. 22. & Reuel. 21. 1.*

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in * peace, without spotte and blameles.

^e In quiet con-
science.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to ^f you, *Rom. 2. 4.*

16 As one, that in all his Epistles speaketh of these things: among the which some things are s hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

^f Albeit his
epistles were
writ to pecu-
liar Church-
es, yet they
containe a ge-
neral doctrine
appertaining
to all men.

17 Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes.

^g As no man
condemneth
the brightness
of the sunne
because his eye
is not able to
sustaine the
clearnes there-
of: so the
hardenes wher-
e we cannot
some time com-
pas or perfectly
vnderstande
in the Scriptu-
res, ought not
to take away
from vs the
vse of ^h Scrip-
tures.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

THE FIRST EPI- stle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorthe them vnto brotherlie lone, and to beware of deceiuers.

Iohn 8. 12.

^f The frutes of
our faith must
declare whe-
ther we be ioy-
ned in God
or no: for God
being ^g verie
puritie & light
will not haue
fellowship
with them wh^o
lie in sinne and
darkenes.

^g In an euil
conscience, &
without the
fear of God.
^h That is,
Christ with vs
and we with
our selues.

1. Cor. 9. 14.

1. Pet. 1. 19.

Reu. 1. 6.

1. King. 8. 46.

2. Chron. 6. 36.

Pro. 20. 9.

Eccl. 7. 20.

ⁱ If we be not
ashamed, ear-
nestly & open-
ly to acknow-
ledge our selues
before God
to be sinners.

CHAP. I.

1 True wittnes of the euerlasting worde of God. 2 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

^a That is,
Christ God-
eternal.
^b That is,
Christ being
man.



That which was ^a from the beginning, which we haue ^b heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of ^c Wor-

de ^c of life,

2 (For the life appeared, and we haue sene it, and beare wittnes, and shewe vnto you the eternal life, which was ^d with the Father, and appeared vnto vs.)

3 That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be full.

5 This then is the message which we haue heard of him, and declare vnto you, that God ^e is ^f light, & in him is no darkenes.

6 If we say ^g we haue fellowship with him, and walke in ^h darkenes, we lye, & do not truly.

7 But if we walke in the light as he is in the light, we haue fellowship ⁱ one with another, and the ^j blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

10 If

^a Which gi-
ueth life and
had it in him
self, Ioh. 14.
^d Before all be-
ginning.
^e The effect of
the Gospel, in
ye all being
ioyned toge-
ther in Christ
by faith, shal-
de be the son-
nes of God.

Or, doctrine. 10 If we say we haue not sinned, we make him a lier, and his worde is not in vs.

CHAP. II.

a Christ is our Aduocate. 10 Of true loue, & how it is tried. 15 To beware of Antichrist.

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Aduocat with the Father, Iesus Christ, the Iust.

And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole worlde.

And hereby we are sure that we knowe him, if we kepe his commandements.

He that saith, I knowe him, and kepeth not his commandements, is a lier, and the trueth is not in him.

But he that kepeth his worde, in him is the loue of God perfite in dede: hereby we knowe that we are in him.

He that saith he remaineth in him, ought euen so to walke, as he hath walked.

Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is the worde, which ye haue heard from the beginning.

Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

Litle children, I write vnto you, because your sinnes are forgiven you for his Names sake.

I write vnto you, fathers, because ye haue knowne him that is fro the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

I write vnto you, babes, because ye haue knowen the Father. I haue writen vnto you, fathers, because ye haue knowne him, that is from the beginning. I haue writen vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

Loue not the worlde, nether the things that are in the worlde. If any man loue the worlde, he loue of the Father is not in him.

For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

Loue not the worlde, nether the things that are in the worlde. If any man loue the worlde, he loue of the Father is not in him.

For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the wil of God, abideth euer.

Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

But ye haue an ointement fro him, that is Holie, & ye haue knowen all things.

I haue not writen vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye is of the trueth.

Who is a lier, but he that denyeth that Iesus is Christ? the same is the Antichrist that denyeth the Father and the Sonne.

Whosoever denyeth the Sonne, the same hath not the Father.

Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in the Father.

And this is the promise that he hath promised vs, euen eternal life.

These things haue I writen vnto you, concerning them that deceiue you.

But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

And now, litle children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his coming.

If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

The singular loue of God towards vs. 7 And how we againe ought to loue one another

BEHOIDE, what loue the Father hath shewed on vs, that we shulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe like him: for we shal se him as he is.

And euerie man that hath this hope in him, purgeth him self, euen as he is pure.

Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

And ye knowe that he appeared that he

Which seemed to haue bene of our number, because for a tyme they occupied a place in the Church. The grace of the holie Ghost which is Christ. In this Epistle which I now write vnto you.

He that taketh away or diminisheth either of the nature in Christ, or he that commeth out of or separateth them, is he that putteth not difference betweene the persone of the Sonne, & also he that belongeth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias. Then the infidels worship not the true God. But he that confesseth the Sonne, hath also the Father.

Christ communicateth himself vnto you and teacheth you by the holie Ghost & his ministers. Or, in Christ. By this name he meaneth the whole Church of Christ in general.

Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards. That is, Christ. As the members and head are which make one perfect bodie.

That is, in whome sinne doeth reigne, so he sheweth not to be sanctified.

Iſa. 55. 9.
1. pet. 3. 22.

might *take away our finnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whoſoever ſinneth, hat he not ſene him, neither hathe knowen him.

7 Litle children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

Iohn 8. 44.
e As appeared by Adam.

8 He that *committeth sinne, is of the deuil: for the deuil sinneth from the *beginning: for this purpose appeared the Sonne of God, that he might loſe the workes of the deuil.

9 Whosoever is borne of God, sinneth not: for his *ſede remaineth in him, neither can he *sinne, becauſe he is borne of God.

f Which is the holie Goſp.
g He can not be vnder the power of sinne becauſe the Spirit of God correcteth his euil and corrupt affections.
h He deſcendeth from the firſt table of 7 commandments to the ſeconde.

10 In this are the childre of God knowen, and the children of the deuil: whoſoever doeth not righteousnes, is not of God, neither he that ^h loueth not his brother.

11 For this is the meſſage, that ye heard fro the beginning, that *we ſhulde loue one another,

Iohn 13. 34.
e 15. 12.
Gen. 4. 8.

12 Not as *Cain which was of the wicked, and ſlewe his brother: & wherefore ſlewe he him? becauſe his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, though ^h worlde hate you.

i This loue is the ſpecial fruite of our faith and a certaine ſigne of our regeneration.
Chap. 2. 10.
Iohn 11. 13.
aphe 5. 2.

14 We knowe that we are translated from death vnto life, becauſe we ⁱ loue the brethren: *he that loueth not ^{his} brother, abideth in death.

15 Whosoever hateth his brother, is a man-ſlayer: & ye knowe that no maſſayer hathe eternal life abiding in him.

16 *Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought alſo to lay downe ^{our} liues for the brethren.

Iohn 3. 16.

17 *And whoſoever hathe this worlde's good and ſeeth his brother haue nede, and ſhuttereth vp his compaſſion from him, how dwelleth the loue of God in him?

k Which is not the cauſe, wherefore we are ^h ſonnes of God, but a moſt certaine ſigne.

18 My litle children, let vs not loue in worde, neither in tongue ^{onely}, but in *dede & in trueth.

l If our conſcience being guilty of any ſhing, be able to condemne vs, muche more ^h iudgement of God which knoweth our hearts better ſhall we our ſelues, be able to condemne vs.
Iohn 15. 7.
e 16. 23.
mat. 21. 22.
chap. 5. 24.
Iohn 6. 29.
e 17. 3.
Iohn 13. 34.
e 15. 10.

19 For thereby we knowe that we are of the trueth & ſhall before him aſſure our hearts.

20 For if our ^l heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldenes toward God.

22 *And whatſoever we aſke, we receiue of him, becauſe we kepe his commandments, and do thoſe things which are pleaſing in his ſight.

23 *This is then his commandement, That we beleue in the Name of his Sonne Ieſus Chriſt, and loue one another, as he gaue commandement.

24 *For he that kepeth his commandments,

dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, ^{euen} by the Spirit which he hathe giuen vs.

CHAP. IIII.

1 *Difference of ſpirits. 2 How the Spirit of God may be knowne from the ſpirit of errour. 7 Of the loue of God and of our neighbours.*

1 **D**erely beloued, beleue not euerie Spirit, but trye the ^a ſpirits whether they are of God: for many falſe Prophetes are gone out into the worlde.

a The which boakt that they haue the Spirit to preache of prophecie.

2 Hereby ſhal ye knowe the Spirit of God, Euerie Spirit that confeſſeth that Ieſus ^b Chriſt is come in the fleſh, is of God.

b Who being very God came from his Father and toke vpon him our fleſh. He ^h confeſſeth or preacheth this truly, hathe the Spirit of God, els not.

3 And euerie Spirit which confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ^c ſpirit of Antichriſt, of whome ye haue heard, how ^h he ſhulde come & ^c now already he is in the worlde.

4 Litle children, ye are of God, and haue overcome them: for greater is he that is in you, then ^d he that is in the worlde.

c He began to buyld the myſterie of iniquitie. d Satan the prince of the worlde.

5 They are of the worlde, therefore ſpeake they of the worlde, and the worlde heareth them.

6 We are of God, *he that knoweth God, ^e heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the ſpirit of errour.

Iohn 8. 47.
e With pure affection & obedience.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In ^f this appeared ^h loue of God toward vs, becauſe God ſent his onely begottē Sonne into the worlde, that we might liue through him.

Iohn 3. 16.
f Trueth is, ^h God hathe declared his loue in many other things, but herein hath he paſſed all other.
g By his onely death.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be a reconciliation for our finnes.

11 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 *No man hathe ſene God at any time. If we loue one another, God dwelleth in vs, and his loue is perſite in vs.

Iohn 1. 18.
1. iohn 4. 12.

13 Hereby knowe we, that we dwell in him, and he in vs: becauſe he hathe giuen vs of his Spirit.

14 And we haue ſene, and do teſtifie, that the Father ſent the Sōne to be the Sauour of the worlde.

15 Whosoever ^h confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

h So that his confeſſion proceedeth of faith.

16 And we haue knowen, and beleued the loue that God hathe ⁱ in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

i Or, towards vs. By inſpiring it into vs.

17 Herein is the loue perſite in vs, that we ſhulde haue boldenes in the day of iudgement: for as he is, ^{euen} ſo are we in this worlde.

18 There

h Suche as
shulde trouble
the conscience.

l For god prest
seth him self
so vs in them,
which beare
his image.

*John 13.43.
& 15.12.*

a Is regenerat
by the verue
of this Spirit.

b The loue of
God must go
before, or els
we ca not loue
aright.

*Mat. 21.30.
c* They are ca-
sie to the son-
nes of God, w
are led with
his Spirit: for
thei desire
therin.

1. Cor. 15.17.

d That is, re-
generation.
e The water &
blood that ca-
me out of his
side, declare y
we haue our
sinnes washed
by him, & he
hath made ful
satisfactio for
the same.
f Our munde
snipred by y
holie Gost.
g Which testi-
fieh to our
hearts, that we
be y children
of God.

18 There is no ^k feare in loue, but perfect loue casteth out feare: for feare hathe painfulness: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If anie man say, I loue God, and hare his brother, he is a lyer: for how can he that loueth not his brother whome he hathe sene, loue God whome he hathe not sene?

21 * And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

12.10.13 Of the frutes of faith. 14.20 The office, autoritie, & diuinitie of Christ. 21 Agains images.

Whofoeuer beleueth that Iesus is the Christ, is ^a borne of God, & euerie one that loueth him, which begate, loueth him also which is begott of him.

2 In this we knowe that we loue the children of God, when we loue ^b God, & kepe his commandements.

3 For this is the loue of God that we kepe his commandements: and his ^c commandements are not ^e grieuous.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, ^{euen} our faith.

5 * Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sone of God?

6 This is that Iesus Christ that came by ^d water & ^e blood, not by water onely, but by water and blood: and it is the ^f spirit, y beareth witnes: for the Spirit is ^g trueth.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Gost: and these thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agre in one.

9 If we receiue the witnes of men, the witnes of God is greater: for this is the wit-

nes of God, which he testified of his Sone.

10 * He that beleueth in the Sone of God, *John 3.37.* harthe the witnes || in him self: he that beleueth not God, hathe made him a lyer, because he beleued not the recorde, y God witnessed of his Sonne.

11 And this is the recorde, that God hathe giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hathe the Sonne, hathe life: and he that hathe not the Sonne of God, hathe not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue ererual life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, * that if we aske anie thing according to his wil, he heareth vs.

15 And if we knowe that he heareth vs, whatfoeuer we aske, we knowe that we haue the petitions that we haue desired of him.

16 If anie man se his brother sinne a sinne, that is not vnto death, let him aske, and he shal giue him life for them that sinne not ^b vnto death. * There is a sinne ^c vnto death: I say not that thou shuldest praye for it.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We knowe that whofoeuer is borne of God, ^k sinneth not: but he that is begotten of God, ^l kepeth him self, & the ^m wicked ⁿ toucheth him not.

19 We knowe that we are of God, and the whole worlde ^o lyeth in wickednes.

20 But we knowe that the Sonne of God is ^p come, & hathe giue vs a minde to knowe him, which is true: and we are in him that is true, *that is,* in his Sonne Iesus Christ: this same is verie ^q God, and eternal life.

21 Babes, kepe your selues fro ^r idoles, Amē.

Mat. 7.7.

& 21.22.

chap. 3.22.

h Although e-
uerie sinne be
to death, yet
God through
his mercie par-
doneh his in
his Sonne
Christ.

Mat. 12.31.

mar. 3.29.

luk. 12.10.

i As theis is
whome God
doeth so forsa-
ke that they
fall into vter
dispaire.

k Gueth not
him self so
uer to sinne, y
he forgitteth
God.

l Taketh hede
that he sinne
not.

m That is, Sa-
tan.

n With a mor-
tal wounde.

Luk. 24.45.

o That is, all
me generally,
as of them sel-
ues lye as it
were buried
in euil.

p Christ verie
God.

q Meaning fro
euerie forme
and faction of
thing which is
set vp for a-
nie deuotion
to worship
God.

r We can not
receiue y gra-
ce of God, ex-
cept we haue
the true know-
ledge of him,
of the which
knowledge loue
procedeth.

*According to
Gods worde.*

John 15.13.

THE SECONDE Epistle of Iohn.

*He writeth vnto a certeine ladie, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of suche de-
ceiuers as deme that Iesus Christ is come in the flesh, 8 Praueth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.*

*Or, worship
noble.*

a According to
godlines & not
w anie world-
lie affection.



The Elder to the ^a elect Ladie, and her children, whome I loue in ^a the trueth: and not I onely, but also all that haue knowen y trueth, For the trueths sake

which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with ^b trueth and loue.

4 I reioyced greatly, that I founde of thy children walking ^c in trueth, as we haue receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we ^d loue one another.

FFFj.

John 15.13.

^aOr, deſtrine.

6 And this is the loue, that we ſhulde walke after his^a commandements. This commandement is, that as ye haue heard from the beginning, ye ſhulde walke in it.

7 For manie deceiuers are entred into the worlde, which confeſſe not y^e Ieſus Chriſt is come in the fleſh. He that is ſuche one, is a deceuer and an Antichriſt.

d By ſuffering our ſelues to be ſeduced.

8 Loke to your ſelues, that we^d loſe not the things, which we haue done, but that we may receiue a ful reward.

e He that paſſeth the limites of pure doctrine.

9 Whoſoeuer^e tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not

God. He that continueth in the doctrine of Chriſt, he hath bothe the Father and the Sonne.

10 If there come anie vnto you, and bring not this doctrine,^a receiue him not to houſe, nether bid him,^f God ſpede.

^f Rom. 16. 17. I haue nothing to do wth him, nether ſhewe him any ſigne of familiarity or acquaintance

11 For he that biddeth him, God ſpede, is partaker of his euil dedes. Althogh I had manie things to write vnto you, yet I wolde not write with paper and ynce: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioye may be ful.

12 The ſonnes of thine^a elect ſiſter grete^a thee, Amen.

THE THIRD EPI- ſtle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, & exhorteth them to be louing vnto the poore Chriſtians in their perſecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good reporte of Demetrius.



He Elder vnto the beloued Gaius, whome I loue in the trueth.

Beloued, I wiſh chiefly y^e thou prosperedſt & fareſt wel, as thy ſoule prospereth.

3 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I haue no greater ioye then this, that u^s, to heare that my ſonnes walke in^a veritie.

a That is, in godlie conuerſation, as they haue bothe the knowledge & feare of God.

5 Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, & to^b ſtrangers,

b By keeping hoſpitalitie.

6 Which bare witnes of thy loue before the Churches. Whome if thou bringeſt of their iourney as it^c beſemeth according to God, thou ſhalt do wel,

c If y^e furniſheſt the with neceſſaries towards their iourney, knowing y^e the Lord ſaith, He that receiueth you, receiueth me.

7 Becauſe that for his Names ſake thei wēt forth, and toke nothing of the Gentiles.

8 We therefore ought to receiue ſuche, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I wil declare his dedes which he doeth, prateſing againſt vs with malicious wordes, and not therewith content, nether he him ſelf receiueth the brethren, but forbiddeth them y^e wolde, and thruſteth them out of the Church.

11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not^a ſene God.

^a Or, knoweth.

12 Demetrius hath good reporte of all men, and of the trueth it ſelf: yea, and we our ſelues beare recorde, and ye knowe that our recorde is true.

13 I haue manie things to write: but I wil not with ynce and pen write vnto thee.

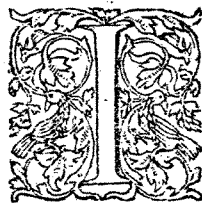
14 For I truſt I ſhal ſhortly ſe thee, and we ſhal ſpeake mouth to mouth. Peace be with thee. The friends ſalute thee. Grete the friends by name.

THE GENERAL Epiſtle of Iude.

THE ARGUMENT.

Saint Iude admoniſheth all Churches generally to take hede of deceiuers which go about to drawe away the hearts of the ſimple people from the trueth of God, and willet them to haue no ſocietie with ſuche, whome he ſetteth forth in their liuelie colours, ſhewing by diuers exāples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithfull and exhorteth them to perſeuere in the doctrine of the Apoſtles of Ieſus Chriſt.

Iude



a The faithful
are sanctified
of God the Fa-
ther in the San-
ne by the ho-
lie Gost
b That he shul-
de kepe you,
Iohn 17,6.

c Against the
assaultes of Sa-
tan and heret-
ikes
d That ye shul-
de kepe it for
euer.

2. Pet. 2, 1.

e He confir-
meth their
heart against
the contēners
of religio and
Apostat, shew-
ing that suche
men trouble
not the Church
at all aduentu-
res, but are
appointed the-
reunto by the
terminat coun-
sel of God.

Nom. 14, 37.

2. Pet. 2, 4.

f Their incre-
dulitie was the
fountaine of all
their euil.

Or. originat.

Gm. 19, 24.

g Then shalbe
their extreme
punishme-
nt Moste horri-
ble pollutiōs.

i Which the-
we the selues
dull and im-
pudent.

k It is moſte
like that this
example was
writ in some
of those booke
of the Scripture
which are
now lost, Nōb.
21, 14. 101. 10, 13.

2. chro 9, 29.

l In Zacharie
3, 2 Christ van-
der the name
of the Angel
rebuked Satan
as knowing y
he went about
to hinder the
Church: but he
re we are ad-
monished not
to seke to reue-
ge.

selues by euil speaking, but to referre the thing to God. m By
vnal iudgement. *Gen. 4, 8.

Vde a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified * of God the Father, and ^b referred to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the comune saluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly cō-
tende for the maintenance of y^e faith, which was ^d once given vnto the Saintes.

For there are certeine mē crept in which were before of olde e ordeined to this cō-
demnation: vngodlie men they are which turne the grace of our God into wanton-
nes, and * denye God the onelie Lord, and our Lord Iesus Christ.

5 I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterwarde which ^f beleued not.

6 The * Angels also which kept not their first ^g estate, but lest their owne habitation, he hath referred in euertasting chaines vnder darkenes vnto y^e iudgement of the great daye.

7 As * Sodom and Gomorrhe, and the cities about the, which in like maner as they did, committed, and followed ^h strange flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre.

8 Likewise notwithstanding these i dreamers also denie the flesh, and despise gouernement, and speake euil of them that are in autoritie.

9 Yet ^k Michael the Archangel, when he stroue against the deuil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, ^l The Lord rebuke thee.

10 But these speake euil of those things, which they knowe not: and whatsoever things they knowe ^m naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 Wo be vnto the: for they haue followed the way * of Cain, and are cast away by the

deceite * of Balaams wages, and perish in the ⁿ gaineſaying * of Core.

12 These are spotted in your feasts of cha-
ritie when they feast with you, without ^p all feare, feeding them selues: cloudes they are without water, caryed about of win-
des, corrupt trees & without frute, twise dead, & plucked vp by the rootes.

13 They are the raging waues of the sea, fo-
ming out their owne shame: they are wan-
dring starres, to whome is referred the blackenes of darkenes for euer.

14 And Enoch also the seuēth from Adam, prophecied of sicke, saying, * Beholde, the Lord cometh with thousands of his Saintes,

15 To giue iudgement against all men, and to rebuke all y^e vngodlie among the of all their wicked dedes, which they haue vn-
godly committed, & of all their cruel spea-
kings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, wal-
king after their owne lustes: * whose mouths speake proude things, hauing mens perſones in admiration, because of a vantage.

17 But, ye beloued, remember the wordes which were spokē before of the Aposties of our Lord Iesus Christ,

18 How that they tolde you that there shul-
de be mockers * in the last time, which shulde walke after their owne vngodlie lustes.

19 These are makers of sectes, fleshlie, ha-
ving ^r not the Spirit.

20 But, ye beloued, edifie your selues in your most holie faith, praying in the ho-
lie Gost,

21 And kepe your selues in y^e loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternal life.

22 And haue compassiō of some, ^s in put-
ting difference:

23 And other saue with ^t feare, pulling the out of the fyre, and hate euen the ^u gar-
ment spotted by the flesh.

24 Now vnto him that is able to kepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

25 That ^v is, to God onely wise, our Sauour, be glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

FFF. ii.

Nom. 22, 23.
Nom. 16, 1.

2. Pet. 2, 16.

n For as Core,
Dathan and
Abirō rose vp
and spake a-
gainst Moses,
to do these a-
gainst them y^e
are in autoritie
o These were
general sectes
which y^e faith-
ful kept, partly
to protect
their brother-
lie loue, & partly
to relieue
the needie, Ter-
tull. in Apolo-
get chap. 39.

Reuel. 1, 7.

p Either of
God, or of his
Church.

q This saying
of Enoch
might for the
worthines the
reof haue be-
ne as a comune
saying among
men of all ti-
mes, or els ha-
ue bene writ-
ten in some of
those bookes
which now re-
maine not: yet
by the prou-
dēce of God, so
many are left
as are able to
instruēt vs in
the faith or Ie-
sus Christ to
saluation, Iohn
20, 31.

r Psal. 16, 10.

s In vngodli-
nes and ini-
quitie.

t 1. Tim. 4, 1.

u 1. Tim. 1, 1.

v 2. Pet. 3, 3.

w Of regenera-
tion.

x Some may be
wōne with ge-
nleness, other
by sharpnes.

y By sharpe re-
proches to
drawe the out
of danger.

z He willett
not onely to
cut of the euil
but to take a-
way all occa-
sions which a-
re as prepara-
tiōs, & access-
ories to the
same.

THE REVELATION

1180/1224

of Iohn the Diuine.

THE ARGUMENT.

IT is manifest, that the holie Gost wolde as it were gather into this moſte excellent booke a ſumme of thoſe prophecies, which were written before, but ſhoulde be fulfilled after the coming of Chriſt, adding alſo ſuche things as ſhoulde be expedient, as wel to forewarne vs of the dangers to come, as to admoniſh vs to beware ſome, and encourage vs againſt others. Herein therefore is lively ſet forth the Diuinitie of Chriſt, & the teſtimonies of our redemption: what things the Spirit of God alloweth in the miniſters, and what things he reprobeth: the prouidence of God for his elect, and of their glorie and conſolation in the day of vengeance: how that the hypocrites which ſting like ſcorpions the members of Chriſt, ſhall be deſtroyed, but the Lambe Chriſt ſhal defende them, which beare witnes to the truth, who in diſpite of the beaſt and Satan wil reigne ouer all. The liuelie deſcription of Antichriſt is ſet forth, whoſe time and power notwithstanding is limited, and albeit that he is permitted to rage againſt the elect, yet his power ſtretcheth no farther then to the hurt of their bodies: and at length he ſhal be deſtroyed by the wrath of God, when as the elect ſhal give praiſe to God for the victorie: neuertheleſſe for a ceaſon God wil permut this Antichriſt, and ſtompes vnder colour of faire ſpeeches and pleaſant doctrine to deceiue the worlde: wherefore he aduerſeth the godlie (which are but a ſmale portion) to auoide this harlots flatteries, and bragges, whoſe ruine without mercie they ſhal ſee, and with the heauenlie companies ſing continual praifes: for the Lambe is married: the worde of God hath gotten the victorie: ſat that a long time was vntied, is now caſt with his miniſters into the pit of fyre to be tormented for euer, where as contrariwiſe the faithfull (which are the holie Cite of Ieruſalem, & wife of the Lambe) ſhal enioye perpetual glorie. Read diligently: iudge ſoberly, and call earneſtly to God for the true vnderſtanding hereof.

CHAP. I.

1 The cauſe of this reuelation. 3 Of them that read it. 4 Iohn writeth to the ſeuē Churches. 5 The maiestie and office of the Sonne of God. 20 The viſion of the candleſtickes and ſtarres.

a Of things which were hid before.

b Chriſt receiued this reuelation out of his fathers boſome as his owne doctrine, but it was hid in reſpect of vs ſo that Chriſt as Lord and God receiued it to Iohn his ſeruant by the miniſterie of his Angel, to the edification of his Church c To the good & bad.

d Which expoundeth the olde prophecies, & ſheweth what ſhal come to paſſe in the newe teſtament.

Exo. 3. 14. e And began euen then.

Pſal. 89. 38.

1. Cor. 15. 21.

Coloſ. 1. 18.

Ebr. 9. 14.

1. pet. 1. 19.

1. Iohn. 1. 9.

1. pet. 2. 5.

f Meaning the Church vniuerſal

g That is, from the holie Gost

h or theſe ſeuē Spirits were miniſters before God the Father & Chriſt, whome after he calleth the hornes and eyes of the Lambe, chap. 5. 6

i In a like phraſis Paul taketh God, and Chriſt, and the Angels to witnes, 1. Tim. 5. 21.



The reuelation of IESVS CHRIST, which God gaue vnto him, to ſhewe vnto his ſeruants things which muſt ſhortely be done: which he ſent, and ſhewed by his

Angel vnto his ſeruant Iohn,

Who bare recorde of the worde of God, and of the teſtimonie of Ieſus Chriſt, and of all things that he ſawe.

Bleſſed is he that readeth, and they that heare the wordes of this prophecie, and kepe thoſe things which are written therein: for the time is at hand.

Iohn, to the ſeuē Churches which are in Aſia, Grace be with you & peace frō him Which is, & Which was, & Which is to come, and from the ſeuē Spirits which are before his Throne,

And from Ieſus Chriſt, which is a faithful wiſe, & the firſt begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, & waſhed vs frō our finnes in his blood,

And made vs Kings and Prieſtes vnto

God euen his Father, to him be glorie, & dominion for euermore, Amen.

Beholde, he cometh with cloudes, and euerie eye ſhal ſee him: yea, euen they which be ſealed him through: and all kindreds of the earth ſhal waile before him, Euen ſo, Amen.

I am Alpha and Omega, the beginning and the ending, ſaith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Ieſus Chriſt, was in the yle called Patmos, for the worde of God, and for the witnessing of Ieſus Chriſt.

And I was rauiſhed in ſpirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpeter,

Saying, I am Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt, write in a booke, & ſend it vnto the ſeuē Churches which are in Aſia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

Then I turned backe to ſee the voyce, that ſpake with me: & when I was turned, I ſawe ſeuē golden candleſtickes,

And in the middes of the ſeuē candleſtickes, one like vnto the Sonne of man, clothed with a garment downe to the

Mat. 24. 30.

Iſa. 3. 14.

Iude 14.

h They that contemned Chriſt & moſt cruelly perſecuted him, and put him to death, ſhal then acknowledge him.

Chap. 21. 6.

Or. 32. 13.

Or. for him

i Alpha and Omega are the firſt and laſt letters of the a b c. of the Grekes.

k Which ſome call ſunday:

l Paul the firſt day of the week, 1. Cor. 16. 1.

m 20. 7. and it was eſta-

n bliſhed after that the Iewes Sabbath was

abolished.

o I am he before

p re whome nothing was, yea,

q by whome whatſoeuer is

made, was made, and he that

ſhal remaine when all things

ſhal periſh, euen I am the

eternal God.

r Of which ſome were fal-

len: others de-

cayed: ſome

ſhall be ſaved for all

n That

o Meaning the Churches.

p Which was

q As the chief Prieſt.

ſeece,

were proude: others negligent: ſo that he ſheweth remedie for all in That is, him whoſe voyce I heard. o Meaning the Churches. p Which was Chriſt the head of the Church. q As the chief Prieſt.

The keyes of hel & death. Chap. II. Balaams doctrine. 4581/1224

^f For in him was no concupiscence, which is signified by girding the loynes.

^f To signifie his wisdom, eternitie & diuinitie.

^e To se the secrets of the heart.

^d Or, alchemie. n His iudgements & waies are moſte perfect.

^x Bothe because all nations praise hi, & alſo his worde is heard & preached through the worlde.

^{Dan. 10. 9.}

^{Iſa. 41. 4.}

^e 44. 6. y Which are pastors of the Churches.

^x This ſworde ſignified his worde and the verue the reof, as is declared, Ebr.

^{4. 12.}

^a To comfort me.

^b Equal God with my Father, and eternal.

^c That is, power ouer them.

^{ministers, Mal. 2. 3.}

feete, and girde about the pappes with a golden girdle.

¹⁴ His head, and heeres were white as white woll, & as ſnowe, and his eyes were as a flame of fyre.

¹⁵ And his fete like vnto fine brasse, burning as in a fornace: and his voyce as the ſounde of many waters.

¹⁶ And he had in his right hand ſeuē ſtars: and out of his mouth went a sharpe two edged ſworde: & his face ſhone as the ſunne ſhineth in his ſtrength.

¹⁷ And when I ſawe him, I fell at his fete as dead: then he laid his right hand vpon me, ſaying vnto me, Feare not: I am the firſt and the laſt,

¹⁸ And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue the keyes of hel and of death.

¹⁹ Write the things which thou haſt ſene, and the things which are, and the things which ſhal come hereafter.

²⁰ The myſterie of the ſeuē ſtars which thou ſaweſt in my right hand, and the ſeuē golden candleſtickes, *is this*, The ſeuē ſtars are the Angels of the ſeuē Churches: & the ſeuē candleſtickes which thou ſaweſt, are the ſeuē Churches.

^d In the laſter dayes. ^e In my proteccion. ^f That is, the

CHAP. II.

¹ He exhorteth foure Churches. ⁵ To repentance, ¹⁰ To perſeuerance, patience and amendement. ^{5. 14. 20.}
²³ A ſermon by threatnings. ^{7. 10. 17. 26} As promiſes of rewardes.

^a To the Pastor or miniſter which are called by this Name, because they are Gods meſſengers, & haue their office commune with Ieſus Chriſt who alſo is called an Angel.

^b Read chap.

^{11. 3.}

^c In his proteccion.

^d Accordig to his promes, Mat. 28. 20 he wil be with them to the end of the worlde.

^e Thy firſt loue, that thou haſt toward God & thy neighbour at the firſt preaching of the Goſpel.

^f The office of the Pastor is compared to a candleſticke or lampe forſmuch as he ought to ſhine before men.

^g Theſe were heretikes which ſhulde be commune, & as ſome thinke were named of one called Nicolas, of whome is writ Act. 6. 5; which was choſen among the Deacons.

¹ Vnto the Angel of the Church of Ephesus write, Theſe things ſaith he that holdeth the ſeuē ſtars in his right hand, and walketh in the middes of the ſeuē golden candleſtickes.

² I knowe thy workes, and thy labour, and thy patience, and how thou canſt not forbear them which are euil, and haſt examined them which ſay they are Apoſtles, and are not, and haſt founde them lyers.

³ And thou haſt ſuffred, and haſt patience, and for my Names ſake haſt labored, and haſt not fainted.

⁴ Neuertheles, I haue ſomewhat againſt thee, because thou haſt leſt thy firſt loue. Remember therefore from whence thou art fallen, and repent, and do the firſt workes: or els I wil come againſt thee ſhortly, and wil remoue thy candleſticke out of his place, except thou amende.

⁶ But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.

⁷ Let him that hathe an eare, heare, what

the Spirit ſaith vnto the Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradife of God.

⁸ ¶ And vnto the Angel of the Church of the Smyrniās write, Theſe things ſaith he that is firſt, and laſt, Which was dead and is aliue.

⁹ I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blaſphemie of them, which ſay they are Iewes and are not, but are the Synagogue of Satan.

¹⁰ Feare none of thoſe things, which thou ſhalt ſuffer: beholde, it ſhal come to paſſe, that the deuil ſhal caſt ſome of you into priſon, that ye may be tryed, and ye ſhal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.

¹¹ Let him that hathe an eare, heare what the Spirit ſaith to the Churches. He that ouercometh, ſhal not be hurt of the ſeconde death.

¹² And to the Angel of the Church which is at Pergamus write, This ſaith he which hathe the ſharpe ſworde with two edges.

¹³ I knowe thy workes & where thou dwelleſt, *euē* where Satans throne is, and thou kepeſt my Name, and haſt not denied my faith, *euē* in thoſe dayes when Antipas my faithful martyr was ſlaine among you, where Satan dwelleth.

¹⁴ But I haue a fewe things againſt thee, becauſe thou haſt there them that mainteine the doctrine of Balaam, who taught Balac, to put a ſtumbling blocke before the children of Iſrael, that they ſhulde eat of things ſacrificed vnto idoles, and commit fornication.

¹⁵ Euen ſo haſt thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

¹⁶ Repent thy ſelf, or els I wil come vnto thee ſhortely, and wil fight againſt them with the ſworde of my mouth.

¹⁷ Let him that hathe an eare, heare what the ſpirit ſaith vnto the Churches, To him that ouercometh, wil I giue to eat of the Manna that is hid, and wil giue him a white ſtone, and in the ſtone a new name written, which no man knoweth ſauing he that receueth it.

¹⁸ ¶ And vnto the Angel of the Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hathe his eyes

worde, & good liuing is baniſhed, are the throne of Satan, and alſo thoſe places where the worde is not preached ſyncerly, nor maners right reformed. ^u In the verie heat of perſecution and laughter of the Martyrs they continued in the pure faith, and therefore are commended after a ſort. ^x All ſuche are like counſellours to Balaam, which for lucre perſuade to idolatrie, or whoredome. ^y And not commune to all. ^z Suche a ſtone was wont to be giuen to them that had gotten a victorie or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour and gracie: alſo it was a ſigne that one was cleared in iudgement. ^a The newe name alſo ſignifieth, renowne and honour.

^h Meaning, life euertlaſting thus by corporal benefices he raiſeth the vp to conſider ſpiritual bleſſings.

ⁱ This iſt hoght to be Policarpus who was miniſter of Smyrna 86 yeres, as he him ſelf confeſſed before Herodes when aſhe was led to be burned for Chriſts cauſe.

^k The eternal diuinitie of Ieſus Chriſt is here moſt plainly declared with his man hode, & victorie ouer death to aſſure his ſhal not be overcome by death.

^l This was the perſecution vnder the emperour Domitian.

^m In ſpiritual treaſures.

ⁿ They are not Abrahams children according to faith.

^o Here he nameth the ſutor of all our calamities, in encouraging vs manfully to fight againſt him, in promiſing vs the victorie.

^{Num. 24. 14.}

^{25. 1.}

^p The end of affliction is that we may be tried and not deſtroyed.

^q Signifying manie times as Genef. 31. 41.

^{nomb. 14. 22.}

^r The firſt death is the natural death of the bodie, the ſeconde is the eternal death: fro the which all are free that be lieue in Ieſus Chriſt, Ioh.

^{5. 24.}

^s The worde of God is the ſworde with two edges.

^{Ebr. 4. 12.}

^t All townes and countreies whence Gods

Or, alcamine.

*b To helpe
Sainds.*

1. King. 16. 31.

*c As that har-
lot Iezabel
maintained stra-
ge religion and
exercised cru-
eltie against
the seruants of
God, so are the
re amog them
that do y like.
d They that
consent to ido-
latric and false
doctrine, com-
mit spiriual
whoredome,
whereof fol-
loweth corpor-
al whoredome.
Hof 4. 13.
1. Sam 16. 7.
psal. 7. 10.
1ere 11. 29.
e 17. 10.
e Them that
followe her
wayes.
f The false
teachers ter-
med their do-
ctrine by this
name, as though
it contained the
most depe
knowledge of
heauenly things,
& was in deed
drawen out of
the depe don-
ge of hell: by
suche termes
now the Ana-
baptists, Liber-
tines, Papiſts,
Arriā, &c vie
to beautifie
their monſtru-
ous errors and
blasphemies.
Psal. 2. 9.
g The childre
of Iezabel.*

1ere 11. 29.

psal. 7. 10.

1ere 11. 29.

e 17. 10.

e Them that

followe her

wayes.

f The false

teachers ter-

med their do-

ctrine by this

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& was in deed

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the depe don-

ge of hell: by

suche termes

now the Ana-

baptists, Liber-

tines, Papiſts,

Arriā, &c vie

to beautifie

their monſtru-

ous errors and

blasphemies.

Psal. 2. 9.

g The childre

of Iezabel.

a The mini-

ſter liueth whē

he bringeth

forthe good

frutes, els he

is dead.

Chap. 16. 12.

1. theſſ. 5. 2.

2. pet. 3. 10.

Or, perſeuer.

b Either by

consenting to

idolaters, or

els polluting

their confien-

ce with any e-

vil.

like vnto a flame of fyre, and his fete li-
ke fine braſſe.

19 I knowe thy workes and thy loue, and
thy ſeruice, and faith, and thy patience, and
thy workes, & that they are mo at the laſt,
then at the firſt.

20 Notwithſtanding, I haue a fewe things
againſt thee, that thou ſuffreſt the woman
* Iezabel, which calleth her ſelf a Prophe-
teſſe, to teache and to deceiue my ſeruāts
to make them^d commit fornication, & to
eat meats ſacrificed vnto idoles.

21 And I gaue her ſpace to repent of her
fornication, and ſhe repented not.

22 Beholde, I wil caſt her into a bed, and
them that commit fornication with her,
into great affliction, except they repent
them of their workes.

23 And I wil kill her^e children with death:
& all the Churches ſhal knowe that I am
he which^f ſearche the reins and hearts:
and I wil giue vnto euery one of you ac-
cording vnto your workes.

24 And vnto you I ſay, the reſt of them of
Thyatira, As many as haue not this lear-
ning, nether haue knowen the^f depnes
of Satan (as they ſpeake) I wil put vpon
you none other burden.

25 But that which ye haue all ready, holde
faſt til I come.

26 For he that ouercometh and kepeth my
workes vnto the end, * to him wil I giue
power ouer nations,

27 And he ſhal rule them with a rodde of
yron: & as the veſſels of a potter, ſhal thei
be broken.

28 Euen as I receiued of my Father, ſo wil
I giue him the morning ſtarre.

29 Let him that hathe an eare, heare what
the Spirit ſaith to the Churches.

CHAP. III.

*He exhorteth the Churches or miniſters to the true pro-
feſſion of faith and to watching. 12 With promiſes
to them that perſeuer.*

And write vnto the Angel of the
Church w^h is at Sardi, Theſe things
ſaith he that hathe y^e ſeuē Spirits of God,
and the ſeuē ſtarres, I know thy workes:
for thou haſt a name that thou^a liueſt, but
thou art dead.

2 Be awake and ſtrengthen the things which
remeine, that are readie to dye: for I ha-
ue not founde thy workes perſite before
God.

3 Remember therefore, how thou haſt re-
ceiued and heard, and holde faſt, and re-
pent. * If therefore thou wilt not watch, I
wil come on thee as a thefe, and y^e ſhalt not
knowe what houre I wil come vpon thee.

4 Notwithſtanding thou haſt a fewe^b names
yet in Sardi, which haue not^b defiled their
garments: and they ſhal walke with me in
white: for they are worthie.

5 He that ouercometh, ſhalbe clothed in
white aray, & I wil not put out his name
out of the^c booke of life, but I wil confeſſe
his name before my Father, & before his
Angels.

6 Let him that hathe an eare, heare, what y^e
Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angel of y^e Church
which is of Philadelphia, Theſe things
ſaith he that is Holie and True, which ha-
the the^c keye of Dauid, which openeth
and no man ſhutteth, and ſhutteth and no
man openeth,

8 I knowe thy workes: beholde, I haue ſet
before thee an open^d dore, and no man ca
ſhut it: for thou haſt a liuel ſtrength and
haſt kept my worde, and haſt not denied
my Name.

9 Beholde, I wil make them of the ſynago-
gue of Satan, which call them ſelues Iewes
and are not, but do lye: beholde, I ſay, I wil
make them, that they ſhal come and wor-
ſhip before thy ſete, and ſhal knowe that I
haue loued thee.

10 Becauſe thou haſt kept the worde of my
patience, therefore I wil deliuer thee fro
the houre of tentation, which wil come
vpon all the worlde, to trye them that
dwell vpon the earth.

11 Beholde, I come ſhortly: holde y^e which
thou haſt, that no man take thy^f crowne.

12 Him that ouercometh, wil I make a pil-
lar in the Temple of my God, and he ſhal
go no more out: and I wil write vpon him
the Name of my God, & the name of the
cite of my God, which is the new Ieruſale,
which cometh downe out of heauē fro my
God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y^e
Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of
the Laodiceans write, Theſe things ſaith
s Amen, the faithful and true winnes, the^h
beginning of the creatures of God.

15 I knowe thy workes, that thou art nether
colde nor hote: I wolde thou wereſt colde
or hote.

16 Therefore, becauſe thou art luke warme,
and nether colde nor hote, it wil come
to paſſe, that I ſhal ſpewe thee out of my
mouth.

17 For thou ſaiſt, I amⁱ riche & increaſed
with goods, & haue^k nede of nothing, and
knoweſt not how thou art wretched & mi-
ſerable, and poore, and blinde, and naked.

18 I counſe thee to bie of me golde tryed by
the fyre, that thou maieſt be made riche, &
waite ramēt, that thou maieſt be clothed
and that thy filthie nakednes do not appea-
re: and I anoint thine eyes with eye ſalue,
that thou maieſt ſee.

19 As manne as I loue, I^l rebuke and chaſtiſe:
be^m zealous therefore and amende.

20 Beholde,

Chap. 20. 12.

Or 21. 27.

philip. 4. 4.

1ſa. 22. 22.

Job. 22. 14.

*c Which ſigni-
feth y^e Chriſt
hathe all the
power ouer y^e
houſe of Da-
uid, which is y^e
Church, ſo y^e
he may either
receiue or put
out whome he
wil.*

*d Which is to
aduance the
kingdome of
God.*

*e I wil cauſe
the^e in thy fight
to hūble them
ſelues, & to gi-
ue due honour
to God, and to
his Sonne
Chriſt.*

*f Let no man
plucke them
away & thou
haſt wonne to
God: for they
are thy crow-
ne, as S Paul
writeth, ſayig,
Brethre, ye are
my ioye & my
croune Phil.
4. 1. 1. theſſ. 2. 19*

*g That is, Tru-
eth it ſelf.*

*h Of whome
all creatures
haue their be-
ginning.*

*i Perſuading
thy ſelf of that
which thou
haſt not.*

*k Thus the hy-
pocrites boaiſt
of their owne
power and do
not vnderſtand
their infirmities
to ſeeke to
Chriſt for re-
medie.*

*l Suffer y^e eyes
of thine vnder-
ſtanding to be
opened*

m 1. pet. 3. 11.

1br 12. 1.

*n Nothing
more diſplea-
ſeth God than
indifference, &
coldnes in re-
ligion, & there-
fore he wil ſpe-
we ſuche out
as are not zealous
and ſerious.*

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & opē the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouer came, & sit w my Father in his throne.

a In my seate royal, and to be partaker of mine heauenly ioyes.

22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the masekie of God. 2 He seeth the throne, and one sitting vpon it. 3 And 24. seates about it with 24. elders sitting vpon them, and foure beastes praising God day and night.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

2 And immediatly I was rauished in the spirit, & beholde, a throne was set in heauen, and one sate vpon the throne.

3 And he that sate, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

4 And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto cristall: and in the midst of the throne, & rounde about y throne were foure beastes full of eyes before and behinde.

7 And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast was like a flying egle.

8 And the foure beafts had eche one of the fix wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

9 And when those beafts gaue glorie, and honour, and thanks to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie elders fell downe before him that sate on the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

11 Thou art worthie, o Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the boke. 2. 14 And therefore the foure beafts, the 24. elders, and the Angels praise the Lambe, & do him worship 9 For their redemption and other benefites.

And I sawe in the right hand of him that sate vpon the throne, a boke written within, and on the backside, sealed with seuen seales.

2 And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the boke, and to lose the seales thereof?

3 And no man in heauē, nor in earth, neither vnder the earth, was able to open the Boke neither to loke thereon.

4 Then I wept muche, because no mā was founde worthie to open, and to reade the Boke, neither to loke thereon.

5 And one of the elders said vnto me, Wepe not: beholde, the lion which is of the tribe of Iuda, the rote of Dauid, hath obtained to open the Boke, and to lose the seauē seales thereof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beafts, & in the middes of the elders, stood a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the worlde.

7 And he came, and toke the Boke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Boke, the foure beafts and the foure and twentie elders fell downe before the Lambe, hauing euerie one harpes and golden vials full of odours, which are the prayers of the Saines, & they sung a new song, saying, Thou art worthie to take the Boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tōgue, and people, and nation,

10 And hast made vs vnto our God Kings and Priests, and we shal reigne on the earth.

11 Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beafts and the elders, & there were thousand thousands,

12 Saying with a loude voyce, Worthie is the Lābe that was killed to receiue power and riches, and wisdom, and strength, & honour, and glorie, and praise.

13 And all y creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

FFF.iiii.

a A similitude taken of earthly princes, w iudge by bo- kes & writtē & here it do- eth signifie all the counsels & iudgements of God w are o- nely knowe to Christ the Sō- ne of Dauid, vers. 5. b That is, ma- nne.

Gen. 49.9.

c This vision confirmeth y power of our Lord Iesus, w is the Lambe of God that taketh away the sinne of the worlde. d That is, ma- nifolde power. e Signifying y fulnes of the Spirit, which Christ pow- ren vpon all. f The Angels honour Christ: he is therefore God.

g This declara- rieth how the prayers of the faithful are agreeable vnto God, read Ad. 10. 4. chap. 8. 3. h Our Saviour Iesus hath re- demed his Church by his blood shedding & gathered it of all nations. i Pet. 2. 8. j Not corporally.

Dan 7. 10.

Chap. 4. 11.

a Before that he make men- cio of y great afflictions of the Church, he setteth forth the masekie of God, by whose wil, wisdom and prouidence all things are created, & gouerned, to teache vs patience. b He describeth the Diuine and incomprehensible verue of God the father as chap. 5. 6, and y Sonne who is ioyed with him. c By these are meant all the holie cōpanie of the heauē. d From the throne of the Father, & the Sonne proceedeth the holie Goſt, who ha- uing all but one throne, declare the vni- tie of y Godhead. e The holie Goſt is as a lightning vnto vs that be- lieue, and as a fearful thun- der to the disobedient. f The worlde is com- pared to a sea because of the changes and vnstabilities. g It is as cleare as cristall before y eyes of God, because there is no- thing in it so litle that is hid from him. h They are called Cheru- bins, Eze. 10. 20 i We are here- by taught to giue glorie to God in all his workes. k They wil chalenge no au- thoritic, honour nor power before God.

Isa. 6. 3.

g It is as cleare as cristall before y eyes of God, because there is no- thing in it so litle that is hid from him.

h They are called Cheru- bins, Eze. 10. 20 i We are here- by taught to giue glorie to God in all his workes.

k They wil chalenge no au- thoritic, honour nor power before God. Chap. 5. 12.

- 14 And the foure beaſts ſaid, Amen, and the foure and twentie Elders fell downe, and worſhipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the fixe ſeales, and manie things follow the opening thereof, ſo that this containeth a generall prophete to the end of the worlde

After, I behelde when y Lambe had opened one of the ſeales, & I heard one of the foure beaſts ſay, as it were the noyce of thunder, Come and ſe.

- 2 Therefore I behelde, and lo, there was a white horſe, and he that ſate on him, had a bowe, and a crowne was giuen vnto him, and he went forthe conquering that he might ouercome.

3 And when he had opened the ſeconde ſeale, I heard the ſeconde beaſt ſay, Come and ſe.

4 And there went out another horſe that was red, & power was giuen to him that ſate thereon, to take peace from the earth and that they ſhulde kil one another, and there was giuen vnto him a great ſworde.

5 And when he had opened the thirde ſeale, I heard the thirde beaſt ſay, Come and ſe. Then I behelde, & lo, a blacke horſe, & he that ſate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beaſts ſay, A meafure of wheat for a penie, and thre meafures of barlie for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſe.

8 And I looked, & beholde, a pale horſe, & his name that ſate on him was Death, and Hel followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with ſworde, and with honger, and with death, and with the beaſts of the earth.

9 And when he had opened the fifth ſeale, I ſawe vnder the altar the ſoules of them, that were killed for the worde of God, & for y testi monie which they mainteined.

10 And they cryed with a lowde voyce, ſaying, How long, Lord, holie and true! doeſt thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euerie one, and it was ſaid vnto them, that they ſhulde reſt for a litel ceafon vntil their felowe ſeruants, and their brethren that ſhulde be killed euen as they were, were fulfilled.

12 And I behelde when he had opened the ſixt ſeale, and lo, there was a great earthquake, & the ſunne was as blacke as ſackcloth of heere, and the moone was li-

ke blood.

13 And the ſtarres of heauen fel vnto the earth, as a figge tre caſteth her grene figges when it is ſhaken of a mightie winde.

14 And heauen departed away, as a ſcrole when it is rolled, and euerie mountaine & yle were moued out of their places.

15 And the Kings of the earth, & the great men, and the riche men, and the chief capitaines, and the mightie men, and euerie bondman, and euerie fre man, hid them ſelues in denes, and among the rockes of the mountaynes,

16 And ſaid to the mountaynes and rockes, Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, & fro the wrath of the Lambe.

17 For the great day of his wrath is come, and who can ſtand?

CHAP. VII.

9 He ſeeth the ſeruants of God ſealed in their foreheads out of all nations and people, 15 Which though they ſuffer trouble, yet the Lambe ſedeth them, leadeth them to the fountaines of liuing water. 17 And God ſhal wipe away all teares from their eyes.

And after that, I ſawe foure Angels ſtand on y foure corners of the earth, holding the foure windes of the earth, y the windes ſhulde not blowe on the earth, nether on the ſea, nether on anie tre.

2 And I ſaw another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a lowde voyce to the foure Angels to whome power was giuen to hurt the earth, and the ſea, ſaying, Hurt ye not the earth, nether the ſea, nether the trees, til we haue ſealed y ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there were ſealed an hundred and foure and fortie thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Ruben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer, were ſealed twelue thouſand. Of the tribe of Nephthali were ſealed twelue thouſand. Of the tribe of Manaffes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of Leui were ſealed twelue thouſand. Of the tribe of Iſſachar were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of Ioseph were ſealed twelue thouſand. Of the tribe of Benjamin

ked with the blood of the Lambe, and lightened in faith by the worde of God, ſo that they make open profeſſion of the ſame, are exempted fro euil. Though that this blindenes be brought into the worlde by the malice of Satan, yet the mercies of God referue to him ſelf an infinite number which ſhal be ſaued bothe of the Iewes and Gentiles through Chriſt. That is, the tribe of Ephraim, which was Iosephs ſonne.

1 Doctour. preachers that departe from the truth. 2 The kingdome of God is hid, and withdrawn from men, & appeareth not. 3 Realmes, kingdomes & perſons, that did ſeeme to be as ſtable in faith as mountaynes. 4 Iſa. 2. 19. of Iſ. 10. 8. Luk. 23. 30. 5 Suche men afterwarde, of what eſtate ſoever they be, ſhal be deſperate, and not able to ſuffere the weight of Gods wrath, but ſhal continually feare his iudgement.

a The ſpirit is compared to winde, and the doctrine alio. and though there be one ſpirit and one doctrine, yet foure are here named in reſpect of the diuerſitie of the foure quarters of the earth where y Goſpel is ſpred, and for the foure writers thereof, and y preaches of y ſame through y whole worlde. b Meaning, y men of Iſrael.

c That is, the ylands. d Or, Chriſt. e Signifying all men in general, who can no more liue without this ſpiritual doctrine, then trees can bloſſome and beare, except the winde blowe vpon them. f God preuente the dangers and euils, which otherwiſe wolde ouerwhelme the elect.

g Thoſe that are ſealed by the ſpirit of God, and marked with the blood of the Lambe, and lightened in faith by the worde of God, ſo that they make open profeſſion of the ſame, are exempted fro euil.

were.

a The opening of the ſeale is the declaration of Gods wil, and the executing of his iudgements. b Signifying, that there was maruelous things to come. c The white horſe ſignifieth innocencie, victorie, & felicitie which ſhulde come by the preaching of the Goſpel. d He that rideth on the white horſe, is Chriſt. e Signifying the cruel warres that enſued when the Goſpel was reſuſcited. f Who was Satan. g This ſignifieth an extreme famine, and want of all things. h The Greke worde ſignifieth that meafure which was ordinarily giuen to ſeruants for their portion or ſtint of meate for one day. i Which amounted about foure pence halfe pence. k Whereby is meant ſickennes, plagues, peſtilence, & death of man & beaſt. l Or, the graine. m The continual perfecution of the Church noted by the fifth ſeale. n The ſoules of the ſaintes are vnder the altar, which is Chriſt, meaning that they are in his ſafe cuſtodie in the heauens. o Which ſignifieth the change of the true doctrine, which is the greateſt cauſe of motions and troubles that come to the worlde. p That is, the brightnes of the Goſpel. q The tradition of men. r The Church miſerably defaced with idolatrie and afflicted by tyrants.

were sealed twelue thousand.

9 After these thigs I behelde, & lo, a great multitude, which no mā colde number, of all nacions & kindreds, and people, & tongues, stode before the throne, and before the Lambe, clothed with long ^k white robes, and ^l palmes in their hands.

^k In signe of iustitie.

^l In token of victorie & felicitie.

^m All that are saved, attribute their saluacion vnto God onely & to his Christ & to no other thing.

10 And they cryed with a loude voyce, saying, ^m Saluacion cometh of our God, that sitteth vpon the throne, & of the Lambe.

11 And all the Angels stode rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, sayig vnto me, What are these ^w are araied in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulacion, and haue washed their long robes & haue made their long robes white in ^a the blood of the Lambe.

^a There is no puritie nor cleannes, but by the blood of Christ onely, w^{ch} purgeth o^r finnes & so maketh vs white.

^b That is, of the maiestie of God & Father, the Sonne, and ^g holie Ghost.

^p Meaning continually: for els in heauē there is no night.

^c Isa. 49. 10.

^d That is, of the maiestie of God & Father, the Sonne, and ^g holie Ghost.

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^c Isa. 49. 10.

^d That is, of the maiestie of God & Father, the Sonne, and ^g holie Ghost.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, wil dwell among them.

16 * They shal ^q hunger no more, nether thirst anie more, nether shal the sunne ^r light on them, nether anie heate.

17 For the ^f Lambe, which is in the ^t middes of the throne, shal gouerne them, and shal leade them vnto ^u the liuelie fountaines of waters, and * God shal wipe away all teares from their eyes.

^r They shal haue no more grief and paine, but all ioy & consolacion. ^s Iesus Christ the mediator & redemer. ^t Which is verie God. ^u He shal giue them life and conferre them in eternal felicitie.

CHAP. VIII.

1 The seuenth scale is opened: there is silence in heauen. 2 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

^a Under the sixt scale he touched in general the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, & what troubles, scādes & heresies hath bene & shalbe brought into ^g Church.

^b That the hearers might be more attentive.

^c He sheweth the onelie remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.

1 And when he had opened the ^a seuenth seal, there was ^b silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stode before God, and to them were giuen seuē trumpettes.

3 Then another Angel came and stode before the altar hauing a golden censer, and muche odours was giuen vnto him, that he shulde offie with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before

God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with ^d fyre of the altar, and cast it into the ^e earth, and ^f there were voyces, and thundrings, and lightnings, and earthquake.

^d He mea by fyre ^e of God reby we are purged & de cleane, 6, 6.

^e He powe the graces the holie ^f into the he of ^g faithf

^f When ^g grace is ^h red, maruel rebellions: se against it reason of it wicked, wh can nether bide to bea their fūne touched, no mercie offe

^g That is, p claimeth w re against ti Church, an troubles by se doctrine, soadmonithe the to watch

^h That is, t moſte parte men were se duced.

ⁱ Euen the v rie clef we fore tried a prouen.

^k Diuers see tes of heret kes were sp abroad in d worlde.

^l Meaning ti shipmakers, so them tha had anie gou nement.

^m That is, so me excellent minister of th Church, whic shal corrupt the Scripture: n Which her signifiſe falsi corrupt doct

^o That is, of Christ who is the funne of iustice, meani that men by boakiſ of the tr works an merites obſcure Christ and tread his de ath vnder fete

^p That is, of the Church ^q Of the ministers and teachers, which name not taught, as they ought to do. ^r These are plagues for the contempt of the Gospel. ^s Horrible threatnings against the infideles & rebellious perious

6 Then the seuē Angels, which had the seuē trumpettes, prepared them selues to blowe the trumpettes.

7 So the first Angel ^s blew the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of ^h trees was burnt, & all grene ⁱ grasse was burnt.

8 And the seconde Angel blew the trumpet, and as it were a great ^k mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & ^y third parte of ^l shipes were destroyed.

10 Then the third Angel blew the trumpet, & there fell ^m a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the ⁿ waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third parte of the ^o sunne was smitten, & the third parte of the ^p moone, and the third parte of the ^q starres, so that the third parte of them was ^r darkened: and the day was smitten, that the third parte of it colde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heauē, saying with a lowde voyce, ^t Wo, wo, wo to the inhabitants of the earth, because of the ^u undes to come of the trumpet of the thre Angels, which were yet to blowe the trūpettes.

^p That is, of the Church ^q Of the ministers and teachers, which name not taught, as they ought to do. ^r These are plagues for the contempt of the Gospel. ^s Horrible threatnings against the infideles & rebellious perious

CHAP. IX.

1 The fift and sixt Angel blowe their trumpettes: the starre falleth from heauen. 2 The locustes come out of the smoke. 3 The first wo is passe. 4 The foure Angels that were bounde, are loosed. 5 And the third parte of men is killed.

1 And the fift Angel blew the trūpet, & I sawe ^a a starre fall from heauen vnto the earth, and to him was giuen the ^b keye of the bottomles pit.

^a That is, the Bishops and ministers, w for sake ^g worde of God, & so tall out of hea nen, & become Angels of darkness.

^b This authoritie chiefly is committed to the Pope in fig ne whereof he beareth the keyes in his armes.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the ^c smoke of a great fornace, and the sunne,

^c Abundance of heresies and errors, which couer with darknes Christ and his Gospel.

d Locustes are false teachers, heretikes, and worldlie surill Prelates, with Monkes, Freerers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelors & masters which forsake Christ to maine teine false doctrine.

e False and detestable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute and to sting with their taile as scorpions do: such is the faction of the hypocrites.

Isa. 2. 19.

hose. 10. 8.

luk 23. 30.

chp. 6. 16.

Wisd. 16. 9.

g For the false prophetes can not destroye the elect, but such as are ordained to perdition.

h That is, the infidels whom Satan blindeth with the efficacy of error.

i Though the elect be hurt, yet they can not perish.

k The elect for a certeine space and at times are in troubles: for the grethoppers endure but fro April to Septe

ber, which is five moneths.

l For at the beginning they sting of their conscience semeth as nothing, but except they soue seke remedie, they perish.

m Such is the terror of the vnbelaung conscience, which hath no assurance of mercie, but seeth the iudgement of God against it.

n When men embrace error and refuse the true simplicitie of Gods worde.

o Which signifieth that the Popes clergie shalbe proude, ambitious, bold, rouse, rash, rebellious, subber, cruel, lecherous & authors of warre & destruction of the simple children of God.

p They pretend a certeine title of honour, which in dede belongeth nothing vnto the, as the Priests by their crownes and strange apparel declare.

q That is, they pretend great gentlenes & leue: they are wise, politike, subtil, eloquent & in worldlie craftines passe all in all their doings.

r Signifying their oppression of the poore & crueltye against Gods children.

s Which signifye their hardenes of heart and obstination in their errors, with their assurance vnder the protection of worldlie princes.

t For as though they had wings, so are they lifted vp about the comune sorte of men & esteemed mozte holie & do all things w rage & fierenes.

u To infect & kil w their venomous doctrine.

x Which is Antichrist the Pope, king of hypocrites & Satans ambassadour.

y That is, destroyer: for Antichrist the forner of perdition destroyeth mens soules w false doctrine, & the whole worlde w fyre & sword.

z Which was the voyce of Christ sitting at the right hand of the Father.

a Meaning the enemies of the East country, which shulde afflict the Church of God, as did the Arabians, Saracines, Turkes & Tartarians.

b This signifieth the great readines of the enemies.

and the ayre were darkened by the smoke of the pit.

And there came out of the smoke *d* Locustes vpon the earth, and vnto them was giuen *e* power, as the *f* scorpions of the earth haue power.

And it was commanded them, that they shulde not hurt the *g* grasse of the earth, nether anie grene thing, nether anie tree: but onely those *h* men which haue not the seale of God in their foreheades.

And to them was commanded that they shulde not *i* kil them, but that they shulde be *k* vexed five moneths, and that their paine shulde be as the paine that cometh of a *l* scorpion, when he hath stung a mā.

Therefore in those daies shal men *m* seke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

And the forme of the locustes was like vnto *n* horses prepared vnto battel, and on their heades were as it were *o* crownes, like vnto golde, and their faces were like the faces of men.

And they had heere as the *q* heere of women, and their *r* teeth were as the teeth of lions.

And they had *s* habbergions, like to habbergions of yron: and the sounde of their *t* wings was like the sounde of charets when manie horses runne vnto battel.

And they had tailes like vnto scorpions, and there were *u* stings in their tailes, & their power was to hurt *v* me five moneths.

And they haue a King ouer them, which is the *x* Angel of the bottomles pit, whose name in Hebrew is, *y* Abaddon, and in Greke he is named Apollyon.

One wo is past, & beholde, yet two woes come after this.

Then the first Angel blewe the trūpet, & I heard a *z* voyce from the foure hornes of the golden altar, which is before God,

Saying to the first Angel, which had the trumpet, Lose the foure *a* Angels, w are bounde in the great riuer Euphrates.

And the foure Angels were losed, which were prepared at an *b* houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

And the number of horsemen of warre

were twetic thousand times ten thousand: for I heard the number of them.

And thus I sawe the horses in a vision, and them that sate on them, hauing fyrie habbergions, & of Iacinth & of brimstone, & the heads of the horses were as *c* heads of lyons: and out of their mouthes went forth the fyre and smoke and brimstone.

Of these thre was the third parte of *d* me killed, that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

For their power is in their *e* mouthes, & in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurte.

And the remnant of the men which were not killed by these plagues, *f* repented not of the workes of their hands that they shulde not worship deuils, and *g* idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se, nether heare nor go.

Also they repented not of their murther, and of their forcerie, nether of their fornicacion, nor of their thefte.

CHAP. X.

The Angel hath the boke open. *h* He sweareth there shalbe no more time. *i* He giueth the boke vnto Iohn, which eateth it vp.

And I sawe another mightie *j* Angel come downe from heauen, clothed with a cloude, and the *k* raine bowe vpon his head, & his face was as the *l* sunne, and his *m* feete as pillars of fyre.

And he had in his hand a litle *n* boke open, and he put his right fore vpon the sea, and *o* he left on the earth,

And cryed with a *p* lowde voyce, as when a lyon roareth: and when he had cryed, seven *q* thondres vttered their voyces.

And when the seven thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, *r* Seale vp those things which the seven thondres haue spoken, & write the not.

And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,

And sware *s* by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, w therein are, that time shulde be no more.

But in the daies of the voyce of the seven *t* Angel, whē he shal beginne to blowe the trumpet, euen the *u* mysterie of God shalbe finished, as he hath declared to his seruants the Prophetes.

were twetic thousand times ten thousand: for I heard the number of them.

And thus I sawe the horses in a vision, and them that sate on them, hauing fyrie habbergions, & of Iacinth & of brimstone, & the heads of the horses were as *c* heads of lyons: and out of their mouthes went forth the fyre and smoke and brimstone.

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For their power is in their *e* mouthes, & in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurte.

And the remnant of the men which were not killed by these plagues, *f* repented not of the workes of their hands that they shulde not worship deuils, and *g* idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se, nether heare nor go.

Also they repented not of their murther, and of their forcerie, nether of their fornicacion, nor of their thefte.

CHAP. X.

The Angel hath the boke open. *h* He sweareth there shalbe no more time. *i* He giueth the boke vnto Iohn, which eateth it vp.

And I sawe another mightie *j* Angel come downe from heauen, clothed with a cloude, and the *k* raine bowe vpon his head, & his face was as the *l* sunne, and his *m* feete as pillars of fyre.

And he had in his hand a litle *n* boke open, and he put his right fore vpon the sea, and *o* he left on the earth,

And cryed with a *p* lowde voyce, as when a lyon roareth: and when he had cryed, seven *q* thondres vttered their voyces.

And when the seven thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, *r* Seale vp those things which the seven thondres haue spoken, & write the not.

And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,

And sware *s* by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, w therein are, that time shulde be no more.

But in the daies of the voyce of the seven *t* Angel, whē he shal beginne to blowe the trumpet, euen the *u* mysterie of God shalbe finished, as he hath declared to his seruants the Prophetes.

shalbe sūonied. *g* The whole graces of Gods Spirit bent them selues against Antichrist. *h* Beleeue that that is written: for there is no need to write more for the vnderstanding of Gods children. *i* That is, by God with whome Christ by his diuinitie is equall. *k* The faithful shal vnderstand and se this mysterie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.

8 And

c Which signifieth their false doctrine & hypocrisie.

d And therefore were iustly destroyed.

Psal. 115. 4. & 133. 15.

a Which was Iesus Christ who came to confort his Church against *b* furious assaults of Satan and Antichrist: so that in all their troubles, the faithful are sure to finde comfort in him.

b Iesus Christ beareth *c* testimony of Gods loue towards vs.

c It ouercome all the darkenes of the Angel of the bottomles pit.

Dan. 12. 7. *d* Straight, strong & pure fro all corruptions.

e Meaning the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his had.

f Which declareth that in despite of Antichrist *g* Gospel shulde be preached through all the world: so that the enemies

shalbe sūonied. *g* The whole graces of Gods Spirit bent them selues against Antichrist. *h* Beleeue that that is written: for there is no need to write more for the vnderstanding of Gods children. *i* That is, by God with whome Christ by his diuinitie is equall. *k* The faithful shal vnderstand and se this mysterie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.

8 And

1 As S. Iohn vnderſtoode
as by reuelation, ſo is the
ſame reuelation to diſco-
uer the Pope,
& Antichriſt.
m Meaning,
Chriſt.

25.3.7.

n That is, the
holie ſcriptures:
w declar-
eth y the mi-
niſter muſt re-
ceiue the aſ-
hand of God
before he can
preache the to
others.

o Which ſigni-
feth that the
miniſters ought
to receiue the
worde into

their hearts, & to haue graue, & depe iudgement, and diligently to ſtudie it, &
with zeale to vter it. p Signifying y albeit that the miniſter haue conſola-
tion by the worde of God, yet ſhal he haue ſore, & grievous enemies, which
ſhal be troubleſome vnto him. q Not onely meaning in his life time, but
that this boke after his death ſhoulde be as a preaching vnto all nations.

CHAP. XI.

1 The temple is meaſured. 3 Two witnesses raised up by
the Lord, are murdered by the beaſt. 11 But after
reſcued to glorie. 15 Chriſt is exalted, 16 And God
praiſed by the 24. elders.

a Which decla-
reth y Chriſt
Ieſus wil buyl
de his Church
and nor haue
it deſtroyed:
for he meaſu-
reth out his
ſpiritual Tem-
ple

b The Iewiſh
temple was de-
uoted into
three parts: the
bodie of the
temple which
is called the
court, where-
into euery ma-
entred: y holie
places where
y leuit were:
& the holieſt
of all, where-
into the high
Prieſt once a
yere entred: in
reſpect there-
fore of theſe
two later, the
firſt is ſaid to
be caſt out, be-
cauſe as a thiſ
prophane it is
neglected whe
the temple is
meaſured, and
yet the aduer-
ſaries of Chriſt
boar that they
are in the Te-
ple, and y none
are of the Te-
ple, but they-
c That is, the
Church of

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ple, and y none
are of the Te-
ple, but they-
c That is, the
Church of

d Meaning, a certene time: for God haſte limited the time of Anti-
chriſts tyrannie. e By two witnesses he meaneth all the preachers y ſhoulde
buyld vp Gods Church, alluding to Zorubbabel and Iehoſhua which were
chiefly appointed for this thing, and alſo to this ſaying, In the mouthes
of two witnesses ſtandeth euery worde. f Signifying a certene time: for whe
God giueth ſtrength to his miniſters, their perſecutions ſeme, but as it were
for a day or two. g In poore and ſimple apparell. h Whereby are ſig-
nified the excellēt graces of them which beare witness to the Goſpel. i Who
haſte dominion ouer the whole earth. k By Gods worde whereby his mi-
niſters diſcomſt the enemies. l They denounce Gods iudgement againſt the
wicked, that they can not enter into heauen. m Which is to declare & pro-
cure Gods vengeance. n That is, the Pope which haſte his power out of
hele and cometh thence. o He ſheweth how the Pope gaineth the victorie,
not by Gods worde, but by cruel warre.

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not by Gods worde, but by cruel warre.

8 And the voyce which I heard from hea-
uen, ſpake vnto me againe and ſaid, Go &
take y litle boke which is open in the hand
of the Angel, which ſtādeth vpon the ſea
& vpon the earth.

9 So I wēt vnto the Angel, & ſaid to him,
Giue me the litle boke. And he ſaid vnto
me, Take it, & eat it vp, and it ſhal ma-
ke thy bellie bitter, but it ſhalbe in thy
mouth as ſwere as honie.

10 Then I toke the litle boke out of the An-
gels hand, and ate it vp, and it was in my
mouth as ſwere as honie: but when I had
eaten it, my bellie was bitter.

11 And he ſaid vnto me, Thou muſt pro-
phetic againe among the people and na-
tions, and tongues, and to many Kings.

12 And they ſhal heare a great voyce from
heauen, ſaying vnto them, Come vp hi-
ther. And they ſhal aſcende vp to heauen
in a cloude, and their enemies ſhal ſe
them.

13 And the ſame houre ſhal there be a great
earthquake, and the tenth parte of the ci-
tie ſhal fall, and in the earthquake ſhal-
be ſlaine in nomber ſeuē thouſand: and
the remnant ſhalbe afraid, and giue glo-
rie to the God of heauen.

14 The ſeconde wo is paſt, & beholde the
thirde wo wil come anone.

15 And the ſeuēth Angel blew the trum-
pet, and there were great voyces in heauē,
ſaying, The kingdomes of this worlde are
our Lords, and his Chriſts, and he ſhal rei-
gne for euermore.

16 Then the foure & twētie Elders, which
ſate before God on their ſeates, fell vpon
their faces, and worſhipped y God,

17 Saying, We giue thee thanks, Lord
God almighty, Which art, and Which
waſt, & Which art to come: for thou haſt
receiued thy great might, and haſt obtai-
ned thy kingdome.

18 And the Gentiles were angrie, and thy
wrath is come, and the time of the dead,
that they ſhoulde be iudged, and that thou
ſhouldeſt giue rewarde vnto thy ſeruants
the Prophetes, and to the Saintes, and to
them that feare thy Name, to ſmale, and
great, and ſhouldeſt deſtroye them, which
deſtroye the earth.

19 Then the Temple of God was opened
in heauen, and there was ſene in his Tem-
ple the Arke of his couenāt: and there we-
re lightning, and voyces, and thōdrings,
and earthquake, and muche haile.

20 And when they haue finiſhed their testi-
monie, the beaſt that cometh out of
the bottomles pit, ſhal make warre aga-
inſt them, and ſhal ouercome them, and
kill them.

21 And when they haue finiſhed their testi-
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kill them.

8 And their corpes ſhal lie in the ſtretes of
the great citie, which ſpiritually is cal-
led Sodom and Egypt, where our Lord al-
ſo was crucified.

9 And they of the people and kinreds, and
tongues, and Gentiles ſhal ſe their corpes
thre dayes and an halfe, and ſhal not ſuffer
their carkeſes to be put in graues.

10 And they that dwell vpon the earth,
ſhal reioyce ouer them and be glad, and
ſhal ſend giftes one to another: for theſe
two Prophetes vexed them that dwell
on the earth.

11 But after thre dayes and an halfe, the ſpi-
rit of life coming from God, ſhal enter in-
to them, & they ſhal ſtand vp vpon their
fete: and great feare ſhal come vpon them
which ſawe them.

12 And they ſhal heare a great voyce from
heauen, ſaying vnto them, Come vp hi-
ther. And they ſhal aſcende vp to heauen
in a cloude, and their enemies ſhal ſe
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the bottomles pit, ſhal make warre aga-
inſt them, and ſhal ouercome them, and
kill them.

35 And when they haue finiſhed their testi-
monie, the beaſt that cometh out of
the bottomles pit, ſhal make warre aga-
inſt them, and ſhal ouercome them, and
kill them.

36 And when they haue finiſhed their testi-
monie, the beaſt that cometh out of
the bottomles pit, ſhal make warre aga-
inſt them, and ſhal ouercome them, and
kill them.

37 And when they haue finiſhed their testi-
monie, the beaſt that cometh out of
the bottomles pit, ſhal make warre aga-
inſt them, and ſhal ouercome them, and
kill them.

p Meaning the
whole iurisdic-
tion of the
Pope, which is
copared to So-
dom for their
abominable
ſinne, and to
Egypt becauſe
the true li-
bertie to ſerue
God is taken
away from the
faithful: and
Chriſt was co-
demned by Pi-
late, who repre-
ſented the Ro-
maine power
which ſhoulde
be enemy to
the godlie.

q The iſidels
are tormented
by hearing y
truth preached.

r Which ſhal-
be in the laſt
reſurrection.

s For it ſemed
that Antichriſt
had chaſed
them out of
the earth.

t Of the power
of Antichriſt.

u When they
ſhal vnderſtād
by Gods wor-
de the glorie
of his, and the
punishment of
his enemies, theſe
ſhal fall from
the Pope, and
glorifie God.

x Albeit Satā
by y Pope, Tur-
ke and other
inſtruments
troubleth the
worlde neuer
ſo much, yet
Chriſt ſhal rei-
gne.

y Ieſus Chriſt.

z This decla-
reth the office
of the godlie,
which is to
giue God than-
kes for the de-
liverance of
his, and to praiſe
his iuſtice for puni-
ſhing of his
enemies.

a Which ſigni-
fie the deſtru-
ction of the
enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the
ſunne. 7 Michael fighteth with the dragon, which
perſecuteth the woman. 11 The victorie is gotten to
the comfort of the faithful.

ANd there appeared a great wonder in heauen: A woman clothed with the sunne, & the moone was vnder her fete, and vpon her head a crowne of twelve starres.

And she was with childe and cryed traouailing in birth, and was pained readie to be deliuered.

And there appeared another wonder in heauen: for beholde, a great red dragon hauing seven heades, and ten hornes, and seven crownes vpon his heads:

And his taile drue the third parte of the starres of heauen, & cast the to the earth. And the dragon stode before the woman, which was readie to be deliuered, to deuoure her childe when she had brought it forth.

So she brought forth a man childe, which shulde rule all nations with a rod of yron: and her sonne was taken vp vnto God and to this throne.

And the woman fled into wilderness where she hath a place prepared of God, that they shulde fede her there a thousand, two hundred and threscore dayes.

And there was a battell in heauen. Michael & his Angels foght against the dragon, and the dragon foght & his Angels.

But they preuailed not, nether was their place founde anie more in heauen.

And the great dragon, that olde serpent, called the deuil and Satan, was cast out, which deceiueh all the worlde: he was cast into the earth, & his Angels were cast out with him.

Then I heard a loude voyce, saying, Now is saluation in heauen, and strength & the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

But they ouercame him by the blood of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death.

Therefore reioyce, ye heauens, & ye that dwell in the. Wo to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you which hath great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man childe.

But to the woman were giuen two winges of a great eagle, & she might flie into the wilderness, into her place, where she is nourished for a time, & times, and halfe a time, from the presence of the serpent.

And the serpent cast out of his mouth water like as a fountain, that he might cause her to be caryed away of the flood.

But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

Then the dragon was wroth with the woman, and wet and made warre with the remnant of her seide, which kepe the commandments of God, and haue the testimony of Iesus Christ.

And I stode on the sea sande.

ter after the woman like a flood, & he might cause her to be caryed away of the flood.

But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

Then the dragon was wroth with the woman, and wet and made warre with the remnant of her seide, which kepe the commandments of God, and haue the testimony of Iesus Christ.

And I stode on the sea sande.

CHAP. XIII.

The beast deceiueh the reprobate. 2. 4. 12. And is confirmed by another beast. 17 The priuiledge of the beasts marke.

ANd I sawe a beast rise out of the sea, hauing seven heades, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

And the beast which I sawe, was like a leopard, and his fete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, & great autoritie.

And I sawe one of his heads as it were wounded to death, but his deadlie wounde was healed, and all the worlde wōdred and followed the beast.

And they worshipped the dragon which gaue power vnto the beast, & they worshipped the beast, saying, Who is like vnto the beast, who is able to warre with him!

And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to do two and fortie moneths.

And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, & the dwell in heauē.

And it was giue vnto him to make warre with the Saintes, and to ouercome them, & power was giuen him ouer euerie kindred and tongue, and nation.

Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the Boke of life of the Lambe, which was slaine from the beginning of the worlde.

If anie man haue an eare, let him heare.

If anie lead into captiuitie, he shal go into captiuitie: if anie kil with a sworde, he must be killed by a sworde: here is the pacience, & the faith of the Saintes.

And I behelde another beast comming vp out of the earth, which had two hornes.

As God ordeined frō before all beginning, & all sacrifices were as signes & sacraments of Christs death. o Thei which led soules captiues, go them selues into captiuitie. p As the kingdome of Christ is frō heauē, & bringeth men thither: so the Popes kingdome is of the earth & leadeth to perdition, & is begone, & established by ambition, couetousnes, beafelines, craft, treason & tyrānie. q Which signifie the priesthode & the kingdome, and therefore he giuerh in his armes two keis, and hath two swordes caryed before him. So Boniface the eight which first ordeined the Tūbille, shewed him self one day in apparel as a Pope, & the next day in harness as the Emperour, and the two hornes in the bishops mitre are signes hereof.

Satan was not able to destroy the head nor the bodie, and therefore he weth his rage against the members.

Here is the description of the Romaine empire which standeth in crueltie and tyrannie.

Meaning Rome, because it was first gouerned by seven Kings or Emperours after Nero, and also is compassed about with seven mountaynes.

Which signifie manie provinces.

By these beastes are signified the Macedonians, Persians & Chaldeans whome the Romaines ouercame.

That is, the deuil.

This maie be vnderstand of Nero, who moued the first persecution against the Church, and after slew him self, so the familie of the Cæsars ended in him.

For the empire was established againe by Vespasian.

By receiuing the statutes, of dināces, decrees, ceremonies, & religion of the Romaine empire.

Antichrists time & power is limited.

In their bodies, not in soules.

He meaneth the vniuersal departing where of S. Paul speaketh to the Thessalonians.

In this third vision is declared how the Church which is compassed about with Iesus Christ the Sonne of righteousness, is persecuted of Antichrist. The Church treadeth vnder foot what soeuer is mutable, and inconstant, with all corrupt affections and such like. Which signifie God and his worde. The Church euer with a most feruent desire longed for Christ shulde be borne, & that the faithful might be regenerate by his power. Psal. 9. The deuil, & all his power which burneth with furie and is red with blood of the faithful. For he is prince of this worlde & almost hath the vniuersal gouernement. By his starres & promises he gaineth manie of excellent ministers & honorable persones, and bringeth the destruction. Which is Iesus Christ the first borne among manie brethren, who was borne of the virgin Marie as of a special member of the Church. The Church was removed from among the Jewes to the Gentiles, which were as a bare wilderness, and so it is persecuted to & fro. Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithful. For the dragon was deprived of all his dignitie and had no more place in the Church. They put their liues in danger so oft as neede required. Meaning, the that are giuen to the worlde and fleshly lustes. And was ouercome of Christ, then he saith against his members. Which the Lord had appointed for her. God giueh meanes to his Church to escape the furie of Satan making his creatures to serue to the support thereof.

r He spake de-
vish doctrine,
accused Gods
worde of im-
perfection, set
up mans tradi-
tions, and spake
things contrarie
to God
and his worde.
f For the Pope
in ambicio,
crueltie, idola-
trie, & blasphemie
did follow
& imitate the
ancient Romai-
nes.

e Broght the
to idolatrie &
astonished the
with the name
of that holie
empire (as he
termeth it).
u The man of
sinne accord-
ing to operation
of Satā shalbe
all power,
signes & mira-
cles of lies.
a The 7, 2, 10.
x Before the
whole empire
representeth
the first beast,
and is the ima-
ge thereof.
y For the first
empire Romai-
ne was as the
paterne, & this
secōde empire
is but an ima-
ge & shadowe
thereof.

z For except the
Pope confirme
the autoritie
of the King of
Romaines, he
is not esteemed
worthie to be
made Emperour.
a The same things
the Pope, or false
prophetes instruct
him in. **b** Receiue
the ordinances &
decrees of the
seat of Rome, &
to kisse the
shoes, if he were
puttherunto. **c**
Whereby he re-
nouēth Christ:
for as faith, the
worde & the sa-
cramēts are the
Christians markes:
so this Antichrist
will accept none
but such as will
aproue his doct-
rine: so it is not
yough to confesse
Christ, & to be-
lieue the Scrip-
tures, but a man
must subscribe
to the Popes doct-
rine: moreover
their chrismaties,
grasings, vowes,
othes & shawings
are signes of this
marke. In so
much as no natiō
was excepted
the had not manie
of these marked
beasts. **d** He
is not sealed
with Antichrists
marke, can not
be suffered to
liue among men.
e Suche as
may be vnder-
stand by mans
reason: for
about 666 yeres
after this reuelati-
on Pope or Anti-
christ begā to be
manifest in the
worlde: for these
characters χ θ ς
signifie 666: &
this nōber is
gathered of the
smaller nōber,
 λ α τ ϵ ν \omicron ς ,
which in the
whole make 666
& signifieth
Lareinus, or
Larin, which
noteth the Pope
or Antichrist
who vseth in
all things the
Larin tongue,
& in respect
thereof he con-
tēneth the
Ebrewe & Greke
wherein the
worde of God
was first & best
writen: & be-
cause Italie in
olde time was
called Latini-
um, the Italians
are called Latini,
so that hereby
he noteth of
what countrey
chiefly he shulde
come.

CHAP. XIII.

1 The notable companie of the Lābe. **6** One Angel announ-
ceth the Gospel. **8** Another the fall of Babylon. **9** And
the thirde warneth to flee frō the beast. **13** Of their blef-
sednes which dye in the Lord. **18** Of the Lords haruest.

a Iesus Christ
ruleth in his
Church to de-
fend and com-
fort it, though
the beast rage
neuer so mu-
che: and seeing
Christ is pre-
sent euer with
his Church,
there can be
no vicare: for
where there is
a vicare, there
is no Church.

b Meaning a great and ample Church. **c** Which was the marke of their
election to wit, their faith. **d** Signifying that the number of the Church
shulde be great, and that they shulde speake boldly, and aloud, and so
glorifie the Lord.

nes like the Lambe, but he spake like the dragon.

And he did all that the first beast colde do before him, & he caused the earth, and them which dwel therein, to worship the first beast, whose deadlie wounde was healed.

And he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,

And deceiued the that dwel on the earth by the signes, which were permitted to him to do in the sight of the beast, sayig to them that dwell on the earth, that they shulde make the image of the beast, which had the wounde of a sworde, & did liue.

And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast shulde speake, and shulde cause that as manie as wolde not worship the image of the beast, shulde be killed.

And he made all, bothe small and great, riche and poore, fre and bonde, to receiue a marke in their right hand or in their forehead.

And that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.

Heare is wisdome. Let him that hathe wit, count the number of the beast: for it is the number of a man, and his number is six hundredth, threscore and six.

The same things the Pope, or false prophetes instruct him in. **b** Receiue the ordinances & decrees of the seat of Rome, & to kisse the shoes, if he were puttherunto. **c** Whereby he renouēth Christ: for as faith, the worde & the sacramēts are the Christians markes: so this Antichrist will accept none but such as will aproue his doctrine: so it is not yough to confesse Christ, & to be lieue the Scriptures, but a man must subscribe to the Popes doctrine: moreover their chrismaties, grasings, vowes, othes & shawings are signes of this marke. In so much as no natiō was excepted the had not manie of these marked beasts. **d** He is not sealed with Antichrists marke, can not be suffered to liue among men. **e** Suche as may be vnderstand by mans reason: for about 666 yeres after this reuelation Pope or Antichrist begā to be manifest in the worlde: for these characters χ θ ς signifie 666: & this nōber is gathered of the small nōber, λ α τ ϵ ν \omicron ς , which in the whole make 666 & signifieth Lareinus, or Larin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, & in respect thereof he contēneth the Ebrewe & Greke wherein the worde of God was first & best writen: & because Italie in olde time was called Latiniū, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he shulde come.

and the Elders, and no man colde learne that song, but the hundreth, fortie and foure thousand, which were boght from the earth.

These are they, which are not defiled with womē: for they are virgins: these folowe the Lābe whither soeuer he goeth: these are boght from men, being the first frutes vnto God, and to the Lambe.

And in their mouths was founde no guile: for they are without spot before the throne of God.

Then I sawe another Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kindred, and tongue, and people,

Sayig with a loude voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.

And there followed another Angel, saying, It is fallen, it is fallen, Babylon the great citie: for she made all nations to drinke of the wine of the wrath of her fornication.

And the thirde Angel followed them, saying with a loude voyce, If any mā worship the beast and his image, and receiue his marke in his forehead, or on his hand,

The same shal drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimstone before the holie Angels, & before the Lambe.

And the smoke of their torment shal ascende euermore: & they shal haue no rest day nor night, which worshippe the beast and his image, and whoeuer receiue the print of his name.

Here is the patience of Saintes: here are they that kepe the commandements of God, and the faith of Iesus.

Then I heard a voyce frō heauen, saying vnto me, Write, Blessed are the dead, which hereafter dye in the Lord. Euē so saith the Spirit: for they rest from their labours, and their workes followe them.

And I looked, & beholde, a white cloude, and vpon the cloude one sitting like vnto the Sōne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

And another Angel came out of the Tēple, crying with a loude voyce to him

to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction. **o** That is, of his terrible iudgement. **p** The faithful are exhorted to patience. **q** For they are deliuered from the horrible troubles which are in the Church, and rest with God. **r** On, for the Lords cause. **s** Which are ingrafted in Christ by faith, which rest and stay onely on him and reioyce to be with him: for immediately after their death they are receiued into ioye. **t** Signifying that Christ shal come to iudgement in a cloude, such as he was sene to go vp.

None can praise God, but the elect whom he hathe boght.

By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly mee of idolatrie, which is the spiritual whoredome.

For their whole delite is in the Lābelesus and they loue none but him. Which declareth that the faithful ought to liue in chastity and holily, that they may be the first frutes & an excellent offering of the Lord.

For as muche as their sinnes are pardoned, & they are cled with the iustice of Christ.

By this Angel are meant the true ministers of Christ, which preache the Gospel faithfully.

Isa. 21, 9.

Isa. 31, 8.

chap. 18, 8.

The Gospel teacheth vs to feare God and honour him, which is beginning of heauenlie wisdome.

Signifying Rome, for as muche as the vices which were in Babylon, are founde in Rome in greater abundance, as perfection of the Church of God, oppression & slaughter, destruction of the people of God, confusion, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shal this wicked kingdome of Antichrist haue a miserable ruine, though it be great & seemeth to extend throughout all Europa.

By which fornication God is prouoked

Isa. 53.

mat. 13. 39.

The ouerthrowe of the people is compared to an haruest, Isa. 19. 5: also to a vintage, Isa. 63.

This is spoken familiarly for our capacite, alluding vnto an house-band man who suffereth him self to be aduertised by his seruants when his haruest is ripe, and not that Christ hath the neede to be tolde when he shulde come to iudgement for the confort of his Church and destruction of his enemies.

This was Christ who is also the altar, the Priest and sacrifice.

That is, a certaine place appointed and not in the heauen.

By this similitude he declarerh the horrible confusion of the tyrants and infidels, which delite in nothing but warres, slaughters, persecutions and effusion of blood.

that sate on the cloude, * Thrust in thy sickle & reape: for the time is come to reape: for the haruest of the earth is ripe.

And he that sate on the cloude, * thrust in his sickle on the earth, & the earth was reaped.

Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

And another Angel came out from the altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the horsebridles by the space of a thousand and fix hundredth furlongs.

CHAP. XV.

Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

This is the fourth vision which containeth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godlie.

Meaning an infinite number of Gods ministers, which had infinite manners of sortes and punishments.

Exod. 15. 1.

Psal. 145. 17.

Lere. 20. 16.

Signifying this bristled & inconstant world mixt with fyre, that is, troubles and afflictions, but the Saintes of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie.

Or, after and desired.

Which is to declare that Gods iudgements are cleare, iust, and without spot.

And I sawe another^a signe in heauē great & marueilous, ^b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

And I sawe as it were a^c glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

And they sung the song of Moses the^d seruant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy^e wayes, King of Saintes.

* Who shal not feare thee, o Lord, and glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and^d bright linnen, and hauing their^e breastes girded with golden girdles.

As ready to execute the vengeance of God.

And one of the^f foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

And the Temple was ful of the smoke of the glorie of God and of his power, and no mā was able to enter into the Tēple, til the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

The Angels powre out their vials full of wrath. 6 And what plagues followe thereof. 15 Admonition to take hede and wash.

And I heard a great voyce out of the Temple, saying to the seue^g Angels, Go your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

And the first went, and powred out his vial vpon the earth: and there fell a noy^hsome, and a grievousⁱ sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

And the secōd Angel powred out his vial vpon the sea, and it became as the^j blood of a dead man: and euerie liuing thing dyed in the sea.

And the thirde Angel powred out his vial vpon the riuers & fountaines of waters, and they became^k blood.

And I heard the Angel of the^l waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

And I heard another out of the Sanctuarie say, Euē so, Lord God almightie, ^m true and righteous are thy iudgements.

And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men withⁿ heat of fyre,

And men boyled in great heat, and^o blasphemed the Name of God, which hath the power ouer these plagues, and they repented not, to giue him glorie.

And the fift Angel powred out his vial vpon the throne of the^p beast, & his kingdom waxed darke, & they^q gnewe their tongues for sorowe,

And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

And the sixt Angel powred out his vial vpon the great riuier^r Euphrates, and the water thereof dried vp, that the way of

Popes doctrine is an horrible plague of God, & kepeth men in darke ignorance and errors. k They shal thewe their furie, rage & blasphemie against God when the light of his Gospel shal shine. l By Euphrates which was strength of Babylon, is ment^s riches, strength, pleasures and commodities of Rome the second Babylon, & the faithful^t are the true Kings & Priests in Christ, haue taken away by disclosing their wicked disceit.

By the foure beastes are met all the creatures of God & willingly serue him for the punishment of the infidels.

God giuerh vs full entrie in to his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the ful end of all things.

This was like the first plague of Egypt, which was sores and boiles or pockes: and this reigneth commonly among Canons, monkes, friers, nuns, Priests and such like vermin which beare the marke of^u beast.

This is like to the first plague of Egypt which signifieth all kindes of persecutions and contagious diseases.

That is, corrupt & infected. The first plague of Egypt was like vnto this.

He bringeth forth the two Angels: ^v one which is gouernour of^w waters, and the other from^x vnder the altar, as witnesses & commēders of Gods iust iudgements.

For as muche as thou destroyest the rebellous, & persecutest thine.

Signifying famine, droughe and hote diseases which proceede thereof.

The wicked were hardhearted & stubborn when God punished them.

This answereth to^y ninth plague of Egypt: which signifieth^z the

m That is, a strong number of this great devil & Popes ambassadours which are ever crying and crying like frogs and come out of Antichrists mouth, because they shulde speake nothing but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians.

Chap. 3.7.
Mat. 24. 44.

Luk. 12. 39.

n Albeit they call them selues spiritual and holie sachers.

o For in all Kings courtes & Pope hath had his ambassadours to hinder the kingdome of Christ.

p Of righteousness and holines, where with we are cled through Iesus Christ.

q As if he wolde say, The craftines of destruction wher as Kings and princes shal warre against God, but by craft of Satan are brought to that place where they shal be destroyed.

r This is the last iudgement when Christ shal come to destroy & wicked and deliuer his Church.

s Meaning the whole number of them that call them selues Christians, whereof some are so in dede, some are Papistes and vnder pretence of Christ serue Antichrist, and some are nenters which are nerher on the one side nor of the other. **t** Signifying, all strange religions, as of the Iewes, Turkes & others, which then shal fall with that great whore of Rome, & be tormented in eternal paines.

the Kings of the East shulde be prepared. And I sawe three vncleane spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightye.

(* Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his garmets, lest he walke naked, and men se his filthines)

And they gathered them together into a place called in Hebrue **q** Armagedon.

¶ And the seuenth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, saying, **r** It is done.

And there were voyces, and thundrings, and lightnings, & there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

And the great citie was diuided into thre partes, and the cities of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cup of the wine of the fiercenes of his wrath.

And euerie yle fled away, & the mountaines were not founde.

And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. **8** Her finnes and punishment. **14** The victorie of the Lambe.

Then there came one of the seuen Angels, which had the seuen viales, and talked with me, saying vnto me, Come: I wil shewe thee the danacion of the great whore that sitteth vpon many waters, With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. So he caried me away into the wildernes in the Spirit, and I sawe a woman sit vpon a skarlat coloured beast, full of names of blasphemie, which had seuen heads, &

ten hornes.

And the woman was araied in purple & skarlat, & guilded with golde, & precious stones, and pearles, and had a cup of golde in her hand, full of abominations, and filthines of her fornication.

And in her forehead was a name written, **h** A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

And I sawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I sawe her, I wadded with great marueile.

Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heads, and ten hornes.

The beast that thou hast sene, was, and is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwell on the earth, shal wondre (whose names are not written in the Boke of life from the fundacion of the worlde) when they beholde the beast that was, and is not, and yet is.

Here is the minde that hath wisdome. The seuen heads are **k** seuen mountaines, whereon the woman sitteth: they are also **l** seuen Kings.

Five are fallen, and one is, and another is not yet come: and wher he cometh, he must continue a short space.

And the beast that was, and is not, is euen the eight, and is one of the seuen, & shal go into destruction.

And the ten hornes which thou sawest, are **tē** Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one houre with the beast.

¶ These haue one minde, and shal giue their power, and autoritie vnto the beast.

These shal fight with the Lambe, & the Lambe shal ouercome them: * for he is Lord of Lords, & King of Kings: & they that are on his side, called, and chosen, and faithful.

And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shal eat her flesh, & burne her with fyre.

For God hath put in their hearts to fulfil his wil, & to do with one consent for to giue their kingdome vnto the beast, vntil the wordes of God be fulfilled.

¶ I sawe Antichrist, & to dedicat them selues and theirs wholly

G Gg. iiii.

f This woman is the Antichrist, that is, the Pope with whole bodie of his filthie creatures, as is expounded, ver. 18, whose beautie onely standeth in outward pompe & impudencie and craft like a strumpet.

g Of false doctrines & blasphemies.

h Which none can knowe to auoide but the elect.

i This is the Romaine empire which being fallen into decay, the whore of Rome vsurped autoritie, and proceeded from the deuil and thence shal returne.

k Which are about Rome.

l For after the empire was decayed in Nero, Galba, Orho, Vitellius, Vespasian, Titus dyed in lesse then fouretye yeres and reigned as

Kings: Domitian then reigned, and after him Cocceius Nerva which was the seuenth.

m He meaneth Traian the emperor who was a Spaniard & adopted by Nerva, but because he persecuted faithfull he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

o And breske them to shew as a porters pot.

p Diuers nations as the Gothes, Vandales, Huns and other nations which were once subiect to Rome, shal rise againe & destroy it.

q That in stead of doing homage to Christ Iesus, they shulde be cast into a reprobate sense to vnto him.

a Which was Christ Iesus who wil take vengeance on this Romish harlot.

b Antichrist is compared to an harlot because he seduceth the worlde with vaine wordes, doctrines of lies, & outward appearance.

c Meaning, diuers nations & countreies.

d The beast signifieth an ancient Rome, a woman that sitteth thereon, the newe Rome which is the Papistrie, whose crueltie and blood sheding is declared by skarlat.

e Full of idolatrie, superstition and contempt of the true God.

To flee from Babylon. Reuelation. The whores marchants 2/1224

18 And the womā which thou sawest, is the great citie, which reigneth ouer y^e Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlde are sorie for the fall of the whore of Babylon: 4 An admonition to the people of God to flee out of her dominion. 20 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightily with a loude voyce, saying, * It is fallen, it is fallen, Babylon y^e great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vnclane and hateful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce frō heauen say, d Go out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembred her iniquities.

6 f Rewarde her, euē as she hath rewarded you, and giue her double according to her workes: & in the cup that she hath filled to you, fil her the double.

7 In asmuche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for she saith in her heart, * I sit being a quene, and am no widowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burning,

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchāts of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of moste precious wood, & of brasfe, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckinsence, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and charets, & seruants, and soules of men.

14 (And the apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchants of these things which were waxed riche, shal stand a farre of frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and whosoeuer trauiil on the sea, shal stand a farre of,

18 And crye, when they se the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast dust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hath giuen your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, & cast it into the sea, saying, With suche violēce shal the great citie Babylon be cast, and shalbe founde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard no more in thee, and no craftes man, of whosoeuer craft he be, shalbe founde any more in thee: and the sounde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantements were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The foules and birdes are called to the slaughter.

1 And

1 Suche as the wantons vic at Rome.

m This is the vilest ware y^e these marchāts sel, and best cheape, which soules nor withstanding Sonne of God redeemed with his precious blood, 1. pet. 1. 19.

n That is, the things which thou louedst best.

o And so shee we signes of great sorrow.

p Or, noble estate.

p And hath reuenged your cause in punishing her.

Lev. 24. 15.

q It shal not be like to other cities & may be buylded againe, but it shalbe destroyed with our mercie.

r The Romish prelates and marchants of soules are as Kings & princes: so that their couetousnes and pride must be punished: secondely their craftes & deceites: & and thirdly their cruelties.

Isa. 21. 9.
Jerem. 51. 8.
chap. 14. 8.
a This description of the overthrow of y^e great whore is like to that whereby the prophetes vse to declare the destruction of Babylon.
b He describeth Rome to be y^e hacket of all abomination and deueisilnes, and a kinde of hel.
c The greatest parte of the worlde hath bene abused & seduced by this spiritual whoredome.
d When God threatneth y^e wicked, he neuer cōfōrteth & counseleth his what they ought to do, y^e is, that they do not communicate with y^e sinnes of the wicked.
Isa. 47. 8.
e The greke worde is, that her sinnes so followe one another, and so wise one after another, that they growe to suche an heape, y^e at length they touche y^e verie heauen.
f Blessed is he that cā repayc to the whore the like, as is written psal. 137. 9.
g The glorious boasting of the strumpet.
h But full of people & mightie.
i Bothe they that temporally haue had profite by the strumpet, and also the spiritual marchāts shal for sorow & wāt of their gaine crye out and despaire.
k Which is verie odoriferous and precious.

ANd after these thigs I heard a great voyce of a great multitude in heauen, saying, ^a Hallelu-iah, saluacion & glorie, and honour, and power be to the Lord our God.

^a That is, praise ye God, because of his Anichrist & all wickednes is take out of the worlde. ^b So that all the Saintes are confirmed and ought nothing to doute of the saluacion of the faithful. ^c The wicked shalbe burned in continual fyre, & neuer shalbe extinguished. ^d By the foure beastes are met all creatures. ^e Signifying his iudgements are true & iust, and ye ought to praise him euermore for the destruction of the Pope.

² For ^b true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornicacion, and hath aduenged the blood of his seruants shed by her hand.

³ And againe they said, Hallelu-iah: & her smoke rose vp for euermore.

⁴ And the foure and twentie Elders, & the foure ^d beastes fell downe, and worshiped God that sate on the throne, saying, ^e Amen, Hallelu-iah.

⁵ Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and great.

⁶ And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

⁷ Let vs be glad and reioyce, and giue glorie to him: for the ^f mariage of the Labe is come, and his wife hath made her self readie.

^f God made Christ his bridegrome of his Church at the beginning, and at the last day he shalbe fully accomplished when we shal be ioyned w our head.

⁸ And to her was grated, that she shulde be arated with pure fyne linen and shining. for the fine linen is the righteousness of Saintes.

^g That is, the Angel.

⁹ Then he said vnto me, Write, ^h Blessed are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

^h Whome God of fre mercie calleth to be partakers of his heauenlie graces, & deliuereth from this pollution of Anichrist.

¹⁰ And I fell before his feete, ⁱ to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the ⁱ testimonie of Iesus. Worship God: for the ⁱ testimonie of Iesus, is the spirit of prophecie.

ⁱ Who am charged to testifie of Iesus, or am partaker of the same Gospel & faith.

¹¹ And I sawe heauen open, and beholde a white ^j horse, and he that sate vpon him, was called, ^m Faithful & true, & he ⁿ iudgeth and fighteth righteously.

^j He sheweth that none ought to be worshipped but onely God, & that he is of their number whome God vseth to reueile his secrets by to the Prophetes, & they may declare them to others, also that we must beleue no other spirit of prophecie, but that which doeth testifie of Iesus, and lead vs to him.

¹² And his eyes were as a flame of fyre, & on his head were ^o manie crownes: and he had a name written, that no man ^p knewe but him self.

^k He sheweth that none ought to be worshipped but onely God, & that he is of their number whome God vseth to reueile his secrets by to the Prophetes, & they may declare them to others, also that we must beleue no other spirit of prophecie, but that which doeth testifie of Iesus, and lead vs to him.

¹³ And ^q he was clothed with a garment dipte in ^q blood, and his name is called, THE ^r WORDE OF GOD.

^l He meaneth Christ. ^m So that the wicked shal tremble before his face. ⁿ To shewe that he was ruler of all the worlde. ^p That is, none can haue so full reuelacion how Christ is verie God, eternal, infinite and almightie, as he him self.

¹⁴ And the ^r warriors which were in heauē,

^q Whereby is signified his victorie, and the destruction of his enemies. ^r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God and the Iudge of the quicke and dead. ^s This declareth that his Angels shal come with him to Iudge the worlde.

¹⁵ And out of his mouth went out a sharpe sword, that with it he shulde smite the heathen: for he ^t shal rule the with a rodde of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

solowed him vpon white horses, clothed with fine linen white and pure.

¹⁶ And he hath vpon his garment, and vpon his ^u thigh a name written, ^v THE KING OF KINGS, AND LORD OF LORDS.

¹⁷ And I sawe an Angel stand in the ^x sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

¹⁸ That ye may eat the flesh of Kings, & the flesh of his Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre me and bondemen, and of smale and great.

¹⁹ And I sawe the beast, and the Kings of the earth, and their ^y warriors gathered together to make battel against him, that sate on the horse & against his souldiers.

²⁰ But the beast was ^z taken, and with him that false prophete that wrought miracles before him, whereby he deceived them that receiued the beastes marke, & them that worshiped his image. These bothe were aliue cast into a lake of fyre, burning with brimstone.

²¹ And the remnant were slayne with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

²² Satan being bounde for a certeine time, ⁷ And after let loose, vexeth the Church grievously. ^{10. 14} And after the worlde is iudged, he and his are cast into the lake of fyre.

CHAP. XX.

¹ And I sawe an ^a Angel come downe from heauen, hauing the ^b keye of the bottomles pit, and a great chaine in his hand.

² And he toke the dragon that olde serpēt, which is the deuill and Satan, and he bounde him ^c a thousand yeres,

³ And cast him into the bottomles pit, and he shut him vp, and sealed the dore vpon him, that he shulde deceiue the people no more, til ^d a thousand yeres were fulfilled: for after that he must be losed for a litle season.

⁴ And I sawe ^e seates: and they sate vpon their impietie and stubbernes. ^f That is, from Christs natiuite vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. ^g After this terme Satan had greater power then he had before. ^h The glorie and autoritie of them that suffer for Christs sake.

⁵ And I sawe ⁱ seates: and they sate vpon their impietie and stubbernes. ^j That is, from Christs natiuite vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. ^k After this terme Satan had greater power then he had before. ^l The glorie and autoritie of them that suffer for Christs sake.

⁶ And I sawe ^m seates: and they sate vpon their impietie and stubbernes. ⁿ That is, from Christs natiuite vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. ^o After this terme Satan had greater power then he had before. ^p The glorie and autoritie of them that suffer for Christs sake.

^t Which d ueth the w ked into et nal fyre. ^u 2. Tim. 2. 9.

^v 2. Tim. 2. 1. ^w Which claretu his manie, wh reu he is lo of all, and sh iudge the worl x This signi eth the da; of iudgement shalbe clea and euent, that none sh be hid: for t trumpet shal blowe a lowd & all shal v derstand it.

^y For the Pa pe & the world lie princes shal fight against Christ, even vntil the last day. ^z The ouerthrowe of the beast and his w shalbe chiefly accomplished at the seconde coming of Christ.

^a This Angel representeth the order of the Apostles, whose vocation & of fice was from heauē: or may signifye Christ, who shulde treade downe the serpents head. ^b Hereby he meaneth the Gospel whereby hel is shut up to the faithful, & Satan is chained that he ca not hurt them, yea & ministers hereby open it to the infidels, but through

them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the wirtues of Iesus, and for the worde of God; & which did not worship y^e beast, nether his image, nether had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Christ a thousand yere.

5 But the rest of the dead men shal not liue againe, vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holie is he, that hathe parte in the first resurrection: for on suche the seconde death hathe no power: but they shal be the Priests of God and of Christ, & shal reigne with him a thousand yere.

7 * And when the thousand yeres are expired, Satan shalbe losed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth: *even* Gog and Magog, to gather them together to battel, whose number is, as the sand of the sea.

9 And they went vp into the plaine of the earth, w^{ch} compassed the tents of the Saintes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fyre & brimstone, where the beast and the false prophet shalbe tormented euen day and night for euermore.

11 And I sawe a great white throne, and one that sat on it, from whose face fled away bothe the earth and heauen, & their place was no more founde.

12 And I sawe the dead, bothe great & small stand before God: and the booke were opened, & another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the booke, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: & they were iudged euerie man according to their workes.

14 And death and hell were cast into the lake of fyre: this is the seconde death.

15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fyre.

CHAP. XXI.

1. 24. The blessed estate of the godlie, 8. 27. And the miserable condition of the wicked. 11 The description of the heauenlie Ierusalem, and of the wife of the Lambes.

1 And I sawe a new heauen, & a new earth: for the first heauen, and the first earth were passed away, & there was

no more sea.

2 And I Iohn sawe the holie citie newe Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her housband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God is with men, and he wil dwell with them: & they shalbe his people, and God him self shalbe their God with them.

4 * And God shal wipe away all teares from their eyes: & there shalbe no more death, nether sorowe, nether crying, nether shal there be anie more paine: for y^e first things are passed.

5 And he that sat vpon the throne, said, * Beholde, I make all things new: and he said vnto me, Write: for these wordes are faithful and true.

6 And he said vnto me, * It is done, I am a, and the beginning and the end. I wil giue to him that is a thirst, of the well of the water of life frely.

7 He that ouercometh, shal inherit all things, and I wil be his God, & he shalbe my sonne.

8 But the feareful and vnbeleuing, and the abominable and murderers, & whoremongers, and forcerers, and idolaters, & all liars shal haue their parte in the lake, which burneth with fyre and brimstone, which is the seconde death.

9 And there came vnto me one of the seuen Angels, which had the seuen viales full of the seuen last plagues, and talked with me, saying, Come: I wil shewe thee the bride, the Lambes wife.

10 And he caryed me away in the spirit to a great & an hie mountaine, & he shewed me the great citie, holie Ierusalem, descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a Iasper stone cleare as cristall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East parte there were thre gates, and on the Northside thre gates, on the Southside thre gates, and on the Westside thre gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golde rede to measure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the rede, twelue thousand furlongs: and the length, and the bredth, and the height of it are equal.

c The holie companie of the elect. d Meaning, el God by his nine maiesties wil glorifie renewe his, take them to him.

15. 25. 8.

chap. 7. 17.

e All occasi- of sorowes shalbe taken away: so tha they shal haue perpetual ioi.

15. 43. 19.

2. cor. 5. 17.

Chap. 1. 8.

2. 22. 13.

f I thar am eternal life, wil giue vnto mine to drink of the liuelie waters of the euerslaing life

g Thei whic

feare man mo

re then God.

h Thei whic

mocke & ic

at religion.

i Meaning the Church, which is maried to Christ by faith.

k By this description is declared the incomprehensible excellencie, & the heauenlie companie do enioye.

l It is said to come downe from heauen, because all the benefites that the Church hath, they acknowledge it to come of God through Christ.

m Euer greene & flourishing.

n Signifying y^e faithful shal be surely kept in heauen.

o That is, place, ynough to enter: for els we knowe there is but one way & one gate, euⁿ Iesus Christ.

p For the Apostles were meanes where- by Iesus Christ the true fundacion was reui-

led to the worlde.

f That is, whil- les they haue remained in this life.

g He meaneth the, which are spirituallly dead: for in whom Satan liueth, he is dead to God.

h Which is to receiue Iesus Christ in true faith, & to rise from sione in newenes of life.

Exek. 38. 2.

i The death of the soule, w^{ch} is eternal damnation.

k Shalbe true parakers of Christ and of his dignitie.

l That is, for euer

m After that the chaine is broke, and the true preaching of Gods worde is corrupt.

n By them are ment diuers & strange enemies of the Church of God, as the Turke, the Sarazins and others, read Ezek. 38. 2, by whome the Church of God shulde be grievously tormented.

Philip. 4. 4.

chap. 3. 5.

2. 22.

o Which was Christ, prepared to iudgement w^{ch} glorie and maiestie.

p Euerie mans conscience is as a booke where in his dedes are written, w^{ch} shal appeare whic God openeth the booke.

q Vnderstanding all kindes of death where by men haue bene slayne.

r Hell & death are the last enemies, shal be destroyed.

15. 65. 17.

2. 22. 13.

a All things

shalbe renewed and restored into a more excellent and perfect estate, and therefore the day of the resurrection is called, The day of reuivacion of all things, Act. 5. 12.

b For all things shalbe purged from their corruption, and the faithful shal enter into heauen with their head Christ.

The Lambe is the temple. Chap. XXII. Adde not, nor diminish

122

- 17 And he measured the wall thereof, an hundred, fortie & foure cubites, by the measure of man, that is, of the Angel.
- 18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
- 19 And the fundacions of the wall of the citie were garnished with all maner of precions stones: the first fundacion was Iasper: the secod of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:
- 20 The fift of a Sardonyx: the sixt of a Sardi: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleueth of a Iacynth: the twelue of an Amethyst.
- 21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.
- 22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.
- 23 *And the citie hath no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
- 24 *And the people which are sau'd, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour vnto it,
- 25 *And the gates of it shall not be shut by day: for there shall be no night there.
- 26 And the glorie, and honour of the Gentiles shall be brought vnto it.
- 27 And there shall entre into it none vncleane thing, nether whatsoever workerh abomination or lies: but they which are written in the Lambes * Boke of life.

CHAP. XXII.

The riuer of the water of life. 2 The frutesfullnes & light of the citie of God. 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel wil not be worshipped. 18 To the worde of God may nothing be added nor diminished therefrom.

And he shewed me a pure riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

In the middes of the strete of it, and of ether side of the riuer, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie moneth: & the leaues of the tre serued to heale the nations with.

And there shall be no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.

And they shall see his face, and his Name shall be in their foreheades.

*And there shall be no night there, and they nede no candle, nether light of the sun

ne: for the Lord God giueth them light, and they shall reigne for euermore.

And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

Beholde, I come shortly. Blessed is he which keepeth the wordes of the prophecie of this boke.

And I am Iohn, which sawe and heard these things: and when I had heard & seen, I fell downe to worship before the fete of the Angel, which shewed me these things.

But he said vnto me, Se thou do it not: for I am thy fellowe seruant, & of thy brethren the Prophetes, and of them which kepe the wordes of this boke: worship God.

And he said vnto me, Seale not the wordes of the prophecie of this boke: for the time is at hand.

He that is vniust, let him be vniust still: & he which is filthy, let him be filthy still: and he which is righteous, let him be righteous still: & he which is holie, let him be holie still.

And beholde, I come shortly, & my reward is with me, to giue euerie man according as his worke shall be.

I am the first and the last, the first and the last.

Blessed are they, that do his commandments, that their right may be in the tre of life, & may entre in through the gates into the citie.

For without shall be dogges & enchaters, & whoremongers, & murtherers, & idolaters, & whosoever loueth or maketh lies.

I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the generaciō of Dauid, and the bright morning starre.

And the Spirit and the bride say, Come. And let him that heareth, say, Come: & let him which is athirst, come: & let whosoever wil, take of the water of life frely.

For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, if any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this boke.

And if any man shall diminish of the wordes of this boke of this prophecie, God shall take away his parte out of the Boke of life, and out of the holie citie, and from those things which are written in this boke.

He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.

The grace of our Lord Iesus Christ be with you all, Amen.

HHb. ii.

q This declareth the Christ is God inseparable with his Father.

Isa. 60. 19.

Isa. 60. 1.

r Here we see as in infinit other places of Kings & Princes (contrarie to that wicked opinion of the Anabaptists) are partakers of the heauenly glorie, if they rule in the feare of the Lord.

Isa. 60. 11.

Phil. 4. 4.

chap. 3. 5.

10. 18.

Chap. XXII.
a He alludeth to the visible paradise to set forth the more sensibly the spiritual: and this agreeth with that which is written, Ezk. 47. 1.

b Meaning the Christ who is the life of his Church, is common to all his and not peculiar for any one sort of people.

c For there are all things pleasant & full of all contentment continually.

d Which some time were vapour as Gentiles, but now are purged & made whole by Christ.

Isa. 60. 11.

e The light shall be vncchangeable and shine for euer.

f Now this is the second time that he suffered him self to be carried away with the excellencie of the person: which is to admonish vs of our infirmities & readines to fall, except God strengthen vs miraculously with his Spirit.

Chap. 19. 10.

g This is not then as the other Prophecies which were commanded to be hid till the time appointed, as in Daniel 12. 4, because these things should be quickly accomplished, & did now begin. They shall live eternally with the Sonne of God. That maintaineth false doctrine and delect therein.

h That is, a true and natural man and yet God equal with my Father.

Rom. 2. 6.

Isa. 41. 4.

1. 44. 6.

chap. 1. 8.

18. 6.

i For Christ is the light which giueth light to euerie one which cometh into this worlde.

m Let them be afraid of Gods horrible iudgements, & as those as they heare the Lambe call, let them come.

Isa. 55. 1.

n He that feeleth him self oppressed with afflictions, and desireth the heauy legaces and comfort.

o That is, when God beginneth to reforme him with his Spirit.

p Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length nor shortnes of the Lords coming by our owne imagination.

2. Pet. 3. 9.

q This declareth the earnest desire that the faithful haue to be delivered out of these miseries, and to be ioyned with their head Christ Iesus.

A BRIEF TABLE OF THE INTERPRETATION OF THE PROPER NAMES which are chiefly founde in the olde Testamēt, wherein the first number signifieth the chapter: the seconde the verse.

197/1224

WHereas the wickednes of time, and the blindnes of the former age hath bene suche that all things altogether haue bene abused and corrupted, so that the very right names of diuerse of the holie men named in the Scriptures haue bene forgotten, and now some strange vnto vs, and the names of infants that shulde euer haue some godlie aduertisements in them, and shulde be memorials and markes of the children of God receiued into his householde, hath bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this table of the names that be most vsed in the olde Testament with their interpretations, as the Ebrewe importeth, partly to call backe the godlie frō that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children now named after them may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie & haue occasion to praise him for his workes wrought in them & their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holie Ghost shal better be vnderstand. We haue medled rarely with the Greke names, because their interpretation is vncertaine, & many of the are corrupted from their original, as we may also see these Ebrewe names set in the margent of this table, which haue bene corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shal finde them in places moste cōuenient amongst the annotations: at least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

A

	A Arón, or Aháron. a teacher Exod. 4, 14	Abinoám, father of beautie. Iud. 4, 6	Abinoom
Abdia.	Abdā, a seruāt. 1. King. chap. 4. ver. 6.	Abirám, an high father. 1. King. 16, 34	Abirom.
	Abdeél, a seruāt of God, Ierem. 36, 26.	Abishág, the fathers ignorancie. 1. King. 1, 3	
Abdal.	Abdī, my seruāt. 1. Chron. 6, 7	Abishái, the fathers rewarde. 1. King. 16, 6	Abshalon.
Abdi and Audias.	Abdiáh, a seruāt of the Lord. 1. King. 18, 3.	Abishalóm, the father of peace, or the peace of the father. 1. King. 15, 2	Abiuc.
	& Obadiáh one of the twelue Prophetes.	Abishúa, the father of saluation. 1. Chro. 6, 4	
Abdenago.	Abdiél, the same. 1. Chron. 5, 15	Abishúr, the father of a song, or of a wall, or of righteoufnes. 1. Chro. 2, 29	
	Abél-negó, seruāt of shining. Dan. 1, 44.	Abitál, the father of the dew. 1. King. 3, 4	Abitub.
	Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vanitie. Gen. 4, 2	Abitób, the father of goodnes. 1. Chro. 8, 11	
Abagatha.	Abgathá, father of the wine presse.	Abnér, the fathers candel. 1. Sam. 14, 49	
	Abiáh, the wil of the Lord. 2. Chro. 39, 1	Abrám, an high father. Gen. 11, 31	
Abisaph.	Abiám, father of the sea. 1. King. 14, 31	Abrahám, a father of a great multitude, as y name was changed. Gen. 17, 5	Abesalom. Abesaloms.
	Abiasáph, a gatheting father. 1. Chro. 6, 33	Abshalóm, a father of peace, or the fathers peace, or rewarde. 2. Sam. 3, 1	
	Abiarhár, father of the remnant, or excellent father. 1. King. 22, 21	¶ Achán, troubling. Ioshu. 7, 1. who is called Achár. 1. Chron. 2, 7	
	Abidá, father of knowledge. Gen. 35, 4	¶ Adadézer, read Adarézer, beautiful helpe.	
	Abidán, father of iudgement. Nomb. 1, 11	Adaiáh, the witnes of the Lord. 1. Chro. 6, 41	Adaias.
	Abiél, my father is God. 1. King. 9, 1	Adaliáh, pouertie. Ester. 9, 8	
Abigal.	Abiézer, the fathers helpe. Ios. 17, 2	Adam, man, earthlie, read Gen. 2, 15	
	Abigáil, the fathers ioye. 1. King. 25, 3	Adiél, the witnes of God. 1. Chro. 4, 36	
Abiu. Abiad.	Abiháil, the father of strength. Nom. 3, 35	Adoniáh, the Lord is the ruler. 2. Sam. 3, 4	Adonias.
	Abihú, he is a father. Exod. 6, 23	Adonibézek, the Lords thunder. Iud. 1, 5	
	Abihúd, the father of praise. 1. Chro. 8, 3	Adonikám, the Lord is risen. Neh. 2, 13	
	Abilene, lamentable. Luk. 3, 1	Adoniram, the high Lord. 1. King. 4, 6	
	Abimáel, a father from God. Gen. 10, 25	Adonizédek, the Lords iustice. Ios. 10, 1	
	Abimélech, the Kings father, or a father of counsell, or the chief King. Gen. 20, 3	¶ Agabús, a greshopper. Act. 11, 28	
Abinadab.	Abinadád, a father of a vowe, or of a free minde, or prince. 1. King. 16, 8	Agár, a stranger. Gen. 16, 1	
		¶ Aház, taking, or possessing. 2. King. 16, 1	

	Ahafuéros, a prince or head. Dan. 9, 1	Athaliáh, time for the Lord. 2. King. 8, 26	
	Ahbá, a brother of vnderftanding. 1. Chr. 2, 29	¶ Aza, strength. Ezra 2, 47	
	Ahiáh, brother of the Lord. 1. Chro. 2, 26	Azaniáh, hearkening the Lord. Neh. 10, 9	Azanias
	Ahimáz, brother of counsell. 1. Sam. 14, 49	Azariél, the helpe of God. 1. Chro. 12, 6	
	Ahimán, brother of y ^e right hand. Nom. 13, 23	Azariáh, helpe of the Lord. 4. King. 14, 21	Afaras
	Ahimélech, a Kings brother. 1. Sam. 21, 1	Azarikám, helpe rising vp. Neh. 11, 14	
	Ahimóth, a brother of death. 1. Chro. 6, 25	Azmáueh strength of death. 2. Sam. 23, 30	Asmeth
	Ahinóam, the brothers beautie. 1. Sam. 14, 49	Azubáh, forsaken. 1. King. 22, 43	
	Ahiór, the brothers light. Iud. 5, 5	Azúr, holpen or helper. Ierem. 28, 1	
Ahalab	Ahiláb, an heartie brother. Iud. 1, 31	B	
Ahara	Ahráh, a swete fauoring medow. 1. Chro. 8, 1	Baal, Bealim, lord, lords: the name of the Beal	
Achiam	Ahikám, a brother arising, or aduenging. 2. King. 22, 12	idole of y ^e Sydonias, or a general name	
	Ahiézer, the brothers helpe. Nomb. 1, 12	to all idoles, because they were as y ^e lords	
	Aholáh, a mansion or dwelling in her self.	and owners of all that worshiped them.	
Aod	Aholibáh, my mansion in her. Ezek. 23, 4	Baaliada, a master of knowledge. 1. Chr. 14, 7	Becliafa
Alua	Ahud, praising or confessing. Iud. 3, 15	Báal-meón, the Lord or master of the man-	Beclmeon
	¶ Alián, high. 1. Chro. 1, 40	sion or the house, as also Báalzibúl, signi-	Beclmeon
	¶ Amálek, a licking people. Gen. 36, 21	fieeth the same. Luk. 11, 15	
	Amariáh, the Lord said, or the Lábe of the	Báal-zebúb, the matter of flies.	
	Lord. Zephan. 1, 1	Baanáh, in affliction. 2. Sam. 4, 3	
	Amasá, sparing the people. 2. Sam. 17, 25	Babél, confusion. Gen. 10, 10. & 11, 9	Babylon
	Amashai, the gift of the people. 1. Chro. 6, 24	Bacchides, one that holdeth of Baccus, or a	
	Amashfi, y ^e treading of the people. Neh. 11, 12	dronkard. 1. Macc. 7, 8.	
	Amasiah, y ^e burden of the Lord. 2. Chro. 17, 15	Bacchenor & bacenor the same. 2. Mac. 12, 15	
	Amithi, true or fearing. 2. King. 14, 25	Badaiah, the Lord alone. Ezr. 10, 31	Badaas
	Ammiél, a people of God, or God with me.	Baladán, ancient in iudgement. 2. King. 20, 12	
	1. Chron. 3, 5	Baldád, olde loue or withour loue. Iob 8, 1	Bildad
	Ammishádai, the people of the Almighty.	Barachél, blessing God. Iob 32, 2	
	Nomb. 1, 12	Barachiáh, blessing the Lord. Zech. 1, 1	
Ammon	Ammon, a people. Gen. 19, 38	Bar-ionáh, sonne of a doue. Mat. 26, 17	
Aminon	Amon, faithful. 2. King. 21, 18	Barnabas, the sonne of consolation. Act. 4, 36	
	Amos, a burden, one of the twelue Prophets.	Barabbas, sonne of confusion. Mat. 27, 16	
	Amoz, strong, the father of Ishai. Isa. 1, 1	Barúch, blessed. Ier. 32, 10	
	Amzi, strong. 1. Chron. 6, 46	Bathféba, the seuenth daughter, or the	Bethfabe
Asan	¶ Anáh, afflictig, answerig, or singig. Ge. 36, 2	daughter of an othe. 1. Sam. 11, 23	
	& Hanna, gracious or merciful. 1. Sam. 1, 2	Bathshúa the daughter of saluatió. 1. Chr. 3, 5	
	Ananiáh, the cloude of the Lord. Act. 5, 1	¶ Belshatfar, without treasure, or searcher of	Baltasar
	Andréas, manlie. Mat. 4, 18	treasure. Dan. 5, 1	Belshatzar
	Anúb, a grape. 1. Chron. 4, 8	Benaiáh, the Lords buylding. 1. Chro. 4, 36	Belshatzar
	Antipas, for all, or against all. Reuela. 2, 13	Beniamín, sonne of y ^e right hād who was first	
Aphdeno	¶ Apadno, y ^e wrath of his iudgemēt. Da. 11, 46	called Benoni the sonne of sorow. Ge. 35, 18	
Apollon	Apolló, a destroyer. 18, 24. y ^e name also of an	Beraiah, the Lords creature. 1. Chro. 8, 20	
	idole.	Berák, lightening. Iud. 4, 6	
	Apphia, brigig forthe, or encreasing. Phile. 2	Béred, hail. 1. Chron. 7, 21	
Ram	¶ Arám, hight or their curse. Gen. 10, 23	Bethiáh, the Lords daughter. 1. Chr. 4, 18	Pharhourah
Arar, or Ed	Arbel, Bel or God hath aduēged. Hos. 10, 15	Bezaleél, in the shadow of God. Exod. 31, 2	Bezaleel
	Archelaus, a prince of the people. Mat. 2, 22	¶ Bileám, the ancient of y ^e people. Nom. 22, 5	Balaam
	Arelí, the altar of God. Gen. 46, 16	Bilháh, olde, or fading. Gen. 29, 29	
	Aréras, verteous. 2. Macc. 5	¶ Boaz, in powre, or strength. Ruth 2, 2	Boos
	Arisháste, feruent to spoile. Ezra 7, 21	C	
	¶ Asá, a phyficion. 1. King. 15, 8	¶ Aiaphas, a searcher. Mat. 26, 57	
	Asaél, God hath wrought. 2. Sam. 2, 18	Calcól, nourishing. 1. King. 4, 33	
	Asaph, gathering. 1. Chron. 6, 39	Caléb, as a heart. Nomb. 13, 6	
Athriel	Asharélah, the blessednes of God. 1. Chr. 25, 2	Canáan, a merchant. Gen. 9, 28	
	Ashbél, an olde fyre. 46, 21	Carmí, my vine. Gen. 46, 9	
	Ashér, blessednes. Gen. 30, 13	Casluhim, as pardoned. Gen. 10, 14	Chafelon
Aiel	Ahiél, the worke of God. 1. Chro. 4, 35	¶ Cephás, a stone. Ioh. 1, 42	Chadonim
	Ashúr, blessed or trauailing. Gen. 10, 21	Cephiráh, a lionesse. Ezr. 2, 28	
	Asmodeus, a destroyer. Tob. 3, 8	¶ Cherúb, as a childe. Ezr. 2, 57	
Astari	Asyages, gouernour of the citie. Dan. 13, 64	Chileáb, the restraint of the father. 2. Sam. 13, 3	
	¶ Ataráh, a crowne. 1. Chron. 2, 26	Chilion perfite, or all like a doue. Ruth 1, 2	
	Athaiáh, the time of the Lord. Neh. 11, 4	¶ Cislón, hope, or confidens. Nomb. 34, 21	
		¶ Clemens, meke. Philip. 4, 3	
		Cleopatra,	

	Cleopatra, y glorie of y coutrie. 1. Mac. 10, 57	Elphaal, Gods worke. 1. Chro. 8, 11
	¶ Col-hózet, feing all. Neh. 3, 15	Eluzái, God my strength. 1. Chr. 12, 1
	Coneniáh, y stabilitie of y Lord. 2. Chr. 31, 13	Elymás, a corrupter, or forcerer. Act. 13, 8
	Cosbi, a liar. Nomb. 25, 18	¶ Enós, man or miserable. Gen. 4, 27
	¶ Cufán, Cusi, blacke or an Ethiopiá. 2. Sa. 18	¶ Epaphroditus, pleasant. Philip. 2, 25
	D	Epenetus, laudable. Rom. 16, 5
Dilaías	DAlaiáh, y poore of the Lord. 1. Chro. 3, 24	Epháh, wearie. Gen. 25, 4
Delaías	Daliláh, a bucke or cõsumer. Iud. 16, 4	Epher, dust. Gen. 25, 4
	Damaris, a litle wyfe. Act. 17, 34	Ephráim, fruteful, or encreasing. Gen. 48, 21
	Dan, a iudgement. Gen. 14, 15	¶ Erástus, amiable. Act. 19, 22
	Daniél, iudgement of God. Dan. 1, 6	¶ Esau, working. Genes. 25, 25
	Dathán, statute or law. Nomb. 16, 1	Eshcól, a cluster. Gen. 14, 14
	Dauid, beloued. 1. Sam. 17, 12	Eshék, violence. 1. Chron. 8, 38
	¶ Deborah, a worde or a bee. Gen. 35, 8	Ester, hidde. Est. 2, 7
	Delphón, a dropping downe. Est. 9, 7	¶ Ethán, strength. 1. Kings 4, 31
	Demas, fauoring the people. Col. 4, 14	¶ Eubulus, wise or of good cõsel. 2. Tim. 4, 21
	Demophón, slaying the people. 2. Mac. 12, 2	Eupolemus, a good warriour. 1. Macc. 8, 27
Duel	Deu-el, knowe God. Nomb. 1, 14	Eutychus, fortunate. Act. 20, 9
Debelaim	¶ Diblám, a cluster of figges. Hos. 1, 2	¶ Ez bón, hasting to vnderstand. 1. Chro. 7, 7
	Didymus, a twinne. Iohn 11, 16	Ezekiél, strength of the Lord. Ezek. 1, 3
Dina	Dináh, iudgement. Gen. 30, 21	Ezeliáh, nere the Lord. 2. Chro. 34, 7
	Diotrephes, nourished of Iupiter	Ezer, an helpe. 1. Chro. 4, 4
Dishon	Dishán, a threshing. Gen. 36, 21	Ezrá, an helper. Ezr. 1, 7
	¶ Dodanáh, loue. 2. Chro. 20, 37	Ezriél, the helpe of God. Ier. 36, 16
Rodaním	Dodaním, beloued. Gen. 10, 4	Ezrikám, an helpe arising. 1. Chro. 3, 23
	Doég, careful. 1. Sam. 21, 7	G
	Dorcas, a do. Act. 9, 39	GAál, an abomination. Iud. 9, 35
	Dordá, generation of knowledge. 3. Kin. 4, 31	Gabriél, a man of God, or the strength of God, the name of an Angel. Dan. 8, 16
	Dositheus, giuen to God. 2. Mac. 19	Gad, a band, or garrison. Gen. 30, 11
	E	Galál, a rolle. 1. Chron. 9, 15
	EBer, passing or passage. Gen. 10, 23	Gamaliél, Gods rewarde. Act. 5, 34
	¶ Edén, pleasure. 2. King. 19, 12	Gamariá, a consuming of y Lord. Ier. 29, 3
	Euér, a flocke. 1. Chron. 23, 23	Gazabár, a treasurer. Ezr. 1, 8
	Edóm, reddie or earthie. Gen. 25, 30	¶ Gedaliáh, the greatnes of the Lord. Ier. 38, 1
	¶ Elchánan, the mercie of God. 2. Sam. 23, 24	Gedeon, a breaker or destroyer. Iud. 6, 13
	Eldaáh, the knowledge of God. Gen. 25, 4	Gehazí, vallie of vision. 2. King. 4, 12
Elead	Eldád, the loue of God. Nomb. 11, 26	Gerá, a pilgrime, or stranger. Gen. 46, 21
	Eleadá, witnes of God. 1. Chr. 7, 21	¶ Gináth, a garden. 1. King. 16, 21
Eleazarus	Eleasáh, the worke of God. 1. Chro. 2, 39	¶ Gog, a rooffe of an house. Ezek. 38, 2
Eliazar	Eleazár, the helpe of God. Exod. 6, 22	Goliáth, a captiuitie. 1. King. 7, 4
Eli	Eliáb, my God the father. Nomb. 26, 8	Gomer, a consumer. Gen. 10, 2
Elia	Eliáh, God the lord. 1. Chron. 8, 26	Gorgias, terrible. 1. Macc. 3, 38
	Eliakím, God ariseth. 1. Sa. 22, 20	H
	Eliám, the people of God. 2. Sam. 23, 34	HAbakúk, a wrasteler. Hab. 1, 1
	Eliásaph, the Lord encreaseth. Nomb. 1, 14	Habazaniáh, the hiding of the Lords shilde.
Eliahas	Eliashíb, the Lord returneth. 1. Chr. 3, 24	Habiáh, the hiding of the Lord. Nehem. 7, 63
	Eliathá, thou art my God. 1. Chr. 25, 4	Hacaliáh, wairing of y Lord. 2. Nehem. 10, 1
	Eliehoenái, to the Lord mine eyes. 1. Chr. 26, 3	Hadád, ioye. Gen. 25, 15. 1. Chr. 1, 30
	Elidád, the beloued of God. Nomb. 34, 21	Hagáb, a grasshopper. Nehem. 2, 46
	Elihú, he is my God. 1. Chro. 12, 10	Haggiáh, the Lords feast. 1. Chro. 6, 19
Elimelech	Elimelech, my God the King, or the counsel of God. Ruth 1, 2	Há, Hamathí, indignation, or heat. Ge. 10, 27
	Elionenái, to him mine eyes. 1. Chro. 3, 23	Hamdán, heat of iudgement. Gen. 36, 26
Elionái	Eliphái, a miracle of God. 1. Chr. 11, 36	Hamúl, merciful. Gen. 46, 12
	Eliphálet, the God of deliuerace. 2. Sam. 5, 16	Hanaméel, the mercie of God. Ier. 32, 7
Eliphet	Elishá, my God saueh. 1. King. 19, 16	Hananéel, the grace of God. Neh. 3, 1
Elithua	Elisháh, the lambe of God. Gen. 10, 4	Hanáni, gracious or merciful. 1. King. 16, 7
Elidicus	Elishaphái, my God iudgeth. 2. Chr. 23, 1	Hananiah, grace of the Lord. Iere. 37, 12
Elida	Elishéba, the othe of God, or the fulnes of God. Exod. 6, 23	Harím, dedicate to God. 1. Chro. 24, 8
Elisabeth	Elizúr, the strength of God. Nomb. 2, 5	Hafadiáh, the mercie of the Lord. 1. Chr. 3, 20
	Elkanáh, the zeale of God. Exod. 6, 24	Hattíl, an howling for sinne. Ezr. 2, 57
	Elmodéd, God measureth. Gen. 10, 24	Hauáh, liuing, or giuing life. Genes. 3, 10
	Elnathán, Gods gifte. Ierem. 26, 22	HHh.iiii.

Arael	Hazaél, seing God. 1. King. 19, 17	Iechoniáh, stabilitie of the Lord. 1. Chr. 3, 16	Chenab
aca	Hazaráh, seing the Lord. Neh. 11, 5	Iedaiáh, the hand of the Lord or confessing the Lord. 1. Chron. 4, 37	Ieddia
abor	Heber, a companion. Gen. 46, 17	Iedidáh, beloued. 2. Sam. 12, 1	Ieddida
aelchi	Helkiáh, the portion of the Lord. 1. Kin. 18, 18	Iediél, knowledge of God. 1. Chron. 7, 6	
Hanoeh	Henóch, taught or dedicate. Gen. 5, 18	Ieduthun, confessing. 1. Chro. 9, 16	
Enoch	Hépher, a digger or deluer. 1. Chr. 4, 6	Iehiáh, the Lord liueth. 1. Chro. 5, 13	
Haphsba.	Hephzi-báh, my delight in her. 2. King. 7, 1	Iehiél, God liueth. 1. Chr. 26, 21	Ioadan
Epliba.	Heth, feare or breaking. Gen. 2, 13	Iehoadán, the Lords pleasure. 2. King. 14, 2	Ioadas
Ezron	Hezrí, or Hezro, Hezron, Afari, Esrí	Iehoahás, the possessiõ of the Lord. 2. Kings 23, 34	
	Hiél, the Lord liueth. 1. King. 16, 34	Iehoásh, the fyre of the Lord. 2. Kings 11, 21	Ioadas
Huram	Hirám, the hight of life. 2. Sam. 5, 11	Iehohanán, grace or mercie of the Lord. 2. Chro. 26, 3	Ioadas
Ezechias	Hizkiáh, strength of the Lord. 2. King. 28	Iehoiada, the knowledge of y Lord. 2. King. 11, 15	
Obab	Hobab, beloued. Nomb. 10, 29	Iehoiakím, the rising or aduenging of the Lord. 2. Kings 23, 34	Ioadas
	Hori, a prince. Genes. 36, 22	Iehoshaphát, the Lord is y iudge. 1. Chr. 3, 10	Iofaphat
	Hofhaiáh, saluation of the Lord. Iere. 42, 1	Iehoshúa, the Lords saluation. Zach. 3, 1	
	Hofhea, saluation. Hof. 1, 1	Iehozadák, the iustice of y Lord. 1. Chr. 6, 14	Iofedee
	Hofa, trusting. 1. Chron. 26, 10	Iehudáth, confession or praise. Gen. 29, 35	Iuda
	Hothám, a seale or signet. 1. Chron. 7, 32	Iekannáh, the Lord shal arise, establish, or aduenge. 1. Chr. 2, 41	Iacanna
Huziel	Hozíel, seing God. 1. Chron. 23, 9	Iekodeám, the burnig of the people. Ios. 15, 56	
	Hul, sorow or infirmitie. Genes. 10, 33	Iephlet, deliuered. 1. Chron. 7, 32	
	Hur, libertie or prince. 1. Chron. 4, 1	Iephunnéh, beholding. Nomb. 13, 7	
Oufa	Husháh, hasting. 1. Chron. 4, 4	Ierahmél, the mercie of God. Ier. 36, 36	
	I	Iéred, ruling. Gen. 5, 15	Iared
Iakob	Iaakób, a supplanter. Genes. 25, 26	Ieriél, the feare of God. 1. Chro. 7, 1	Ieruel
Iaakan	Iaakán, destroying. 1. Chron. 5, 13	Ierimóth, fearing death. 1. Chr. 7, 7	
Iaaiel	Iaafiel, the worke of God. 1. Chron. 11, 47	Ieroboám, encreasing the people. 2. Kin. 14, 23	
	Iaazaniah, the hearkening of the Lord. 2. Kings 25, 23	Ierohám, high. 1. Chro. 6, 27	Iehoram
Iabel	Iabál, bringing or budding. Gen. 4, 10	Ierubbaál, let baal aduenge. Iud. 6, 32	Ierobaal
	Iabesh, drought. 2. Kings 15, 10	Ieshaiáh, saluation of the Lord. IIsa. 1, 1	Iesaiab, IIsaiab
	Iabez, sorowe. 1. Chron. 4, 9	Ieshúa, a sauour. Mat. 1, 16	Iesus
Iadaiáh	Iabin, vnderstanding. Ios. 11, 1	Iigál, redemed. 2. Chr. 3, 22	
Iabel	Iachin, stabilitie. Genes. 46, 10	Igdaiáh, the greatnes of the Lord. Ier. 35, 4	
Ialoeiel	Iadiáh, knowing the Lord. Nehem. 2, 36	Iioáb, willing or voluntarie. 1. Chro. 2, 16	Iobab
Aiel	Iael, a do or ascending. Iud. 4, 16	Iob, sorowful or hated. Iob. 1, 1	
Achoel, Iahiel	Iahalleél, praising God. 1. Chr. 4, 16	Iobamá, y buylding of the Lord. 1. Chr. 9, 8	
	Iabaziel, seing God. Ezer. 8, 5	Iochébed, glorious. Exod. 6, 20	Iochabed
	Iahehel, hope in God or beginning in God. Genes. 46, 14	Ioél, willing or beginning. Ios. 1, 1	Ierhsan
Iacirus	Iair, lightened. Deut. 3, 14	Iokhán, an offence. Gen. 25, 2	Iecan
	Iakim, stablishing. 1. Chron. 8, 19	Ioktán, a litle one. Gen. 10, 25	
Iambres	Iambrá, rebellious. 1. Macc. 9, 37	Ionáh, a doue. 2. Kings 14, 25	
Iamrah	Iamín, right hand. Gen. 46, 10	Ionadáb, voluntarie or willing. 2. King. 13, 5	Ichonadab
Iemmel	Iamuél, God is his day. Genes. 46, 10	Ionathán, the gifte of the Lord. Iud. 18, 30	Ichonathn
	Ianohán, resting. Ios. 16, 6	Ioseph, encreasing. Gen. 30, 24	
	Ianúm, sleping. Ios. 15, 33	Ioshabéth, the fulnes of the Lord. 2. Chr. 22, 11	Ieshobabaz
Iaphis	Iápheth, persuading or enticing. Gen. 5, 32	Ioshiáh, the fyre of the Lord. 2. King. 22, 3	
	Iaphía, lightning. 2. Sam. 5, 16	Iothám, perfite. 2. Kings 15, 23	
	Iarephél, helth of God. Ios. 18, 27	Iozabád, endwed. 1. Chro. 12, 20	
	Iarib, fighting or aduenging. Gen. 46, 10	Iphdiáh, the redemption of the Lord. 1. Chro. 8, 25	
	Iashén, ancient. 2. Sam. 23, 32	Iphtáh, opening. Iud. 11, 1	
Iasfar	Iashér, righteous. Ios. 21, 39	Iirá, a watchman. 1. Chro. 11, 28	Iras
Iasub	Iashúb, a returning. 1. Chron. 7, 1	Irád, a wilde ass. Gen. 4, 18	
Iathanael	Iathniél, a gifte of God. 1. Chron. 26, 2	Iriáh, the feare of the Lord. Ier. 17, 11	
Iether	Iattír, a remnant or excellent. Ios. 15, 48	Irmeiáh, exalting the Lord. 1. Chro. 5, 24	Ieramee
Iethasai	Ichri, Ichro, Ichron the same.	Iibacar, a wages. Gen. 30, 18	Iefai
Ionia	Iauán, making sad. Gen. 10, 1	Ishai, a gifte or oblation. Rut. 4, 17	
	Iaziél, the strength of God. 1. Chron. 15, 18	Ishósheth, a man of shame. 2. Sam. 2, 11	Ishcariot
	Iaziz, brightnes. 1. Chro. 27, 31		
	Ibhác, chofen. 2. Kings 5, 15		
	Ichahód, where is glorie. 1. Sam. 4, 21		
Iadda	Iddo, his confession. 1. Chron. 27, 21		

Iscariot.	Iſcariót, an hyreling, or man of death. 24,18	
	Mat. 10,1	
Iſmaél	Iſhmaél, God hath heard. Gen. 16,11.	
	Iſtrób, good man. 2. Sam. 10,8	
Iſraél	Iſraél, a prince of God, or preuailing with God. Gen. 35,10	
	¶ Iſthamár, wo to the change. Exod. 6,23	
Iſſai	Iſſaí, ſtrong. 2. Sam. 23,29	
	Iſſaí, God with me. Nehem. 11,6	
Iſſachar	¶ Iſſachar, bringing, or fading. Gen. 4,21	
	Iſſachar, mightie. Iſerem. 38,1	
Iſſachar	¶ Iſſachar, wo to the houſe. 1. King. 16,31	
	Iſſachar, laughter. Gen. 17,19	
Iſſachar	Iſſachar, the Lord ariſeth, or the clearenes of the Lord. 1. Chro. 7,3	
	Iſſachar, the ſeed of God. Iſſach. 15,56	
K		
Kachath	Kachath, a congregation. Gen. 46,11	
	Kachath, a biar, or owner. Gen. 5,9	
Kachath	Kachath, a poſſeſſion. Gen. 4,1	
	Kachath, God is riſen. Gen. 22,21	
Kachath	Kachath, balde. 2. King. 25,	
	¶ Kachath, blackenes. Gen. 25,13	
Kachath	Kachath, Eaſt. Iſerem. 49,26	
	Kachath, happúch, the horne of beautie.	
Kachath	Kachath, the voyce of the Lord. Nehem. 12,19	
	¶ Kachath, harde, or fore. 1. Sam. 9,1	
Kachath	¶ Kachath, the voyce of the Lord. Nehem. 11,2	
	Kachath, balde. Gen. 36,5	
Kachath	Kachath, crying. 1. Chro. 9,19	
	¶ Kachath, hardenes. 1. Chro. 15,17	
L		
Lachath	Lachath, to gather, or teſtifie. 1. Chro. 4,21	
	Lachath, for pleaſure. 1. Chro. 7,26	
Lachath	Lachath, white. Gen. 24,29	
	Lachath, to God, or to the mightie. Nomb. 3,24	
Lachath	Lachath, to praife. 1. Chro. 4,32	
	Lachath, with whome is God. Prou. 3,1	
Lachath	Lachath, enflamed. Gen. 10,13	
	Lachath, poore, or ſmitten. Gen. 4,18	
Lachath	Lachath, lightnings. Iudg. 4,4	
	Lachath, hammer men. Gen. 25,33	
Lachath	Lachath, ioyned, or coupled. Gen. 29,34	
	Lachath, painful, or wearied. Gen. 29,16	
Lachath	¶ Lachath, whitenes. Exod. 6,17	
	Lot wrapped, or ioyned. Gen. 11,27	
Lachath	¶ Lud, a natiuitie, or generacion. Gen. 10,22	
	¶ Lyſias, diſſoluing. 1. Mac. 3,32	
Lachath	Lyſimachus, diſſoluing battel. 2. Mac. 4,29	
M		
Machath	Machath, broken. 2. King. 25,23	
	Machath, ſeing a ſigne. 1. Chro. 25,24	
Machath	Machath, the protectiõ of the Lord. Iſerem. 31,12	
	Machath, weakenes, or a dance. Nomb. 26,33	
Machath	Machath, my worke. 1. Chro. 9,12	
	Machath, the worke of the Lord. 1. Chro. 15,18	
Machath	Maaziáh, the ſtrength of the Lord. 1. Chro. 24,18	
Machath	Machath, finiſhing, or watching. 1. King. 4,9	
	Machath, my poore ſonne. 1. Chro. 12,13	Machab
Machath	Machath, poore, or a ſmiter. Nomb. 13,16	
	Machath, ſelling, or knowing. Gen. 50,23	
Machath	Madái, a meaſure, or iudging. Gen. 10,2	
	Madán, ſtrife. Gen. 25,2	Midián
Machath	Magdalena, magnified, or exalted. Mat. 27,56	
	Magdiél, preaching God. Gen. 36,43	
Machath	Magóg, couering, or melting. Gen. 10,2	
	Mahalah, infirmitie, or ſickenes. 2. Chro. 11, Mahalon	
Machath	Maharái, haſting. 2. Chro. 11,30	
	Mahath, wiping away, or fearing. 1. Chro. 6,35	
Machath	Malachí, my meſſenger. Malach. 1,1	Malachia
	Mahaleél, praifing God. Gen. 5,12	Malaleél
Machath	Mamzér, a baſtard. Deut. 23,2	
	Manahém, a comforter. 2. King. 15,14	
Machath	Manoách, reſt. Iudg. 13,2	Manoe
	Maón, a dwelling place. Iſſach. 15,55	Maonathi
Machath	Mordechái, bitter, contricion. Eſter. 2,5	
	Marthá, bitter, or prouoking. Luk. 10,38	
Machath	Mattán, a gift. 2. Chro. 23,17	Mattanah
	Mattani, Mattaniáh, Matthaniáh, Matthaniáh his gift. Ezr. 10,33	Manthanai
Machath	Mattithía, a gift of the Lord. 1. Chro. 9,31	Mathias
	Malchiél, God is my King. Gen. 46,17	Melchiel
Machath	Malchiáh, the Lord my King. Iſerem. 21,1	Melchiah
	Malchi-zédek, King of righteouſnes. Gen. 14,18	Melchized
Machath	Malchiſhúa, my King the ſauour. 1. Sam. 14,49	
	¶ Mehetabél, how good is God! Gen. 36,39	
Machath	Mehumán, troubled. Eſter. 1,10	Aman
	Mehuaél, teaching God. Gen. 4,18	
Machath	Methuſhaél, aſking death. Gen. 4,18	
	Methuſhélah, ſpoiling his death. Gen. 5,21	
Machath	Melatiáh, deliuerance of the Lord. Nehem. 3,7	Melcias
	Menelaus, ſtrength of the people. 2. Mac. 4,23	
Machath	Menaſhéh, forgetting. Gen. 41,51	Manaſſe
	Meraíóth, bitternes. 1. Chro. 9,11	Merari
Machath	Méred, rebellious. 1. Chro. 4,17	
	Meſhái, ſaluacion. 1. Chro. 2,42	Mouſa
Machath	Meſhelemiáh, the peace of y Lord. 1. Chro. 26,11	
	Methullám, peaceable. 2. King. 22,3	
Machath	Mephiboſhéh, ſhame of mouth. 2. Sam. 4,4	
	Méſhech prolonging. Gen. 10,2	
Machath	Milcháh, a woman of counſel. Gen. 31,29	Melcha
	Milchóm, their King, or counſeller, the idole of the Ammonites. 2. King. 23,13	
Machath	Mizzáh, a dropping, or conſuming. Gen. 36,13	
	Micháh, poore, or ſmitten, or who is here? 2. Chro. 34,20	Micha
Machath	Michaiáh, who is like the Lord. 2. King. 22,12	Michaías
	Michael, who is like God. Chro. 7,3	
Machath	Michal, who is perfect. 1. Sam. 14,49	
	Miſhael, who demandeth. Exod. 6,22	

Maria Miriám, exalted, or teaching. Exod. 6, 10
Mithredath, dissolving the Law. Ezr. 1, 8
¶ Moáb, of the father. Gen. 19, 36
Moshéh, drawne vp. Exod. 10, 2
Mozá, founde, or vnleauened. 1. Chro. 2, 46
¶ Musach, anointing. 2. King. 16, 18
Mushi, departing. Exod. 6, 19

N

Noeman **N** Aamáh, beautiful. Gen. 4, 22
Naamán, faire, or beautiful. Gen. 46, 21
Naaráh, a maide, or watching. Iosh. 16, 7
Naariáh, a childe of the Lord. 1. Chro. 3, 22
Nebé Nabaióth, buddes, or prophecies. Gen. 25, 13
Nabóth Nabál, a foole. 1. Sam. 25, 3
Nadáb, a prince, or liberal. Exod. 6, 23
Naggái, clearenes, Luk. 3, 25
Nahaliél, the inheritance of God. Nomb. 21, 19

Nahamani Nahám, Nahúm, a comforter, or repentát. 1. Chro. 4, 19
Nahás, a serpent. 1. Chro. 4, 12
Nahór, hearse, or angrie. Gen. 11, 22
Naióth, beautie, or a dwelling place. 1. Sam. 19, 18
Naphtalí, wrastling, or comparison. Genes. 30, 8
Nathan, giuen. 2. Sam. 5, 14
Nabuchode- nezor ¶ Nebuchad-nezzár, which is written for ý moste parte in Ieremie, and some times in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generation.

Nepheg, weake. 2. Sam. 5, 15
Nephtúim, an opening. Gen. 10, 13
Ner, a light. 1. Sam. 14, 51
Nethaneél the gift of God. 1. Chro. 35, 9
Nethaniáh, a gift of the Lord. 2. Sam. 25, 23
Nemrod ¶ Nimrod, rebellious. Gen. 10, 8
¶ Noadiáh, the witnesssing, or testificacion of the Lord. Ezr. 8, 33
Noáh rest. Gen. 5, 29
Nogah, brightness. 1. Chro. 14, 16
¶ Nun, sonne, or posteritie. Nomb. 13, 9

O

Obdiab **O** Badiáh, seruant of the Lord. 1. Chro. 3, 21
Abdiab Obed, a seruant. Iudg. 9, 26
Obed-edóm, the seruant of Edóm, or a seru-
uant Edomite. 2. King. 6, 10
Obíl, borne, or broght. 1. Chro. 27, 30
¶ Omár, speaking, or exalting. Gen. 36, 11
Omán ¶ Onám, sorow, strength. Gen. 36, 23
Aunan. Onán, sorow, or iniquitie. Gen. 38, 4
¶ Ophél, a towre, or darkenes. 1. Chro. 27, 3
Ophráh Ophir, ashes. Gen. 10, 29
¶ Ornán, reioycing. 1. Chro. 21, 18
Orpáh, a necke. Ruth. 1, 4
Orthosias, rectified. 1. Macc. 15, 37
¶ Othní, my time. 1. Chro. 26, 7
Otholiáh, time to the Lord. 1. Chro. 8, 26
Othoniél, the time of God. Iosh. 15, 17
Oziáh ¶ Ozaziáh, ý strength of the Lord. 1. Chro. 15, 21
Ozziel, the helpe of God. 1. Chro. 27, 19

P

P Agiél, God hath the met. Nomb. 1, 13
Palál, praying or iudging. Nehem. 3, 25
Paltí, deliuerance. Nomb. 13, 10 **Phalali**
Paltiel, deliuerance of God. Nomb. 34, 36
Palú, marueilous. Gen. 46, 19 **Phalcias.**
Paróh, vengeance. Exod. 8, 1
Paruáh, flourishing, or sleing. 1. King. 4, 17
Pashúr, encreasing libertie. Ierem. 20, 3
¶ Pedahél, the redemption of God. Nomb. 34, 28
Pedah-zúr, a mightie redemer. Nomb. 1, 10 **Phadassur**
Pedaiah, the Lords redeming. 2. King. 22, 1
Pekaiáh, the Lords opening. 2. King. 15, 22
Pelaiáh, ý miracle of the Lord. 1. Chro. 3, 24
Pelaiáh, a miracle of the Lord. Nehem. 8, 7
Pelatiáh, deliuerance of the Lord. 1. Chro. 3, 21. **Phalcias**
Phalcias

Péleg, a diuision. Gen. 10, 25
Péler, deliuerance. 1. Chro. 2, 33
Penuél, seing God. 1. Chro. 4, 4 **Phanuel**
Péresh, a horseman. 1. Chro. 7, 16
Pérez, a diuision. Gen. 38, 29
Perudáh, a diuision. Ezr. 2, 55
Pethaiáh, the Lord openeth. Ezr. 10, 23
¶ Picól, the mouth of all. Gen. 21, 22 **Phicol**
Pinehás, a bolde countenance. Nomb. 25, 7 **Phinees**
¶ Puah, a mouth. Gen. 46, 13

R

R Aamiáh, thódre of the Lord. Nehem. 7, 7
Raddái, ruling. 1. Chro. 2, 14
Raháb, proude, or strong. Iosh. 2, 1
Rahám, mercie, or compassion. 1. Chro. 2, 44
Rahél, a shepe. Gen. 29, 9
Rám, high. 1. Chro. 2
Ramiáh, exaltacion of the Lord. Ezr. 10, 25
Raphá, release, or medecine. Gen. 46, 21
¶ Reaiáh, a vision of the Lord. 1. Chro. 5, 5
Réba, the fourth. Iosh. 13, 21
Rechab, a rider. 2. King. 10, 15
Reelaiáh, a shepherd to the Lord. Ezr. 2, 2
Rehabeam, dilating the people. 1. King. 11, 43 **Roboam**
Rehúm, pitieful, or pitied. Ezr. 2, 2
Remaliáh, the exaltacion of the Lord. 2. King. 15, 27
Rephaél, medecine of God. 1. Chro. 26, 7 **Raphael**
Rephaiáh, medecine of ý Lord. 1. Chro. 3, 21
Reú, his shepherd. Gen. 11, 19
Reubén, the sonne of vision, so named, be-
cause the Lord did see his mothers afflic-
tion. Gen. 29, 32
Reuél, a shepherd of God. Exod. 2, 19 **Raguel**
Rezón, a secretarie, or leane. 1. King. 11, 23
¶ Ribái, strife, or encreased. 2. Sam. 23, 29
Ribkáh, fed. Gen. 22, 23 **Rebecca**
Rinnáh, song, or reioycing. 1. Chro. 4, 20 **Rebeckah**
Riphath, medecine, or release. Gen. 10, 3
¶ Rogel, a foreman, or an accuser. Iosh. 15, 8
¶ Ruth, watered, or filled. Ruth. 1, 4

S

S Abtráh, a compasse, or olde age. Gen. 10, 7 **Sabachus**
Sabteca, the cause of smiting. Gen. 10, 7
Saráh

	Saráh, a ladie, or dame. Gen. 17, 15		Shobál, a path. Gen. 36, 20	
	Sarai, my dame, or maistres. Gen. 11, 29		Shobnáh, a buylder. 2. King. 8, 18	
Saba	¶ Sebá, a compasse. Gen. 10, 7		Shúa, crying, or fauing. Gen. 38, 2	Sac
	Séled, affliction. 1. Chron. 2, 30		Shuáh, praying, or humiliation. Gen. 25, 2	
Sheal	Semachíah, cleaving to the Lord. 1. Chr. 26, 7		Saubael, the returning of God. 1. Chr. 24, 20	Shebuel
	¶ Shaál, Shaúl, asked. Ezr. 10, 29. 1. Sam. 9, 2		Shuháh, a pitte. 1. Chron. 4, 11	
Sasph	Sáaph, flying, or thinking. 1. Chro. 4, 7		Shumathi, renoumed. 1. Chro. 2, 53	
	Shabberháí, my rest. Nehem. 11, 16		Shuní, changed, or sleeping. Gen. 46, 16	
	Shachír, wage. 1. Chro. 11, 35		¶ Sithrí, my secreter. Exod. 6, 22	
Sellum	Shage, ignorant. 1. Chron. 11, 34		¶ Sódí, my secreter. Nomb. 13, 11	
Sallum	Shallum, peaceable. 1. King. 15, 10		¶ Suáh, rooting vp. 1. Chron. 7, 36	
Shalimah	Shalman, peaceable. Hose. 10, 15		T	
Shaimon	Shalmon, peaceable. Ruth. 4, 21		Tabcél, good God. Isa. 7, 6	
	Shamgár, desolation of the stranger. Iudg. 3, 31		Tahásh, hasting. Gen. 21, 24	
Shamma	Shammáh, desolation, destructiō. 1. Sam. 16, 9		Taháth, feare. 1. Chro. 6, 37	
	Shammúa, obedient. Nomb. 13, 5		Taimái, a forow. Iosh. 15, 14	Tholmai
	Snaphán, a conie, or one hidde. 1. Chr. 5, 12		Tamár, a palmetree. Gen. 38, 6	Thamar
	Shaphár, a iudge. Nom. 13, 6		Tanhúmeth, consolation. Ier. 40, 8	
	Sharézer, a treasurer. 2. King. 19, 17		Talmón, dew prepared. 1. Chr. 9, 17	
Salathiel	Shealthiél, asked of God. Hag. 1, 1		Tapháth, a litle one. 1. King. 4, 11	
	Sheariáh, the gate of the Lord. 1. Chro. 8, 38		¶ Tebáh, a cooke. Gen. 22, 14	
Shaba	Shebá, captiuitie. Gen. 10, 7		Tehinnáh, merciful, or prayer. 1. Chr. 4, 12	
	Shebarim, hope. Iosh. 7, 5		Téráh, smelling. Gen. 11, 24	
	Sheber, hope, or wheat. 1. Chro. 2, 48		¶ Tiknáh, hope. 2. King. 22, 14	
Sechia	Shecaníah, the habitation of the Lord. 1. Chron. 3, 21		Tilón, murmuring. 1. Chro. 4, 20	Thileo
	Shéchem, a parte, or portion. Nom. 26, 31		Tirás, a destroyer. Gen. 10, 2	
	Shedeúr, a field of fyre, or the light of the almighty. Nomb. 1, 5		Tirhanáh, a searcher of mercie. 1. Chro. 2, 48	
	Shegúb, exalted. 1. King. 16, 34		Tiriá, a searche. 1. Chro. 4, 16	
Seir	Shehariáh, y morning of y Lord. 1. Chr. 3, 26		¶ Tóah, a darre. 1. Chron. 6, 34	
	Sheir, rough, or heerie. Gen. 36, 20		Tobiáh, the Lord is good. Ezr. 2, 60	
	Sheláh, dissoluing. Gen. 48, 5		Togarmáh, strong, or bonie. Gen. 10, 3	Thogorma
	Sheláh, sending, or spoiling. Gen. 10, 24		Tóhu, liuing. 1. King. 1, 1	
Salmiah	Shelamáh, peace of the Lord. Ezr. 10, 39		Tolá, a worme. Gen. 46, 13	Thomas
	Shéleph, drawing out. Gen. 10, 26		Tom, a twine. Mat. 10, 3	
	Shélesh, a capitaine. 1. Chro. 7, 35		¶ Tubál, borne, or broght, or worldlie. Gen. 10, 2	
	Shelomíth, peaceable. Leuit. 24, 11		Tubál-káin, worldlie possession. Gen. 4, 22	
	Shelomón, peaceable. 1. Sam. 5, 15		V	
Shimajah	Shelumíel, the peace of God. Nomb. 1, 6		Vaniáh, nourishmēt of y Lord. Ezr. 10, 36	Quank
	Shemaiáh, hearing the Lord. 1. Chr. 4, 37		Vashni, changed. 1. Chr. 6, 28	
	Shemariáh, the keeping of y Lord. Ezr. 10, 32		Vashri, drinking. Est. 1, 9	
	Shémed, destroying. 1. Chr. 8, 12		¶ Vopfi, a thig broke, or patched. Nom. 13, 15	
	Shémer, a keeper. 1. King. 16, 24		¶ Vri, my light. 1. Chr. 2, 20	Hir
	Shemidá, a name of knowledge. Nom. 26, 32		Vriiáb, the light of the Lord. 2. Sam. 11, 3	Ourias
Samuel	Shemuél, appointed of God. Nom. 3, 4		Vriél, light or fyre of God. 2. Chr. 13, 2	
	Shemuél, heard of God. 1. Sam. 1, 10		¶ Vthái, mine iniquitie, or time. 1. Chr. 9, 4	
Seraiah	Shephatiáh, the Lord iudgeth. 2. Sam. 3, 4		¶ Vzál, wandering. Gen. 10, 27	
	Sheraiáh, a prince of the Lord. 1. Chr. 4, 14		Vzzáb, strength. 1. Chron. 6, 29. 2. Sam. 6, 3	Oza
Seth	Sherúg, a bough, or planre. Gen. 11, 20		Vzzi, my strength. 1. Chr. 6, 5	
	Sheth, fer, or put. Gen. 4, 25		Vzziél, the strength of God. 1. Chr. 7, 7	
	Shethár, a remnant, or hid. Est. 1, 14		Z	
	Sheuá, vanitie. 1. Chron. 2, 49		Zaauan, trembling. Gen. 36, 27	
Sechia	Shiciáh, the protection of y Lord. 1. Chr. 8, 10		Zabád, a dowrie. 1. Chr. 2, 36	
Shimeah	Shimeí, hearing, or obedient. Exod. 6, 17		Zabadiáh, a dowry of y Lord. 1. Chr. 8, 15	
Simon	Shimeón hearing, or obedient. Gen. 29, 33		Zabdiél, a dowrie of God. 1. Chr. 27, 2	
Samson	Shimshon, therethe secōde time, because the Angel appeared the secōde time at the prayer of his father. Iudg. 13, 24		Zaccúr, mindeful. 1. Chr. 4, 26	
	Shiphán, a iudge. Nomb. 34, 24		Zachái, pure. Ezr. 2, 9	Zachus
	Shipráh, faire. Exod. 1, 15		Zachariáh mindeful of the Lord. 1. Chr. 5, 7	
Sobab	Shobáb, returned. 2. Sam. 5, 14		Zadok, iustified, or iuste. 1. Sam. 8, 17	
			Zalmonáh, our image. Nom. 33, 41	
			Zanoáh, forgetfulnes. Nehem. 11, 30	
			¶ Zebulún, a dwelling. Gen. 30, 20	
			Zeeb, a wolfe. Iudg. 7, 25	

Zelopheád, a shadow of feare. Nom. 26,33
 Zemiráh, a song. 1. Chron. 7,8
 Zephaniáh, the hiding of the Lord. 2. King. 25,18
 Zephí, a honie combe. Gen. 36,11
 Zéra, clearenes, or rising vp. Gen. 36,13
 Zéraiáh, the Lord arising. 1. Chro. 6,6
 Zeresh, scattering heritage. Est. 5,10
 Zerubbabél, strange from confusion, or a stranger at Babel. Hag. 1,1
 Zethan, their oliue. 1. Chro. 26,12
 ¶ Zia, swete, or swelling. 1. Chron. 5,13
 Zidkiáh, the iustice of y Lord. 2. King. 24,17
 Zidón, a hunter. Gen. 10,15
 Zimrí, a song. 1. Chron. 2,6
 Ziphoráh, a mourning. Exod. 2,21.
 ¶ Zohéth, a separation. 1. Chro. 4,10
 ¶ Zuph, a watch, or a couering. 1. Chro. 6,35
 Zuriél, the rocke of God. Nom. 3,35
 Zurishadáí, y rocke of y almightie. Nô. 1,6

A TABLE OF THE PRINCIPAL

THINGS THAT ARE CONTAINED IN THE BIBLE, AFTER the ordre of the alphabet. The first number noteth the chapter, and the seconde the verse.

A

A Aron and his doings. exod. 4, & 10, & 28, & 29. leuit. 2,10. nom. 17,3. ebr. 9,7
 aaron and miriam speake against moyses. nom. 12,1
 aaron, eloquent. exod. 4,14
 ¶ Abba, father. mark. 14,36. rom. 8,15. gal. 4,6
 abdon, a iudge in israel. iud. 12,13
 abel, a citie where dwelt the wife. 2. sam. 20,18
 abiathar the sonne of ahi-melech, and his doings. 1. sam. 22, & 23. 1. kin. 1 and 2
 abigail y wife of nabal. 1. sam. 25,3
 abihu burnt with fyre frô the lord. leuit. 10,2
 abihu seeth god in sina. exod. 24,10
 abiam king of iudah. 1. king. 15,1
 ahimelech king of gerar, and his doings. gen. 20 & 26
 ahimelech the sonne of gideon murdereth his brethré, and after reigneth in israel. iudg. 9
 abishai pursueth sheba. 2. sam. 20,10
 abner, his doings and his death. 1. sam. 17,55. vnto the 2. sam. 3
 the Abomination of the iewes. isa. 1,3. of ierusalem. eze. 16,1
 abraham & his doings, from the 12 of gen. vnto the 25. his faith. rom. 4,3. ebr. 11,17
 abraham a prophet. gen. 20,7
 abshalom and his doings, from the 2. sam. 13 vnto the 19
 absent from god. 2. cor. 5,6
 the Abstinance of moyses and eliaha. exod. 34,28. 1. king. 19,8
 abundance cometh of god. deu. 8,17
 ¶ Access to god by christ. rom. 5,2 ephes. 2,18 & 3,12
 auerie man shal giue Accountes of him self to god. rom. 14,12
 christ is Accused for our sakes. gal. 3,13
 achan the sonne of carmi stoned & burnt to death. iosh. 7,25
 achior. iud. 5,5 & 14,6
 achish king of gath. 1. sam. 21,11 & 27,2
 ¶ Adá & his creation. gen. 1,27 & 2,7
 adam laboreth. gen. 3,23
 adam the figure of christ. rom. 5,14
 adam y first, adá the last. 1. cor. 15,45
 adoni-bezek king. iudg. 1,6
 adoniah dauids sonne, and his ambition. 1. king. 1 & 2
 adopted in christ. eph. 1,5. rom. 9,4. galat. 4,5
 adoram stoned to death. 1. king. 12,18
 aduersitie and prosperitie are of god. iob 2,10. prouer. 3,33
 adulterie forbidden. gen. 26,10. exo. 20,14. 1. cor. 6,9. ebr. 13,4
 adulterie must be auoided. exod. 20,14. prou. 5,3. 1. cor. 10,8. 1. thes. 4,3
 the Adulterie of dauid. 2. sam. 11 & 12
 our Aduocate towards god the father, iesus christ. 1. iohn 2,1
 ¶ degrees of Affinitie. leuit. 18
 the Affliction and crosse of dauid for his sinne. 2. sam. 12,10
 the Afflictions of this present time are not worthie, &c. rom. 8,18
 affliction to them, that trust in anie other then in god. deut. 31,17
 affliction to thē that afflict the faith ful. 2. thess. 1,6
 to Afflict y soule for a daye. isa. 58,5
 ¶ Agabus y prophet. act. 11,28 & 21,10
 agag kig of y amalekites. 1. sam. 15,9
 agre with thine aduersarie. mat. 5,25
 agrippa king. act. 25,13
 ¶ Ahab and his wicked doings, from the 16 of 1. king. vnto the 22
 ahaziah the sonne of abah, and his doings. 1. king. 22,49. 2. king. 1,2
 ahaziah the sonne of ioram, and his doings. 2. king. 8
 ahaz king of iudah, an idolater. 2. kngs. 16,11
 ahiah the sonne of Ahitub. 1. sam. 14,3
 ahimaaz. 2. sam. 17,17. & 18,19
 ahimelech. 1. sam. 21,1. & 22,9
 ahithophel and his doings. 2. sam. 15 & 16 & 17
 aholah and Aholibah. eze. 23,4
 aholiab, an excellent workeman. exod. 31,6
 ¶ our Aide of christ. ebr. 4,14
 the Aide of israel is of god. deut. 33,26
 ¶ Alcimus a wicked man. 1. mac. 7,9. & 9,54
 alexander y copper smith. 2. tim. 4,14
 alexander the sonne of antiochus epiphanes. 1. mac. 10,1
 almes & des are pleasant sacrifices. philip. 4,18
 giue not thine Almes grudgingly. 2. cor. 9,7
 christ our Altar. ebr. 13,10
 the Altar and the forme thereof. exod. 20,24
 the Altars of the gentiles. exo. 34,13
 ¶ Amalekites. exod. 17,8. nomb. 14,25. deut. 25,17. 1. sam. 15,2
 ama sa the ead of abshaloms armie. 2. sam. 17,25. & 20,4
 amaziah king of iudah. 2. king. 14,1
 amaziah the priest of beth-el. amos 7,10
 ammonites. gen. 19,38. deu. 23,3. iudg. 11,4. 2. sam. 10
 amnon defileth his sifter tamar. 2. sam. 13
 amon king of iudah, wicked. 2. king. 2,19 & 20
 amorites. gen. 14,7. deut. 2,24. & 20,17. iudg. 3

iudg. 1, 3, 4. 1. sam. 7, 4
 amos the prophet. amos 1, 1
 amram the sonne of kohath. exo. 6, 18
 ¶ ioshua killeth the Anakims. iosh. 11, 21. iudg. 1, 20
 ananias and his wife sapphiras de-ath. act. 5, 10
 ananias the chief priest. act. 23, 2
 ananias y disciple of christ. act. 9, 10
 andronicus is slaine. 2. mac. 4, 38
 the seuentie Ancients of the people of israel. nomb. 11, 16
 angels and their creation. col. 1, 15
 the Angel denyeth to be worshiped. reuel. 19, 10. & 22, 9
 the Angel guideth the hoste of israel. exod. 14, 19
 the Angel sheweth of christs birth. luk. 2, 10.
 angels keepers of the litle ones. mat. 18, 10. peters Angel. act. 12, 15
 the Angels minister vnto christ. mat. 4, 11. thei comfort him in the garden. luk. 22, 43
 angels the ministers of god. ebr. 1, 7
 the thre Angels that abraham receiued into his house. gen. 18, 5. lot also receiuerh two. 19, 3
 to be Angrie with thy brother, is dānable. mat. 5, 22
 anna the mother of tobie the yōg. tob. 11, 9
 anna the prophetesse. luk. 2, 36
 annas father in law to caiaphas. iohn 18, 13
 be readie alwayes to giue an Answer of the hope that is in you. 1. pet. 3, 15
 antichrist, who? 1. iohn 2, 22. & 4, 3. 2. thes. 2, 3
 the Antiochians, first that were named christians. act. 11, 26.
 antiochus epiphanes. 2. macc. 2, 10. and 9, 1
 antiochus eupator. 1. macc. 6, 17. 2. mac. 10, 10. & 13, 1
 ¶ Apollonius discomfited by ionathan. 1. mac. 10, 82
 apollo a learned man. act. 18, 24
 the Apostles afflicted for christs sake. act. 4, 3, 5, 8
 the Apostles aske who is y greatest in y kingdome of heauē. mat. 18, 1
 the Apostles first sent to the iewes. mat. 10, 6
 the Apostles shal iudge the twelue tribes. mat. 19, 28
 apostles why they were ordeined in the church. 1. cor. 12, 28
 god iudgeth not according to the Appearance. 1. sam. 16, 7
 ¶ Aquila and priscilla do herber the

church. 1. cor. 16, 19
 the ruine of the Arabians. isa. 21, 14
 ¶ king Arad slaine. nomb. 21, 3
 the Aramites. 2. sam. 8. & 10. 2. king. 5. & 6. & 7. & 8
 arauah selleth his threshing floore to dauid. 2. sam. 24, 24
 mamré a citie of Arbáh, called also hebrón. gen. 35, 27
 aristarchus felowe prisoner with paul. col. 4, 10
 the Arke of god, the forme & vse thereof. exod. 25, 10. deut. 10, 3. & 3, 26. iosh. 3, 3. 1. sam. 4. vnto y 7. 2. sam. 15, 24
 the Arke of noáh. genef. 6, 14. & 7, 1. 1. pet. 3, 20
 the stretched out Arme of god. 1. king. 8, 42.
 arpachshad, his birth and age. gen. 11, 10. & 12
 flee Arrogancie. rom. 12, 3
 ¶ Asa king of iudáh, and his doings 1. king. 15, 8
 afahel ioabs brother slaine. 2. sam. 2, 23
 afaph the brother of hemán, chanter. 1. chr. 6, 39
 asher iaakobs sonne. gene. 30, 13. his blessing & his portion. deut. 33, 24. iosh. 19, 24
 ashima the idole that the men of hamath made in samaria. 2. king. 17, 30
 ashtaroth, the idole that the iewes worshipped. iudg. 2, 13. & 3, 7
 paul is forbid to preache in Asia. act. 16, 6. at length he preacheth there. act. 19, 10
 Askelon taken by iuda. iudg. 1, 18
 iesus entreth on an Asse into ierusalem. mat. 21, 7
 Asses in vse among the israelites, gen. 42, 26. iudg. 12, 14
 the Asse of balaam speaketh. nomb. 22, 28
 ashur went out of the land of shinor. gen. 10, 11
 assuerus kīg, his doings & his lawes in the boke of ester.
 ¶ Athaliah reigneth ouer iudah. 2. king. 11, 3
 paul reprobeth the Athenians for their superstitions. act. 17, 22
 ¶ Azariah reigneth in stead of his father amaziah, & is striken with a leprosie. 2. king. 15, 1 & 5
 azariah the prophet. 2. chron. 15, 1

B
 Baal-perazim, a certeine place, 2. sam. 5, 20
 baal-peor, an idole: y israelites for ioyning the selues thereunto are

put to death. nomb. 25, 3. deut. 4, 3
 baanah & rechab kill ish-boshet. 2. sam. 4, 6
 baasha, king of israel, & his doings, 1. king. 15, 16
 the destruction of Babel forespoken. isa. 13.
 the buylding of Babels towre. gen. 11, 4
 babes in christ. 1. cor. 3, 1
 against Bablers. ecclesiasti. 20, 5
 bachides, captaine of king demetrius armie, discōfited. 1. mac. 9, 68
 backebyting forbidden. leuit. 19, 16. ecclesiasti. 4, 4. pro. 26, 22. 1. pet. 2, 2
 backebyting is to be auoyded. 1. pet. 2, 1
 bagoas, the eunuch. iud. 12, 11
 balaam, the sonne of beor. nomb. 22 & 23 & 24. 2. pet. 2, 15. he is slaine. iosh. 13, 22
 balak, king of y moabites. nomb. 22. & 24
 iust Balances. leuit. 19, 36
 one Baptisme. ephef. 4, 5
 iohn sent to Baptize. ioh. 1, 33
 the disciples of christ Baptize. ioh. 24, 6
 christ is Baptized. mat. 3, 15
 to be Baptized in the name of the father, & c. or of iesus. mat. 28, 19. act. 2, 38
 to be Baptized vnto christ, is to put on christ. rom. 6, 3. gal. 3, 27
 we are Baptized vnto the death of christ. rom. 6, 3
 christ Baptizeth with y holie gost and with fyre. mat. 3, 11. mark. 1, 8. luk. 3, 16. ioh. 1, 16
 barabbas, the murtherer. luk. 23, 18. iohn 18, 40
 barak and deborah deliuer israel. iudg. 4
 baruch ieremiahs scribe. ier. 36, 4
 barzillai, & his doings. 2. sam. 19, 31. 1. king. 2, 7
 the Bastard shal not entre into the congregation of the lord. deut. 23, 2
 ¶ priests are forbid to shauē their heads or Beards. leuit. 21, 5
 the shauen Beard was a signe of sorrowe to the iewes. isa. 15, 2
 creation of Beasts. gen. 1, 24
 paul foght with Beasts at ephefus. 1. cor. 15, 32
 beasts cleane & vncleane. leuit. 11, 2. deut. 14, 4
 when thou goest to Bed, thinke on gods worde. deut. 11, 19
 behemoth, and his propertie. iob 40, 10
 bela, a citie, called also zoar. ge. 14, 2

beleue in iefus christ, & thy finnes
shal be forgiven. act. 10.9
to Beleue is the gift of god. mat. 13,
11 & 16. 17. ioh. 6.44
to him that Beleueth, all things are
possible. mar. 9.23
he that Beleueth in christ, shal ne-
uer perishe. ioh. 3.15
belsazzar king of the babylonians
dan. 5
benarab killeth ioab. 1. king. 1.34
ben-hadad king of aram, & his do-
ings. 1. king. 15.18. 2. chro. 16.2
beniamin. gene. 35.18 & 43 & 44 & 45.
deut. 33.12
beth-el or luz. gene. 28.19. iudg. 1.23.
1. sam. 10.3
beth-lehem, called also ephrath. ge.
35.19. mic. 5.1. luk. 2.4
bethsaida an vnfaithful citie. Mat.
11.21
beth-sheba yriahs wife lyeth with
dauid. 2. sam. 11.4
beth-shemites are punished for lo-
king into the arke of the lord. 1.
sam. 6.19
bethuel the father of rebekah. gene.
22.23
bethulia is deliuered from siege.
iud. 7
bezaleel an excellent workman, &
his doings. exod. 31.2 & 35.30
¶ who Bideth in christ. 1. ioh. 2.6
how god Bideth in vs. 1. ioh. 3.24
bilhah rahels maid. gene. 29.29 and
30.3
a Bil of diuorcement. deut. 24.1
to Binde and lose. mat. 16.19. iohn
20.23
birdes created. gen. 1.20
birdes cleane & vnleane. leui. 11.13
esau estemeth not his Birthright.
gen. 25.32
the office of a true Bishop. 1. tim. 3.
tit. 1.5. 1. pet. 5.2
bishops must be faultles. tit. 1.7
¶ Bishop of our soules, iefus christ.
1. pet. 2.25
bitternes & fiercenes to be auoided
ephe. 4.31
¶ the Blasphemer ought to be stoned
to death. leui. 24.15
blasphemie against the holie goft.
mar. 12.31. mar. 3.28
the description of a Blessed man.
psal. 1. mar. 5.3
the Blessed of god are called shepe.
mat. 25.33
to Blesse god, for to giue thanks
vnto him. gen. 24.27
blesking, for gift. gene. 33.11. 2. cor. 9.5
the maner of Blesking the people.
nomb. 6.24 & gen. 48.20
blesking to those that obeye & serue
the lord. exod. 23.25. deu. 8.6. & 11.27
& 28.2
laye no stombling blocke before y
Blinde. leui. 19.14
the Blinde borne for the glorie of
god. ioh. 9.3
the blinde guide. mat. 15.14
the Blinde healed by christ. mat. 9.29
christ healeth the Blinde with his
spittle. mar. 8.23
blindnes of heart. rom. 11.8. ephe. 4.18
the Blood, for the mā that is slaine.
iohn. 20.5
by the Blood of christ we haue re-
mission of finnes. mat. 26.28. ebr. 9.
14. 1. pet. 1.2
¶ iohn and james called Boanerges
by christ, & what that is to saye.
mar. 4.37
boaz & his doings. ruth. 2 & 3 & 4
our Bodies are cōsecrat vnto christ
1. cor. 6.15. thei are the rēples of the
holie goft. 1. cor. 6.19
all y faithful are one Bodie. rom. 12.5
to bring the Bodie in subiection. 1.
cor. 9.27
y Bodie of christ. y church. ephe. 1.23
our Bodies are earthen vessels. 2.
cor. 4.7 & 5.1
to be in the Boke of life. philip. 4.
3. and to be raised out of it. exod.
32.32
the Bokes of curious artes are burnt
act. 19.19
iofiah commanderh to saue the pro-
phetes Bones. 2. king. 23.18
he that is Borne of god, sinneth not
1. iohn 3.9
they that are Borne of god. ioh. 1.13.
1. ioh. 5.1
chāge not y ancient Boundes. deut.
19.14. 27.17. prou. 22.28. 23.10
the Bowe in the cloude. gen. 9.14
¶ man liueth not onely by Bread.
deut. 8.3
we are all one Bread. 1. cor. 10.17
christ, the liuing Bread. ioh. 6.51
the feast of vnleauened Bread. exo.
23.14 & 34.18
the breaking of Bread. act. 2.46
the shew Breads. leui. 24.5
Bread comforteth the heart. gen. 18.
5. iudg. 19.5. psal. 104.45
commune Bread, halowed Bread. 1.
sam. 21.4
to eat Bread in y sweat of y browes.
gen. 31.9
iaakob desireth onely Bread to eat,
& clothes to put on. gen. 28.20
breaking of Bread. act. 2.42
whome iaakob calleth his Brethrē.
gen. 29.34
christ ashameth not to call vs Bre-
thren. ebr. 2.11
the Brethren or cousins of christ be-
leue not in him. ioh. 7.5
Brotherlie loue. rom. 12.10
¶ Buggerers shal not possesse y king-
dome of heauē. 1. cor. 6.9. 1. tim. 1.16
euerie one shal beare his owne Bur-
den. gal. 6.5
we must beare one anothers Burdē.
gal. 6.2
Burnt offerings. leui. 6.12
the tyrie bush. exod. 3.2
the faithful are gods Buylde. 1. cor.
3.9
to Buylde vpon christ golde, siluer,
& 1. cor. 3.12
C
Aiapha & his doings. mat. 26.
57. ioh. 11.49
ten Caldros for the temple. 1. king.
7.38
Caleb and his doings. nomb. 13.7 &
14.6. iosh. 14.6
the golden Calf. exod. 32. it is grou-
de into powder. 32.20
manie Called, & fewe chosen. mat.
20.16. rom. 9.6
christ is come to Call finners. mat.
9.13
loue them that Call vpon the lord
with pure heart. 2. tim. 2.22
the golden Calues of ieroboam. 1.
king. 12.28
Canaan is accursed. gen. 9.25
Canaan, a far land, flowing w milke
and honie. exod. 3.8
the land of Canaan is the holie ha-
bitation of god. exo. 15.17. promi-
sed to abraham. gen. 12.7
the sōnes of Canaan, of whome def-
cended the canaanites. ge. 10.15
the Canaanites discomfited by the
tribe of Iudah. iudg. 1.4
the Canaanites smore y Israelites.
nomb. 14.45
the Canaanites, that remained, we-
re as thornes to Israel. iudg. 2.3
the Canaanitish woman. mat. 15.22
the Candlestick & faction thereof.
exod. 25.38 & 37.17 & 40.24
Capernaum an vnbeleuing citie.
mat. 11.23
the Caphturims destroyed y aiums.
deut. 2.23
the Captiuitie of the kigs of iudah
forespoken. 2. king. 20.17. ierem. 16.
13 & 20.4
the Cares of this worlde do choke
vp the worde. mar. 4.19
Cartes of yron in vse among the ca-
naanites. iudg. 1.19 & 4.3
god Caryed the children of israel
vpon

vponegles wings. exod. 19, 4
 ¶ Cendebeus, captaine of the sea
 coast. 1. macc. 15, 38
 the Centurion & his faith. mat. 8, 5
 god reiecteth y^e iewish Ceremonies
 isa. 1, 11 & 66, 3. ebr. 10, 5
 the decre of augustus Cesar. luk. 2, 1
 ¶ Chamois. deut. 14, 5
 eliah, the Charet of israel. 2. king.
 2, 12
 to make him self Chaste for y^e king-
 dome of heauen. mat. 19, 12
 blessed is the man that god Chasti-
 feth. iob 5, 17
 Chastise thy childe betime. prou. 13,
 24 & 19, 18 & 22, 15
 Chastitie is the gift of god. wif. 8, 21
 Chemosh the abominatiō of moab.
 1. king. 11, 7
 the Cherubims kepe the way of the
 tre of life. gen. 3, 24
 offend not litle Children. mat. 18, 6
 the rodde of correctiō for Childrē.
 prou. 22, 15. ecclesiasti. 30, 13
 the angels of litle Children. mat.
 18, 10
 Children as concerning maliciouf-
 nes, and not in vnderstanding. 1.
 cor. 14, 20
 Children broght to christ. matth.
 19, 13
 christ receiueth the Childe into his
 armes. mar. 9, 36
 we are the Childrē of god by faith.
 gal. 3, 26
 Childrens obedience to their pa-
 rents. ephes. 6, 1
 Chorazin, a citie that christ repro-
 ueth for her vnbelief. mat. 11, 21
 paul, a Chosen vessel. act. 9, 15
 Christ conceiued. luk. 1, 35. is borne.
 luk. 2, 7. is circumcised. luk. 2, 21. is
 baptized. mat. 3, 15. sent to preache
 libertie to y^e captiues. isa. 61, 1. luk.
 2, 31 & 4, 43 & 5, 32. he speaketh the
 wordes of god. ioh. 3, 34. he prea-
 cheth y^e kingdome of the Mes-
 sias is at hand, & exhorteth to re-
 pentance, & to beleue the gospel.
 mat. 4, 17 & 9, 35. he is hungrie. mat.
 4, 2. he is wearie. ioh. 4, 6. he is pore.
 mat. 8, 10. he entreth into ierusalē
 riding vpon an asse. mat. 21, 7. he is
 folde by iudas. mat. 26, 14. he is buf-
 feted. mat. 26, 67. he is deliuered to
 be crucified. mat. 27, 26. he prayeth
 for thē that persecute him. luk. 23,
 34. he yeldeth vp y^e goft. mat. 27, 50.
 his resurrectiō. mat. 28. he is caryed
 vp into heauē. mark. 16, 19. luk. 24, 51
 the coming of Christ forespoken.
 nomb. 24, 17. isa. 40, 10
 Christ, god eternal. ioh. 1.

Christ greater then dauid. matth.
 22, 44
 Christ promised to adam. gen. 3, 5. to
 abraham. gen. 12, 3
 Christ sent of god. ioh. 8, 42
 Christ sent to saue the iewes. mat.
 15, 24
 Christ without sinne. 1. pet. 2, 22
 false Christs and false prophetes do
 great miracles. mat. 24, 5, 24
 Christians so named first in Antio-
 chia. act. 11, 26
 Christians are fre. 1. pet. 2, 16. ioh. 8,
 32
 Christiās hated of the worlde. mat.
 10, 22. luk. 21, 17
 the Church is the house of god. 1.
 timot. 3, 15
 the Church of god is not conten-
 tious. 1. cor. 11, 16
 ¶ the apostles forbid the gentiles to
 be Circumcised. act. 15, 28
 Circumcise the foreskinne of the
 heart. deut. 10, 16 & 30, 6. rom. 2, 29.
 colof. 2, 11
 paul Circumcise thimothie. act. 16, 3
 god Circumcise our hearts, and
 why. deut. 30, 6
 abraham commanded to Circum-
 cise his familie. gen. 17, 9
 Circumcision and vncircumcision
 are nothing. 1. cor. 7, 19
 Circumcision is seruitude. gal. 2, 4
 the secōde Circumcision vnder io-
 shua. ioh. 5, 2
 we haue no continuing Citie here,
 ebr. 13, 14
 ¶ none Cleane before god. iob 25, 4
 Cleopatra the daughter of Prolo-
 meus. 1. macc. 10, 57
 the cloude filleth the house of the
 lord. 1. king. 8, 10
 the renting of the Clothes a signe
 of great heauines. ioh. 7, 6. mat.
 26, 65. 2. sam. 1, 11
 ¶ to heape Coles vpon the head of
 his enimie. rom. 12, 20
 one oght to Cōfort another. 1. thes.
 4, 18 & 5, 14
 the Comforter is promised. ioh. 14,
 16 & 15, 26 & 16, 7
 the ten Commandements. deut. 5, 7
 teache thy childe the commande-
 ments of god. deut. 6, 7
 Cōmandemēts of men, being con-
 trarie to gods, are not to be recei-
 ued. tit. 1, 14
 the comming of Christ in the daye
 of iudgement. mat. 24, 30. 2. pet. 3, 10.
 isa. 3, 14 & 13, 9
 the Cōming of christ with his an-
 gels. mat. 16, 27
 the comming of the lord. malac. 4, 1.

isa. 35, 4 & 62, 11
 the Cōmune vse of goods in the pri-
 matie church. act. 2, 44
 the worde Cōcubine for wife. iudg.
 19, 2
 ashamē not to Confesse christ. 2. ti-
 mot. 1, 8
 to Confesse god, for, to praise him,
 is oft times in the psalmes.
 to Cōfesse that iesus is christ, is the
 gift of god. mat. 16, 17
 remission to thē that Cōfesse their
 sinnes. 1. ioh. 1, 9
 moles Cōfelleth to god the sinne of
 the people. exod. 32, 31
 Confession of sinnes commāded to
 the priests of the Iewes. leuit. 16, 21
 Confession of thy sinnes to god. 1.
 king. 8, 47. psal. 32, 5
 cursed is he that hathe his Cōfiden-
 ce in man. ier. 17, 5
 god is not the autor of Confusion,
 but of peace. 1. cor. 14, 33
 who oght to be excluded out of
 the Congregation of the lord.
 deut. 23, 1
 the Conscience of the wicked is al-
 wayes feareful. prou. 28, 1
 christ the Consolation of israel. luk.
 2, 25
 the good Cōuersation of christiās.
 phil. 1, 27 & 3, 17
 the Conuersation of saincts shulde
 prouoke vs to followe their faith.
 ebr. 13, 7
 Contemners of the worde of god
 shalbe punished. 1. sam. 2, 30. isa.
 28, 14
 Cornelius the captaine. act. 10, 1
 brotherlie correction. prouer. 27, 5.
 mat. 18, 15
 they y^e refuse correction, are threat-
 ned of god. leuit. 26, 22
 the Correction of the lord. ebr. 12, 5
 it is permitted to Correct thy bro-
 ther: but to hate him, is forbidde.
 leuit. 19, 17
 circumcision the Couenant of god.
 gen. 17, 13
 the Couenant of god with noah.
 gen. 9, 11
 Couetousnes is idolatrie. col. 3, 5
 Couetousnes is insatiable. pro. 27, 20
 Couetousnes the roote of all euil.
 1. tim. 6, 10
 Couetousnes to be auoided. pro. 15,
 16. isa. 3, 12. ier. 8, 10. ephes. 5, 3
 be of good Courage in affliction.
 ioh. 16, 33
 the Countels of god are vnsearche-
 able. rom. 11, 33
 the israelites aske Cōusel of god in
 their affaires. iudg. 1, 1 & 20, 18, 23.
 Iii.iiii.

1. sam. 10, 22. & herein they vse the
helpe of the prophetes. 1. sam. 9, 9.
2. king. 22, 13
god breaketh the Counsels of the
heathen. psal. 33, 10
Courteousnes required in christiā.
ephef. 4, 32. 1. cor. 13, 4
zealous phinehas killeth Cozbi the
midianitish harlot. nomb. 25, 15
¶ All things Created by christ. co-
lof. 1, 16
the Creation of man. gen. 1, 27
god is our Creator. deut. 32, 18
the gospel hath bene preached to
euerie Creature. colof. 1, 6
euerie Creature of god is good. 1.
tim. 4, 4
the Creature is subiect to vanitie.
rom. 8, 20
god vseth his Creatures according
to his pleasure. isa. 45, 9
we are new Creatures by faith in
christ. 2. cor. 5, 17. gal. 6, 15
they of Creta, lyers. tit. 1, 12
the faith of Crispus, and his whole
house. act. 18, 8
take thy Crosse. mat. 10, 38 & 16, 24
paul reioyced in the Crosse of ie-
sus christ. gal. 6, 14
¶ Crowne of rightousnes. 2. tim. 4, 8
the Crowne of thornes. mat. 27, 29
who Crucifie the flesh, and the lusts
thereof. gal. 5, 24
¶ the Cuppe and bread that we re-
ceiue in remembrance of christ.
1. cor. 10, 16
the Cuppe, for death & crosse. mat.
20, 22
curfed is he that fulfilleth not the
law. gal. 3, 10
curfed is he that hāgeth on the tre.
deut. 21, 23
the Curtaines of y tabernacle. exod.
26, 5 & 36, 8
olde Custome can not be forgottē.
prou. 22, 6
¶ Cyrus king of persia, and his do-
ings. isa. 44, 28 & 45, 1. eze. 1, 1
D
Agon the god of the phil-
istims. 1. sam. 5, 2
damaris beleueth in christ. act. 17, 34
the Damned are called goats. mat.
25, 32
daniels doings from the first chap-
ter of his boke to the 14
dan the sonne of iaakob. gen. 30, 6
& 49, 16. deut. 33, 22. ioh. 19, 40
the dedes of Darkenes. rom. 13, 12
darius doings. dan. 5, 31 & 6, 14. eze. 6, 1
dathan for his rebellion is consu-
med with fyre. nomb. 16.
dauid danceth before the lord. 2.

1. sam. 6, 14
dauid deceiued faul. 1. sam. 20, 5. he
deceiued king achish. 1. sam. 27, 10
dauid despised the commandement
of the lord in committing adul-
terie. 2. sam. 12, 9
dauid doeth not punish the curfed
speaking of shimei. 2. sam. 16, 10
dauid lamenteth his sonne amnon.
2. sam. 13, 31
dauid of necessitie eateth the shewe
loaves. 1. sam. 21, 6. mat. 12, 3
dauid of what stocke he came. ruth
4, 17
dauids doings from the 13. of the 1.
sam. to the 2. of 1. king.
dauid slewe a lion. 1. sam. 17, 34
dauid vp right before y lord. 1. king.
14, 8 & 15, 3
no difference of Dayes among the
faithful. rom. 14, 5
¶ Debate and strife are workes of
darkenes. rom. 13, 12. 1. cor. 13, 10 and
11, 16
debir, a citie. iosh. 10, 3 & 15, 15
what is required in Deacons. 1. ti. 3, 8
deacons ordeined in the church by
the apostles. act. 6, 5
we must not excede measure in la-
menting the Dead. 1. thes. 4, 13
faul seketh to the Dead. 1. sam. 28, 11
seke not to the Dead for aniething.
deut. 18, 11. luk. 16, 29
the Dead shal heare y voyce of the
sonne of god, & shal liue. ioh. 5, 25
christ fore speaketh his owne Death
mat. 16, 21
death swallowed vp into victorie. 1.
cor. 15, 54
the seconde Death. reuel. 20, 14
death cometh through disobedi-
ence. deut. 10, 17
y day of Death vncerteine. luk. 12,
40. curse not the Deafe. leuit. 19, 14
christ healeth the Deafe. mat. 7, 32
of Deborah & of barak. iudg. 5, 1
deborah, rebekahs nourse dyeth.
gen. 35, 8
deborah the wife of lapidoth. iudg.
4, 4
deceiue not thy brother. leuit. 19, 14
god wil rewarde euerie one accor-
ding to his Dedes. mat. 16, 27
delilah betrayeth samson. iudg. 16.
demetrius, seleucus sonne, and his
doings. 1. macc. 7, 1. vnto the 14. of
the 2. boke.
if we Denie christ, he wil denie vs,
2. tim. 2, 12
the assurance of the Desperate. e-
zek. 33, 10.
dettes not demanded before the ye-
re of fredome. deut. 15, 3

christ healeth two possessed of De-
uils. mat. 8, 28 & 12, 22
the Deuil cōfesseth that he knoweth
christ and paul. mark. 1, 24. luk. 4,
34. act. 19, 15
the Deuil is a murtherer. ioh. 8, 44
the Deuil prince of this worlde. e-
phef. 2, 2. ioh. 12, 31. colof. 2, 15. the
accuser of the faithful. reuel. 12, 10.
our aduersarie & enemie. 1. pet. 5,
8. ephef. 6, 12
deuils driue out by fasting & prayer
mat. 17, 21
the Deuil seduceth the woman, & is
therefore curfed. gen. 3
the king is bounde to read the bo-
ke of Deuteronomie, & why. deu.
17, 19
deuteronomie is cōmāded to be red
to women and children. deut. 31, 12
deuteronomie is deliuered to y le-
uites & elders. deut. 31, 9
iosiah red the boke of Deuterono-
mie to the people. 2. king. 23, 2
¶ the Diligence of ministers
27, 23
dinah, the daughter of iaakob, rau-
shed. gen. 34, 2
dionysius an areopagite beleueth
in christ. act. 17, 34
diotrefes reproved for his arrogā-
cie. 3. ioh. 9
seuentie Disciples sent to preache.
luk. 10, 1
the Disciples wherein they may be
known. ioh. 8, 31 & 13, 35
diseases are the frutes of sinne. ioh.
5, 14
in Diseases god oght to be soght
vnto. 2. king. 1, 16
disguising raiment is forbidden bo-
the to man & woman. deut. 22, 5
how god hateth Disobedience. 1.
sam. 15, 23
the Disobedient stricken with mad-
nes, and blindnes. deut. 28, 28
the mā that Disobeyeth the iudge,
shal dye. deut. 17, 12
he that Disobeyeth god, is subiect
to manie curses. deut. 28, 15
against Diuorcement. 1. cor. 7, 10
diuination forbid den. leuit. 20, 27.
deut. 18, 10. isa. 8, 19
he or she that hath the spirit of Di-
uination, oght to be stoned to de-
ath. leuit. 20, 27
¶ founde Doctrine. 1. ti. 2, 8
no Doctrine, but christis oght to be
receiued. 2. ioh. 10. colof. 2, 8
doctrines of deuils. 1. tim. 4, 1
doeg dislofed dauid to faul. 1. sam.
22, 9.
giue not holie things to Dogges.
mat.

- mat. 7,6
the Dogge is returned to his vomit. 2.pet. 2,22
dominage, that one doeth to another. exod. 22,4
the Domme is healed. mat. 9,32
the doue sent out of the arke. gen. 8,8
¶ the Dragon, y^e olde serpent. reuel. 20,2.
by Dreames god speaketh to the prophetes. nomb. 12,6
spiritual Drinke. 1.cor. 10,4
the Dropie is healed. luk. 14,2
the euils that come of Drunkēnes. prou. 23,29
christ was sclandered to be a Drunkarde. mat. 11,19 the apostles also, act. 2,13
Drunkennes to be auoyded, euen of kings. prou. 31,4. luk. 21,34. ephes. 5,18
¶ man is Dust. gen. 3,19
the Dust of the feete shaken of against whome. mat. 10,14.
¶ manie Dwelling places in y^e house of god. ioh. 14,2
¶ paul desireth to Dye. phil. 1,23
christ prayeth, not to Dye. mat. 26,39
christ desireth to Dye for vs. luk. 12,50
it is ordeined for all to Dye once. ebr. 9,27
christ Dyed for our sinnes. rom. 4,25
E
THe Earth is cursed for adams transgression. gen. 3,17
the Earth is corrupt. gen. 6,11
man shal returne to the Earth. gen. 3,19
to Eat the flesh of christ. ioh. 6,51,63
¶ Ebed-melech the blacke more. ier. 38,7
Eber & his sonnes. gen. 10,25
¶ esau, why he is called Edom. gen. 25,30
Edom denyeth passage to israel. nomb. 20,14
Edom rebelleth from vnder iudah. 2.king. 8,20
¶ the Egyptians eat not with the ebrewes. gen. 43,32. of them loke in exod. 11, & 12. deut. 23,7. ier. 46,2. ezeck. 32,12
Egypt the yron fornace. deut. 4,20
¶ Ehud a iudge in israel. iudg. 3,15
¶ the Ekronites and their doings. 1. sam. 5,10
¶ what condicions the Elders ought to haue. tit. 2,2
Eleazar the sonne of aaron. exod. 6,25. ioh. 14,33
gods purpose is by his Electio. rom. 9,11
election of grace. rom. 11,5
make your calling & Election sure. 2.pet. 1,10
as touching the Election they are loued for the fathers sakes. rom. 11,28
the Elect haue obtained that israel obtained not. rom. 11,7
we knowe that ye are Elect of god. 1.thess. 1,4
election lyeth in god & not in vs. rom. 9,11 & 16
the Elect are fewe in nomber. mat. 7,14
elected before the fundaciō of the worlde. ephes. 1,4
the Elect of god can not be condemned. rom. 8,34
the Elect were chosen before the fundacions of the worlde. ephes. 1,4. 1.pet. 1,2
Eli the priest & his doings. 1.sam. 1, & 2 & 3 & 4
Eliakim, called also iehoiakim. 2.king. 23,34
Elias & Eliseus. luk. 4,25,27
Elijah the prophet & his doings. 1.king. 17 vnto the 2.king. 2
Elimelech & his wife naomi. ruth 1,3
Elisabet zacharies wife. luk. 1,5
Elisha balde. 2.king. 2,23
Elisha doeth good for euil. 2.king. 6,22
Elisha, his life & his doings. 1.king. 19 vnto the 2.king. 13
Elisha is called from the plow to prophecie. 1.king. 19,19
Elisheba aarons wife. exod. 6,23
Elon a iudge in israel. iudg. 12,12
Elymas the forcerer withstanding pauls preaching. act. 13,8
¶ Emmanuel. mat. 1,23
¶ take from among you all Enchanters. deut. 18,11
Enchanters and southfayers driven out of israel by saul. 1.sam. 28,3
the End of all things is at hand. 1.pet. 4,7
he that Endureth to the end, shalbe saued. mat. 24,13. 2.thess. 3,13
Eneas healed by the meanes of peter. act. 9,33
loue thine Enemies. mat. 5,44. prou. 25,21
christ prayeth for his Enemies. luk. 23,34
Enosh the sonne of sheth. gen. 4,26
flee Enuie. gal. 5,26. 1.pet. 2,1
enuious persones. prou. 23,6
¶ Ephesians worshiped diana. act. 19,35
Ephraim and his doings. gen. 41,52. & 48,5,49
the Ephraimites rise vp against gideon. iudg. 8,1.
the Epicures dispute with paul. act. 17,18
pauls Epistles hard to be vnderstād. 2.pet. 3,16
¶ the Ernest of the Spirit in our hearts. 2.cor. 1,22 & 5,5
¶ Esarhadden reigneth after sanelherib. 2.king. 19,37
Esau and his doings. gen. 25 vnto the 36
who are to be Eschewed. 2.tim. 3,5
Ester and her doings. ester 2 & 4 & 5 & 7
¶ hate that that is Euil. rom. 12,9
recompense not Euil for euil. rom. 12,17
god turneth y^e Euil into good. gen. 50,20. rom. 8,28
do not companie with Euil men. prou. 24,1
we are Euil of nature. mat. 7,11. gen. 6,5
an Eunuch, candaces chief gournour, beleueth in iesus christ. act. 8,17
Eurychus restored to life. act. 20,10.
¶ he that Exalterh him self, shalbe brought lowe. luk. 18,14
examine all things. 1.thess. 5,21
examine thy self before thou come to the supper of the lord. 1.cor. 11,28
excommunicate those that loue not iesus christ. 1.cor. 16,22
the Excommunication that paul v. sed. 1.cor. 5,55
Exorcistes, hurt by the euil spirit. act. 19,13
experience bringeth hope. rom. 5,4
¶ the good Eye, mat. 6,22
eye for Eye. exod. 21,24. mat. 5,38
F
OLde wiues Fables. 1.tim. 4,7
¶ feuerie one ought to proue his Faith. 2.cor. 13,5
continuance in Faith. coloff. 1,23
the shield of Faith. ephes. 6,16
christ prayeth for peters Faith. luk. 22,32
the definicion of Faith. ebr. 11,1
faith cometh by hearing. rom. 10,17
the apostles praye to haue their Faith increased. luk. 17,5
faith in god by christ. 1.pet. 1,21. mat. 12,21
faith ioyned with charitie. 1.tim. 1,5
faith is the gift of god. phil. 1,29.
KKk.i.

2.pet.1,3
the end of Faith is the saluacion of
our soules.1.pet.1,9
the Faith of abrahā.gen.15,6 & 24,7
the Faith of the fathers.ebr.11
by Faith the spirit is receiued. gal.
3,2
by Faith the hearts are purified .act.
15,9.ioh.15,3
by Faith we resist y deuil. 1.pet.5,9
faith without workes is dead.1am.
2,17
the Faithful are the children of a-
braham.rom.9,8
the Faithful shal not come into con-
demnation.ioh.5,24
to Fall into the hands of the liuing
god.ebr.12,31
to Fall vpon the face.gen.17,17.ruth
2,10
a great Famine in samaria. 1.king.
18,22.king.6,25
the Famine of gods worde fore-
spoken. amos 8,11
moses Fasteth fortie daies and for-
tie nights. exod. 34,28. christ li-
kewise.mat.4,2
fa'ned Fastig.1sa.58,3.zech.7,5.mat.
6,16
the father of christ is our Father.
ioh.20,17
he that knoweth christ, knoweth
the Father.ioh.14,7
honour thy Father & mother.mat.
15,4.mat.7,10
fathers are charged to teache their
childrē the law of god.deut.11,19
he that beateh his Father, or mo-
ther, shal dye the death. exod. 21,
15.prou.20,20
god doeth right vnto the Fatherles.
deut.10,18
the Fatherles.deut.14,29 & 24,19 &
26,12 & 27,19
¶ the Feareful must absent them
selues from warre.deut.20,8
learne to Feare god.deut.14,23
the Feare of god is true wisdom.
iob.28,28
the worthiest places at Feasts. mat.
23,6
feasts made at shepeshearings. 2.
sam.13,23
¶ god teacheth to Fight.2.sam.22,35
the Finger of god, for his power.
exod.8,19
the First borne in the land of egypt
dye.exod.11,4
of First frutes.exod.22,29
the First frutes pertained to the hie
priests.nomb.5,9
fishes cleane & vncleane.leuit.11,9
¶ paul neuer vsed Flatterie.1.thess.
2,35
flee in time of persecuciō.mat.10,23
the dedes of the Flesh.gal.5,17
man is but Flesh.gen.6,3
to be in the Flesh,for, to liue accor-
ding to the Flesh.rom.7,5
flesh & blood, that is, whatsoeuer
is in man.mat.16,17
the wisdom of the Flesh is death.
rom.7,24 & 8,6
flesh lusteth agaiſt y spirit. gal.5,17
the Flesh of christ eaten by faith.
ioh.6,54
the care of the Flesh ought to be re-
iected.rom.13,14
to eat the Flesh with the blood is
forbid.gen.9,4
be careful ouer your Flockes.prou.
27,23
noahs Flood.gen.6 & 7 & 8
the cause of the vniuersal Flood.
gen.6,5
an offering of Floure.leuit.2,1
¶ by the Folde is vnderstand the
church.ioh.10,16
a rodde belōgeth to the Fooles bac-
ke.prou.26,3
forbeare one another.ephes.4,2
christ deliuered by the determinat.
cōsel & Foreknowledge of god.
act.2,23
we are elect according to the Fore-
knowledge of god.1.pet.1,2
our Forerunner, christ.ebr.6,20
how oft thou oghtest to Forgiue
thy brother.mat.18,21
fornicacion ought not to be named
among vs.ephes.5,3
fornicators shal not inherit y king-
dome of god.1.cor.6,9
forsake thy father and mother for
christs sake.mat.19,29
forsake thy self.mat.16,24
fooles.prou.12,vnto 18
the Foxes of samson.iudg.15,4
¶ mans Fragilitie.1sa.40,6
the tre is knowen by the frute.mat.
7,16
¶ two to them that be Ful.luk.6,35
¶ the pillar of Fyre.exod.40,38
christ is come to put Fyre on the
earth.luk.12,47
euerlasting Fyre prepared for the
deuil.mat.25,41
a law touching the Fyre that con-
sumeth the corne.exod.22,6
the Fyre law.deut.33,2
G
Aal ebeds sonne & his doings.
iudg.9,26
Gad the prophet.1.sam.22,5.2.sam.
24,11
Gad the sonne of iaakob. gen. 30,11
& 49,19.iosh.22
the counsel of Gamaliel.act.5,35
the Garment made of linen & wol-
len, forbidden.deut.22,11
aaron's Garments.exod.28
the Strait Gate leadeth to life.mat.
7,13
iudgemēt done in the Gates of the
citie.deut.22,15
gatherings for y saines.1.cor.16,1
¶ Gedaliah is slayne.2.king.23,25
the Gelded shal not entre into the
congregation of y lord. deut.23,1
gentlenes is praise worthie.prou.
16,21.ephes.4,2
election of the Gentiles.psal.2,8 &
18,47
israel is forbidden to be at peace
with the Gentiles.deut.7,2
the conuersion of the Gentiles.1sa.
2,2.act.11,17 & 14,27
the holie gost fell vpon the Genti-
les.act.10,44
the vocation of y Gentiles by prea-
ching.1sa.66,18
the cōuersion of y Gētiles, befo-
re thei knewe the trueth.ephes.2,1
christ calleth the Gentiles,dogges.
mat.15,26
god for a time suffred y Gētiles to
walke in their owne ways.act.14,16
¶ the men of Gibeah and their wic-
kednes.iosh.19,22
Gideon & his doings.iudg.6 & 7 & 8
the tryal y Gideon toke of his soul-
diers, and how manie they were.
iudg.7,5
god measureth the Gift according
to the heart.mat.12,44
saluacion is y Gift of god.ephes.2,8
the Gift of god is not bough with
money.act.8,20
Gehazi receiued Gifts of naama.
2.king.5,27
the Gifts of the holie gost are di-
uers.1.cor.12,4
to be Girded w veritie.ephes.6,14
giue & it shalbe giue vnto you.luk.
6,38
it is a blessed thing to Giue rather
then to receiue.act.20,35
god loueth a chereful Giuer.2.cor.
9,7
¶ the desire of vaine glorie.gal.5,16
man ought not to Glorie in him self
1.cor.4,7, but in the knowledge of
god.1erem.9,23
glotons and drunkards are to be a-
uoyded.prou.23,20
glottonie.rom.13,13
¶ the Goat charged w all the iniqui-
ties of the people.leuit.16,22
the people require new Gods.exod
32,23
God

God is almightie. gen. 17, 1 & 35, 11
 God is a spirit. ioh. 4, 24
 God is euerie where and seeth all things. ier. 23, 23
 God is immortal. 1. tim. 1, 17 & 6, 16
 God is inuisible. exod. 33, 20. ioh. 1, 18.
 moyses sawe him, & how. exod. 24, 10. so did iaakob. gen. 32, 30
 the liuing God is the god of israel. exod. 29, 45. leuit. 26, 13. 2. cor. 6, 16
 God is with thee, a kinde of saluta- tion. iudg. 6, 12 ruth. 2, 4
 there is but one God to the faithful. 1. cor. 8, 6
 the Gods ſ are made w mans hand, can not saue the selues. bar. 6, 14
 God and his fall. ezek. 38 & 39
 going out of egypt. exod. 12, 37
 Goliath slaine by dauid. 1. sam. 17.
 Gomorrah consumed with fyre fro heauen. gen. 19, 24
 followe that that is Good. rom. 12, 9
 no Goodnes dwelleth in our flesh. rom. 7, 18
 thou that art taught, minister to thy teacher in all Good things. gal. 6, 6. 1. cor. 9, 14
 do Good without fainting. gal. 6, 9.
 euen to thine enemies. luk. 6, 35
 the definitiō of the Gospel. rom. 1, 16
 the summe of the Gospel. ephes. 1, 7
 christ preacheth ſ Gospel. mar. 1, 14
 the Gospel is the worde of the eter- nal god. 1. pet. 1, 23. it is the worde of truth. ephes. 1, 13
 the end of them that obeye not the Gospel of god. 2. thess. 2, 10. 1. pet. 4, 17
 the Gospel of iohn why it is writē. ioh. 20, 30
 the Gospel oght to be preached to all creatures. mar. 16, 15.
 blasphemie againſt the holie Gost. mar. 12, 31
 the graces and giftes of the holie Gost are diuers. 1. cor. 12, 4
 the holie Gost is sent. act. 2, 2
 the holie Gost promised to the a- postles. luk. 24, 49. ioh. 14, 16. act. 1, 8
 god giueth the holie Gost to them that desire him. luk. 11, 13
 to Go vnto his fathers, for, to dye. gen. 15, 15
 ¶ through Grace we are saued. ephes. 2, 5
 the Graine of corne that fallerh on the grounde. ioh. 12, 24
 eat of thy neighbours Grapes, but beare none away. deut. 23, 24
 the Grekes seke for wisdom. 1. cor. 1, 22
 grieue not the holie spirit of god. ephes. 4, 30

¶ Gyants. gen. 6, 4
 gyants in ſ land of canaā. nob. 13, 34
 H
 Abacuc feedeth daniel, read the storie of bel.
 Habel murdered by his brother. ge. 4, 8. ebr. 11, 4. mat. 23, 35
 Hadad salomōs enemy. 1. king. 11, 14
 Haggai the prophet. eze. 5, 1
 Hagar sarais maid. gen. 16 & 21
 Ham mocketh his father noah. gen. 9, 22
 Haman is hanged. ester 7, 9, 10
 Hannah the wife of eikanah & mo- ther of samuel. 1. sam. 1 & 2
 Hananiah the false prophet. ier. 28, 1
 commune Hands. mark. 7, 2
 the laying on of Hands. act. 19, 6. 1. tim. 4, 14
 christ sitteth at table with vnwashē Hands. luk. 11, 38
 none can escape the Hand of god. amos 9, 2. deut. 32, 39
 christ by laying on of Hāds healeth the sicke. luk. 4, 40
 to stretch the Hāds out towards hea- uen. 1. king. 8, 22. exod. 9, 22 & 17, 11
 the mans Hand, that was dried vp, is healed. mat. 12, 10
 christ layeth his Hands vpon the infants. mat. 19, 15
 Hānah nourced her childe. 1. sa. 1, 23
 of Hanun king of the ammonites, and of the il entreatie of dauids seruants. 2. sam. 10, 4
 Haran the sonne of terah. gen. 11, 27
 Haraphah of the stocke of gyants. 2. sam. 21, 16
 god whome he wil, he maketh Hard hearted. rom. 9, 18
 nothing is Hard to god. gen. 18, 14
 the Haruest. leuit. 19, 9
 the Haruest of the faithful. mat. 9, 37. ioh. 4, 35
 Hazael king ouer aram. 1. king. 19, 15. vnto the 2. king. 13
 ¶ the Head of the church, christ. e- phes. 4, 15
 Heare christ. deut. 18, 18. mat. 17, 5
 singlenes of Heart. 2. cor. 1, 12. 1. pet. 1, 22
 vncircūcised Hearts. ier. 9, 26. deut. 10, 16. out of the which come euil thoughts. mat. 15, 19
 the lord seeth the Heart of man. 1. sam. 16, 7. rom. 8, 27
 the Heart of man is wicked. gen. 6, 5. deut. 29, 19
 gods lawes written in the Hearts of the faithful. ebr. 8, 10
 ſ good Heart speaketh good thigs. mat. 12, 35
 the creation of Heauen. gen. 1, 6

new Heauē & new earth. 2. pet. 3, 13
 the Heauen shut vp because of gods wrath. deut. 11, 17
 Hebron, acitie. gen. 35, 27
 it is comelie for a woman to haue long Heere. 1. cor. 11, 15
 not an Heere of them shal perish, that suffre for christ. luk. 21, 18
 our Heeres be nombred. mat. 10, 30
 christ the Heire of all thigs. ebr. 1, 2
 a description of Hel. 1. sa. 30, 33
 Heman the singer. 1. chron. 6, 33
 Henoch the first citie. gen. 4, 7
 Henoch the sonne of kain. gen. 4, 17
 Henoch taken vp. gen. 5, 24
 herbes created. gen. 1, 11
 there must be Heresies, and why. 1. cor. 11, 19
 heresies are dedes of ſ flesh. gal. 5, 19
 hererikes must be auoided. tit. 3, 10
 the Heritage of him that dyeth without manchilde. nom. 17, 8
 god, the Heritage of the leuites. deut. 18, 2
 an Heritage reserued for vs in hea- uen. matth. 25, 34. gal. 3, 17. tit. 3, 7. 1. pet. 1, 3
 christ calleth Herode a foxe. luk. 13, 32
 Herode killeth the infants. mat. 2, 16
 the daye of Herodes natiuitie. mar. 6, 21
 Herodes opinion of christ. mat. 14, 2
 Hezekiah king of iudah, & his do- ings. 2. king. 18 & 19 & 20. 1. sa. 36. vnto the 39
 ¶ the riuier Hiddekel. gen. 2, 14
 giue the workman his Hier. leuit. 19, 13. deut. 24, 14
 Hiram ſ king of tyre, & his doings. 2. sam. 5, 11. and hiram the cunning workman. 1. king. 7, 13
 god comandeth the Hittites to be destroyed vtterly. deut. 20, 17
 ¶ Home in the liōs bodie. iudg. 14, 8
 honour all men. 1. pet. 2, 17
 giue Honour to thy wife, as to the weaker vessel. 1. pet. 3, 7
 giue Honour, to whome ye owe ho- nour. rom. 13, 7
 we are saued by Hope. rom. 8, 24
 hope maketh not ashamed. rom. 5, 5
 Hophti the sonne of eli. 1. sam. 23, 34 & 4, 4
 Horeb a mountaine, called also si- nai. deut. 1, 2
 god is the Horne of our saluation. 2. sam. 22, 3
 Horims chased out by the sonnes of esau. deut. 2, 12
 the nombre of salomons Horses. 1. king. 4, 26. 2. chron. 9, 25
 abraham & lots Hospitalitie. gen. 18, 2 & 19, 2

vse Hospitality. rom. 12, 13. ebr. 13, 2.
1. per. 4, 9
of Housbands. 1. cor. 7, 11. ephes. 5, 22
the bodie of man is called an earth-
lie House. 2. cor. 5, 1
the House infected with the plague
of leprosie. leuit. 14, 14
the House of god, & house of pray-
er. isa. 56, 7. mat. 21, 13
the House of god, the people of is-
rael. nomb. 12, 7
the House of god, the tēple. 2. sam.
12, 20
¶ Huldah the prophetesse. 2. king. 22,
14. 2. chron. 34, 22
he that Humbleth him self, shalbe
exalted. mat. 23, 12. philip. 2, 8. iam.
4, 10
humilitie. prou. 16, 19. mat. 11, 29. luk.
14, 11. ephes. 4, 2
an Hundreth folde is promised to
thē that shal forsake that they ha-
ue to followe christ. mat. 19, 29
rulers ouer Hūdrerhs established by
moses. exod. 18, 21
blessed are they that Hungre and
thirst for righteousnes. mat. 5, 6
christ is an Hungred. mat. 4, 2
Hushai, and his doings. 2. sam. 15, 32
& 17, 5
¶ Hypocrisie. prou. 12, 6. 30, 12
hypocrisie reproued. isa. 58, 2
an Hyreling. iohn 10, 12

I

I Aakob & esau abunde in riches.
gen. 36, 7
iaakob and his doings. gen. 25. vnto
the 49
iaakob beloued of god. rom. 9, 13
iaakob is accompanied of god, whe-
therfoeuer he goeth. gen. 28, 15
iaakob is called israel. gen. 32, 28
iaakob wrestleth with god. gen. 32, 24
iab in king of canaan. iudg. 4, 2
iahaziel a prophet. 2. chron. 10, 14
iair a iudge in israel. iudg. 10, 3
iames sawe christs resurrectiō. 1. cor.
15, 7
iames the brother of iohn is put to
death. act. 12, 2
iannes and iambres resisted moyses.
2. timot. 3, 8
iaphet & his sonnes. gen. 10, 3
iasons assurance for receiuing of
paul. act. 17, 9
¶ Ibazan a iudge in israel. iudg. 12, 8
¶ Idolaters ought to dye, & wherefo-
re. deut. 17, 2. they shal not inherit
the kingdome of heauen. 1. cor. 6, 9
idolaters slaine by the sonnes of le-
ui. exod. 32, 26
things consecrated to Idoles. 1. cor.
8, 2. 15, 20

idoles are but vanitie. 1. sam. 12, 21. 1.
king. 16, 26. they are abomination.
deut. 7, 25 & 27, 15
idoles forbidden. leuit. 26, 1. deut. 18, 9
¶ Iehoahaz, the sonne of Iehu the
king, & his doings. 2. king. 13, 1
iehoiachin succedeth iehoiakim his
father. 2. king. 24
iehoiada, the hie priest. 2. king. 11, 4
iehoiakim seruant to the king of ba-
bel. 2. king. 24, 1
iehonadab the sonne of rechab. 2.
king. 10, 15
iehoram the king of iudah, and his
doings. 1. king. 22, 50. 2. king. 8, 16
iehoram the sonne of ahab. 2. king.
3, 1
iehosaphat king of Iudah. 1. king.
15, 24. 2. king. 3, 1
iehosua the sonne of iehezadak.
hag. 1, 1
iehu a prophet. 1. king. 16, 7
iehu king of israel, and his doings.
1. king. 19, 16. vnto the 2 king. 10
god is a Ielous god. exod. 20, 5. deut.
5, 9
the law of Ielousie. nomb. 5.
iericho destroyed. iosh. 2 & 6. buylt
vp againe by hiel. 1. king. 16, 34
iericho wholly consecrated to the
lord. iosh. 6, 17
the hand of Ieroboam dried vp. 1.
king. 13, 4
ieroboam king of israel, & his do-
ings. 1. king. 11, 26. vnto the 15
the ruine of Ierusalem. mat. 23, 38
ierusalem buylt againe. nehe. 3, 1
ierusalem, called also iebusi. iosh. 15,
8 & 18, 28
gideon called Ierubbaal, & where-
fore. iudg. 6, 32
iesus the name of the messias. mat.
1, 21. luk. 1, 31. philip. 2, 10
vaine Iesting forbid. ephes. 5, 4
ierthro moyses father in law. exod. 3,
1 & 18, 1
the Iewes baptized in moyses. 1. cor.
10, 2
the Iewes exercised in afflictions.
deut. 8, 16
the Iewes obstinacie. isa. 48, 4. act.
28, 27
the remnant of the Iewes shal retur-
ne. isa. 10, 21
iezebel, & her cruel doings. 1. king.
16 & 18 & 19 & 21. 2. king. 9, 30
¶ the Image is a curse to him that
maketh it. deut. 27, 15
mans Imaginations are euil. gen. 6, 5
¶ we ought not to cōpanie with Infi-
deles. 2. cor. 6, 4
infideles are called the drye tre. luk.
23, 31

infirmities come vpon vs for our
sinnes. ioh. 5, 14
the leuites Inheritance. deut. 10, 9
euerie one shal beare his owne Ini-
quitie. deut. 24, 16
iniuries ought to be forgottē. leu. 19, 18
innocent as concerning euil & wise
vnto y which is good. rom. 16, 19
none is Innocēt before god. exo. 34, 7
thre things are Insatiable. prou. 30, 15
wicked Inuentions. deut. 28, 20
christ is our Intercessour. rom. 8, 34
ioab, & his doings. 2. sam. 2, 13 & 11 &
14 & 19. 1. king. 21, 5
ioash preferued through y helpe of
his aunt iehosheba. 2. king. 11, 2
ioash the father of gideon. iudg. 6, 29
ioash the sonne of ahaziah, and Ie-
hoash the sonne of iehoahaz. 2.
king. 11 & 14
ioab an exāple of patience. iam. 5, 11
iochebed, y wife of amrā. exod. 6, 20
iohanan. ier. 40 & 41 & 42 & 43
iohn baptist exhorteth to repentan-
ce. mat. 3, 2
iohn baptist is buried. mat. 14, 12
iohn marke the minister of paul &
barnabas. act. 12, 25
ionathan a gouernour of the iewes.
1. mac. 9 & 11 & 12
ionathan the sonne of saul, and his
doings. 1. sa. 14 & 18 & 19 & 20 & 31
ioseph & his doings, from the 30 of
gen. vnto the 50.
ioseph of arimathea. mat. 27, 57
iofes called barnabas. act. 4, 36
the good king Iosiah, & his doings,
1. king. 13, 2. 2. king. 21, 24 & 22, 1
ioshua, & his doings. exod. 24, 13 & 32,
17. nomb. 11, 28 & 13 & 14. deut. 1, 38.
& throughout his whole booke.
iothā the sonne of Ierubbaal. iudg.
9, 5
the iourneis of the children of Is-
rael. nomb. 33
¶ Iphtah, & his doings. iudg. 11 & 12
¶ Isarah the prophet. 2. king. 19, 20 &
20. his visions. 1 & 2 & 6
ishai dauids father. ruth. 4, 22. 1. sam.
16, 11
ish-boshereth, & his doings. 2. sam. 2 &
3 & 4
ishmael, & his life. gen. 16 & 17 & 21
& 25
why iaakob was called israel. gen.
32, 28
true Israelites, who. rom. 9, 6
carnal Israel described. hofe. 9, 7
israel sinned not of ignorāce. rom.
10, 19
¶ Iubal, the inuentour of the harpe.
gen. 4, 21
the Iubile. leuit. 25, 10

the

the rest of Iudah led away to babel. 2. king. 25, 11
 iudah leahs sonne. gen. 29, 35
 of Iudas maccabeus read the booke of maccabees.
 iudas that betrayed christ. ioh. 18, 2.
 his repentance. mat. 27, 3. he slewe him self, and braist in the middes. act. 1, 18
 the general Iudgement. isa. 2, 19 and 26, 11. the signes that shal come before it. mat. 24, 29
 iudgement, for affliction. 1. pet. 4, 17
 iudgement beginneth at the house of god. 1. pet. 4, 17
 gods Iudgeméts are a great deapth, psal. 36, 6
 the office of a Iudge. exod. 23, 6
 speake not euil of Iudges. exo. 22, 28
 what maner of men ought to be Iudges. exod. 18, 21 & 23, 2
 iudge not another. mat. 7, 1 & 12, 7
 the Iudge of all the worlde. ge. 18, 25
 a Iudge ought not to haue anie respect of persones. leuit. 19, 15
 iudges are called gods. exod. 22, 8. psal. 82, 6
 the Iudges gaue sentéce according to moyses law. deut. 17, 11
 iustified by faith. rom. 5, 1. not by workes. gal. 3, 10
 we are Iustified, or condemned by our wordes. mat. 12, 37
 iustified, what it signifieth. tit. 3, 4. act. 13, 38
 ¶ Izhak the sonne of abraham, and his doings. gen. 21. vnto the 28
 K
 Natiuitie of Kain, and his doings. gen. 4, 1 & 2. 1. ioh. 3, 12
 ¶ Kenah a citie, deliuered by dauid. 1. sam. 23, 1
 god Keperth his as the apple of the eye. deut. 32, 10
 keturah the wife of abrahā. gen. 25, 1
 the Keyes of the kingdome of heauen promised. mat. 16, 19. are giuen by christ to his apostles. ioh. 20, 23
 ¶ man ought to kepe him frō all Kinde of euil. 1. thess. 5, 22
 the rigour of a King. 1. sam. 8, 11
 what is required in Kings. deu. 17, 15
 what is y honouor of Kings. pro. 25, 2
 the Kingdome of christ eternal. isa. 9, 7. luk. 1, 33
 the Kingdome of heauen suffreth violence. mat. 11, 12
 the Kingdome within vs. luk. 17, 21
 kiriat-arba a citie, called also hebron. ioh. 14, 15
 kiriat-sepher a citie, called also debir. ioh. 15, 15
 paul Kissed of y faithful. act. 20, 37

the holie Kisse of christians. rom. 16, 16. 2. cor. 13, 12
 ¶ god hathe not cast away his people, w he Knewe before. rom. 11, 2
 whome god Knewe before, them he ordeined to be like facioned vnto the image of his sonne. rom. 8, 29
 to Knowe god and iesus christ, whome he hathe sent, is life eternal. ioh. 17, 3
 the Knowledge of saluatiō. luk. 1, 77
 ¶ Kohath and his sonnes. exod. 6, 18. ioh. 21, 5
 korah for his rebellion is striken of god. nomb. 16
 the red Kow. nomb. 19
 L
 LAban the brother of rebekah, & his doings. gen. 24, 29
 the Laborers are few. mat. 9, 37
 man appointed to labour. gen. 3, 19
 he that doeth not Labour, ought not to eat. 2. thess. 3, 10
 we ought to liue by our Labours. prou. 5, 5
 we ought to Labour with our hands. 1. thess. 4, 11
 the Ladder that iaakob sawe in his dreame. gen. 28, 12
 christ calleth to him them that are Laden. mat. 11, 28
 the pascal Lambe. exod. 12, 3
 iesus the Lambe of god. ioh. 1, 29
 Lamech, and his two wiues. gene. 4, 19 & 5, 26
 the Lame, from his mothers wombe is healed. act. 3, 7
 the Last shal be the first. mat. 19, 30
 wo to them that Laugh, and why. luk. 6, 25
 the Law, a yoke. act. 15, 10
 the end of the Law, christ. rom. 10, 4
 by the Law cometh knowledge of sinne. rom. 3, 20
 the Law giuen to the lawles. 1. ti. 1, 9
 the Law is giuen vnto the people. exod. 20. deut. 5
 the Law not giuen for the iuste. gal. 5, 18
 the Law, our schole master to bring vs to christ. gal. 3, 24
 before the Law sinne was not counted sinne. rom. 5, 13
 the Law written in the heart. 1. ioh. 1, 10
 the faithful. ebr. 8, 10
 Lazarus raised vp. ioh. 11 & 12
 Lazarus sicke. ioh. 11, 4
 ¶ Lea conceiueth. gen. 29, 32
 the Leaper, healed by faith. mat. 8, 2
 the ten Leapers healed. luk. 17, 12
 the iudging of Leprosies. deut. 24, 8. leuit. 13 & 14
 the Law of Lending. exod. 22, 14

lend to the nedie. deut. 15, 8. mat. 5, 42
 the Letter killeth, and the spirit giueth life. 2. cor. 3, 6
 purge the olde Leuaine. 1. cor. 5, 7
 leuaine for wicked doctrine. mat. 16, 6
 Leuites elected to the ministerie. nomb. 3, 45
 Leui the sonne of iaakob. gen. 29, 34.
 he slayeth the sichimites. ge. 34, 25
 ¶ paul vseth not his Libertie. 1. cor. 9, 4
 libertie giueth not occasion to the flesh. gal. 5, 13
 the Libertie of the spirit. 2. cor. 3, 17
 the breuitie of mans Life. psal. 90. iob 7
 to finde his Life, and to lose it. mat. 10, 39
 our Life, christ. ioh. 14, 6. colof. 3, 4
 the Life of mā is as the dayes of an hyreling. iob 7, 2
 the Life of man is but a vopour. 12 m. 4, 14
 the Life of the flesh is in the blood. leuit. 17, 11
 the creation of the Light. gen. 1, 3
 the Lion of the tribe of iuda. reuelat. 5, 5
 the frute of the Lippes. ebr. 13, 15
 as thy soule Liue, a kinde of othe. 1. sam. 1, 26
 to Liue in ioye. ecclesiasti. 8, 15 & 9, 7
 man Liue by the worde of god. deut. 8, 3
 ¶ twentie Loaves do fil an hūdreth men. 2. king. 4, 42
 lois the grand mother of timothie. 2. tim. 1, 5
 to Lose sinnes. mat. 18, 18. ioh. 20, 23
 Lot abrahā's newew, & his doings. gen. 11 & 13 & 19. deut. 2, 9, 19
 Lots wife turned into a pillar of salt. gen. 19, 26. luk. 17, 32.
 precepts of Loue. prou. 3, 28
 the force & power of Loue. 1. cor. 13
 loue couereth the multitude of sinnes. prou. 10, 12. 1. pet. 4, 8
 god is Loue. 1. ioh. 4, 16
 god Loued vs first. 1. ioh. 4, 19
 loue excelleth faith and hope. 1. cor. 13, 13
 loue enuieth not. 1. cor. 13, 4
 they Loue god that kepe his commandements. 1. ioh. 2, 5
 loue is not prouoked to angre. 1. cor. 13, 5
 loue is the fulfilling of the law. rom. 13, 8
 the Loue of god in our hearts. ro. 5, 5
 in whome the Loue of god is perfite. 1. ioh. 2, 5
 loue one another. ioh. 13, 34
 KKK. 111.

to Loue the stranger as thy self. leuit. 19, 34. to loue thine enemies. mat. 5, 44
 he that Loueth another, hath filled the law. rom. 13, 8
 he that Loueth christ, kepeth his cō mandements. ioh. 14, 15 & 21
 god so Loueth the worlde, that he hath giuen his sonne, &c. ioh. 3, 16
 ¶ Luke a physicion. colof. 4, 14
 the Lunatike healed. mat. 17, 15
 lust is forbidden. deut. 5, 21. exod. 20, 17. 1. cor. 10, 6
 the people Lusteth for flesh, and is punished. nomb. 11, 33
 ¶ god cannot Lye. tit. 1, 2
 he that denieth christ, is a Lye. 1. ioh. 2, 22
 all men are Lyes. isa. 59, 17
 the father of Lyes. ioh. 8, 44
 ¶ Lye of ananias & his wife. act. 5, 3
 iacob Lyeth to his father. gen. 27, 19
 the prophet is punished for his Lying. 1. king. 13, 18
 the Lying spirit in the mouth of the prophetes. 1. king. 22, 23
 lying to be auoyded. ephes. 4, 25
 Lyfias. 1. mac. 3, 32

M

THe worde preached to the Macedonians. act. 16, 10
 seke not to Magicians. leuit. 19, 31
 magicians banished out of israel by saul. 1. sam. 28, 3
 obeye the Magistrates. rom. 13, 1
 magistrates that feare god. exod. 18, 21. deut. 1, 13
 the bonde Maides of the iewes. exo. 21, 7. leuit. 19, 20 & 25, 44. deut. 15, 12
 Makkedah, a citie taken by ioshua. ioh. 10, 28
 Malchus, whose eare was smiten of. ioh. 18, 10
 he that ceaseth not frō Malice, shall perish. 1. sam. 12, 25
 all things subiect to Man. gen. 1, 26
 the outwarde man. 2. cor. 4, 16
 man & wife are one flesh. gen. 2, 24
 the olde mā is crucified with christ. rom. 6, 6. colof. 3, 9
 man made according to the image of god. gen. 1, 26
 mā naturally is the childe of wrath. ephes. 2, 3
 the Man of god, for, the prophet. 2. king. 1, 9 & 8, 11
 man, a meat vnknown to the children of israel. exod. 16, 15. deut. 8, 3
 the people lothe to eat it. nomb. 11, 6. it ceaseth to fall from heauen. ioh. 5, 12
 Manasseh ¶ kīg of iudah. 2. kīg. 21, 34
 Manasseh the sonne of ioseph, & his

doings. gen. 41, 51 & 48, 1. ioh. 13, 29 & 14, 4 & 22, 1
 the Mandrakes of leah. gen. 30, 14
 Maneh. ezek. 45, 12
 the Mantle of eliah, & of elisha. 1. king. 19, 19. 2. king. 2, 13
 Marah, the place of bitter waters. exod. 15, 23
 the praise of Mariage. ebr. 13, 4
 of Mariage. 1. cor. 7
 they that breake the lawes of Mariage, are reprobud. mal. 2, 14
 the institution of Mariage. gen. 9, 1 & the cōfirmation thereof. ge. 9, 1
 vnlawful Mariages. leuit. 18, 6
 mariage in cana. ioh. 2, 1
 the Mariage of rebekah. gen. 24. of tobias. tob. 7, 13
 they that forbid to Marie, are spirits of errour. 1. tim. 4, 3
 Marie magdalene and her doings. mat. 27, 61. ioh. 20, 1
 Marie sitteth at christs fete. luk. 10, 39
 Marie the sister of Martha. ioh. 11, 1 & 12, 3. luk. 10, 39. mat. 26, 7
 Marie the virgine, & mother of our sauour iesus christ, according to the flesh. luk. 1, 31 & 2, 7. ioh. 2, 3
 Marke barnabas sisters sonne. colof. 4, 10
 Martha receiueth christ into her house. luk. 10, 38. her faith. ioh. 11, 27
 the Martyrdome of ¶ seuē brethré, and of their mother. 2. mac. 7
 christ our Master. ioh. 13, 13. mat. 23, 8
 christ forbidderh vs to be cailed Masters. mat. 23, 8. 1. sam. 3, 1
 the duerie of Masters towards their seruants. eph. 6, 9
 Matthew called of Christ. mat. 9, 9
 Matthias elected to be an apostle. act. 1, 26
 ¶ iust Measures. leuit. 19, 36
 Medad & eldad do prophecie. nomb. 11, 27
 christ our Mediatour. 1. tim. 2, 5
 moyses ¶ Mediatour of Israel. deu. 5, 5
 meditate in the worde of god day and night. deut. 11, 19. ioh. 1, 8
 Melchi-zedek. gen. 14, 18. ebr. 7, 1
 mortifie your Members. col. 3, 5
 the duerie of our mēbers. rom. 6, 19
 Menahem who, and his crueltie. 2. king. 15, 14, 17
 men ought to loue their wiues. ephes. 5, 28. prou. 5, 18
 Mephibosheth the sonne of ionathā & his doings. 2. sam. 4, 4. 9, 7 & 16, 1
 ¶ gētiles receiued to Mercie. ro. 11, 30
 mercie is praised. prou. 14, 21 & 19, 17
 mercie more then sacrifice. mat. 9, 13
 the Mercie of dauid towards saul. 1. sam. 24, 7

the Mercie of god throughout all ages. luk. 1, 50
 the forme of the Mercie seat. exod. 25, 17 & 37, 6
 mercie shall be shewed to the merciful. mat. 5, 7. prou. 11, 25
 shew Mercie wth chearfulness. ro. 12, 8
 god is merciful to those that loue him. exod. 20, 6 & 34, 7. deut. 5, 10
 god be Merciful vnto thee, a maner of blessing. gen. 43, 19
 Methushael. gen. 4, 18
 ¶ Michael striueth agāst the deuill. iude 9
 Michah an ephraimite. iudg. 17
 Michai the prophet, and his doings. 1. king. 22, 8
 Michai the wife of dauid. 1. sam. 18, 19 & 25, 44. 2. sam. 3, 13 & 6, 16
 Micha the sonne of mephibosheth. 2. sam. 9, 12
 the Midianites are slaine at gods commandement. nomb. 25, 17
 beginners must be fed with Milke. ebr. 5, 12
 the sincere Milke of the worde. 1. pet. 2, 2
 Millo buylt by salomon. 1. king. 9, 24
 the nether and vpper Millstone. deu. 24, 6
 ¶ wicked are deliuered into a lewde Minde. isa. 57, 20. rom. 1, 28
 the Ministerie of the worde is the preaching of the same. act. 20, 24
 christ is our Minister. matth. 20, 28. ebr. 8, 2
 against false Ministers. 1. cor. 12, 25
 whoso murmureth against ¶ Ministers, murmureth against god. exod. 16, 8
 the Ministers of god what maner mē they ought to be. leuit. 21, 21
 ministers ought for their preaching to haue sufficient. rom. 15, 27
 ministers that tike the eares wth pleasant fables. 2. tim. 3, 6 & 4, 3. tit. 1, 10
 christ came to Minister vnto. mat. 20, 28
 ¶ iewes demāde Miracles. mat. 12, 38
 the lord proueth vs by Miracles. deut. 13, 3
 he ¶ by false Miracles deceiueth ¶ people, shall dye ¶ death. deut. 13, 5
 christ by Miracles glorifieth his father. mat. 15, 31
 Miriā sister of moyses, & her doings. exo. 15, 20. nomb. 12 & 20, 1. deu. 24, 9
 ¶ Moabites. nomb. 21. deut. 2, 9. iudg. 3, 1. king. 11, 7. 2. king. 23, 13
 Moab the sonne of lot. gen. 19, 37
 modestie required in yong men. ecclesiast. 1, 19
 offre not thy childrē to Molech. leu. 18, 21 & 20, 2
 Molech

Molech the abominaciō of the amonites. 1. king. 11, 7	Nathan the prophet. 2. samu. 7, 2, 1. king. 1, 22	7, 27 & 9, 26 & 10, 12
money deliuered to be kept. exo. 22, 7	christ nourced in Nazaret. mat. 2, 23 & 13, 54	the pure Offring of the gentiles. mal. 1, 11
of Money y one hath receiued to kepe. exod. 22, 7. leui. 6, 4. deut. 24, 10	Nazarites and their law. nomb. 6	¶ Og, the king of bashan, & his people conquered. nomb. 21, 33
the worshippers of the Moone were put to death. deut. 17, 3	they of Nazaret despise christ. mat. 13, 55	¶ the praise of Olde age. prou. 16, 31
Mordecai & his doings. est. 4 & 6, 13	¶ Nebat. 1. king. 15, 1	the persone of the Olde man shulde be honored. leuit. 19, 32
the Moriās & their ruine. zeph. 2, 12	Nebuchad. nezzar. 2. king. 24, 1. dan. 1 & 2 & 3 & 4. isa. 14, 14. ier. 27, 8	the wilde Oliue. rom. 11, 17
mortifie the members of sinne. coloss. 3, 5	Nehemiah, & his doings, read his boke.	Olofernes, & his doings, from the 7 of iudeth vnto the 15
the lord buryeth Moses. deut. 34, 6	euerie man in his necessitie is our Neighbour. luk. 10, 29	¶ Omri king of israel. 1. king. 16, 16
Moses & the prophetes are the scripture of the olde testamēt. luk. 16, 29	a good Neighbour. prou. 27, 10	¶ Onan is slaine by the lord, and why. gen. 38, 9
Moses disobeyed of the israelites. act. 7, 39	the birds Nest. deut. 22, 6	Onesiphorus. 2. tim. 1, 16
Moses murmureth. nomb. 11, 11	newenes of life. rom. 6, 4	Onias the high priest. 2. mac. 3 & 4
Moses shal accuse the iewes. iohn 5, 45	¶ Nicanor & his doings. 1. mac. 7, 26	¶ they beleue that are Ordeined to eternal life. act. 13, 48
¶ More in thy brothers eye. mat. 7, 3	Nicodemus. ioh. 3, 1 & 19, 39	publicke Ordonnances. prou. 16, 11
he that doeth not honour his Mother, is accursed. deut. 27, 16	Nimrod. gen. 10, 9	vnlawful Ordonances. isa. 10
the froward Mouth. prou. 4, 24	Niniueh buyt vp. gen. 10, 11. her destruction is forewarned. nah. 3, 1	Oreb is slaine. iudg. 7, 25
mouth is giuen to man of god. exo. 4, 11	the repenter. ioh. 3, 9	orgaines inuēted by whome. ge. 4, 21
¶ a law for Murther. nomb. 35, 11	¶ Noah, & his doings. ge. 5 vnto y 9.	¶ Moses calleth Oshea, the sonne of nun, iehoshua. nomb. 13, 17
the Murtherer shal dye the death. leuit. 24, 21. deut. 19, 11	Noah in his dronkennes is mocked of his sonne. gen. 9, 21	¶ an Othe is the end of all strife. ebr. 6, 16
he is a Murtherer that hateth his brother. 1. ioh. 3, 15	Noah the preacher of righteousness. 2. pet. 2, 5	Othniel iudged israel. iud. 1, 13 & 3, 9
beware that thou Murmure not against god. 1. cor. 10, 10	Nob, a citie that faul destroyed. 1. sam. 22, 19	¶ the Oxe that goreth man or woman, is stoned to death. exod. 21, 28
murmurers consumed with the fyre of the lord. nomb. 11, 1		¶ the holie oynnting Oyle. exod. 30, 31
¶ Murmuring israelites are consumed by the hand of god. nomb. 16, 41		the oynnting of christ. dan. 9, 24
		the Oynnting of christ, y holie goft. 1. ioh. 2, 27
		the Oynnting of kings. 1. sam. 9, 16 & 10, 1 & 16, 13
		to Oynt y sicke with oyle. iam. 5, 14
		p
N Aamā the leaper watheth himself in iorden, and is healed. 2. king. 5, 14	O Badiah hideth the prophets of god. 1. king. 18, 4	P acience necessarie. ebr. 10, 36.
Nabals vnthankfulness. 1. sam. 25	Obed-edom blessed of the lord, & why. 2. sam. 6, 11	the praise of Pacience. prou. 16, 32
Naboth stoned to death. 1. kin. 21, 13	Obed the sonne of ruth. ruth. 4, 17	the Pacience of iob. iob. 1 & 2
Nadab and abihu burnt with fyre from the lord. leuit. 10, 2	Obed the prophet, reproueth the israelites. 2. chro. 28, 9	god is Pacient. exod. 34, 6. rom. 15, 5
Nadab y sōne of ieroboā. 1. kin. 14, 20	by christs Obedience we are made righteous. rom. 5, 19	be Pacient. 1. thess. 5, 14
Nahor the father of terah. gen. 11, 24	obedient to father & mother. exod. 20, 12. deut. 5, 16	the sicke of the Palsie is healed. mat. 9, 3
Nahshon the sonne of aminadab. nomb. 1, 7	christ became Obedient vnto the death. philip. 2, 8. ebr. 5, 8	the Parable of the bramble. iudg. 9, 14. of trees. iudg. 9, 8. of children sitting in the market. mat. 11, 16. of the vnclane spirit that turned backe to the house. mat. 12, 43. of y sower. mat. 13, 3. of the tares & of y leuaine & of the mustard seed. mat. 13, 31. of y hid treasure. mat. 13, 44. of the net cast into the sea. mat. 13, 47. of the publicane & the pharisee. luk. 18, 9. of two sonnes. mat. 21, 28. of the figge tree. mat. 24, 32. of the thief. mat. 24, 43. of the talents. mat. 25, 15. of the samaritan. luk. 10, 30. of the yong man that was so riche. luk. 12, 16. of the figge tree that was fruteles. luk. 13, 6. of y prodigal sonne. luk. 15, 11. of him y gaue accouñtes of his stewardship. luk. 16, 1. of y
a good Name. prou. 22, 1	to Obeye god rather then men. act. 4, 19 & 5, 29	
the Name of god defiled by swearing. leuit. 19, 12	to Obeye is better then sacrifice. 1. sam. 15, 22	
to take the Name of god in vaine. exod. 20, 7. deut. 5, 11	we must Obeye the voyce of God. deut. 30, 20	
the Name of god was heard of in all places. 1. king. 8, 42	oblation for sinne. nomb. 19	
women gaue the Names to their children. genef. 29, 32 & 30, 6. as of samson. iudg. 13, 24	diuers oblations, read the boke of leuiticus.	
Naomi the wife of elimelech. ruth. 1, 2	destruction of y obstinate. ezek. 6, 11	
Naphthali. iosh. 19, 32	¶ giue no occasiō of Offence to thy brother. rom. 14, 13. 1. cor. 10, 32	
Nathanael, a true israelite. iohn 1, 47	the disciples offended at christ. ioh. 6, 66	
	the pharises Offended with christ. mat. 15, 12	
	offend not. mat. 18, 6	
	to offere beasts in sacrifice. leuit. 1	
	christ was Offred once for vs. ebr.	

The seconde table.

1216/1224

widdowes importunitie. luk. 18, 2.
of the ten virgines. mat. 25, 1
how in olde time was executed the
right of Parentage. Ruth 4, 1
our Paschal lambe, christ. 1. cor. 5, 7
the Passeouer. Exod. 12, 21
the day of the Passeouer. exod. 12,
14. deut. 16, 1
isaiah reproceth the Pastours of his
time. isa. 56, 10
the Patriarkes. rom. 9, 5
Paul the minister of the gentiles.
rom. 15, 16. gal. 1, 16. 1. tim. 2, 7. the am
bassadour of iesus christ. 2. cor. 5,
20. a pharise. act. 23, 6. an ebrew. e.
2. cor. 11, 22. phil. 3, 5. an example of
life and doctrine. philip. 3, 17. he
fleeth. act. 14, 6. he is stoned. act. 14,
19. beaten with rodde. act. 16, 22.
in danger to be drowned in the
sea. act. 27, 14. he fasterh and prai-
eth. act. 14, 23. he laboreth with his
hands. act. 18, 3 & 20, 34. 1. thess. 2, 9.
2. thess. 3, 8. 1. cor. 4, 12. he was a tent
maker. act. 18, 3. he speaketh wel of
his sclanderers. 1. cor. 4, 12. he was
no manpleaser. 1. thess. 2, 4. satan
wolde not suffer him to come to
the thessalonians. 1. thess. 2, 18. no
man assited him before nero. 2.
tim. 4, 16
¶ We are called to Peace. col. 3, 15
god is the autour of Peace. 1. thess.
5, 23
peace be vnto you, a salutatio of the
iewes. gen. 43, 23
peace makers, the children of god.
mat. 5, 9
sacrifices of Peaceoffrings. leu. 3, 1
the Peace that salomon had rounde
about him. 1. king. 4, 24
peace to the churches of iewrie, ga-
lile and samaria. act. 9, 31
haue Peace with all men. rom. 12, 18
peace with god to them that are iu-
stified by faith. rom. 5, 1
be peaceable. 1. thess. 4, 11
Peleg the sonne of eber. gen. 10, 25 &
11, 16
the lost Penie. luk. 15, 8
Peninnah, one of elkanahs wiues. 1.
sam. 1, 4
the feast of Pentecost. exod. 23, 16
the People of god are a royal priest
hode. 1. pet. 2, 9
Perah the riuier. gen. 2, 14
paul exhorteth vs to Perfection.
ebr. 6, 1
against Periuirie. leuit. 19, 12
the Perizzites. deut. 20, 17. iudg. 1, 4.
feare not them that Persecute. mat.
10, 28
blessed are they, that suffer Perse-

cution. mat. 5, 10
persecutions are sent of god. psal.
39, 10
persecutions make some to be of-
fended. mar. 4, 17
persecution to them that wolde li-
ue in iesus christ. 2. tim. 3, 12
christ exhorteth vs to Perseuere in
him. iohn 15, 4
Peter and iohn men vnlearned. act.
4, 13
andrew bringeth Peter to christ.
iohn 1, 42. he is called satan. mar.
8, 33
dauid of thre plagues choseth ra-
ther the Pestilence. 2. sam. 24, 14
¶ the Pharises and sadduces, gene-
rations of vipers. mat. 23, 7. serpents.
mat. 23, 33 theues and robbers. iohn
10, 8
the Pharises deuoure widdowes
houses. luk. 20, 47
the Pharises mocke christ. luk. 16, 14
Pharez birth. gen. 38, 29 & 46, 12
Philippe is called. iohn 1, 43 & 14, 8.
act. 8, 26 & 21, 8
out of whome came the Philistims.
gen. 10, 14. of them read iudg. 3 &
10 & 13 & 14 & 15 & 16. 1. sam. 4 & 5
& 6 & 7 & 13 & 2. sam. 5 & 21
beware lest thou be spoiled by Phi-
losophie. coloss. 2, 8
the Phioles of the temple. 2. chro.
4, 11
Phinehas the sonne of eli the priest.
1. sam. 1, 3 & 2, 12 & 4, 11
Phinehas the sonne of eleazar the
priests. exod. 6, 25. he slayeth zim-
ri and cozbi. nomb. 25, 7
¶ Pilate and his doings. iohn 18, 29
Pilate sinned lesse then iudas. iohn
19, 11
the Piller conducteth the children
of israel. exod. 13, 21
the Pillers of the tabernacle, and
their facion. 1. king. 7, 41
Pishon one of the riuers of paradise
gen. 2, 11
Pithom a citie. exod. 1, 11
¶ ieroboam buyldeth the high Pla-
ces. 1. king. 12, 31. they are throwen
downe by ezeekiah. 2. king. 18, 4
plagues sent vpon the disobedient.
deut. 28, 15
plagues sent vpon the egyptians.
exod. 7 vnto the 11
plagues to the disobedient. deut.
28, 12
israel Planted in the mountaine of
his inheritance. exod. 15, 17. 2. sam.
7, 10
paul Planted the corinthians. 1.
cor. 3, 6

men Pleasers cannot be the seruants
of christ. gal. 1, 10
¶ Pollutio that cometh in the night
ceason. deut. 23, 10
there shalbe Poore alwaies. deut. 15,
11. mat. 26, 11
shut not thine heart from thy Poore
brother. deut. 15, 7. pro. 28, 27
he that giueth to the Poore, giueth
to christ. mat. 25, 40
poore in spirit. mat. 5, 3
the Poore receiue the gospel. mat.
11, 5
pouertie to the disobedient. deut.
28, 22
the Poole bethesda. ioh. 5, 2
if it be Possible, haue peace with
all men. rom. 12, 18
christ prayed that if it were Possi-
ble, that houre might passe from
him. mar. 14, 35
if it were Possible, the very elect
shulde be deceiued. mat. 24, 24.
mar. 13, 22
if it had bene Possible, you wolde
haue giuen to me your eyes. ga-
lat. 4, 15
all things are Possible to god. mat.
19, 26
ezechiel prepareth a Pot. ezek. 24, 3
the Potter maketh of the claye what
he wil. ier. 18, 36
there is no Power but of god. rom.
13, 1
man by his owne Power is not able
to attein to riches. deut. 8, 17. ne-
ther doeth he possesse anie thing
for his righteoufnes. deut. 9, 4
the mightie Power of god. isa. 50, 2
the Power of god shewed in pha-
raoh. exod. 9, 16
¶ Praye alwaies. mat. 7, 7. luk. 18, 1.
rom. 12, 12. ephes. 6, 18. coloss. 4, 2. 1.
tim. 2, 8
prayer and fasting. act. 13, 3 & 14, 23
paul desireth the faithfui to Praye
for him. rom. 15, 30. 2. cor. 1, 11. ebr.
13, 18
praye for kings, princes, magistra-
tes. 1. tim. 2, 2.
praye for them that hurt thee. mat.
5, 44
praye one for another. iam. 5, 16
christ falling flat vpon his face ma-
keth his Prayer. mat. 26, 39. ioh. 17, 1.
luk. 22, 41. the same doeth paul.
act. 20, 36
the Prayers of all saintes. reuel. 8, 3
praye with the spirit and vnderstan-
ding. 1. cor. 14, 15
christ Prayeth all the night long.
luk. 6, 12
moses Prayeth fortie daies & fortie
nights

nights. deut. 9, 25
 christ Prayeth for vs. ioh. 16, 26 & 17, 9 & 20. he prayeth for peter. luk. 22, 32
 christ Prayeth to the father for vs. ebr. 7, 25 & 9, 24
 paul Prayeth without ceasing. 1. thes. 5, 2. he prayeth in the temple. act. 22, 17
 none can Preache, but he y is sent. rom. 10, 15
 christ Preached alwaies opely. ioh. 18, 20
 preachers are gods laborers. 1. cor. 3, 9
 preachers ought to beware of vsurped autoritie. 1. pet. 5, 3
 christ Preacheth in the shippe. mat. 13, 2
 we were Predestinate according to the purpose of god. ephes. 1, 11
 we are Predestinate to be adopted in iesus christ. ephes. 1, 5
 pleade not against god in his Predestinacion. rom. 9, 20
 the Presumption of the corinthiās. 1. cor. 4, 6.
 christ our high Priest. ebr. 2, 17 & 3, 1 & 7, 15
 the office of Priests. leuit. 10, 6 & 16, 2. their couetousnes. isa. 3, 12
 the high Priest wherefore he was ordeined. ebr. 5, 1 & 8, 3
 an exhortaciō to Princes. ezek. 45, 9
 wicked Princes. iob 34, 30
 princes are the ministers of god. rom. 13, 4
 god leadeh awaie Princes as a pray. iob 12, 19
 against those Princes that oppresse the poore. amos 4, 1 & 6, 5. zeph. 3, 3
 the remembrance of Prisoners. ebr. 13, 3
 christ our Prophet. deut. 18, 15
 the childe of Promes. rom. 9, 8
 the land of Promes. deut. 8, 7
 the Promises of god are true. gen. 32, 10
 the Promes of the father, the holie gost. act. 1, 4
 to Prophecie is better then to speake strange tongues. 1. cor. 14, 5
 prophecie is the gift of god. rom. 12, 6
 the Prophet reprobeth ieroboam. 1. king. 13, 2
 obadiah hid an hundreth Prophetes. 1. king. 18, 4
 elijah slayeth baals Prophetes. 1. king. 18, 40. iehu destroyeth them also. 2. king. 10, 19, 25
 the doctrine of false Prophetes. ezek. 13, 2 & 22, 25. ierem. 23, 9

450 false Prophetes against elijah y true and onelie prophet of God. 1. king. 18, 19
 the spirits of Prophetes are in the power of y prophetes. 1. cor. 14, 32
 the false Prophet shal dye y death. deut. 18, 20 & 13, 1
 baals Prophetes cut the selues with kniues. 1. king. 18, 28
 the Prophetes example to vs of patience. iam. 5, 10
 the autoritie of the Prophetes of god. mic. 3, 8. 2. king. 5, 8
 the Prophetes did desire to se christ mat. 23, 17
 the Prophetes in olde time were called Seers. 1. sam. 9, 9
 the sonnes of the Prophetes, poore. 2. king. 6, 1. they were refreshed by elisha. 2. king. 4, 43
 false Prophetes worke miracles. deut. 13, 1. mat. 24, 24
 prosperitie & aduersitie are of the lord. prou. 3, 33
 the prosperitie of y wicked. iob 21, 7
 god resiteth the Proude. 1. pet. 5, 5
 god Proueth abraham. gen. 22, 1
 god Proueth his people. exod. 15, 25 & 16, 4
 gods Prouidence towards the wicked. 1. king. 18, 1
 of Publicanes. luk. 11, 12
 the Publicanes belieued in christ. mat. 21, 32. they iustified god. luk. 7, 29
 the Publicane is iustified rather the pharise. luk. 18, 14
 sharpe Punishment purgeth awaye the euil. prou. 20, 30
 the Pure of heart are blessed. mat. 5, 8
 christ him self hathe Purged our sinnes. ebr. 1, 3
 phygellus turned from paul. 2. tim. 1, 15
 physicians created of god. ecclesiasti. 38, 1

Q Vailes fall vpon the campe. exod. 16, 13. nomb. 11, 31
 foolish Questiōs. 2. tim. 2, 23
 auoide foolish Questions. tit. 3, 9
 questions & strife of wordes. 1. tim. 6, 4

R Abbah, a citie of the ammonites. 2. sam. 12, 26
 Rahab the harlot. iosh. 2 & 6
 Rahel iaakobs wife, & her doings. gen. 29 & 30 & 31 & 35
 first and latter Raine. deut. 11, 14
 christ Raised fro death, deliuereth vs from the wrath to come. 1. thes. 5, 10

1, 10
 to be Raised vp with christ. rom. 6, 4
 we shal be Raised through christ. 2. cor. 4, 14
 ahab & ichoshaphat go vp against Ramoth gilead. 1. king. 22, 29
 Raphael. tob. 5 & 6 & 9 & 12
 the Rauens sent out of the arke. gen. 8, 7
 Rauens sent by the prouisiō of god to feede elijah. 1. king. 17, 6
 follow not thine owne Reason. deut. 12, 8
 the Rebelliō of the israelites. deut. 9, 24 & 31, 27
 the Rebellion of korah. nomb. 16, 1
 the Rebellion of the people of israel. deut. 9, 22
 Rebekah the wife of izhak. gen. 22 vnto the 27. rom. 9, 10
 what frute they haue that Receiue christ. ioh. 1, 12
 Rechabites. ierem. 35, 2
 Rechab killeth ish-bosheth. 2. sam. 4, 7
 recōciled vnto god by christ. rom. 5, 11
 reconcile thee to thy brother. mat. 5, 23
 the day of Recōciliacion. leui. 13, 27
 christ, our Redemer. 1. cor. 1, 30. mar. 10, 45
 redemption by grace. ephes. 1, 7
 redemption by the blood of christ. 1. pet. 1, 9. ephes. 1, 7. ebr. 9, 13
 a bruised Reede. isa. 42, 3. mat. 12, 20
 god is our Refuge. 2. sam. 22, 2. psal. 9, 10. ierem. 16, 19
 cities of Refuge. iosh. 20, 2
 Rehoboam, & his doings. 1. king. 11, 43 & 12 & 14
 wherein pure Religion standeth. iam. 1, 27
 remission of sinnes, fre. psal. 32, 1. coloss. 1, 22
 the Renuing of the holie gost. tit. 3, 5
 exhortacion to Repentance. act. 2, 38 & 3, 19 & 17, 30 & 26, 20
 repentance & conuersion. act. 3, 19
 repentance is y gift of god. lament. 5, 21
 god Repenteth. 1. sam. 15, 11
 god Repenteth that he had made man. gen. 6, 6
 of the Reprobare. mat. 13, 13
 the Resurrection of the dead. 1. cor. 15, 12
 rest promised to them that beare the yoke of christ. mat. 11, 29
 rest promised to the troubled. 2. thess. 1, 7
 a Rest remaineth for the people of

- god.ebr.4,9
to Receine finnes.iob.10,21
Reuben, his birth and his doings. gen.29,32 & 35,23 & 37,21 & 42,22 & 49,3
Reuel the priest of midian. exod.2,18
god taketh no Rewarde.deut.10,17
the Rewarde blideth the eyes.deut.16,19
the Rewarde is according to the worke.1.cor.3,8
the Rewarde of abraham, god.gen.15,1
the Rewarde of sinne is death.rom.6,23
Rezin the king of aram.2.king.16,5
¶ woman was made of the Ribbe of adam.gen.2,21
wo to the Riche, and why. luk.6,24.
iam.5,1.1.tim.6,9
the couetous Riche mā.eccle.10,2
6,2
man can not serue god and Riches. luk.16,13
the deceitfulnes of Riches. mat.4,19
¶ the church is founded vpo christ, the sure Rocke.mat.16,8
water gusherh out of the Rocke herreb.exod.17,6
a prophecie of y Romaines.nomb.24,24
christ the Roote of iesse. rom.15,12
ropes on the head wa a signe of submission.1.king.20,31
auoyde Roaring & cursed speaking ephes.4,31
¶ curse not the Ruler of the people.exod.22,28
Rulers appointed ouer ten by moyses.exod.18,25
what maner of Rulers god requirerh.exod.18,21.deut.1,13
he that Ruleth, let him rule with diligence.rom.12,8
S
The euerlasting Sabbath.isa.66,23
the true obseruacion of the Sabbath.isa.56,2 & 58,13
sacrifice for sinne.ebr.5,1 & 8,3
sacrifices of iustice.deut.33,10
the Sale & the seller.leuit.25
Salomon and his doings.2.sam.12,24 vnto the 1.king.11
euerie man shalbe Salted with fyre. mat.9,49
the Salt of the earth, the apostles. mat.5,13
salute no man by the way.luk.10,4
Samaria besieged.1.king.10.2.king.6,19
Samaria ful of idolatrie. 2.king.17,29
Samson & his doings.iudg. 13 vn- to the 16 chap.
Samuel and his doings.1.sam.1. vn- to the 25 chap.
sanctifie y lord god in your hearts. 1.pet.3,15
the forme of the Sanctuarie.exod.25,8
the purging of the Sanctuarie.leui.16,16
Sarah nourceth her sone izhak.gen.21,7
Sarra the daughter of raguel. tob.3 & 7 & 10
Saran the god of this worlde.2.cor.4,4
the nombre of them that shalbe Sa- ued, is smale.luk.13,23
Saul king of israel, & his doings.1.sam.9 vnto the 31 chap.
¶ the profite of the Scriptures. 2. tim.3,16
the vnderstāding of the Scriptures is the gift of god.luk.24,45
¶ the scribes sit in moyses Seat.mat.23,2
christ the Sede of dauid. 1.Sam.7,12
a Seer, that is, a prophet.1.sam.9,11
the ceremonial law forbidderh to Seeth meat on the sabbath. exod.16,23
to Sell his goods, & to giue them. &c.mat.19,21.luk.12,33 & 18,22
the Sepulchre of christ.mat.27,60
Sergius paulus.act.13,7
the brasen Serpent set vp.nomb.11,9. iohn 3,14. broken in p.eces. 2. king.18,4
of Seruants.exod.21,2.deut.15,12
the Seruant that knoweth the wil. &c.luk.12,47
the duetie of Seruants.ephes.6,5
serue god.exod.23,25.ebr.12,28.deut.6,13. ioh.24,14
serue god with a good heart. deut.28,47
the true Seruice of god.isa.1,16
the outwarde Seruice, that lacketh faith, is reiected.isa.43,22
¶ Shalmaneser the king of althur.2. king.18,9
Shaminah alone slewe manie phi- listims.2.sam.23,11
Shallum killeth zechariah the son- ne of ieroboam.2.king.15,10
Shebnah.2.king.18,18. isa.22,15
y Shechemites are burnt.iudg.9,45
Shechem slayne.gen.34,26
Shem.gen.5,32 & 10,21
Shemaiah a prophet.1.king.12,22
Shelah the sonne of arpachthad gen.11,12
Shelah the sonne of iudah. genef 38,5
loft Shepe.mat.15,24
the Shepe of chriit heare his voy ce.iohn 10,27
the office of a Shepherd.ezek.34,23
the good Shepherd, christ.iob.20,28. 1.pet.5,4
christ the Shepherd of the faithfull. ezek.34,23
christs birth declared to the Shép- herds.luk.2,9
false Shepherds. ierem.12,10 & 23,2. ezek.34,2
shepherds that admonish not.ezek.34,8
the golden Shields of salomon.2. king.10,17 & 14,26
Shimei & his vilenie. 2.sam.16,7 & 19,16. 2.king.2,36
in Siloh was the tabernacle of the congregation. iosh.18,1. 1.sam.1,24
Shuah the father of iudahs wife. gen.38,2
¶ the Sicke ought to send for the el- ders of the church.iam.5,14
christs Side is perced.iohn 19,34
a Signe giuen to hezekiah.2.king.20,9
a Signe giuen to saul for a confir- macion.1.sam.10,2
feare not the Signes of heauen.ier.10,2
signes which shal not come before the latter daye.luk.21,25
Sion king of heft bon giuen into the hands of israel.deut.1,24
Simeon & his doings. gen.29 & 34 & 42 & 45 & 49
Simon, iudas maccabeus brother.1. mac.13,14
Simon the pharise.luk.7,36
Simon the forcerer.act.8,9
Sinai a mountaine.exod.19,1.galat.4,24
dauid the swete Singer of israel.1.sam.23,1
dauids Singers.1.chro.25,1
sing spiritual songs to the lord. ephes.5,19
to Sing with the spirit and vnder- standding.1.cor.14,15
christ hathe deliuered vs from Sin- ne.luk.1,74
god onclie forgiuerh Sinne.nomb.14,18
the knowledg of Sinne by the law rom.3,20
he that committeth Sinne, is of the deuil.4.iohn 3,8

he that committeth sinne, is the ser-
uant of sinne. ioh. 8, 34.
sinne against the holie gost. mar. 3, 29
by the Sinne of adam death entred
into the worlde. rom. 5, 12
the lord washeth away our Sinnes.
isa. 43, 4. i. cor. 6, 11
sinners captiues. rom. 7, 23
christ is come to call Sinners. mat.
9, 12
the penitent Sinner shal liue. ezeck.
33, 11. deut. 30, 2
Sisera. iudg. 4
¶ the Skye red in the morning. mat.
16, 2
¶ to Sleape, for, to dye. gen. 47, 30.
mat. 9, 24
he that Slayeth a man, shal dye the
death. exod. 21, 12. leuit. 24, 17
¶ the Smel of noans sacrifice. gene.
8, 21
what punishment he shal haue, that
Smiteth his father, or a woman
with childe. exod. 21, 12.
¶ of the Sodomites. gen. 13 & 14 & 19.
ezeck. 16, 48
ioseph Soide by gods prouidence.
gen. 45, 5
the Solemne feasts of the iewes.
exod. 23, 14
christ prayeth in a Solitarie place.
mar. 1, 35
the Songs of moyses. deut. 32, 1
the Songs of salomō, a thousand &
fiue. i. king. 14, 32
the disobedient Sonne is stoned to
death. deut. 21, 21
Sopater. act. 20, 4
forerers ought to dye the death. le-
uit. 20, 27
sorowe not aboue measure for the
that are dead. i. thes. 4, 13
Softenes. act. 18, 17
the duetie of Souldiers. luk. 3, 14
iosiah toke away Southsayers. 2. kin.
23, 24
what man Soweth, that shal he rea-
pe. gal. 6, 7
¶ gods prouidence euen vpon the
Sparow. mat. 10, 29
euil Speakers shal not inherit the
kingdome of god. i. cor. 6, 10
whoso speaketh, let him Speake the
wordes of god. i. pet. 4, 11
sobrietie in Speaking. prou. 17, 27
the Spies of the land of promes are
slaine for stirring vp the people.
nomb. 14, 36
spies sent into iericho. iosh. 2, 1
sanctification of the Spirit. i. pet. 1, 2
the frute of the Spirit. gal. 5, 22
the wisdom of the Spirit. rom.
8, 6

we must not beleue euerie Spirit.
1. ioh. 4, 1
lying Spirits. isa. 19, 14
the Spirit and the flesh lust one a-
gainst another. gal. 5, 17
spirit, for winde. gen. 8, 1
griue not the holie Spirit of god.
ephes. 4, 30
the Spirit prayeth for vs. rom. 8, 26
spoiles deuided equally. i. sam. 30,
24. iosh. 22, 8
the Spouse of christ, y church. psal.
45, 10
¶ paul baptized Stephanas and his
familie. i. cor. 1, 16
Steuens and his death. act. 6, 5 & 7
christ, the corner Stone, is refused.
mat. 21, 42. i. pet. 2, 7. the stone to stō
ble at. i. pet. 2, 8
it raineth Stones. iosh. 10, 11
god loueth the Stranger. deut. 10, 18
oppresse not Strangers. exod. 23, 9.
leuit. 19, 33
strangers had the riches giuen the.
deut. 14, 29.
strangled things forbidden. gen. 9, 4
god is our Strength. 2. sam. 22, 3.
exod. 15, 2
the waters of Strife. nomb. 20, 13
strue not with anie. pro. 20, 3. 2. tim.
2, 23
¶ the elders of Succoth put to death
and how. iudg. 8, 14
¶ the Sunne and moone for signes,
and for ceasons. gen. 1, 14
the Sunne stayed at the wordes of
ioshua. iosh. 10, 12
the Supper of our lord with his dis-
ciples. mat. 26, 26
the Supper of the Lord ought to be
done in his remembrance. luk. 22, 19
¶ Swear by the name of the liuing
god. deut. 6, 13
swear not at all. mat. 5, 34
swear not by the name of strange
gods. exod. 23, 13
swear not in vaine. deut. 5, 11
paul Swareth. 2. cor. 2, 1
the autoritie of the temporal Swor
de. gen. 9, 6. rom. 13, 6
T
The forme of the Tabernacle.
exod. 26 & 36 & 39, 32
the feast of Tabernacles. leuit. 23, 34
tobias biddeth the godlie to his
Table. tob. 2, 2
the Tables of testimonie. exod. 32, 15
Tabitha is raised vp againe. act. 9, 36
against Talebearers. prou. 26, 22. 18, 8
Tamar a widow, & her doings. ge. 38
Tamar the daughter of dauid. 2.
sam. 13, 1
¶ Teachers ordeined in y church.

1. cor. 12, 28
the holie gost is the Teacher of the
faithful. ioh. 14, 26
the Temple, for, the bodie of christ.
ioh. 2, 21
the Tēple is buylt vp againe. hag.
1, 14. eze. 4, 1
the Temple of salomon. 1. king. 6, 1.
& 8, 13
the Temple of the lord is burnt. 2.
king. 25, 9
tempt not god. deut. 4, 16. mat. 4, 7
1. cor. 10, 9
Terah abrahams father. gen. 11, 27
Terah dyeth in haran. gen. 11, 32
the description of the olde Testa-
ment. iosh. 24. ebr. 9
the blood of the Testamēt. ebr. 3, 20
the newe Testament. gene. 3, 15. ebr.
8, 10 & 10, 16. for the remission of
sinnes. mat. 26, 28
¶ Thankesgiuing becometh saintes.
ephes. 5, 4
the punishment of Theft. exod. 22, 1
theft forbidden. exod. 20, 15
the Thoghts of mā's heart, wicked.
gen. 6, 5
followe not the Thoghts of thine
owne heart. nomb. 15, 39
Thomas an apostle. ioh. 11, 16 & 20, 24
the fede choked with Thornes. mar.
4, 7
Thryphon. 1. mac. 13, 12
¶ the latter Times. 1. tim. 4, 1
the diuersitie of Times. genes. 1, 14.
& 8, 22
times must not be obserued. gal. 4, 10
Timotheus. 1. cor. 4, 17
who liue of the Tithes. deut. 14, 29
the Tithes of sedes are at the kings
pleasure. 1. sam. 8, 15
the Tithes of the land are the lords.
leuit. 27, 30
¶ Toi the king of hamath. 2. sam. 8, 9
Tola a iudge in israel. iudg. 10, 1
the fault & vertue of the Tongue.
iam. 3, 5. prou. 12, 13 & 13, 2 & 14, 3
refraine thy Tongue from euil. 1.
pet. 3, 10
diuersitie of Tongues. 1. cor. 12, 28
& 14, 2
to the for to the. exod. 21, 24
¶ the good Treasure of the heart.
mat. 12, 35
drye Tre, grene Tre. luk. 23, 31
the good Tree beareth good frute.
mar. 12, 33
the Tre of life, the tre of knowled-
ge. gen. 2, 9
the Tre that maketh the waters swe
te. exod. 15, 25
trees created for man. gen. 1, 12 & 2,
9, 16

fruteful Trees must stand in time
of warre. deut. 20, 19
the fruteful Trees thre yerres vncir-
cumcised. leuit. 19, 23
crueth and her commendation. 1.
esd. 4, 34
trumpets of siluer. nomb. 10, 3
tribulation. rom. 8, 35 ebr. 12, 5
tribulation bringeth patience. ro. 5, 3
we must by Tribulations entre into
the kingdom of heauen. act. 14, 22
tribulations so y faithful. 1. pet. 4, 12
paye Tribute. rom. 13, 7
christ payeth Tribute to the magi-
strate. mat. 17, 27
¶ Tubal-kain the first brasier & yro
smith. gen. 4, 22

V

Variance a worke of the flesh.
gal. 5, 10
the Vaile of the tabernacle. exo. 26, 31
the Vaile on moyses face. exod. 34, 33
¶ Vengeance is forbid. prou. 20, 22.
1. sam. 11, 12. leuit. 19, 18. luk. 9, 55
vengeance pertaineth to god. deut. 32, 35.
rom. 12, 19. ebr. 10, 30. 1. thess. 4, 6
christ is the Veritie. ioh. 14, 6
the Vessels of the yong men, that
is, their bodies. 1. sam. 21, 5
¶ Noahs Vineyarde. gen. 9, 20
lawes concerning Vineyardes. exod.
22, 5. deut. 20, 6 & 22, 9 & 23, 24
virgines taken in warre. nomb. 31, 18
¶ hearts Vncircumcised. leuit. 26, 41
vncleannes ought not once to be na-
med among christians. eph. 5, 3
copanie not w y Vngodlie. 1. cor. 5, 11
an Vnion of the iewes and genti-
les in christ. isa. 19, 24
¶ Vocation of the iewes and genti-
les. rom. 15, 9
hearken to the Voice of the lord.
exod. 15, 26. deut. 13, 4 & 30, 20
vowes ought to be performed. nom.
30, 3. deut. 23, 21
¶ Vriah the housband of beth-she-
ba. 2. sam. 11, 3
Vriah the priest. 2. king. 16, 11
¶ of Vsurie. deut. 23, 20
a law against Vsurie. deut. 23, 19
¶ Vzziah otherwise called azariah,
the sonne of amariah, king of iu-
dah. 2. king. 14, 11, & 1. chro. 26, 1
¶ to Walke with god. gen. 5, 24
diuers causes of fredome fro War-
re. deut. 20, 5
warre is sent for the sinne of the peo-
ple. 1. king. 8, 33. leuit. 26, 23
no man Warreth at his owne cost.
1. cor. 9, 7
to Watch. mat. 24, 42 & 25, 1. 1. thess.
5, 2. colos. 4, 2
vncleane Water. liuit. 11, 38

water changed into wine. ioh. 2, 8
the Water of life. ioh. 4, 14 & 7, 38
bitter Waters. exod. 15, 23
Waters flowing out of the rocke.
exod. 17, 6
the kings Waye. nomb. 21, 22
to go the Waye of all the earth, for,
to dye. 1. king. 2, 2
the Waye of the lord is vncorrupt.
2. sam. 22, 31
the Waye of veritie. 2. pet. 2, 2
¶ the Weake in knowledge eat her-
bes. rom. 14, 2
dauids Weapons against goliath.
1. sam. 17, 40
the Weapons of the faithful. 1. cor.
10, 4. eph. 6, 11
a Wedding garment. mat. 22, 12
of Weights. deut. 25, 13. hos. 12, 7
the feast of Wekes. exod. 34, 22
wel doing cometh of the lord. phil.
1, 6. prou. 16, 1 & 20, 24
the philistims fil vp abrahams Wels
gen. 26, 14
israel in his Welth forsoke god. deu.
32, 15
blessed are they that Wepe. mat. 5,
4. luk. 6, 21
wepe with the that wepe. rom. 12, 15
¶ the vision of Wheles. ezek. 1, 15
the visio of y great Whore. reuel. 17
whoredome punished by death. ge.
38, 24. leuit. 18, 29
the hyre of a Whore ought not to be
giuen vp for a vow. deut. 23, 18
auoide the companie of Whores.
prou. 6, 24 & 23, 17
¶ yong Widowes. 1. tim. 5, 11
the duetie of the Wife. eph. 5, 22
tit. 2, 5
y praise of a vertuous Wife. pr. 18, 22
the good Wife & the bad. prou. 12, 4
a prudent Wife is the gift of god.
prou. 19, 14
a contentious Wife is to be auoy-
ded. prou. 21, 9
the Wife not founde to be a virgi-
ne. deut. 22, 14
the Wife ought to be careful for her
familie. tit. 2, 5
y Wife suspect of adulterie. nob. 5, 12
god worketh in vs both the Wil &
the dede. phil. 2, 13
to Wil, is present with vs, but to
performe is not. rom. 7, 18
priests may not drinke Wine. leu. 10, 8
wine maketh glad the heart of man.
iudg. 9, 13. psal. 104, 15
wisdome and simplicitie required.
mat. 10, 16
the Wisdome of the flesh disobe-
dient to the law of god. rom. 8, 7.
1. cor. 1 & 2 & 3

christ is the Wisdome of god. luk.
11, 49
the Wisdome of god hid in the gos-
pel. 1. cor. 2, 7
what the Wisdome of this worlde
is with god. 1. cor. 1, 19 & 3, 19
beare no false Witnes. exod. 20, 16 &
23, 1
y testimonie of Witneses. deut. 17, 6
what punishment is appointed for
false Witnes bearing. deut. 19, 16.
¶ the Woman, diseased w an yssue
of blood, is healed. mat. 9, 20
the Woman that hathe the bloodie
yssue. leuit. 15, 19
let euerie Woman haue her hous-
band. 1. cor. 7, 2. eph. 5, 22
the Woman that turneth her hous-
band from the true god, shal dye
the death. deut. 13, 6
he that striketh a Womā with chil-
de. exod. 21, 22
womans duetie. 1. cor. 11, 6 & 14, 34
paul preacheth to Women. act. 16, 13
the iewes might not marie strange
Women. exod. 34, 16. ebr. 10, 3
womē preferued in taking of cities.
deut. 20, 14
the elder Women shulde instruct y
yog to loue their housbāds. tit. 2, 3
against Womē that disguise them
selues in mens apparel. deut. 22, 5
y famine of gods Worde. amos 8, 11
he that sinneth not in Worde, is
perfit. iam. 3, 2
christ is the Worde of god. ioh. 1, 1
put nothing to the Worde of god,
nor take anie thing from it. deut.
4, 2 & 12, 32
to cast away the Worde of y lord.
1. sam. 15, 23
gods Worde shulde be laid vp in
our hearts. deu. 6, 6 & 11, 18. we ought
to follow it. deut. 5, 32. we ought to
teache it to our children. deut. 4, 9
& 11, 19
the Worde of god how we ought to
handle it. deut. 6, 7
by thy Wordes thou shalt be iusti-
fied. mat. 12, 37
the Workeman is worthie of his
meat. mat. 10, 10
vnfruteful Workes. eph. 5, 11
the Workes do witnesse of faith.
philem. 5. ebr. 6, 10. 2. pet. 1, 5
workes of mercie. mat. 25, 35
the workes of darkenes. tit. 2, 12
the Workes of gentiles we must a-
uoyde. eph. 4, 17
y Workes of god are perfit. deu. 32, 4
workers of iniquitie. mat. 23, 41
workes of light. eph. 5, 9
the Workes y defile a mā. mat. 7, 20
by our

by our Wo kes we are not saued.
rom.11,6.ephel.2,8.tit.3,5
the saincts shal iudge the Worlde.1.
cor.6,2
christ prayeth not for the Worlde.
. ioh.17,9
loue not the Worlde.1. ioh.2,15
the facion of this Worlde goeth a-
waye.1.cor.7,31
the Worlde made by christ. ioh.1,10
true Worshippers. ioh.4,23
the Worshippers of strange gods
are stoned to death. deut. 17,5. are
deliuered into the hands of spoi-
lers. iudg.2,14
the Worshippers of strāge gods shal
dye the death. deut.6,14
to Worship god in spirit. ioh.4,23
worship god onely. mat.4,10
the Worship of strange gods is for-
bidden. exod.23,13
¶ the Wrath of god on the childre
of disobedience. coloff.3,6

Y
The Ydle are reprovied. prou.21,
25 & 22,13 & 26,13
the euils that come of ydlenes. pro.
24,30
ydlenes to be auoyded. prou.20,13 &
21,25
¶ the Yere of iubile. leuit.25,11
¶ a Yoke of yron for the disobediēt.
deut.28,48
the duetie of Yong women. tit.2,4
the lustes of Youth are to be auoi-
ded. 1. tim.2,22
Z
Zaccheus the publicane. luk.
19,2
Zachariah ſon king of israel. 1. king.
14,29
Zalmunna and zebah slaine by gi-
deon. iudg.8,21
Zamzummin, a people. deut.2,20
¶ the Zeale of god against the man
that walketh according to ſ stub-

bernes of his heart. deut.29,20
the Zeale of moſes. exod.32,26. of
phinehas. nomb. 25,7. of eliaſah. 1.
king.18,40. of ichu. 2. king.10,16
Zebulun, his genealogie and his
doings. gen.30,20 & 46,14 & 49,13
deut.33,18
Zechariah ſon of ichoiada the
priest. 2. chron.24,20
Zechariah the ſonne of berechiah.
zecha.1,1 mat.23,35
Zedekiah, king. 2. king.24,17 & 25,7.
ier.51,1. ezek.12,13
Zeeb ſlaine. iudg.7,25
Zerubbabel the ſonne of ſhealtiel.
hag.1,12
¶ Ziba. 2. ſam.9,2
Zidkiah, a false prophet. 1. kīg.22,11
Zimri the king of israel, and his do-
ings. 1. king.16,9
Zion the cite of dauid. 2. ſam. 5, 9.
1. chron.11,5
The end of the table.

A PERFITE SUPPUTATION OF THE YERES AND TIMES FROM ADAM VNTO Chriſt, proued by the Scriptures, after the collection of diuers autors.

*The ſumme of the yerres of the
firſt age*
From Adam vnto Noes flood
are yerres 1656.
For when Adam was a 130 yere olde,
he begate Seth.
Seth being 105 yerres, begate Enos.
Enos being 90 yerres, begate Cainan.
Cainan being 70 yerres, begate Ma-
halaleel.
Mahalaleel being 65 yerres, begate
Iared.
Iared at the age of a 162 yerres, bega-
te Enoch.
Enoch being 65 yerres, begate Ma-
thufelah.
Mathufelah at the age of 187 yerres,
begate Lamech.
Lamech being 182 yerres, begate Noe.
Noe at the comming of the flood
was 600 yerres olde, as appeareth in
the ſeuenth of Genetiſ.
The whole ſumme of the yerres
are 1656.
From the ſaid flood of Noe vn-
to Adrahams departing from
Chalde were 363 yerres, and ten
dayes.
For the ſaid flood continued one

whole yere and ten dayes.
Sem (which was Noes ſonne) bega-
te Arphaxat two yerres after that.
Arphaxat begate Salah whē he was
35 yerres olde.
Salah being 30 yerres olde, begate
Heber.
Heber at his age of 34 begate Pha-
lech.
Phalech being 30 yerres, begate Regu.
Regu being 32 yerres, begate Saruch.
Saruch being 30 yerres, begate Na-
hor.
Nahor being 29 yerres, begate Thare.
Thare being 70 yerres, begate A-
braham.
And Abrahā departed from Chal-
de when he was 70 yerres olde.
Theſe ſaid yerres accounted
are 363 yerres, & ten dayes.
From Abrahams departing frō
Vr in Chalde vnto the depar-
ting of the children of Iſrael frō
Egypt are 430 yerres, gathered as
followeth.
Abrahā was in Charran ſiue yerres,
and departed in the 75 yere.
He begate Iſaac when he was 100
yerres olde, and in the 25 yere of his

departing.
Iſaac begate Iakob when he was 60
yerres olde.
Iakob went into Egypt with all his
familie, whē he was 130 yere olde.
Iſrael was in Egypt 220 yerres, which
remaiue from that time.
Then rebate 80 yerres from this: for
ſo olde was Moſes when he cōdu-
cted the Iſraelites from Egypt.
So the reſte of the yerres, that is to
ſay 130, are deuided betwixt Am-
ram and Chath.
Then Chath begate Amram at his
age of 67 yerres.
Amram being 65 yerres, begate Mo-
ſes, who in the 80 yere of his age
departed with the Iſraelites from
Egypt.
So this ſupputation is the 430
yerres mencioned in the
12. of Exod. & the 3.
to the Galatians.
From the going of the Iſraelites
from Egypt vnto the firſt buyl-
ding of the Temple are 480 ye-
res, after this ſupputation and ac-
counte.
Moſes remained in ſ desert or wil-
LL. iii.

dernes 40 yeres.
 Iosue & Othoniel ruled 40 yeres.
 Aioth 70 yeres.
 Debora 40 yeres.
 Gedeon 40 yeres.
 Abimelech 3 yeres.
 Thela 23 yeres.
 Iair 22 yeres.
 Then were they without a captaine
 vnto the 18 yere of Iepthe.
 Iepthe 6 yeres.
 Abissam 7 yeres.
 Elom 10 yeres.
 Abacon 8 yeres.
 Sampson 20 yeres.
 Heli Iudge and Priest 44 yeres.
 Samuel & Saul reigned 40 yeres.
 Dauid was King 40 yeres.
 Salomon in the 4 yere of his reigne
 began the buylding of the Tēple.
 These are the 480 yeres men-
 cioned in the first of the
 Kings, & the 6 chap.
From the first buylding of the
 Temple vnto the captiuitie of
 Babylon are 419 yeres & an halfe.
 Salomon reigned yet 36 yeres.
 Roboam 17 yeres.
 Abia 3 yeres.
 Afa 41 yeres.
 Iosaphat 25 yeres.
 Ioram 8 yeres.

Ochafias one yere.
 Athalia the Queene 7 yeres.
 Ioas 40 yeres.
 Amasias 29 yeres.
 Ozias 52 yeres.
 Ioathan 16 yeres.
 Achas 16 yeres.
 Ezechias 29 yeres.
 Manaffes 55 yeres.
 Amon 2 yeres.
 Iofias 31 yeres.
 Ioachas 3 moneths.
 Eliacim 11 yeres.
 Ioachim, Iechonias 3 moneths.
 And here beginneth the captiuitie
 of Babylon.

The summe of these yeres are
 419 yeres.

Ierusalem was reedified & buyl-
 ded againe after the captiuitie
 of Babylon 143 yeres.

The captiuitie continued 70 yeres.
 The children of Israel were deliue-
 red and restored to their fredome
 in the first yere of Cyrus.

The Temple was begonne to be
 buylded in the 2 yere of the said
 Cyrus, & finished in the 46 yere,
 which was the 6 yere of Darius.
 After that Darius had reigned 20
 yere, Nehemias was restored to
 libertie, and went to buylde the

citie, which was finished in the 222/1224
 yere of the said Darius.

All the yeres from the buylding of
 the Temple againe are 16 yeres.

The whole summe of yeres
 amount to 143 yeres.

From the reedifying of the ci-
 tie vnto the coming of Christ,
 are 481 yeres, after this supputatio
 or nombring.

It is mencioned in the 9 of Daniel
 that Ierusalem shulde be buylt vp
 againe, and that from that time
 vnto the coming of Christ are
 67 weekes, & euerie weeke is rec-
 koned for seuen yeres. So 67 wee-
 kes amount to 481 yeres. For from
 the 32 yere of Darius vnto the 42
 yere of Augustus, in the which
 yere our Saviour Christ was bor-
 ne, are 1111 and complet so many
 yeres, whereupon we reckon, that
 from Adam vnto Christ are 3974
 yeres, six moneths and ten dayes,
 and from the byrth of Christ vn-
 to this present yere, is 1560.

Then the whole summe and nom-
 ber of yeres from the beginning
 of the worlde vnto this present
 yere of our Lord God 1560 are
 1111, 6 moneths, and the said
 odde ten dayes.

The End.

I O S H V A CHAP. 1. VERS. 2.

Let not this boke of the Law departe out of thy mouth,
 but meditate therein daye and night, that thou mayest
 obserue and do according to all that is written the-
 rein: so shalt thou make thy way prospe-
 rous, and then shalt thou haue
 good successe.

The yeres
of the nati-
uinitie of Je-
sus Christ

The yeres
of the con-
uerſion of
S. Paul.

The order of the yere from Pauls conuerſion ſhewing the time of his peregrination, & of his Epistles writen to the Churches.

1223/1224
The yeres
of Tybe-
rius & Em-
perour.

35	1	Paul a perfecuter, A. 7, 8, 9. was couerted as he went toward Damascus, A. 9.	20
36	2	From Damascus he went into Arabia to preache the Gospel: after he returned	21
37	3	to Damascus where they wolde haue taken him, but he escaped by the mea- nes of the faithful, which did let him downe in a basket through the walles. A. 9. Gal. 1.	22
38	4	From thence he came to Ierusalem to ſe Peter. Gal. 1. A. 9. 1. Cor. 15.	23
39	5	The Iewes wolde haue put him to death, but he was led to Ceſarea, and from	of Caligula 2
40	6	thence ſent into Syria and to Tarſus of Cilicia. A. 9. Gal. 1.	
41	7		3
42	8	After he was broght to Antiochia by Barnabas, where the diſciples were firſt	4
43	9	named Chriſtians.	
44	10	The famine was propheciéd by Agabus vnder C. Ceſar. A. 11.	of Clau- dius 2
45	11	S. Iames was ſlaine by Herode. A. 12.	
46	12	Paul the gouernour of Cyprus was conuerted by S. Paul. A. 13.	3
47	13	Paul preached the Gospel in Antiochia of Piſidia, which is a parte of Galatia. A. 14	4
48	14	Thence he went to Iconium where he remained for a time. A. 13, 14.	5
49	15	He healed a lame man at Lyſtri, and there was ſtoned. A. 14	6
50	16	When he had appointed the Elders in the Church, he viſited all Piſidia and	7
51	17	Pamphilia, and returned to Antiochia.	8
			9
52	18	At this time was the Couñcil of the Apoſtles holden at Ierusalem where ſaint	10
53	19	Paul appeared, and he returned to Antiochia, whether Peter alſo came, and Paul reſiſted him openly. A. 15. Galat. 2.	11
54	20	Paul went into Syria and Cilicia with Siluanus to confirme the Churches, & afterwarde to Derbe and Lyſtri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. A. 15, 16.	12
55	21	Paul preacheth at Athenes. A. 17. & fro thence writeth to the Theſſalonians.	13
56	22	He remaineth at Corinthus 18. moneths, A. 18. and from thence writeth to the Romaines.	14
57	23	He returneth to Ephesus, & from thence to Ceſarea: afterwarde to Ierusalem, of Nero	
58	24	and ſo to Antiochia: afterwarde he viſiteth the Churches of Galatia and Phrygia. A. 18.	2
59	25	He commeth to Ephesus, where he preacheth two yeres, & there leaueth Ti- motheus. A. 19. 1. Tim. 1.	3
60	26	He writeth from Ephesus the firſt to the Corinthians. 1. Corinth. 16.	4
61	27	After the tumult that was in Ephesus, he came to Troas, & from thence to Ma- cedonia, and being at Philippi he wrote the ſeconde to the Corinthians by Titus and Luke. 2. Cor. 2. & 13. A. 20.	5
62	28	Thence he came into Achaia & to Corinthus as he had promiſed. 1. Cor. 16. & 2. Cor. 12. and becauſe certaine laid waite for him, he returned by Macedonia vnto Troas toward Ariſtarchus and Timotheus, which were gone before him. A. 20.	6
63	29	From Troas he came to Aſſos, to Mitylene called Leſbos, vnto Samos, & from	7
64	30	thence to Milerum, where he toke leaue of the Ephesians. A. 20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Ceſarea, & laſt of all to Ierusalem, where he was taken. A. 21 & 22.	8
65	31	When he was priſoner, he was led to Ceſarea before the gouernour Felix. A. 23. where he remained two yeres. A. 24.	9
66	32	Afterwarde he was ſent priſoner to Rome. A. 27.	10
67	33	And being in priſon there, he wrote to the Galatians, to the Ephesians, and to the Philippians.	11
68	34	Alſo to the Colofſians, and to Philemon.	12
69	35	The ſeconde to Timotheus.	13
70	36	Finally he was beheaded at the commandement of Nero.	14

